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OF

LIBERAL RELIGIOUS THOUGHT AND LIFE.

SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."—*MARCUS ANTONINUS*

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NOTES OF THE WEEK.

ALL Good Wishes for this New Year to friends near and distant! Its first days bring to many of us sorrow for a grievous loss, but such a sorrow as will go to the deepening of what is true and pure in everyone who cherishes the memory of a true and helpful friend.

THIS year brings with it on April 21, the centenary of the birth of James Martineau. It is grievous that the celebration must now take place without the presence in Liverpool, and in his old pulpit of Hope-street Church, of that successor who so truly interpreted his teaching, and so worthily maintained the spirit of his ministry.

AT one o'clock to-day (Saturday) the funeral service of the Rev. R. A. Armstrong is to be held in Hope-street Church, prior to cremation at Anfield. The service is to be conducted by the Rev. J. Estlin Carpenter. On Sunday morning a memorial service will be held in Hope-street Church, conducted by the Rev. Charles Hargrove, Ullet-road, and the Ancient Chapel of Toxteth being closed, that the congregations may be together on that occasion. On Sunday evening the Rev. H. D. Roberts will preach in Hope-street Church, and at Ullet-road the Rev. J. Collins Odgers will conduct a special memorial service.

We are glad to call the special attention of our readers to the suggestion of Mr. Bowie's article, "A Church for the Unattached," in which he tells of the happy thought of an American Unitarian minister, and his successful establishment of a "Church of All Souls," in the fellowship of which he ministers weekly through the post to numbers of lonely souls. The idea, it seems to us, might be very fruitful in directing the activity of our postal missions into a fresh and most beneficent channel. Fellowship and sympathy in religion is what so many solitary ones most sorely need who are repelled from the actual ministries within their reach, and such an offer as this "Church of All Souls," intangible, yet quick in its response of sympathy and counsel, might bring untold blessing into many lives.

And may we not say, while we should warmly welcome every such unseen union that was successfully maintained, that this also is our ideal? We have no more earnest desire than that THE INQUIRER should succeed in becoming such a weekly messenger to friends near and distant, an organ not simply of news, but of helpful religious ministry. Comment, criticism, controversy may often be unavoidable, but nothing is of so much worth as the direct appeal from mind to mind, and from heart to heart, of direct religious teaching, the strong, illuminating word of truth, the kindling of a passionate loyalty to righteousness, and the all-conquering power of love. We trust that during this New Year, through the co-operation of many friends, a large measure of such helpful ministry will be exercised by THE INQUIRER, and for an ever-increasing number both in this country and in distant lands.

IT was an intense relief to hear at the beginning of the week of the surrender of Port Arthur, after one of the longest and most terrible sieges of modern times, and to be spared the horrors of a final storm and fight to the death. The Japanese have behaved with magnanimity, and it is pleasant to hear of the despatch of a British man-of-war with stores and medical assistance for the wounded Russians.

WHILE the newspaper funds for the distressed rise rapidly, and with the increasing severity of the weather may spring up by greater leaps and bounds, the Lord Mayor's fund for Mr. Long's London Central Joint Committee grows only comparatively slowly. The donations, too, are mainly those semi-enforced subscriptions from City firms and companies which are expected on such an occasion The achievements of the Committee are grievously small. Two hundred men have been sent to Hadleigh, at another place one hundred have been set on work, and by the end of winter the number may rise to a thousand, and one or two hundred can be employed at Garden City; the City markets will occupy one hundred skilled men in painting, and there are already above 15,000 applicants.

THE L.C.C. and the Borough Councils are doing better, the former offering work to 960 men sent by the Committee, and the Councils having already provided employment for two thousand. These facts certainly indicate that only through public bodies can a solution be hoped for, but they suggest also that if this enormity of distressed honest men is to cease the municipalities and the central government must take their responsibility much more seriously. This can only be if they are supported by the conscience of the community resolved, as it was expressed in the last report of our Public Questions Committee of the South Eastern Assembly, to use the wealth of the country for the adequate and honourable support and welfare of all its citizens.

MEANWHILE the Committee of the Trade Union Congress and the General Federation of Trade Unions has issued a manifesto which, while it cannot be said to go to the root of the difficulty, contains some useful suggestions, and is at least more thorough than the methods of philanthropy. The resolutions condemn the existing means of public, semi-public, and private employment agencies and charity as being "when not positively harmful, defective, and inadequate." As to its proposals: something is hoped for from a better organisation of employment, especially in government works, so that work shall be averaged over the year, and not rushed into intermittent spells of hurry and overtime; then the admitted needs for works of public utility are dwelt on, works for improvement of the Thames, and the London Port, Coast Protection, not against hostile navies, but against the encroachment of the sea, with the utilisation of land so reclaimed, the acquirement of land not suited to agriculture, but good for afforestation—these are but some directions in which work is wanted not as charity, but as national policy (and to carry them out we must have a Minister of Labour, who ought to be appointed this Session).

The Committee also call for a considerable representation of trade unions on such bodies as Mr. Long's Committee, and suggest that colonies for the

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"respectable men temporarily distressed" from lack of employment should lead to a scheme of co-operative farming, and generally that the trade unions should be set a far larger part in this problem of the unemployed. On the whole the reflection resulting from these and other treatments of the question is that there need not be an unemployed problem, but that it rests with the united action of the community to prevent it.

THE Church disruption proceeding in Scotland has in it elements of strife and bitterness more troublesome than that of sixty years ago. The leaders of the Free Church are busy determinedly claiming legal possession of the buildings they require. They ignore the mediator appointed by the Crown, and decline to be bound by the terms of the Commission of Inquiry. They have claimed over a hundred churches, mostly in the Highlands. In every case where a claim has been considered by the Court of Session it has been allowed. In their communications with the U.F. leaders, they have all along affirmed that the blame for litigation rests with them in refusing to acknowledge the effect of the legal decision.

IN some places, impatience for possession of churches has been so great that sudden seizure was made. To prevent such in other cases, the defensive possessors have slept in the pews. In the address to adherents issued by the F.C. authorities it is stated that "not a few congregations, in addition to those existing in September last, have been organised in connection with the F.C., and are carrying on worship and Christian work. Meetings are advised and encouraged of those having sympathy with the F.C. in its desire to stand for the old faith." All that is having effect. Meetings are being held everywhere in the Lowlands. The din of discussion is omnipresent, and it is likely that the F.C. will largely augment its following.

IT is not to be expected that Scotland will all at once, and as a whole, give up its Confessional Calvinism. There may be a wider and deeper reaction than was anticipated. It is only the scarcity of men that prevents the Free Church from sweeping into it the whole body of theological conservatives. There is no progressive party in the field.

THE leaders of the United Free Church are very uneasy. They have eagerly grasped at the Commission of Inquiry in view of legislation, but no Parliamentary measure can undo what has been done. A gulf has opened between the two bodies and a breach made in Presbyterianism which cannot soon be closed.

THE stun of the "hurricane" (as Principal Rainy calls the event) seems to have made the leaders insensible to the necessity for a declaration of doctrinal advance. They have lost time in this respect. The *Highland Witness* for January, 1905 (the monthly organ of the U.F.C. for the north), contains a message from Principal Rainy. It candidly admits "serious losses," and calls for "more self-sacrifice and consecration" to save the work of the Church from being "crippled." But there is in it a lack of forward leading. The message acknowledges "a sharp and unexpected admonition" and "a visitation which no doubt we needed," still there is no sign given for progress of thought. The leaders have not risen to the occasion. They have trimmed, assumed an apologetic attitude, and shown more anxiety for property than for going forward to larger spiritual ground. They have endeavoured to minimise the Declaratory Acts and to show that the Church is still Calvinistic.

IT is all in vain. The solidarity of the Church is broken. Instead of rousing its own spirit for a great intellectual effort for progress, it is looking to Parliament for extrication. A Parliamentary measure may serve to preserve some property, but it will not give the Church moral force, and that is what it most needs. It has let its best opportunity go by. All along its course it refused the liberalising leaven and suppressed or cast out the progressive energies, and now, when it needs them most, they are not forthcoming.

As an outcome of one of the side movements during the Liverpool Church Congress a Central Church Body has been formed, "with the purpose of emphasising the principle, as it bears on all questions of doctrine and practice, which is laid down as to our public liturgy in the preface to the Prayer-book—viz., 'that it hath been the wisdom of the Church of England ever since the first compiling of her publick Liturgy to keep the mean between the two extremes.'" There is no doubt that the mental state which this new Association is intended to express constitutes the strength of the Church of England, and commands the allegiance of a great majority of her members. But the wisdom of seeking to define and recognise it by means of an organised society with a written constitution is not so evident. The policy of steering a safe middle course involves the negation of logic, of clear thinking, and of definite principles, for if a man is to keep midway between two independently moving squadrons, it is clear that his movements cannot at the same time be determined by any ideas or promptings of his own. If the Centre has any one characteristic virtue, it is that of decency; but is it quite safe, from that point of view, to lay down as a rule of conduct—"Keep one eye on Lord Halifax, and the other on Mr. Kensit, and see that you remain at an equal distance from both"? The Central Body had better wait until the Church is disestablished, when it will come into its own. The extremes will spring apart to their several poles, and leave the equator in comfortable possession of the middle cut.

THE most interesting of the recent utterances by Churchmen are those of the Bishop-Designate of Birmingham, who has been giving a course of sermons on Miracles, and of the Dean of Westminster, whose subject was the Inspiration of the Bible. The Dean's addresses, which have been much discussed in the daily press, are admirable in themselves, and most significant of the coercion which the new light on Christian origins is beginning to exercise over earnest minds even in creed-bound societies. The interest attaching to Dr. Gore's sermons is of another kind. It is personal. The logical texture of his work is not to be distinguished from that of ordinary apologetic. We find the same harsh misuse of premisses, the same audacious assumptions of the thing to be proved, the same manipulation of argument to reach a pre-determined conclusion. The distinctive point is that all this comes from Bishop Gore. The lines in Browning's apology for another bishop—those which begin, "Nay, friend, I meet you with an answer here"—are irresistibly brought to mind. Which will prevail, the sincerity and courage which are not to be gainsaid, or the irrational instinct of submission to ancient authority? We still have hope of Dr. Gore, whom meanwhile we heartily congratulate on the attainment of his heart's desire in his translation to the new diocese of Birmingham.

THE Revival in Wales has occupied much space in Methodist papers, but also in many of the secular newspapers. That it has taken hold of the people with a kind of resistless force is evident. A religious excitement that makes Welsh people careless of their singing-classes, so that a musical competition drops through from inattention, is no ordinary event. Since the days of Wesley and Whitefield one has hardly read such stories of the spread of religious emotion of its seizing alike the hardened sinner and the apathetic believer, and of its compelling power not only in the direction of prayer and praise, but in the way of purer morality, of reformed lives, of the paying of neglected debts, the reconciliation of those who had long been known as enemies. It is giving *Nunquam* an importance somewhat beyond his due, and the revival itself something less than its true significance, when a Wesleyan writer calls it "God's answer to Robert Blatchford." A problem for Robert Blatchford and for the rest of us it undoubtedly is; but until the problem is more clearly worked out we had better be very reticent in throwing its answer at other men, believers or unbelievers. The history of this revival is still in the making; it is too early to read the moral.

THE fifth Lees and Raper memorial lecture on "Labour and Drink," delivered by Mr. John Burns, M.P., in the Free Trade Hall, Manchester, last October, has been issued by the Trustees as a penny pamphlet, in an edition of 100,000.

LORD MOUNT STEPHEN, who has given £200,000 to the King's Hospital Fund, began life as a draper's apprentice in Aberdeen, but grew rich in Canada.

THE price of the English translation of Oscar Holtzmann's "Life of Jesus" noticed in last week's INQUIRER (A. and C. Black), is 15s. net.

SOCIAL ECONOMICS.

THE UNEMPLOYED.

YEAR after year the weather brings the recurrent problem of the unemployed, and year after year we fail anew in our attempts to avert the sufferings arising out of it. To a large extent it is to be feared, we have even aggravated the evil by encouraging the worker to feel that should he lose his work in the winter months it is the business of some one—the Poor Law Guardians, the Borough Council, or some charitable fund—to step in and provide either meals or a job. The fact that these outside agencies always fail in their efforts makes him indeed feel injured, but does not restore to him his own sense of responsibility; and his activities are apt to turn to "agitating" rather than to seeking for work.

But notwithstanding our recurrent failures—perhaps because of them—we note a steady change in our method of approaching the matter. Soup-kitchens and newspaper funds fall into disrepute, work comes to the fore as the true remedy, and the making of "artificial" or "useless" work becomes discredited in favour of work which is really needed and remunerative. And so gradually we are reaching the position that the true remedy lies in a better organisation of the industrial resources of the country. And we are coming further to see that amongst those industrial resources which call for improvement the most in need of it are often the faculties of the workers themselves.

In this matter of unemployment and experimental remedies for it, London stands as a great object lesson to the rest of the country, for there we find on a large scale the problems and difficulties which beset smaller towns on a smaller scale. Let us look then at what has been attempted in London in recent years. Indiscriminate doles, I have said, are becoming discredited as a remedy. Unfortunately they are still regarded as a palliative by the short-sighted majority; and a new sensation has recently been provided for the public by the deplorable expedient of providing free or cheap meals at all hours of the night. That the daytime is the proper time for feeding human beings, and that no one is likely to be more fit for his work from having been tempted to pass the night in the streets, does not seem to have occurred to the promoters of this latest craze.

As a remedy for real want of work the Poor Law is as helpless as miscellaneous charity. When wisely administered it may indeed be most efficacious in checking an increase in that section of the "unemployed" to which work is a greater evil than the want of it, and which so greatly increases the difficulty of dealing with the problem. Unfortunately many of the London Boards of Guardians have been far from wise of late years, and in some districts are very largely responsible for the winter distress.

What are the powers of Poor Law Guardians in this matter? Legally, they can only offer relief to the able-bodied man out of work on condition that he will come into the workhouse; or in London and some large Urban unions, they can offer work in a labour yard under supervision. The idea of making the man come into the workhouse was that there he could be given definite tasks of work to do, and that this would be deterrent to the lazy man, and make him prefer to work outside to asking for relief. But in some of the poorest unions now a false sentiment has decided that it is "degrading" to a man to be set to tasks; these have been abolished, and the result is that the workhouses are crowded with loafers who feel no degradation in idling away their lives at the expense of ratepayers who can ill-afford this addition to their burdens. In some unions the Guardians have opened a labour yard, and under proper supervision this seems the best means in their power of affording temporary assistance to the genuine. Unfortunately the supervision is seldom adequate, and then the whole thing becomes a farce; those who are willing to work are overpowered by the majority who are not, and to the expense of providing materials for work which is not done, is added the impossibility of keeping order. Hence, in other unions no attempt is made to set the men to work, and out relief is given freely and quite illegally to practically all comers. In one union alone, West Ham, from £50,000 to £60,000 a year is spent in out relief to various classes of people, and largely to the able-bodied. Some of it no doubt, goes to men who would willingly work, but where no work is offered and no test of any kind applied, it is impossible to say how much goes to fostering and increasing the admittedly large number of loafers.

The man who receives relief from the Poor Law is thereby disqualified electorally and considerable pressure is being exerted to abolish this disqualification, This gives rise to a new set of problems and difficulties. Quite apart from the serious question whether the man who fails to be self-supporting should enjoy the full privileges of citzenship, the road would be opened up to the worst kind of political corruption if it were possible to make payments to electors out of the rates.

Meanwhile the attempt has been made to obviate the disqualification by throwing the responsibility for finding work for the unemployed upon the municipal authorities. For some years past many of the London Borough Councils have attempted this, always at a great loss, for no one seems able to make the work of the "unemployed" remunerative. But not only has the employment thus provided been unremunerative, it has also been utterly inadequate to meet the demands upon it. In no case has it been found possible to give regular employment to any man; generally speaking two or three turns of two or three days work has been the utmost any one man has received; and frequently all that each man has had has been one spell of three days' work during winter. Worst of all, to attain even this insignificant result has in some cases meant a reduction of the regular staff of workmen.

One result of these failures was a serious attempt last winter to deal carefully and adequately with at least one section of the unemployed. The committee of the Mansion House Relief Fund resolved to disregard for the present the apparently hopeless mass of wastrels, and to devote their energies to a new experiment with respectable heads of families. The plan was that the men should be sent to regular work in the country—Hadleigh and Osea were the places selected—while their families were supported from the fund in London. 467 men were employed in this way, and on the whole the results were more encouraging than any so far attained. The selection of men was not sufficiently careful at first, and this led to a larger proportion of failures than there would otherwise have been. At Hadleigh, 23 men left through drink, 13 left "through general dissatisfaction," 4 were dismissed as unsatisfactory, 15 left as tired of the work and 11 left without giving any reason. At Osea, 1 left through drink (the small number being due to the fact that no drink was obtainable), 7 through being dissatisfied, 7 dismissed as unsatisfactory, 21 left with no reason, and 44 because they disliked the supervision. I quote these details as evidence of the difficulties arising out of the natures of the men, even when they have been more or less carefully selected. The fact must be boldly faced that amongst the unemployed are large numbers who do not want work if they can possibly live without it, and still more who will not work regularly, but only casually.

Of those who stayed, however, the reports were favourable, and it was particularly noticed that their work improved greatly, no doubt owing largely to good food and open air exercise.

It is probable that this winter will see a large extension of the experiment. The idea of setting the men to work in country colonies rather than in town is rapidly gaining ground; and what is even more important, the necessity of distinguishing between different types of "unemployed," and dealing with them accordingly, has been recognised. But at the best these are only expedients for carrying us through an exceptionally bad time, and cannot be regarded as a final solution. Work carried on for a few weeks in mid-winter can never be made remunerative; and we must look in other directions for the causes which will ultimately lift the burden of the unemployed from the community. Meanwhile it is probable that the next few years will see an improvement in trade which will do more than any philanthropic effort to make life easier for the genuine workers; whether it will do much to improve the condition of irregular workers and loafers must depend largely upon the wisdom or unwisdom of Poor Law Guardians and municipal authorities.

Dec. 27, 1904. HELEN BOSANQUET.

A MAN must have conquered *something* to be a hero. If the something be simply other men, we give him shoulder-straps, a statue in the public square, and write "General" before his name; if the something be a man's *self*, his own crippling or his own sin, we set the thought of him among the ideals in the heart, and begin to call him "saint."—*W. C. Gannett.*

LEARN not to importune Providence like a teasing child. . . . Be not always asking, "Am I cared for?" Forget that question sometimes while you care for other people.—*G. S. Merriam.*

LITERATURE.

PROFESSOR FRASER'S AUTOBIOGRAPHY.*

THE octogenarian Professor Emeritus of the University of Edinburgh has done an excellent piece of work in thus giving to the world a vivid description of both the external and internal events of his fruitful and honourable career. The picture of his outward life is of high interest, treating, as it does, of his ancestral connection with the Fraser and the Campbell clans, of a boyhood passed in the romantic land of Lorne, of high distinctions gained as a student in the university in which he afterwards did such eminent service, and then of a long literary and professorial life enriched and gladdened by intercourse, and in some cases by close intimacy, with many of the foremost thinkers and theologians of the last century. But charming as is the story of the outward life, this is treated by the author as subsidiary to the main purpose of the volume, which, we are told in the preface, is

partly to infuse some familiar human interest into an account of a philosophical endeavour to deal with the riddle of the Universe; and partly to show how racial, educational, and social influences, as well as changing phases of thought and national interest, in the last eighty years of the nineteenth century, have tended to direct the issue of that intellectual endeavour.

It is in reference to the interest of the work as a contribution to the philosophy of religion that the present notice is written.

The most important of Professor Fraser's philosophical works are his edition of Berkeley's writings and his Gifford Lectures on "The Philosophy of Theism." It is to be noted first that, though Fraser during the latter half of his life has come into closest contact with the German idealism which Ferrier, Hutchison Stirling, and the two Cairds have made so influential in Scotland, and though some of the ablest of his own pupils have been captivated by this mode of interpreting the universe, he himself has remained in substantial agreement with the "commonsense" school founded by Reid and Dugald Stewart. When Ferrier's "Theory of Knowing and Being" appeared in 1854, Fraser was the editor of the *North British*, and in 1855 he contributed to that review an able critical article on Ferrier's work.

It was on the fundamental question of "Causation" that Professor Fraser parted company with the Absolute Idealists; and on this essential point he has always been in agreement with Dr. Martineau: So close is the resemblance between the views of these two eminent writers on the philosophy of religion that it is very surprising to find no evidence that they were personally acquainted with each other. Both were members of the "Metaphysical Society," and also of the Athenæum Club, but there is no mention of Professor Fraser in the "Life and Letters of Dr. Martineau," and in the present work all that is said about Martineau is that

it was worth a visit to London to hear Martineau in friendly debate with Huxley, and Manning or Ward arguing for supernatural faith with Tyndall or Clifford, and to follow the subtle reasoning of Gladstone in an encounter with the outspoken scepticism of some of his associates.

How far, if at all, the thought in the Gifford Lectures, which were delivered in 1894–96 was influenced by the "Study of Religion," published in 1888, we cannot say; but students of Martineau's works were already familiar with some of the leading conceptions in the Gifford Lectures. God, argues Professor Fraser, was of old invoked to explain only what seemed to be inexplicable by natural causes, and it was supposed that the more fully "natural" causes were revealed by science the less was seen of God; "but," he continues, "it had become my habitual conception that every fresh discovery of a natural cause was a fresh revelation of God." As Dr. Martineau's writings repeatedly show, this had also long become his habitual conception; and we need hardly say that the following identification of Cause with Will which forms the central idea of the "Philosophy of Theism" is also the basal principle in the "Study of Religion."

If [says Prof. Fraser] *all* active causation or power, as seen at our point of view, must be spiritual—if natural law is only the grammar of the divine language of nature—then positive science, instead of extinguishing metaphysics and religion, must deepen and enlighten both. Cosmical change is then the immediate issue of omnipresent and omnipotent Will: the unbeginning and unending evolution of the universe of finite things and persons is the continuous miracle or constant supernatural activity which constitutes nature; the whole natural order is an aggregate of divinely established signs, which enable us by their regularity to forecast the consequences of events, as well as to refund events into their constant and continuous antecedents.

There are, however, important differences in the ways in which Dr. Martineau and Professor Fraser conceive and apply this principle of Causation. Though Fraser in the above passage speaks of all the changes in the cosmos as issuing from omnipresent and omnipotent Will, he does not think, as Dr. Martineau apparently did, that we can reach the belief in this Divine Will simply by that experience of resistance to our personal volitions which gives us the idea of causes in nature akin to our own wills. In Dr. Martineau's religious philosophy the idea of Cause thus gained, when blended with the idea of Infinity, which God's presence kindles in the soul, occasions the conception of, and the belief in, God as the omnipresent Will to whose activity all cosmical existences and phænomena are due. Professor Fraser, on the other hand, rightly emphasises the fact that this experience of resisted volition can only admit us to a knowledge of the existence in the world of finite and dependent causes like ourselves, and therefore cannot of itself lead to an insight into the self-existent Ground and Cause of the universe of things and persons.

I do not [he says] think of Omnipotent and Omniscient Mind as "a cause," in the way so-called "natural causes" are treated as causes. . . . In the narrow meaning of "cause," the causal judgment cannot be applied beyond the limits of physical experience. It does not enable us to penetrate beyond the finite data, empirically presented, of which it is a uniting principle. But causation in the highest sense must be *originative*, not transmissive only, even if continuously transmissive.

Accordingly, Fraser reaches the idea of God as the self-existent and creative Cause of all finite causes, not chiefly by inference from our own personal causality, but by the argument that the rational presupposition of an omnipresent and omnipotent Active Intelligence as the infinite ground of the universe is justified by the fact that, "unless this assumption is made unconsciously or consciously, man could not have any science or intelligible experience." We cannot say that we clearly see how he reaches this conclusion; but we readily admit that we could not have any intelligible understanding of the cosmos, were it not for those necessary principles of our thinking, which appear to arise from the presence and self-revelation of God in our inner life, and which, therefore, we are constrained to believe, pertain to the essential nature of the Eternal One. We do not doubt that, apart from these divine intuitions in our own souls, the universe would be meaningless to us, and that Professor Fraser is right when he says that

Finite and contingent facts, however numerous, could not, *per se*, by their merely finite evidence, conduct to the infinite and absolute conclusion which theism requires. The incomplete cannot by itself alone prove the Absolute.

There can, we think, be no doubt that our experience of resistance to our volitions could not by itself furnish the conception of God as the creative ground, and cause of all finite existences. This grand theistic conception can only arise from the self-manifestation of the Eternal in our rational nature; and Dr. Martineau evidently recognised this when he spoke of God as the "Cause of causes," and the Soul of souls. But we question whether this intuition of the Absolute in our reason can be fitly described as a "presupposition." In like manner Professor Fraser argues that the rationality of the universe requires the presupposition not only of omnipresent Active Intelligence, but also of omnipotent and omniscient Goodness in the heart of the universe, for that "this is implied in the practical reliability of human experience."

We find [he says] that trust in the constancy of natural order is ultimately trust in a morally trustworthy, or essentially divine, universe; in which man could not at last be inevitably put to intellectual and moral confusion.

Instead of building upon this idea of "the constancy of natural order," we should prefer to maintain that society derives its life and its progressiveness from the fact that it is pervaded and more or less unified by moral, æsthetic, and spiritual ideals, which are indestructible and authoritative because they are partial self-revelations in humanity of essential features in the character of the immanent God.

It is interesting to note that in his treatment of Free-will and of Personal Immortality Professor Fraser's teaching and that of Dr. Martineau are in close accord. While the Hegelians at Glasgow and even his own successor in Edinburgh accept what Professor James calls "soft determinism," maintaining that moral freedom involves no real power of free choice, and is only another name for self-determination, Professor Fraser speaks

* *Biographia Philosophica.* A Retrospect. By Alexander Campbell Fraser, D.C.L., LL.D., Litt.D., Fellow of the British Academy, Professor (Emeritus) of the University of Edinburgh, &c. Blackwood: Edinburgh and London. 1904. 12s. 6d. net.

with no uncertain voice, and repudiates the doctrine that a universe which should contain persons able to do what they ought not to do, and so to introduce some discord and suffering as the consequences of their sin would be a universe inferior in rationality to one in which uniform determinism should prevail.

If [he says] freedom to become what one ought not to be is implied in an individual personality, and in responsible agency; and if a universe that contains moral agents is more worthy of existence than a wholly non-moral one—the temporary existence of sinners and sufferers on our planet, or elsewhere, would even be a consequence of the divinity of the Whole.

CHARLES B. UPTON.

YEAR-BOOKS.

THE first place, because of its special interest for members of our own religious community must be given to the *Essex Hall Year Book*, with its invaluable lists of ministers and congregations, of missionary societies, educational and other beneficent agencies, its legal and other information. There are this year 364 ministers and exactly the same number of churches in the lists. Interesting particulars of liberal religion in other countries are also given. (British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand, W.C. 1s. net.)

The Reformers' Year Book, 1905, edited by F. W. Pethick Lawrence and Joseph Edwards, is the eleventh annual issue of this admirable handbook. There is special information as to labour members and labour candidates for Parliament, but a great deal besides as to progressive movements of every kind. In view of the next General Election, the book will be found of great service. There is a section dealing also with Politics and Reform in other lands, and a final "Directory of Reformers." (The *Echo* Office, 19, St. Bride-street, E.C. 1s. net. In art linen, 2s. net.)

The Literary Year-Book and Bookman's Directory, 1905, in this, its ninth annual volume, has a new publisher, and has been completely re-set. Much of the matter has been re-arranged, and the "Index of Titles" of current literature, filling over 230 pages, is a new feature. One slip we notice in the Directory of Authors is the retention of the name of Sir Henry Thompson, who died April 18, 1904, and should have been transferred to the Obituary. This book is of great interest and of practical service to anyone engaged in or attracted to literary pursuits. (Routledge & Sons. 5s. net.)

Who's Who, 1905, has this year grown to a volume of nearly 1,800 pages, and impresses one by its bulk, with the enormous number of distinguished people this country contains. There are, of course, many grades of distinction in these more than 17,000 biographies, but all the information is interesting, a great deal of it most valuable, and some of it amusing. (A. & C. Black. 7s. 6d. net.)

The growth of *Who's Who* has rendered it necessary to eliminate a large amount of valuable matter which formerly appeared in preliminary lists and tables. This is now published in a separate volume as the *Who's Who Year-Book*, 1905. The Royal Family, the Government, House of Commons, municipal, legal, medical, literary lists, are all here, and among the additions are a list of race meetings, of leading London specialists, and of great London preachers of all denominations! (A. & C. Black. 1s. net.)

The Englishwoman's Year-Book and Directory, 1905, is again revised and enlarged and entirely remodelled. It is an invaluable book of reference in every branch of woman's professional and industrial activity. There are also sections on various branches of social work, reform and charitable activities, lists of homes for children and girls, convalescent homes. In the section on religious work, the paragraph on "Unitarians" is admirable. This year is the seventh of the new issue and the twenty-fifth of the publication. Miss Emily Janes, organising secretary of the National Union of Women Workers, is the editor. (A. and C. Black. 2s. 6d. net.)

Herbert Fry's Royal Guide to London Charities is in its forty-first edition—new and revised. (Chatto & Windus. 1s. 6d.)

OBITUARY.

MRS. JAMES WORTHINGTON.

A LIFE of great beneficence, of wise and warm-hearted generosity, was brought to a close on Thursday week, by the death of Mrs. Worthington, of Sale Lodge, Sale, widow of the late James Worthington. Mrs. Worthington, who was seventy-four years of age, had been in indifferent health for some time, and in September went to stay at Torquay, where she had previously wintered, and it was there her death took place.

Mrs. Worthington was the oldest daughter of the late Henry McConnel, of Cressbrook Hall, Derbyshire. She was married in 1857, and after residing for a few years in Manchester, Mr. and Mrs. Worthington removed forty years ago to Sale Hall, which was their home until Mr. Worthington's death in 1887.

Mrs. Worthington's main interest was in educational and philanthropic work. Until within a few years of her death she gave much time and personal service to the many institutions which appealed to her sympathies, while her ample means, her abounding generosity, and her shrewd but kindly habit of satisfying herself as to the worthiness of the many appeals made to her, enabled her to help in many other directions where personal service was impossible. She was a frequent contributor to the Owens College, and took an especial interest in the work and life of the women students, contributing at one time £5,000, at another a considerable sum, towards practical schemes for their permanent welfare during their college days. The University Settlement in Ancoats, the Manchester Domestic Mission, and the Collyhurst Recreation Rooms found in her a generous and untiring friend. In the neighbourhood of her own home her liberality was no less marked. She was the president and one of the founders of the Sale and District Nursing Association, an organisation which does excellent service among the sick poor, and the Sale Girls' Training Home is a typical example of work which for her was of the fullest interest. She maintained a small private home of rest for over-worked women from Manchester; and for many years supported a day school at Sale Moor, in the management of which she took a constant part. One of her great gifts to Sale was the public park, for which she purchased and gave the land in 1899, when the township had by public meeting decided against the proposed purchase.

Mrs. James Worthington has long been known, as her husband was, as the generous friend of all good work in connection with our churches. She was a munificent donor to the new buildings of Manchester College, Oxford, and the Unitarian Home Missionary College, the Manchester Domestic Mission Society (already mentioned), and the Manchester District Association of Presbyterian and Unitarian Churches, having in hand various schemes for the enlargement of their work, were among the objects of her bounty until the end. Her private benefactions were countless.

Until failing health compelled her to remain indoors or seek a warmer climate she was a constant worshipper at Dunham-road Chapel, at Altrincham. She was much interested also in the Unitarian Chapel at Sale, and in the Hale Chapel, where her husband and younger son were buried. But, loyal as she was to her own convictions, and generous to the churches of her own denomination, she had a most catholic spirit, and hated anything that seemed to her narrow and bigoted. Any denunciation of the religious convictions of others was unendurable to her. Her personality was as winning as her heart was large. A woman of wide reading and of keen intellectual interests, she combined in her own life simplicity, brightness, and an abiding charm. Her memory will long be held in honour by the many friends to whom her death brings a sense or irreparable loss.

MR. CHARLES HARDING.

IT is with profound regret we announce the death, in his 66th year, of Mr. Charles Harding, at his residence, Knutsford Lodge, Birmingham, early on Saturday morning, Dec. 31, after a short illness. He attended service at the Old Meeting Church (of which he was a life-long member) on Christmas morning, and during the day seemed in his usual health and spirits. On Monday evening influenza revealed itself, and so rapid was its progress that in five days it had claimed its victim. On Friday pneumonia set in, and brought about failure of the heart. His many friends, amid their sorrow, will be glad to know that there was but little pain, and that he passed peacefully away in his sleep. Mr. Harding was the second son of Mr. W. Sextus Harding, who practised as a solicitor in Birmingham, and to whose practice he in course of time succeeded. In 1870 he married Ada, daughter of Mr. Wm. Long, of Knutsford, Cheshire, and a more beautiful union can hardly be imagined. Mrs. Harding, with two daughters and a son survive, not simply to mourn his loss, but to carry on a great tradition of service, kindness, generosity, and to honour his example of simple, unaffected piety.

Mr. Harding was the representative of a family which had been connected with the Old Meeting for nearly 200 years. To the end he remained absolutely loyal to the inheritance he had received of religious truth and freedom. He was warmly devoted to the cause of Liberal Religion, and a generous supporter, not only of the church to which he belonged, but of various institutions connected with the denomination as a whole. He was especially interested in the welfare of ministers, and was a director of three great funds for their assistance, *e.g.*, the Ministers' Benevolent Society, the Ministers' Sustention, and the Ministers' Stipend Augmentation Funds. He was also secretary for many years of the Pargeter Fund. No layman in the Midlands was brought into closer and more frequent touch with the ministers of that district than Mr. Harding, and they always found in him much sympathy, and not seldom received practical proofs of kindness given always with the greatest delicacy and as if the receiving it conferred a favour upon himself. It may be truly said of him that the greater part of his life was spent in thoughtful consideration for others, and in devising and carrying out plans for conferring kindnesses, helping young students, finding the ways and means for promising talent, and giving assistance in many ways to workers in art, music, and religion. His public benefactions were many and large, but his private charities were even more numerous. He loved to do good in secret, and he often did not let his left hand know what his right hand was doing. A man of absolute integrity, of an affectionate and cheery disposition, of great simplicity of nature, he set a great example of plain living and high thinking. Yet his hospitality was boundless. Next to religion his greatest interest outside his home was in music. He was a vice-president of the Festival Choral Society, and acted as hon. secretary to the local committee which raised ten scholarships, tenable at the National Training School for Music, which has now developed into the Royal College of Music. In order to encourage sight singing in the Board schools, Mr. Harding presented to the Birmingham School Board, some years ago, a challenge shield to be competed for by the various schools. He took great interest in the formation of the Birmingham University and in its subsequent development. In recognition of his liberal contributions to the funds he was made a life governor of the University. When the School of Modern Languages was founded in the University, in 1902, Mr. and Mrs. Charles Harding gave four scholarships of £50 each for three years, and entitling each holder to a further scholarship of £100 for a fourth year to be spent at a German University. Quite recently Mr. Harding offered to the University a large portrait of Sir Oliver Lodge, painted by Sir Robert Reid (President of the Scottish Academy, 1901-2). The portrait has been accepted, and will be hung in the large academic hall of the new University buildings. While on the subject of painting, we may mention that a few years ago Mr. Harding presented to the municipal Art Gallery a beautiful specimen of the work of the French painter Bouguereau.

One of the modern movements in which he took keen interest was that in favour of cremation as a substitute for burial. The foundation of the Birmingham Crematorium at Perry Barr was, in a large measure, due to his efforts, and at the time of his death he was a director of the Crematorium. His funeral took place at the Crematorium on Tuesday, January 3, and was attended by a large number of friends, and by deputations from the various institutions with which he was connected. The service, conducted by the Rev. Joseph Wood, was of a specially bright nature, it having been his wish, and that of his family, that everything gloomy should be banished from such an occasion. Long will he be missed in the city, which he served in quiet ways, in the church which he loved, in the home and the beautiful family life of which he was the centre.

J. W.

JOHN WHITE CHADWICK.

WE recorded in a brief note last week our sorrow at the death of the Rev. J. W. Chadwick, minister of the Second Unitarian Church, Brooklyn, N.Y. Mr. Chadwick had been latterly in somewhat poor health, but the summons came to him with unexpected suddenness early on Sunday morning, Dec. 11. He and his people had been preparing to celebrate on the following Sunday the fortieth anniversary of his settlement as minister at Brooklyn.

A native of Marblehead, on the coast of Massachusetts, north of Boston, John White Chadwick was born Oct. 19, 1840, and as a youth worked in a dry goods store, and was apprenticed to a shoemaker; but he was determined to enter the Unitarian ministry, and with fine gifts of mind and heart, and strong determination made his way, and in 1864 completed his college course, graduating in the summer of that year from the Harvard Divinity School. It was then that he wrote his fine hymn:—

Eternal Ruler of the ceaseless round
Of circling planets singing on their way;
Guide of the nations from the night profound
Into the glory of the perfect day;
Rule in our hearts that we may ever be
Guided, and strengthened, and upheld by Thee.

While at college, Chadwick had come to know Samuel Longfellow, who was then living in his brother's house at Cambridge, and he rejoiced that the young man should succeed to the ministry of his old church at Brooklyn. (He had resigned in 1860, and in the interval Nahor Staples had been minister.) It was Chadwick's sole charge in the ministry, and Longfellow took part in the Induction service on Dec. 21, 1864, giving the charge to the minister, which concluded with Lowell's noble lines:—

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

That was prophetic of Chadwick's whole career. He was a fearless radical, and had his battles to fight. In his own congregation, as well as in the wider connection of the churches, there were those who feared what seemed to them his dangerous iconoclasm, before they were won by the deep religiousness and the spiritual power of the man. Mr. Chadwick told something of this when he celebrated the twenty-fifth anniversary of his settlement, rejoicing then, as he did to the end, in the loyal affection of his people. "He won honourable fame," says a friend writing of him in the *Christian Register*, "as a preacher, a theologian, an author, and a literary critic. In these four departments he had the unusual distinction of standing in the first rank among his fellows. He never aimed at popularity, and, while no man enjoyed more than he did the sympathy and praise of his friends, he stood ready at any moment to sacrifice everything if he believed that his duty called him to say that which was unpleasant to the public and to his nearest friends. He had the quality which one of his admirers smilingly described as 'his fierce goodness.'"

His sermons have been a help to many, in this country as well as in America, such volumes as "The Faith of Reason," "Seeing and Being," "A Daring Faith," and "Old and New Unitarian Belief," as also the lectures in the volumes, "The Bible of To-day" and "The Man Jesus." We referred last week to his biographies of Parker and Channing, and his contributions to Chambers' *Encyclopædia of English Literature*. We have delighted also in his poems and hymns, of which one of the best known is good now to be recalled:—

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, for evermore.

Gannett, Hosmer, and Chadwick, the three singers of the Liberal faith in America to whom we owe most, in these latter days, were all born in 1840. Savage is a year younger, and our own Richard Armstrong was three years younger. The writer of these lines once saw Chadwick and Armstrong greet one another in Liverpool, and it was good to see these two strong men together. They were friends and kindred spirits, and both in rugged strength and tenderness of nature not dissimilar. Now they have both passed from us into the celestial light, but leave with us many treasures of their noble life.

WATTS EXHIBITION AT THE ACADEMY.

THE Winter Exhibition at Burlington House, which opened on Monday and will remain open until Saturday, March 11, is devoted chiefly to the works of the late George Frederick Watts. One room, indeed contains paintings and drawings by the late Frederick Sandys (1832–1904), many of them extremely beautiful, and in the Central Hall is the model of the design for the National Memorial to Queen Victoria, by Thomas Brock, R.A., to be executed in marble and bronze and erected in front of Buckingham Palace. But the great interest of the exhibition is the wonderful collection of Watts' pictures and drawings, 248 in all.

The catalogue gives a brief biographical account of the artist (1817–1904), and some of his own notes on the pictures, which aimed "to show that the object in work has been to suggest, in the language of art, modern Thought in things ethical and spiritual." Thus, "in the several subjects relating to death, the object has been to divest the inevitable of its terrors; the power has always been depicted as impersonal, and rather as a friend than enemy."

In this exhibition one can with the deepest interest trace the story of a great life, devoted, with a noble simplicity, to the highest ends in his art; and here also is the artist himself, for there are three portraits, the first painted in 1834, when he was a youth of 17, the next of the young man of 36, the last left by the old man of 87, unfinished at his death. There is a portrait of his father, a fine face, painted in 1836, and a number of Watts' portraits of the most distinguished men of his time, including an early portrait of Joachim, clean shaven, in 1866. Of special interest are the three portraits of Tennyson, that of 1859, lent by Lady Henry Somerset, familiar from a well-known engraving, one still more wonderful in its presentment of poetic power, painted in 1864, and lent by Sir Paget Bowman, and the Cambridge Trinity College portrait in D.C.L. robes, 1890. Besides the portraits in oils there are a number of very beautiful chalk drawings, one a portrait of Lady Mount Temple, another of the Hon. Rollo Russell as a child.

The great symbolic pictures are here, "Love and Death," "Love and Life," "Hope" and "Love Triumphant" (a small sketch for the larger picture as companion to "Time, Death and Judgment"). To the catalogue are added a chronological and an alphabetical index of the pictures, which are a great help in their study. Of "Love and Death" there are three copies, the largest, painted in 1877, now belonging to the Manchester Whitworth Institute, and two smaller ones. Of "Love and Life" there are four copies, including that in chalk made for the Whitworth Institute in 1890. The picture itself is dated 1883. "Hope" is dated 1886, and there is also the 1891 Whitworth chalk copy. The artist's note on this picture is:

> Hope, blindfold, and clad in a pale blue robe, is seated on the globe, and holds in her hands a lyre, of which but one string remains; she lends her ear to the melody she still can make.

And in another place: "Hope strives to get all the music possible out of the last remaining string."

The chalk drawing of "The Dweller in the Innermost" is wonderfully beautiful. Of this Watts said: "The vague figure may be as vaguely called conscience."

This exhibition offers a rare opportunity to students and lovers of ideal art.

THE CHILDREN'S COLUMN.

NEW YEAR'S EVE.

DECEMBER 31ST, the last day of the old Year, and here we are, far away from old England, in a land of snowy mountains, with a brilliantly blue sky overhead, and sunshine so bright and hot that though we are walking over snow frozen so hard that it scrunches underfoot like salt, our English winter coats and furs are almost too warm.

I wish I could bring you to see this place, children, for it is perfectly lovely. Imagine great snowy mountains sweeping away up to the sky, their sides, every here and there, so steep that the snow has slipped away and has left the great craggy rocks or slippery grass slopes all bare in the sunshine; then imagine little chalets and clumps of tall stately pines dotted about the mountain-sides, and you will have a fair idea of what we see round us on three sides. On the fourth side we look down a deep valley running right down to the lake, some 2,000 feet below us; not that we can see it, indeed it is a little hard to realize that it is there, for the whole valley is full of soft, white, puffy clouds, and as we look down, we can see nothing below us but cloud land, all dazzlingly white in the sunshine..

This morning we are off for a walk to the woods, for it is New Year's Eve, and we want some of those long trails of ivy that grow up the fir-trees, to decorate our rooms for the festivities. First of all we must go down the valley a little way towards our "mer de nuages," or sea of cloud. We pass the little roaring torrent still unfrozen, although little ice-bridges cross it here and there and every stick and stone in its neighbourhood is covered with ice and icicles; then we go on again, right under the great cliff of rock where every now and again a little avalanche of stones comes scattering round us and then,—but suddenly we we hear the shout of "Gare! gare!" and behind us come two of those big sleighs heaped with hay, each managed by a man who steers it with his feet, while he holds on to the two handles in front. They sweep past us in a moment and are gone, and we follow rather more slowly. Round the next corner a glorious sight meets our eyes:—a waterfall coming down the mountain side in five distinct leaps, has been frozen from top to bottom, and there it is, beautiful as some fairy transformation scene. One leap is just a group of long icicles, another is a frozen curtain behind which the water is still falling, and we catch the shimmer of its movement behind the crust of ice. What a glorious palace the frost-fairies have been building! Are they, too, going to have a New Year's dance to-night?

But now we have reached our wood, and we turn off the main road, and in amongst the pines. Tits and chaffinches are busy in the trees, and the air is as full of their merry little trills as if it were already spring instead of December. But even in winter these woods are very beautiful. Look how warm and red those dry autumn leaves look round the beech roots. Here is a shrub with big bunches of red berries, a little further on is a wild rose bush loaded with scarlet hips, in that sheltered corner under the pines are ferns still green and fresh, while the bank where we stand is covered with beautiful mosses, tiny red ivy, and the sweetest little strawberry leaves imaginable, some still green, some yellow and some quite a bright scarlet. As for the long ivy trails that we have come to look for, they are climbing up nearly every tree. Certainly we shall have no difficulty about getting plenty of decorations!

* * * *

It is New Year's Eve! The children's party is over, and now the grown-ups are going to dance the Old Year out and the New Year in. Somehow I do not feel inclined to join them, so I have run up to my room, wrapped myself in a warm cloak and am standing out on the balcony alone with the mountains and the moonlight. How still and quiet everything is! The moonlight is almost as bright as day. Away up in the dark sky a few stars are peeping faintly; in the distance I can just hear our noisy little torrent still tumbling down the valley. . . . This is the last night of the Old Year! Is it not strange to think that it is slipping away minute by minute, and that we cannot stop it however much we may want to? Only two more hours, and it will have gone for ever!

I think on the whole it has been a very happy year. It has brought some trouble, and a great deal of happiness, plenty of hard work, some most delightful play, a good many failures and a few unexpected successes. And yet as I stand thinking about it with those quiet mountains looking down upon me, I cannot help feeling that I might have made it a good deal happier both for myself and other people. I had so often been impatient and cross, I had taken kind things that others had done for me without a word of thanks, and had allowed myself to lose my temper over little trifles—little trifles that seem so very small this evening in the presence of those great quiet mountains! I wonder whether other people are thinking and feeling the same way to-night, wishing as I do that they could just undo a few things, unsay a few words, in the record of this Old Year? None of us ever can do that, but happily another year is just beginning in which we shall have another chance. Shall we try to do better in it? try with all our strength not to get cross, not to lose our tempers, not to say those hot, hasty words that we are always sorry for the moment we have uttered them? I wonder what you would say if I could just have a little talk with you and ask you? I think I know what you would say—let us show what we can do.

E. A. DANGERFIELD.

A MAN in earnest finds means, or, if he cannot find, creates them.—*Channing.*

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LONDON, JANUARY 7, 1905.

THE STRENGTH OF THE ETERNAL.

THE New Year comes to us with its fresh call to service, bidding us by the very swiftness of the passing of our time stand upon our feet, and in the strength of those things which do not change and pass away, realise in what a world we live, and what the work is that we are called to do. Even now, in the shadow of a great personal sorrow, bereft of a leader in the strength of whose faith and courage many of us have often walked, the call comes to us, and with earnest steadfastness we must obey. It is ever so, and the voice of our friend bids us now be of a good courage, and while the benediction of the ultimate peace rests upon us with him, know that in the strength of the Eternal we also may be strong.

At such a season as this we must feel anew the great calmness of our trust in the Eternal Goodness, that we are indeed ever in the presence of an infinite Joy, did we but realise the meaning of the deeper things of life, all the glory that has been revealed in the past, what the human heart has known that, helped by the Spirit, has searched the deep things of GOD. We stand in the midst of life divine, with infinite possibilities, and beyond the shadows of our mortality, have vision of blessedness, glory beyond glory. This is given to us to know, with wondering reverence and thanksgiving, in simple human fellowship, in the common ways of daily duty, because we are with GOD in the world, because He has found us, and bids us work for Him; because our fellowship can be perfected by that spirit of brotherly love which was in JESUS, and in the secret places of our love and trust our FATHER is very near to us, and there is nothing in the whole world to make us afraid.

So He gives us our watchword for the New Year, "*With God*," in presence of the Infinite, who is Truth, and Righteousness, and Love, in the spirit of self-forgetting service, for His Kingdom here on earth, but reaching into the heaven of His blessedness and peace. Then the terrible things of His providence are seen in their true light, and we have a rejoicing strength to endure hardness, and courage even for the bitterest trials. Nor can we be daunted by the whole mass of evil, which threatens to overcome our faith. The foul things of the earth, the evil things of its greed and cruelty and base passion, the emptiness of its pride and selfishness and foolish conceit, the dreary weight of common-place ugliness, the waste places of life, where no glimmering of noble thought or aspiration appears, these are all still there—but they are so terrible to us just because we know of the greater good, and have the vision of infinite purity and eternal love; and they bring us the urgent call of duty, and set our tasks of patient or vehement endeavour to overcome the evil with good.

We are to be strong in the New Year through the simplicity of our obedience, and in the knowledge that our salvation must be found by living an honest human life, bent on the bettering of the common lot of our people, to make cities and villages, schools and workshops, what they ought to be, to cleanse the pleasures and the politics of the nation, with steadfast integrity to bear witness to truth and righteousness, to throw all the influence we have on to the side of helpfulness, compassion and brotherly love.

We are to know the truth of GOD by just that simple loyalty to the duties of each day, in the spirit of our Christian discipleship, and so to demonstrate the truth to the world. There is no other way. He is a present GOD. "The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." The light that was of old can only shine for us through the kindling of the inward light, and through the faithfulness of humble hearts it must shine more and more unto the perfect day.

And as each individual life must in this way find its strength and the opening vision of the diviner glory, so in the fellowship of our churches. They also are set as witnesses to truth and righteousness, for the nurture of the true spirit, in worship and brotherly love. As each one true to his own light must be with GOD in the world, so the Church, in the constant spirit of its devotion. The call is to every man, and to every congregation, to be true to the light, to be strong and of a good courage, to be doing the Father's will, and to rejoice always, because He has given us our work to do, in His strength and in the knowledge of Eternal Love.

THE welcome of the British and Foreign Unitarian Association to the Rev. Charles Hargrove on his return from Australasia will be held at Essex Hall on Tuesday, Jan. 31, when the president of the Association, the Right Hon. William Kenrick, will preside.

RICHARD ACLAND ARMSTRONG.

IN the quietness of reverent gratitude, in presence of a silent form and a face touched by the peace of GOD, we have simply to record at this moment the great loss that has befallen us. The REV. RICHARD ACLAND ARMSTRONG, Minister of Hope-street Church, MARTINEAU'S Church, in Liverpool, passed away early on Wednesday morning, being not quite sixty-two years of age. Warnings of failing health there had been for some time, and latterly he had the comfort and the help of a friend as co-pastor in his ministry, but during the autumn he had been able to lecture for six weeks at Northampton and Nottingham on successive evenings, giving his course on "Agnosticism and Theism in the Nineteenth Century," and we had hoped that there were still years of quiet happy work before him in our midst. But the summons came last week in a paralytic seizure and again early on Sunday morning, from which time he lay in a calm unconsciousness to the end.

In him a great power for righteousness is taken from our midst. For twenty years he ministered in Liverpool, and for fifteen years before that in Nottingham, and in both places made his power felt as a strong man, with passionate indignation against wrong, ardent in his labours for progress, for the cleansing and uplifting of the life of the community, for enlightenment and social amelioration. At the same time, through all his public work, the influence of which was by no means confined to Nottingham and Liverpool, he was a faithful minister of the things of the spirit, blending in himself much of the force of a Hebrew prophet with a tenderness of feeling, deep and most sensitive sympathies and affections, which held him very close, for those who knew him best, to the mind and heart of Christ. All the depth of personal grace in him was known, perhaps, only to a few, but for more than thirty years he has been one of the chief among our ministers, ever welcome as an earnest and persuasive preacher, a clear and forcible speaker, a keen debater, a wise counsellor, a leader whose clear insight and undaunted will could always be relied upon—one who now can ill be spared.

All that he has been to us in the life of our churches throughout this past generation it would be difficult to estimate, but we shall hope next week to furnish some record of his manifold activities. At the time of his death he held the office of Visitor to Manchester College, Oxford; he had been Preacher of the Annual Sermon and President of the British and Foreign Unitarian Association, and Essex Hall Lecturer; he was the second to be chosen, in succession to the late CHARLES BEARD, as preacher of the National Conference Sermon, at the triennial meeting held in Birmingham nearly twenty years

ago. He had been in America, in Holland, and in Scandinavia, as the trusted representative of the Unitarians of this country, and it was only the state of his health which stood in the way of his undertaking that mission to Australasia, from which the REV. CHARLES HARGROVE has just returned.

As a teacher Mr. ARMSTRONG has long held a unique position amongst us. A pupil of MARTINEAU'S in Manchester College, he followed the great tradition of his teacher in the vindication of the fundamental truths of the religious life, publishing a series of books, of which his essay on "God and the Soul" was the crown. Other volumes, containing lectures on some of the chief leaders of thought and poets of the past century, passed on to a much wider circle the stimulating and illuminating thought by which his pulpit had been enriched.

To the INQUIRER his loss brings a direct and personal sorrow. For many years one of the most valued contributors to these columns, as to other periodical literature, he became two and a-half years ago Chairman of our Board of Directors, and took a deep interest in the management and prospects of our paper. The last two contributions from his pen were the leading article on the death of GEORGE FREDERICK WATTS, on July 9, and the review of HERBERT SPENCER'S Autobiography on Aug. 6. The former of these articles touched on some of the deepest sympathies of his life, his love of the beautiful, and his admiration for the pure and beautiful character and the prophetic insight of our great ideal artist. There is an echo in some of those words which bring him now very near to us, and we will repeat them here. He was speaking of WATTS as a true artist, all the more because he was a prophet of truth and righteousness:—

"He is therefore often stern. But he believed that life is good and that the world is beautiful. His prophecy was sometimes a prophecy of woe; but more often it was a psalm of joy. No Hebrew ever had a more intense conviction that sin inevitably brings its scourge. But neither had any man ever a more full persuasion that the great, silent, perpetual forces which control the sum of things are kindly, beautiful, divine. And so his legend of death is not as other men's. He stretches hands across the sea to WALT WHITMAN. Death is a gentle mother, a protecting nurse, a crown and triumph of life. Even when love passionately protests, none can behold Death pressing to the threshold without feeling that this is, after all, a benignant guest. When the babe lies gathered to the bosom of death, whose sable and purple plumes circle the bending form, we long that we too might know the embrace of those gentle arms."

Those are things we may now say also of our friend. He has entered into the nearer presence. We thank GOD for the strength and nobleness and beauty of his life.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

RETROSPECT FROM HOME.

LEEDS, *January* 2, 1905.

MY last letter, dated October 4, was written from Wellington, and, as I had completed my mission and visited the eleven chief towns of Australasia, seeking out all such as called themselves Unitarians, and ministering as best I could to their religious needs, I did not anticipate that there would be much more to tell of interest to your readers. But were I to write at length my experiences since then, I should have to ask for a number of the INQUIRER devoted entirely to my doings, which would be to give them an absurdly disproportionate importance.

I mentioned that while I was at Wellington we had a meeting of sympathisers and supporters, at which a resolution was passed to form a Unitarian Society, and hold services once a month until arrangements could be made for a settled minister. This was the most satisfactory outcome of all my journeyings, and I trembled for the life of that infant society lest it should perish from indifference or want of lead or some indiscretion or division among its members. It was very welcome news which reached me by last mail that at a later meeting the society had been formally constituted, a simple constitution adopted, and officers elected; moreover, that a beginning had been made of monthly services with a result quite as satisfactory as there was any reason to expect.

We left Wellington on October 5, and reached Auckland on the 7th. Here I spent a last week with this dear congregation, whose story is an example to be loudly proclaimed among us in Great Britain of what may be done by a few people in earnest, with the right kind of man for minister. Of their own accord they have given notice to the Association that they can support themselves henceforth, and set the amount hitherto granted to them free for the support of other missions. I am informed that at Wellington there were some who advocated the like independence from the beginning, but as this implied that a minister should not be engaged until the whole amount required for the support of the church had been promised, it was wisely determined to ask for help to start with, and aim at independence to be achieved as soon as possible. I wish I could be convicted of wronging some of our home congregations when I say that they have no ambition to be self-supporting. Some I know of which never can be independent. Others, I suspect, are quite content to take all they can get, and spare their efforts and their purses. Some, please remember, Mr. Editor, by no means all, for I know many who are doing bravely and giving even beyond their means. But if the example of Auckland—a very ordinary congregation so far as wealth or talent or social position goes—were laid to heart, our work would advance mightily.

We left New Zealand early in the morning of Friday, the 15th, and so was completed the work which I had been sent out for. "You have done more good than you know," one said to me the last day I spent there, and it was the most cheering of all the kindly and flattering things which had been said to me and of me while sojourning among our fellow-countrymen in this Southern Hemisphere. One learns with advancing years, if not earlier, to deduct a heavy discount off compliments which are often dictated by kindliness of heart rather than by deliberate judgment; and, in spite of all I have been told, I should find it difficult to give an answer satisfactory to myself to the question, "What good have you done at so great a cost to the Unitarianism of England and of Leeds?" But this compliment from one I scarcely knew I accepted and cherish. I have not made converts to Unitarianism, and I have not drawn crowds to listen to my word; had such a result been desired it is another kind of man should have been chosen. I have brought to the scattered Unitarians on the other side of the world an assurance of the sympathy and interest of their English brethren. I almost dare to hope that I have brought to some a deeper faith in God and righteousness, and a firmer resolve to be true in word and deed to their convictions.

As the steamer made its devious way through the islands and round the headlands which enclose the Auckland Harbour my eyes rested lovingly on the city, my twin in age, where I had received so much kindness and made so many friends whom I should in all probability never see again. For a long time Mount Eden, the very perfect crater, one of a hundred in the neighbourhood, could be distinguished, and marked the site of the city beneath. When it faded on the horizon the cone of Rangitoto, a volcanic island, which, a few days before we had visited on a congregational excurison, drew my attentive gaze, and then, as it was lost to view among the clouds, I bid good-bye to a land which I had learnt in nine weeks to admire and to friends whom I shall respect and love as long as memory lasts. Good-bye, dear friends all, who dwell on the shores of the Southern Sea! To as many as the INQUIRER reaches I would send my thanks, and tell them how deeply I appreciate all the kindness they showed me. If only they were fewer in number I would write to each, but to so many—from two or three to ten or twelve in each of the eleven cities I have visited—I can only ask them to accept this public assurance of my grateful feelings towards them.

Our first experience after leaving Auckland was one which is to be met with only on the Pacific Ocean. The day after Saturday I discarded my tourist suit, and appeared in ministerial black—oh, why should ministers be condemned to perpetual mourning, why should it not rather be expected of us to set an example in costume as in life, and dress in garments which would show the dirt and be washed of it, instead of in dark clothes which hypocritically look clean with the dirt of months upon them?—well, I was prepared for Sunday and the saloon pulpit, when I was met with the intimation that Saturday would be repeated, so I got for once what I have often desired—another day in the week.

On Sunday morning we came in sight of the peaks of Tutuila, where we were to take up the mail for San Francisco. Little

did I dream as we drew near and marked the palm-girt villages along the coast,and, through a narrow passage between coral reefs, entered the land-locked harbour, how much the place was to mean to me.

We had an introduction from Mr. Smith to his son, the postmaster and ship agent. We went ashore at 3 o'clock, and, finding he was busy embarking cargo on our steamer, we presented our letter to Mrs. Smith, who received us most kindly, and took us, after a cup of tea, for a walk to see a native village. It was further than we thought; alarmed by the ship's whistle, we hurried back, but we were too late by five minutes, and found ourselves left for three weeks at a naval coaling station where there was not even a hotel, nor, if there had been, had we the money to pay for suitable accommodation! The very light clothes we wore and a few articles left by oversight when clearing our pockets of all superfluous weight, an Essex Hall diary, a pocket book and fifty dollars,—such was for the time being my whole worldly possessions. Thanks to the generous hospitality of our New Zealand friends, we fared as well as the island permitted.

Your space would not permit of my telling of this romantic home to which I found myself so unexpectedly transferred from the very unromantic but comfortable accommodation of an ocean liner. Suffice it to say that my sojourn was not quite idle, for on the two Sundays I spent there I conducted service for the United States sailors and the residents at the station. There are three places of worship in the deep bay, Roman Catholic, London Mission Society, and Mormon, but at all three the services are conducted in the Samoan language; and here are some 240 sailors and 20 white traders, and half a dozen ladies living there with never a meeting for public worship. It was therefore a great satisfaction to comply with the request made to me by Captain Underwood the commandant, and conduct a morning service on each of the two Sundays I was there. About sixty attended, which, considering that they had all grown used to passing the Sunday without any religious observance of the day, was, I think, a creditable attendance.

The third Sunday I spent at Apia, in Samoa, the island of the group which will be always distinguished as the scene of Robert Louis Stevenson's last years and death. It is about seventy miles from Tutuila, and a dirty little steamer,usually crowded with natives, makes the passage every fortnight. Of my Sunday there I wrote as follows in my diary, and with this I will conclude :—

Sunday, November 6.—At eight o'clock I attended the service at the native church. There were more men than women present, and the choir, which sat in the middle, dressed in brown cotton jackets and lava-lavas, or loin cloths, consisted almost entirely of men. I was told that the music selected was of a quieter description, and the tunes all English, because of its being Communion Sunday; but the tunes were translated into the musical fashion of Samoa, and to me were weird and unrecognisable, the strong alto soaring, ever dominant above the forty basses, which swelled and fell and rose again as if seeking in vain to prevail. The native preacher was dressed in white, his lava-lava reaching to his bare feet, which were rough and broken, as if the skin were of coarse brown bark. He was very fluent, as they are all said to be, loving to speak on any occasion or excuse. For myself the minister prayed —so it was translated for me by Mr. Sibree, the missionary in charge, who sat by my side—"Bless thy servant who takes charge of thy work in another country and unites with us to-day. Different is his speech, yet one are our prayers and our praises. Dffierent the section of thy church to which he belongs, yet one is our faith and our Lord. Bless him here and when he leaves us." The text of the sermon was Heb. x. 29, "Of how much sorer punishment shall he be counted worthy who hath trodden under foot the Son of God." The preacher, the island being now a German dependency and the people familiar with the German National Anthem, showed what it would mean to trample under foot the son of the Kaiser did he come to visit them. So, he said, do those who refuse to hear the word of Jesus, who take the side of his foes. Here in Samoa are many who once knew Him and served: "Of what punishment shall they be worthy if they have turned against Him? True, God is love. He does not wish to punish. He rejoices not in visiting sin with its penalty. But all sin brings with it its own penalty. Don't be proud if you are a pastor or a church member. Perhaps you are guilty of sin which will bear its fruit in time. So the ruin of Jerusalem was the reward of its sin, though Jerusalem was the Holy City. And we who come to the Communion Service today shall not be saved by Communion." These are a few hasty notes made for me during delivery. From an English pulpit such a sermon would be ordinary enough; preached as it was by a man whose grandfather was, no doubt, a heathen and probably a cannibal, his world the Samoan archipelago, to a full congregation of his own countrymen, it was remarkable enough. Of the old religion there is nothing left but some old superstitions, beliefs and practices, such as survive even in Europe after ages of Christian profession. All the people are nominally Christians, and I should say the greater number more really so than is the majority at home. It is considered the correct thing to "belong to the church" and even to be a communicant, though none are admitted to Communion without giving satisfactory proof of the sincerity of their profession.

After another hymn and the benediction, some of the congregation, less than half, withdrew, and I gladly accepted the invitation to join in the sacred right, which is the symbol of the common life of faith of all Christian people. Not a word of reading, hymn, or prayer could I follow, nor know whether I could assent or not. But here was a language we all understood, and as I ate of the one bread and drank of the one cup of the common drink, I felt myself indeed at one with these my dark brethren, and with all followers of Christ throughout the world. I think if I had before objected to the service this novel experience would have reconciled me to it. We want something more universally understood, more sacred, more reliable than any language is, to express our consciousness of the deep underlying unity of the Spirit. Wine is not the ordinary drink of the people here, and is, indeed, unknown to the natives, dear, and not easily obtainable; moreover, it would be very undesirable to make them acquainted with its use, or lead them to look upon alcoholic drinks as desirable or permissible. So the milk of the cocoanut, with which they are familiar from infancy, is used instead. It is to them the translation into their mode of life of "the fruit of the vine" which was the common drink of Palestine.

Sailed off at 8.30 p.m. in the dirty uncomfortable little *Maori*, with a lot of natives, half-castes, and Mormon whites. I was asked to take the service at the mission church for the white people, but dare not risk again being late for the boat. Passed a wretched night on deck, lying on the dirty floor or finding a seat where I could.

CHARLES HARGROVE.

INTERNATIONAL MEETINGS AT GENEVA.

"GENEVA—centre and hearth of Protestant Reform of the French-speaking people—centre and hearth of liberty of thought in religion, was beforehand designed to receive into its midst the representatives of Liberal Christianity." These words are quoted from the preliminary circular announcing the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Geneva in September of this year. "The high significance of such a gathering in the ancient city of Calvin," writes Professor Montet, "will not escape the friends of liberal religion; and the local committee rely on the presence of all those to whom absolute independence in religious thought is dear."

The exact date of the meetings will be fixed later. There is to be an International Peace Congress at Lucerne in September, and care will be taken that the dates are not allowed to clash.

The preliminary programme gives the following particulars:—

On the first day the proceedings will begin in the evening with a sermon in French, followed by a reception to the foreign delegates. On the second day, at 10 a.m., there will be the President's speech, reports, and papers; after luncheon, open conference and discussion of the papers; in the evening, from 5 to 9, there will be a picnic on Lake Geneva. On the third day, the proceedings will begin with a sermon in German, followed by papers on the theoretical side of religion, with discussion as before; conversazione in the evening. On the fourth day the proceedings will begin with a sermon in English by the Rev. M. J. Savage, D.D., of New York; papers and speeches on the practical side of religion will follow; in the afternoon an organ recital in the Cathedral of St. Pierre; in the evening a banquet. A more detailed programme will be submitted later.

French, German, and English will be spoken at the meetings. Papers are not to exceed 25 minutes; speeches are limited to 10 minutes. The principal heads of the papers will be distributed among the audience, printed in all three languages.

The membership ticket will cost twenty francs, and this will entitle the holder to attend the meetings, the picnic, the conversazione, and the banquet, and also to a copy of the published report of the proceedings. The purchase of a membership ticket does not imply adhesion to any dogmatic formula nor to any particular Church. Wives of members or female relatives can procure a lady's ticket for ten francs: this entitles the holder to the same advantages as a member's ticket, with the exception of the report.

The names of many University Professors, and leading public men in Geneva are included in the organising committee. The officers are:—Professor A. Chantre, Hon. President; Professor E. Montet, President; Pastor C. Congard and Dr. P. Ladame, Vice-Presidents; Pastor E. Rochat, Secretary; M. J. Roux-Eggly, Treasurer. Among members of the Committee are:—M. G. H. Boveyron, President of the Municipal Council, M. J. J. Gourd, President of the Chamber of Commerce, Professors H. Balavoine, L. Campart, J. J. Gourd, P. Oltramare, also Deputies, Councillors, and Members of the Consistoire.

Special arrangements will be made for cheap tickets from England to Switzerland, and also for hotel and lodging accommodation at Geneva. Those desiring to join the parties from England are invited to communicate with the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C. It is hoped that quite a large number of delegates and visitors will attend from all parts of Great Britain and Ireland.

A CHURCH FOR THE UNATTACHED.

In not a few parts of the British Isles there are avowed Unitarians, and many others who are in sympathy with Unitarianism, who reside too far away from any of our places of worship to participate in the Sunday services. Instances are frequently brought to our notice of men and women who crave for just such a message as Unitarians have to offer concerning the great verities of religion, but who are prevented by distance or expense from hearing the gospel preached.

Cannot something be done to reach these eager, earnest, lonely souls? Where there is a group of them, lectures and special services, or drawing-room and cottage meetings, might be organised by the district societies or by the nearest resident minister. Too little use is made of the excellent sermon-literature of Martineau, Thom, Sadler, Herford, and others. Hymnals and books of devotion are also available in abundance for services in home-circles. Unitarians, with all their love of freedom, are often curiously, almost stubbornly, conservative in some of their opinions and methods, especially in their view that the conduct of a religious service requires the presence of a regular minister.

There are doubtless several towns and suburbs of large cities where, with enthusiasm and hard, patient toil, Unitarian churches could be established, and there is need of more keenness and enterprise on the part of several of our local and district societies in discovering suitable centres for such missionary efforts. But if all that might be done were done, there would still remain, scattered up and down the country, solitary men and women unchurched.

To meet the needs of such people the Rev. W. Channing Brown, of Littleton, Massachusetts, organised some time ago a Unitarian Church of All Souls. Once a week, regularly, an envelope containing a Unitarian sermon, and occasionally, in addition, a programme of some important meeting, a list of new books, or a pastoral letter, is posted to each adherent of the Church of All Souls. Mr. Brown endeavours, as far as possible, to establish and retain a personal interest in everyone connected with the church. Quite early in its history upwards of a hundred names were enrolled, representing several States and widely separated places. Those who are interested are invited to contribute towards the expenses as they are able, and the church may easily be made self-supporting. The American Unitarian Association provides the printed sermons and other literature, and Mr. Brown, who serves without salary, personally answers letters and renders any other service he can; consistent with his ordinary work as pastor and preacher.

In a communication received some time ago Mr. Brown says: "The letters which I print are simply to keep up the interest and the goodwill, and to make those scattered ones feel that they have a place in our fellowship. I invite personal correspondence that I may help people in their perplexities and keep in touch with their real thought and life. I select the sermons I send from the American Unitarian Association's publications and elsewhere. I try in all possible ways to make the church helpful to those who are upon our mailing list.

"I should hope that out of such a movement there would grow Unitarian lay meetings, reading circles, and eventually churches and Sunday-schools. But this is all vision and dream. The cold fact is that we have gone far enough to know that we are organising and maintaining one church which is worth while to numbers of lonely souls who have been unchurched."

Sermons by Dr. Crothers, Dr. Savage, Robert Collyer, and other American Unitarian preachers have been sent week by week in a neatly printed blue paper covering letter prepared by Mr. Brown himself. Those who receive the sermons are under no obligation to contribute towards the expenses of printing and postage, though they are invited to assist. They are asked to send word if they wish their names removed from the list; and in the event of no message of criticism or gratitude coming from correspondents for a considerable time the names are removed.

It seems to me that there are some admirable features in this Church for the Unattached. Might not each of our district ministers organise such a church as a regular part of his missionary work? I am sure the Committee of the British and Foreign Unitarian Association would be pleased to provide a selection of sermons, and to render help in other ways, if required. The Committee of the Central Postal Mission might also be willing to co-operate.

W. COPELAND BOWIE.

MUSINGS.

BY A MINISTER.

XI.

THE domestic, as distinct from the devotional, treatment in art of the Madonna and Child dates from the fifteenth century. The *Sacra Famiglia* succeeded the *Sacra Conversazione*. It is The Holy Family in the domestic sense that touches the Protestant mind. Here we are wont to recognise the consecration and the glorification of home life. In this nearer presentation no part of the domestic ideal is lacking. Age and sex and character are brought into beautiful and harmonious relation; manhood, womanhood, and childhood meet together to form a complete whole; protecting strength, and ministering love, and appealing innocence give and receive in turn satisfaction and delight. This is the source from which, more than from any other, comes the Christian conception of the sacredness and dignity of family ties.

But do we make more of the family, and of family relationship, than Christ himself would have had us make? I am moved to say this by the words:—"Behold my mother and my brethren." St. Mark's drawing of The Holy Family differs from that of St. Matthew. It is, so to speak, in the form of a triptych. There is the group without—"his mother and his brethren"—there is the crowd within—"my mother and my brethren"; there is the unnumbered throng, wide as the far horizon—"my brother, and sister, and mother."

Some, no doubt, there are amongst us who make, not too much, but too little of the home. Family life, it is often said, shows signs of decay. It is dying, like a tree, at the top and at the bottom; the rich take their pleasures abroad, and the poor work anywhere but where they live. Parents and children live their lives apart. This may be true, and, if true, cannot be too much deplored, but the fact remains that the first thought in Christ's mind was not so much the establishment of the home as the advancement of the kingdom. We cannot easily set aside the crowning words: "*Whosoever* shall do the will of God." They exalt spiritual above natural ties; they point to a more comprehensive unity than that of the human family. As an expression of the perfecting "will of God," the realisation of social life must go beyond, and rank before, the fulfilment of home life. In the eternal order of things it must be so, and experience approves the larger view. Family affection, with all its sweetness and fulness, is still exclusive, self-centred. It sets up and jealously upholds its own judgments and standards, claims and traditions, sympathies and repugnances. Its charity too often ends where it begins, and then ceases to be charity. If one of its members suffer, all the members suffer, but how few are the all! There was little then in Jewish family life that needed reform, but Jewish thought was tied and bound fast at many points, and its outlook upon the world was grievously illiberal. Think of the liberating effect of those words upon those who could receive them—"brother, and sister, and mother."

There are those, moreover, to whom family life is the faintest of memories,

perhaps even a remembrance of pain: There are those also to whom it is denied in prospect. Is there no larger circle to take them in, no bond of union to hold the place of blood relationship? I can almost understand the Roman cult of the Sacred Heart of Jesus when I think of the solace it may bring to those of solitary life, who have never received from any human heart the response for which they yearned.

This then, I take it, is the true Holy Family—the spiritual unity in which God is all in all. In this unity Jesus ranks himself as still a child, and claims kinship with brother, and sister, and even mother. If there is a larger fellowship, it is that of a Communion of Saints, the last inheritance of the children of light. The *domestici fidei* become *domestici Dei*. The two titles may be entwined into a motto for the New Year.

NEW YEAR'S GREETINGS.

THE Motto Card for 1905 issued by the Sunday School Association reproduces the well-known picture of the baby Moses among the bulrushes, which is also the frontispiece of the new volume of Dr. Brooke Herford's "Bible Stories Retold." The motto is, "What shall become of the Child?" to which is added Samue Longfellow's verse:—

> Go forth to life, O child of earth,
> Still mindful of thy heavenly birth;
> Thou art not here for ease or sin,
> But manhood's noble crown to win.

And on the back of the card is printed a series of Bible readings for each Sunday of the year, each month being devoted to a special subject: Our Work, Obedience, Faith and Faithfulness, Hope, Preparation, Joy, Courage and Steadfastness, Love, Truth, Thankfulness, Repentance, the Kingdom of God. On these subjects there will be some brief notes each month in the *Monthly Notes for Sunday Classes*, edited by Miss Marian Pritchard, and issued by the Association (½d. monthly, or by post 1s. for the year; the Motto Card, 1d., or 1s. a dozen, postage 2d. Note in the *Notes* that A. A. Procter's name is twice misspelt). The *Monthly Notes* open with a New Year's address on the subject of the Motto Card, by the Rev. W. G. Tarrant, President of the Sunday School Association, which we should be glad to think will be used in one way or another in every one of our schools and in many a home. The following letter from the President was also sent out for New Year's Day to every teacher and elder scholar over sixteen in our schools. We are glad to reproduce it here that many others also may be the better for its earnest words:—

A NEW YEAR'S LETTER FROM THE PRESIDENT OF THE SUNDAY SCHOOL ASSOCIATION.

DEAR FRIEND AND COMRADE,—Will you please accept this letter, not merely as a greeting from me to you personally, but as a token of the goodwill and fellowship existing, I trust, among the ten thousand elder scholars in the schools connected with our Association?

What an army this "ten thousand" is, and how effective for good it might be if every member of it were "up to the mark"! Whether we live in the North, South, East, or West, in England, Ireland' Scotland, or Wales, we ought to be really one in aim, sharing as we do the same great thoughts. To-day let us wish the best for one another all round.

No doubt our circumstances differ widely; but as in a game of chess it matters little what the pieces are made of, and everything how they are moved, so in our life the important thing is not what we work with, but *how* we work—not the scene, but how we play our part.

As a sort of elder scholar myself I am happy to reckon you not only as my "friend," but as my "comrade." You have arrived at years when you can judge for yourself things formerly taken on trust. It is equally clear to us both that, whatever our start may be, many a life fails as it goes on, not for lack of opportunity, but for lack of *character*, true manliness, "real grit," as we call it. On the other hand, those who possess this splendid quality win the truest success, and even turn difficulties to good use.

How, then, shall *we* acquire this quality? Well, how does the gardener get prize roses? Just by intelligently cultivating his rose trees. God has put high possibilities into our nature; it is ours to cultivate them, to look after our whole being, body and mind, so that by nurture and exercise it may reach as near to perfection as possible.

May the New Year find us all alert and resolute for this great endeavour! May its months and days never see us weary in well-doing, but, on the contrary, persevering,—yes, in spite of failure,—ever persevering in the attempt to win "manhood's noble crown," the fullest health, "a sound mind in a sound body," the wisest, strongest, most useful, most beautiful life!

Wishing you, above all, a brave, cheerful, grateful spirit, always ready to respond with willing service to the love, human and Divine, that blesses you every day,—I am, yours very sincerely,

WM. GEO. TARRANT.

New Year's Eve, 1904.

A GLAD NEW YEAR.

SEEK not for newness in the year;
'Tis but the old returned again,
God's mercy in its endless ring
Of summer, autumn, winter, spring;
Of joy and sorrow, pleasure, pain,
Of gainful loss, and losing gain—
All links in heaven's unfolding chain.

Seek not for newness in the year;
'Tis in thyself the new must be,
For old the new within an hour
Without the Spirit's secret power,
And new the old when eye can see
And heart can feel thro' purity,
Thro' faith, and hope, and charity.

So, seeking not, new be thy year;
New with delights oft missed before,
Old blessings grasped with gratitude,
Old pleasures shared with quietude,
New joy in bird, and tree, and flower,
New gladsome meaning in the hour
When life is dark and sorrows lower.

W. G. PRICE.

PROVINCIAL LETTER.

LONDON.

THE New Year finds us half-way through the season of dark evenings, which is generally supposed to be favourable to congregational worship and social activities. There is more than half the work to do, however. Summer holidays have a knack of extending long into the fall; and then our dark evenings have been so very dark and our days so dull that the Unitarian of merely average devotion has had plenty of excuses for slackness. It is high time to awake out of sleep!

In the early months of the year the annual meetings of our churches are usually held. Does it not occur to some of our business friends that some steps should be taken to improve the character of these meetings? After all, a church is not a joint-stock company nor a society of subscribers to a charity. In the case of the latter, the committee and officers have often to think themselves lucky to get subscriptions and pass their own report with as decent a visage as possible. In the case of the former, the directors may—in good times, at least—issue their printed statement, and if the dividend is respectable they may retire in rotation, co-opt, and do pretty much anything by themselves. But if a church is not a company of brotherly people, what is it? I have seen annual meetings that could not be better devised had the intention been to freeze out the last spark of zeal, to chill the young people's imagination, and to create the impression that in spite of all the Unitarian brag we have a doleful "faith" to preach and a God-forsaken world to live in. Let us reform these things.

The young Laymen's Club is beginning to make itself felt. I believe it is ready for lots of work. Arrangers of soirées, &c., cannot do better than utilise the forces here offered. The variety in the help available is wide. You can get speakers, singers, instrumentalists, entertainers of many kinds. Some of the young laymen preach, all attend service—at least that is my belief. A recent advertisement assures the world that, doubtless for the young women's sake, the club arranges a dance now and then. They have a choral society in formation. More solid fare is not left out, be sure. Conferences with our own ministers, addresses by distinguished outsiders, practical discussions raised by members, occupy the club's attention. I believe the numbers are now full. But when cause is shown there is no reason why the club should not run to four figures instead of three.

Indeed, London Unitarianism imperatively needs all its summed up energies just now. There is a scheme for building the *three churches*—viz., at Kilburn, Lewisham, and Plumstead. If one did not know how easy it is to print and post letters, circulars, and appeals, and how difficult to get them attended to, we should say every Londoner who reads these lines knows all about the scheme. And yet that cannot be the case, else the subscription list would be much longer. Once more, then, let me say, this is a scheme to *complete* work already begun, and well begun. In each case there is a congrega-

tion already, in each case vigorous and healthful, in each case needing better housing and general equipment. In each case the land is secured, and the preliminary buildings are in full use. The scheme has the hearty sanction of all our recognised leaders and advisers. Donations may be sent to Mr. T. H. Terry, treasurer, 89, Tierney-road, Streatham, S.W., and whether they are half-sovereigns, five-pound notes, or those handsomely inscribed cheques which are so pretty to look upon, they will be warmly welcomed. Why should a man miss the joys of life, especially in a new year? Non-subscribers, subscribe!

In the autumn (as THE INQUIRER reminded us last week), we had two or three notable "functions." That given by Mr. Howard Chatfeild Clarke, as president of the London District Unitarian Society, was in every way encouraging and enjoyable. It was largely attended, the addresses were excellent. The earlier gathering, when the Home Missionary College Jubilee had its London echo, was spirited enough, but the generous host and hostess, Sir Edwin and Lady Durning-Lawrence, did not, for some reason or other, meet so large a company as they and the College's friends wished. London has not yet done its duty, I venture to think, in return for the good work done by the alumni of the College both here and in other parts of the country. But there is still room for repentance.

Among the season's meetings is to be one at Essex Hall to greet the Rev. Charles Hargrove on his return from the Antipodes. This gathering, which is to take the place of the usual autumnal meeting of the B. and F. U. A., will no doubt attract, as it deserves, friends from distant parts. Mr. Hargrove needs no praise from my pen, but every man needs some visible token at times of the love and respect felt for him; and this will be an occasion of so memorable a kind that we look to see a large assemblage of those who not only admire the Association's representative, but who are heartily glad that our brethren so far away have received this practical token of interest from their religious kindred "at home."

A few notes will convey to friends in the country how things stand generally with our score and a half of congregations. At most of them there is no conspicuous loss or gain to record. We just go on, doing—shall I dare to say—our best. Here and there I catch notes of discouragement, but these are balanced by cheerier tones elsewhere. Losses by death and removal continually trouble us. There are districts in London where the newly cleaned houses are taken by three-yearly tenants, who punctually leave at the end of their period, and try another district. It is an old complaint, also, that even good Unitarians will not infrequently let proximity to a congregation of their own kind be the last consideration when the choice of a new residence is before them. These things we fight against, and, as I said, do our best. Personally, I have had a considerable number of letters introducing young (or older) newcomers to my district. I hope this is so in other cases. Friends in the country may often do excellent service by remembering these passports in the best of all interests.

All I hear respecting the more recent settlements at our churches here is to the credit of both ministers and people. No mistake appears to have been made in the appointments offered and accepted; new efforts are being made, with no small success. One additional appointment has to be recorded, that of the Rev. Addison A. Charlesworth at Highgate. This congregation has had the misfortune of a shorter pastorate from the Rev. R. H. Greaves than was hoped. We shall all wish success to the new arrangement. Mr. Charlesworth comes to London, very much a stranger to us though not to the metropolis itself. He has a capital opportunity before him.

Unfortunately for us we are to lose the Rev. J. E. Stronge, who for ten years—its first ten—has devotedly and most successfully ministered to our Kilburn congregation. It is an added regret that after doing so much for his church, he is not destined to lead his people into the new building (which *is* to be built). London owes much to Mr. Stronge in other ways. He has been joint secretary of the London District Unitarian Society for a long time, and he gave most valuable service to the Ministers' Conference in its earlier years, after reconstruction. He goes to Kidderminster in the ripeness of twenty years' experience, and still with plenty of youth in brain and blood. We shall bid him a confident God-speed.

This ministerial change leaves us as badly off as before with empty pulpits; indeed, we are one worse, for our good old friend the Rev. George Carter has given notice that he will retire from the active ministry in February, and thus Peckham comes on to the vacant list. Mr. Carter has, in a quiet unobtrusive way, rendered genuine service to our cause in London. Engaged in business as well as doing Sunday duty, it is a marvel that he has stood the strain so long. His retirement will assuredly be amid the applause of many grateful people who owe him much, and who cannot grudge him now his well-earned rest. The opportunity at Peckham especially calls for a young, ardent, self-denying and tactful minister. Given such a man, there should grow up around him an excellent congregation on the foundation so well laid by Mr. Carter.

While Richmond and Acton are engaged in the difficult process of "choosing a minister" we cannot hope more than that the friends will hold well together, and thus prepare the way for the new leaders whom we trust they will secure before long. The Hackney congregation has been for several months under the ministrations of the Rev. J. Page Hopps, and strenuous efforts have been made to stir up the neighbourhood. The chief success, however, is still that of the faithful workers already on the spot, who, in spite of many difficulties, are keeping the various institutions in effective order. Mr. Hopps will perform a similar duty at Little Portland-street in the opening months of the year.

In the East there is to be, I understand, an attempt made to reach the lapsed masses by services at the Stratford Town Hall; but the particulars have not reached me. This movement is so far good; but the problem of our work in East London is of a kind that dwarfs all merely occasional spurts into comparative insignificance. Our little worshipping societies at Mansford-street, Forest Gate, Stratford, Stepney, and—further out—at Walthamstow, are undoubtedly doing good work, and their influence would be missed if they dropped out. Yet there needs some vigorous unifying force, and there needs money as well as men. Above all, there needs a deep love of souls, a care for the destitute for whom no Mansion House fund can provide, whose mental condition is chronically on the starvation line. We Unitarians have brains, more or less; have we hearts?

Let me end with a note of admiration. Our esteemed minister at Wood Green, the Rev. J. S. Mummery, completed his eightieth year on New Year's Day. Not yet is his strength labour and sorrow: with cheery mind, alert and fruitful, he still commands the love and reverent heed of his zealous young congregation. May he continue thus to keep his brethren juvenile!

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare.—Our correspondent writes from the Old Meeting:—Readers must not be surprised, but this wonderful Revival is flooding our Welsh Unitarianism. The tide reached us at the Old Meeting House last night, and we are all rejoicing. The general complaint is that our meetings last too long if they exceed an hour; the complaint last night when we broke up at ten was that we broke up too soon. We must not be too great sticklers for the proprieties of etiquette when we find drunkards made sober, lives made cleaner, homes made purer, old feuds wiped away, and love and peace reigning in the place of strife and hatred. May I add that the Revival is stirring up our people to increase of endeavour and deepenings of spiritual life at Wick, Gellionen, Llandyssul, &c.

Ashton-under-Lyne (Resignation).—The Rev. W. C. Hall has resigned this pulpit, having accepted an invitation to Small Heath, Birmingham.

Birmingham: Small Heath (Appointment).—The Rev. W. C. Hall, of Ashton, has accepted the unanimous invitation of this congregation to their pulpit.

Leigh.—A very successful Sunday-school party and prize giving was held on Saturday last, and a pleasing incident in the proceedings was the presentation to the church of a polished alabaster christening font by two young ladies on behalf of the members of "Our Guild," who have been subscribing 1d. per week for that purpose during the past year.

London: Little Portland-street. — On New Year's Day, the Rev. J. Page Hopps entered upon his three months' engagement to conduct the services at this chapel. It was a bitterly cold day, but the congregations, morning and evening, though not large, were encouraging. At the evening service Mr. Page Hopps appealed to all—both old friends and new—to rally round and to stand together in the effort to revive interest in the chapel, which had an honourable past, and might have an honourable future. It was one of the few places in London which stood for modern thought, modern science, and modern ethics as applied to religion. It was essentially a home for free, rational, and spiritual worship in harmony with the modern mind, the modern *conscience*, and the modern ideal of God. For its *own* sake, therefore, it deserved and demanded support; and for their own sakes they would do

well to cling to it. They might be too anxious about numbers. "The kingdom of God cometh not with observation." It must be a good thing to maintain in London such a home for rational and spiritual thought and aspiration. What might come of it they knew not. All they could do was to be self-denying, serious, and faithful, fully persuaded that—

"All that is beautiful shall abide,
All that is base shall die."

London: Peckham.—The members and friends of the Avondale Band of Hope gave a tea and entertainment to about 250 poor children on Tuesday evening. After tea a short address was given by the Rev. Geo. Carter, followed by an entertainment of a most interesting character. It included a fairy tale told by Mr. A. H. Biggs, and a concert by the scholars of Bellenden-road Higher Grade School. A number of action songs were also given, and examples of musical drill.

Manchester: Pendleton.—The annual congregational party was held in the schoolroom on Monday evening, and was largely attended. The Rev. N. Anderton, who was in the chair, offered a very hearty welcome to the new friends who had joined the church, and also spoke of the valuable work done by the Ladies' Sewing Society during the past year, and appealed for help to assist in the mission services to be held in the Irlams o'-th'- Height district, with the view of spreading the Unitarian gospel there.

Newcastle-upon-Tyne.—The congregation of the Church of the Divine Unity has recently sustained an irreparable loss by the death of Miss Mary Lambert, one of the oldest members of the church, who held an unique place in the affections of the congregation. Descended from a family always identified with religious and philanthropic movements in Newcastle, she entered early into the congregational activities. For many years she was superintendent of the Sunday school, devoting infinite pains and love to the work, with the result that the efficiency of the school was then of the highest order. The Ladies' Sewing Society never had a more faithful member. From the formation of the society she was its hon. treasurer, and held that office until early in 1904. She was a member of the church committee up to the time of her death, and always took the keenest interest in its work. Until quite recently the committee often benefited by her counsel. She was always to the fore in benevolent and philanthropic work, aiding the various charitable agencies not only with liberal contributions but also by constant work on committees when needed, or as adviser, when consulted. Among many objects the Jubilee Industrial Schools, City-road, Newcastle, must be mentioned as an institution she had much at heart and furthered greatly in former years. On the day after her death the church committee passed unanimously a resolution recording its sense of the loss, and offering respectful sympathy to her surviving elder sister. Her remains were laid to rest in the family vault in Jesmond Old Cemetery, on Wednesday, December 7, when the Rev. Frank Walters read the service and gave an address, in the presence of many friends and members of the church. On the following Sunday, at the close of the sermon at morning service, the "Dead March in Saul" was played upon the organ, while the congregation stood in reverent silence. Shortly after the passing away of Miss Mary Lambert the congregation suffered a further great loss by the death, on December 28, of Mrs. Jane Alice Watson, widow of the late James Watson, at one time a well-known bookseller and a prominent Chartist. They were both earnest Unitarians, and closely attached to the church. Mrs. Watson had attained the venerable age of eighty-nine years. She was buried, amidst many proofs of respect, at St. Andrew's Cemetery, Newcastle, on December 31, the Rev. Frank Walters conducting the service. The "Dead March" was played in memory of her on Sunday last at morning service in the church.

Plymouth and Devonport (Appointment).—The Rev. J. H. Belcher, formerly a Congregationalist minister, has entered upon the joint charge of these two congregations, preaching for the present in the morning at Plymouth and in the evening at Devonport, the other services being provided for by lay help.

Rhydygwin.—The congregation has received from a local friend the gift of a plot of land for building a much-needed chapel-house and school-room.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 8.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. FELIX TAYLOR, B.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. GREAVES.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, Rev. J. PAGE HOPPS, 11.15, "The Hidden God"; 7, "The Following of God."

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. A. PEARSON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. H. C. BRISON, and 6.30, Mr. J. C. PAIN.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. H. RAWLINGS.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel (Unitarian), off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET, M.A., LL.B.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth. Morning closed; 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. C. HARGROVE, M.A., and 6.30, Rev. H. D. ROBERTS. Saturday, 1 o'clock, Funeral Service, Rev. J. E. CARPENTER, M.A.

LIVERPOOL, Ullet-road, Sefton-park. Morning, closed; 6.30, Rev. J. C. ODGERS, B.A., "In Memoriam, Richard Acland Armstrong."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45, MR. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, MR. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30. Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "Poverty—a Disease," and 6.30, "War and Profit," Mr. JESSE HAWKES.

IRELAND.

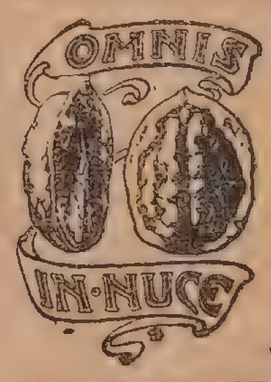
DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Jan. 8, at 11.15, JOHN M. ROBERTSON, "Dr. Moncure Conway's 'Autobiography.'"



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DEATHS.

ARMSTRONG.—On January 4th, at his residence, 5, Marmion-road, Liverpool, the Rev. Richard Acland Armstrong, in his 62nd year. No flowers.

HARDING.—On December 31st, at Knutsford Lodge, Edgbaston, Birmingham, after a short illness, Charles Harding, in his 66th year.

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Kilburn, Lewisham and Plumstead Church Building Funds.

AN APPEAL FOR £7,500.

THE Committee of the London District Unitarian Society urgently appeal to their fellow members of the Unitarian body on behalf of these three energetic and progressive congregations.

Kilburn, Lewisham, and Plumstead have already amply vindicated their right to exist, and are deserving of our most generous support.

Church buildings have now become essential to secure their position, and ensure their continued progress. Excellent freehold sites have been secured, and in the case of Kilburn and Plumstead wholly paid for. A church building at Lewisham will save the congregation a yearly outlay of £70 for hire of a chapel.

Energetic ministers are in charge of the congregations.

This appeal is warmly commended by the Committee of the British and Foreign Unitarian Association on behalf of the Committee.

HOWARD CHATFEILD CLARKE, *President.*

Contributions will be gratefully acknowledged by the Hon. Treasurers of the Appeal Fund.

DAVID MARTINEAU, Esq., J.P., 4, South Road, Clapham Park.
THOS. H. TERRY, 89, Tierney Road, Streatham.

The Appeal Committee desire to express their grateful thanks for the following contributions to the Appeal Fund:—

To amount previously acknowledged ...	£2,935	5	0
Mr. G. W. Chitty	10	10	0
Miss Warren	10	10	0
Mr. Walter Baily	10	10	0
Mr. Percy Preston	5	0	0
Mr. Julian Winser	5	0	0
Miss Tagart...	£1	1	0
Miss Hall	1	1	0
Total	£2,978	17	0

Donations may be sent to Mr. Thos. H. Terry (Hon. Treasurer), 89, Tierney Road, Streatham, S.W.

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Weekly maintenance fees 4s. to 5s. Applications for admission to be sent to Miss MARIAN PRITCHARD, Hon. Sec., 11, Highbury-crescent, London, N.

Subscriptions and donations are greatly needed, and friends already interested in the work are earnestly requested to make the Home better known to others who may be likely to join in increasing the list of subscribers. Subscriptions and donations will be gratefully received by W. M. BLYTH, Esq, Hon. Treasurer; or by Miss M. PRITCHARD, Hon. Sec., at her address given above.

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NOTES OF THE WEEK.

COPIES of the title-page of THE INQUIRER for 1904 may be had (*gratis*) by those who require them for binding, on application to the office.

ON account of the memorial notices of the Rev. R. A. Armstrong, we have been obliged to enlarge this week's INQUIRER; but, even so, a considerable number of items of Church news have to stand over.

THE attention of friends interested in the progress of liberal religion in India is directed to the appeal published on behalf of the Calcutta Brahmo Boys' School in our present issue. The support of such work does not fall within the sphere of the British and Foreign Unitarian Association, but it has the cordial sympathy of the Foreign Committee of the Association. Our readers will remember that through the kind instrumentality of Mr. Ion Pritchard substantial help was recently given to the Brahmo School for Girls in Calcutta.

THE extreme difficulty of the education problem is illustrated by the reply of the Archbishop of Canterbury to an appeal made to him by American sympathisers with English Nonconformists. The appeal arose in conjunction with the Primate's recent visit to the United States, a visit which ought to have opened his eyes to the plain fact that, after all, the religious future of the English-speaking peoples does not lie in the hands of English episcopacy. Perhaps, after this, Lambeth Palace will not again veto the representation of the Anglican Church at any future Parliament of Religions, as it did, only to the discredit of Anglicanism, on the occasion of the great Chicago gathering. But to the point: the Archbishop was approached with a view to a friendly consideration of the troubles now embittering the relationship of Church and Dissent in this country. It is clear from his reply that he either cannot or will not understand that there is any real trouble at all.

NEITHER argument nor action seems sufficient to convince the Archbishop that there is anything serious the matter. "No impartial observer," he says, "can maintain that there is in these provisions [*i.e.*, of the recent Education Act] the smallest interference with religious liberty." On the contrary, he declares that "the whole tendency of the Education Act is to remove what are described as 'Nonconformist difficulties.'" Realising, apparently, that to American readers these contentions must appear strange, he hastens to add that they can easily be proved, except to those who are "unfamiliar with the exact working of our English system." Well, no one can deny, not even an Anglican dignitary, that Nonconformists, especially in our villages, are very often rendered painfully familiar with the exact working of our English system. Their money is taken to support a system of "Catholic" teaching, Roman or Anglican, which they deplore and even detest. Their children are forced to attend schools where the so-called "atmosphere" is provided by strict clerical supervision. Their teaching sons and daughters are excluded from the possibility of attaining headships except at the price of conforming to the Church. Public control is prevented by packed committees of managers.

WHILE Dr. Davidson sees no hardship in all this, the protest of Passive Resistance goes on and increases. Some forty thousand summonses have been enforced against the resisters, and there have been nearly a hundred committals to prison. It pleases some of our contemporaries to sneer at the misguided enthusiasts who rather pay penalties and endure imprisonment than willingly accept a law of the kind; and the Archbishop seems to think that all this opposition to the Act is manufactured by skilful politicians. Can anything be more hopeless? If he deliberately said there was no help for it, but that Nonconformists must endure hardship rather than the Church's sacred duty (and privilege) should be taken away, one could at least respect his one-eyed sincerity. But to talk as he does is to deceive no one, unless it be himself. For our own part, we should like to see a system established in which the last pretence of religious bodies to be the sole or chief guardians of education should be abolished, and the community at large be recognised as the only authority in the matter. Our objection to the recent legislation arises not out of our Nonconformity—though there we suffer hardships certainly not less than those of other Dissenters—but out of our citizenship. The Acts have been passed in defiance of public opinion, and they trample on public rights. The day will come when their authors, and their supine acceptors, will be alike covered with the disgrace they deserve.

THE out-going and the incoming chairman of the Congregational Union have issued addresses to the churches which help us to understand something of their attitude to the world-problems which in one form or other are troubling all sections of the universal Church. Dr. Goodrich, as a result of his frequent intercourse with his brethren, is glad to discern signs of an increasing spirituality.

> The purpose to beget and nourish spiritual life is more definite and resolute. The intellectualism of a few years ago is giving place to an enlightened evangelism. The Gospel is treated not so much as a problem to be discussed as a message to be given. The tone is less apologetic, more prophetic. . . . And the people, I notice, are not so keen about orthodoxy and heterodoxy as about spiritual power.

At the same time there are a few things about which Dr. Goodrich is mildly disquieted. "We are exercised about our new constitution. . . . We are losing confidence in the ordinary means of grace, and getting an increased liking for detached missions, for secular clubs, for special services, and we are becoming anxious to fall upon some new method. . . . We are perplexed as to what we can do to regenerate the collective life, to help wisely the economic, the recreative, the social, the home, and all other sides of the life of the people." But "the feeling is deepening that the solution of them will come with a new quickening of spiritual life, with an enlarged baptism of the spirit of Christ."

THE New Year's message of Principal Forsyth is thoroughly characteristic of one of the most virile personalities in the Congregationalist world of to-day. Our neighbours love a strong man, one who is in no

doubt as to his own meaning, and who possesses a trenchant style in which to express it. This message sounds the one note that Dr. Forsyth will repeat with cumulative energy during his year of office. We might find much to criticise in it, and many of his brethren will find themselves in antagonism. We are not concerned to criticise, but rather wonder what the effect may be. To what extent will the chairman of the Union succeed in recalling the denomination from a slightly invertebrate humanism? At least the man and his clear, confident appeal must serve as a valuable element in the Church life, forcing those who may not agree with him to examine more deeply into their own faith. Here are some sentences which outline the thought:—

The greatest thing of all is the positive Gospel, at any theological cost—the positive Gospel instead of the mere "Spirit of Christ," a divine, eternally decisive deed at the Bible's core instead of only a character loving and beloved, a Redemption instead of a mere divine appeal and moral recall.

And here in the thought of Atonement as an external juridical transaction, and not merely a spiritual process, challenge is given to the growing tendency of the Congregational churches. Or, again, as to the task of the Saviour:—

The moral need was not sympathy, but expiation, and not amelioration but redemption, and not adjustment but reconciliation. It was not the sorrow of the grievous world that lay upon him, but its sin. . . . And it is not the sense of world-sorrow that equips the great deliverers for their work. They must outgrow their Buddhisms and their Wertherisms; come to close and final quarters with human sin; feel the wound to Holy God more than the damage to pitiful man; . . . and gain from his foregone moral Redemption a power and insight that do not always go with acutest sympathy.

The attention of friends in London is called to the advertisement of a performance of the Cantata "Princess Zara," to be held at the Mansford-street Mission next week, on behalf of the Southend Home.

A recent number of the Chicago *Unity* contained the following "Helps to High Living," taken from Carlyle's letters to Emerson:—

Sunday.—A friendly thought is the purest gift that man can afford to man.

Monday.—Silence is the great thing I worship at present; almost the sole tenant of my Pantheon. Let a man know rightly how to hold his peace.

Tuesday.—A man that has discerned somewhat and knows it for himself let him speak it out and thank Heaven.

Wednesday.—The rudest *speech* of a man's heart goes into men's hearts and is the welcomest thing there.

Thursday.—There are blessings which do like sun gleams in wild weather make this rough life beautiful with rainbows here and there.

Friday.—Man *lives* by Belief (as it was well written of old); by logic he only at best longs to live.

Saturday.—This earth is not an unmingled ball of mud, after all. Sunbeams visit it;—mud *and* sunbeams are the stuff it has from old consisted of.

From the stern discipline of life we may learn that we are watched over by a love that would make us worthy of being loved.—*H. W. Crosskey.*

MUSINGS.

By a Minister.

XII.

In the *Colloquies* of Erasmus there is nothing more engaging than the dialogue between two belated Franciscan friars and a village innkeeper, of whom they ask shelter for the night. In the bandying of words which follows the would-be guests are more than a match for the surly host. At first he will have none of them, would drive them from his door, hurls at them every kind of well-worn taunt and sneer. They meet and turn all his points, with now and then a lunge and thrust to his own confusion; they defend their order, their habit, their manner of life; they lead their assailant on by degrees into more serious talk; and all with so much humour and good sense, that he is at last quite disarmed, supplies their wants, and promises them good treatment, if ever they come again that way.

One of the pleas put in on the monkish side of the argument is the contention that the monk, in the first instance, was only a better sort of layman (*purior pars laicorum*). This, I suppose, is true. It was the world, not the church, that made the first monk. It did not love the better sort of layman. It drove him into isolation, first, and then into association with his kind. He did not yet aspire to the priesthood, and for many a year no priest was allowed to become a monk. He wished only to possess his soul in peace, and the clothing of his body was the dress of the ploughman or shepherd of his time.

As you cannot indict a whole people, so neither can you indict an institution which numbers its years by centuries. Its long life, if it is not an answer to all charges, is still its best defence. That it has survived is a proof that it had a function and met a need. It is like a tree, which grows, flourishes, declines, decays; is fruitful and barren by turns; is now in need of furtherance and now of restraint; and is a good tree, or a bad tree, according to the time and season chosen for passing judgment. Monachism shows every variation which friends and enemies alike desire it to exhibit. It has been a source of blessing and of woe, has ennobled human effort and degraded it, enriched human character and enfeebled it. The history of monachism in our own country seems to present all these stages and transitions in edifying order. Celtic converts, excluded from family and tribe, set up their wattled cells together, entering into new association under a new tie. With the seventh century, and the reintroduction of Christianity, began that passion for the "religious" life which filled the mind of Bede, now with grateful admiration, and now with prophetic dread. Luxury and laxity had begun to creep into the English monasteries a hundred years before the Northmen purged them with flame. Reform followed, with the encouragement of the Benedictine rule, and the Benedictine order was itself in course of time reformed by developments of severer rule—Cluniac, Cistercian, Carthusian. But all in vain. Wealth and power had begun to dissolve the monasteries, long before the order for dissolution came.

And yet how unfair it is to judge the monk by the failure of his system. There is not a form of corporate life which has not failed, or has been saved as by fire. We do not yet know what we owe to the individual monk. It is a commonplace to say that he once held the loneliest outposts of civilisation, reclaimed waste lands, cultivated the arts of peace, nursed the sick, sheltered the friendless, fed the hungry, taught the young, and kept alive and handed on the torch of learning. What is often forgotten is, that in the days when the profession of arms alone was worthy, and nearly all labour of the hands was servile, few of these things would have been done if the monk had not been willing to do them. Under the transforming vow everything common was touched with new dignity. Nor, by living apart from the world, did he, to his own mind, or in the minds of others, cease to live for the world. His prayers availed, it was thought, for those who toiled by land or sea.

It should be remembered also that, without the special immunity from depredation allowed to religious houses, there would have been little security amid the strife and sweep of arms for the triumphs of peace. And, further, if the monastery was sometimes the refuge of the weak, it was more often the training school of the strong. The story of Hugh of Avalon, says Froude, ought to be familiar to every English boy. It is the story of a twelfth century bishop who wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness was made strong. Under the bishop's robe he wore the Carthusian shirt. It needed a brave man to withstand two of England's fiercest kings in acts of tyranny, but he who had died to the world, and had gone far in conquest of himself, was the man to to it, and did it well.

It has been said that no religion which has ever attained a certain degree of development has failed to produce the monk; and, further, that for the monk, as a distinctive type of good man, a religion which would be universal must continue to find room. To this we may add that, if some of the better sort of laymen will set themselves to endure hardness, and bind themselves to fight against fleshliness and worldliness, we will not quarrel with them about a name. And yet our friars in the Colloquy put another view very aptly, when they put it to the inn-keeper—*Humanam regulam desideras, qui regulam evangelicam professus sis?* Think of your duty to your wife and children, they continue, and to your servants, and you will find that your burden is heavier than if you had professed the rule of St. Francis.

Hugo of Lincoln argued much to the same effect when he said, God, at the day of judgment, would not ask why he had not been a monk, but why he had not been a Christian.

Our fidelity must be tested in the warfare of the world; and our daily life is the battle-field where we must either conquer or yield.—*Echoes of Holy Thought.*

We live in an eternal world, and watch with ever-deepening love and delight the mighty unfolding purposes of God.—*C. J. Perry.*

THE RELIGIOUS SITUATION IN FRANCE.

THE great change which the past year has brought in the religious situation in France is that the prospect of a separation between the State and the official churches has come very much nearer than it was at the beginning of 1904. Since the time of Napoleon I. there have been four churches in France, called national churches, because their organisation is recognised by State laws and their ministers are appointed by the Government after presentation by the ecclesiastical authorities, and receive a small salary from the national treasury. The Roman Catholic Church, which includes, at least nominally, the immense majority of the French people, the Reformed or Calvinistic Protestant Church, the Lutheran and the Jewish Churches. Besides these official bodies there are some small free churches, as we call them, which have no bond at all with the State, *e.g.*, Baptist, Methodist, Evangelical, but numerically they are a negligible quantity.

The separation between the churches and the State, *i.e.*, the suppression of any legal bond between them, a kind of disestablishment, has been for more than half a century an article of the radical programme in France. But until last year most of the partisans of this reform themselves acknowledged that it was not yet practicable in this country. No doubt on many platforms it was a topic *pro forma*, which the candidate subscribed as a proof of his strong anti-clerical feelings, and which was accepted by the constituents, as synonymous with independence in politics towards the spiritual power of the Roman church. Even at the last general elections, in 1902, when a radical majority was returned, this question did not seem to stir the people, for it was left on one side in most of the programmes. Yet, now, two years later, with the same Parliament and the same Government, one may think that within some months the separation will be realised.

What are the reasons of such a change? There are many. In politics there are currents which increase in force till they are exhausted by their own excess. In France since the "affaire Dreyfus," which showed the dangerous power of the clerical and military spirit, we have an "anti-clerical" current, which has become mightier from year to year, and seems now to have reached its highest mark. The first attack was against the monks, against that great number of friars of all names and all colours, who since the foundation of the Republic had increased as never before, and who tried to lay hands on the schools, the church, the army, &c. The Prime Minister Waldeck-Rousseau was the leader during the first stage; he drew up a Bill on the right of association, which was the first really liberal one we ever had in France, but which stipulated a difference between civil or undenominational associations and monastic congregations, and subjected the latter to special conditions. The object of that Bill was to be the dissolution of all congregations which did not obtain a special licence from Parliament.

A new House was then elected. M. Waldeck-Rousseau resigned of his own accord, and the duty of applying the Bill devolved upon his successor, the Prime Minister Combe. He was known as a strongly anti-clerical member of the Senate. In his early youth he was a pupil of a seminary, and was intended for the priesthood, but he escaped before taking orders, and from his sacred studies he retained only a strong aversion for the spirit which prevails in those seminaries, and an irreconcilable hostility to clerical principles. There are no bitterer enemies of the church than those who, having been once her pupils, have escaped from her authority. On the other hand, the new Parliament, made up of members who, forasmuch as they were radical and anti-clerical, had met in their boroughs a furious opposition, not only of the monastic party, but of all the clericals, hoping to be able to modify the Bill on the congregations, came together with highly incensed feelings against everything clerical.

The result was that the Government and the majority of Parliament agreed in refusing licence to all monastic congregations devoted to teaching or to contemplative life, and who had not been regularly authorised in former times. It must be remembered that, even before the Republic, the former Governments in France, however they might be often of a clerical spirit, gave but to very few monastic orders an official acknowledgment, as they liked better to maintain them in some dependence on the civil power. The only ones whose requests have been taken into consideration by M. Combe are those devoted to charity works, and I must add that it was chiefly because the State would not have been able to take charge of all the poor, the orphan, sick, or crippled who are nursed in the numerous institutions of the church by monks and especially by nuns. The situation of each of those charity organisations has to be examined apart.

Certainly such an application of the law elaborated by M. Waldeck-Rousseau was very stringent. It seemed justified by the need for a strong effort to stop the dreadful extension of monastic education which conduced to a separation of our French youth in two hostile camps, as in the time of the Ligue in the sixteenth century. But one may easily understand that the whole Roman Catholic party was very much excited by such a policy. The antagonism between clericals and anti-clericals became acute, and, as always happens in such cases, every day a new conflict arose between the Government and the Roman Church.

According to the Concordat the French Government elects the bishops, and the Pope gives them spiritual confirmation. Since about twenty years the Roman Court had contracted the habit of writing in the Bull of investiture "Nobis nominavit," instead of "nominavit." This little word "nobis" seems of no importance, but it changes the meaning of the sentence. It means the French Government "has named *to us*" (the Pope) M. N. to be a bishop, instead of "has named" only, which means, in Latin, "has chosen, or elected." So the French Government seemed only to make a proposal to the Pope and to share with him the right of nomination. This is a very fine example of clerical cunning. Now M. Combe refused to agree to such bulls, and after long negotiations he gained his cause. But if the right form was re-established there was not much change in substance. The Roman Court refuses to invest the bishops chosen by the French Government, because they are, or at least they seem to be, liberal, republican, and democratic. It is always easy to find some ecclesiastical reason to justify a refusal, which is really only inspired by the fear of introducing into the bishoprics of France some free-minded prelates, who on occasion would be able to maintain their independence against the Pope.

Now it is the visit of President Loubet to the King of Italy in Rome, without going first to pay his tribute of homage to the prisoner of the Vatican, which provokes a protest of the Roman Court, in such terms that the Government is obliged to recall its ambassador at the Vatican; and when, some months later, the budget of the foreign department comes before Parliament, the credit for the ambassador is refused by a great majority.

And so it goes on. When a husband and wife live on bad terms, they quarrel about everything, the slightest fact gives occasion to virulent scenes, and if one of them has a friend, who, instead of pacifying, would prefer them to be separated, they are easily brought to the prospect of a divorce.

The friend who in this case has introduced the proposal of divorce is the socialist party, which has great influence in Parliament, although not numerous, because it is the indispensable complement of the majority of M. Combe. Last spring, as soon as spirits were sufficiently excited, they brought in a Bill of separation between State and churches. The Government did not object to the Bill being taken into consideration. A Committee was elected to examine it and to make a report. The result of the vote was that in a Committee of 33 members there were 17 for and 16 against separation. At first it seemed that under such conditions it would not be possible to realise such an important reform. But there is the anti-clerical current of which I spoke in the beginning of this letter.

The influence of the sticklers for separation has grown stronger. The Government itself, nettled by the behaviour of the Roman Court, has come to a decision. M. Combe has introduced his own Bill, much more severe than that of the socialists, and the Committee, always indeed with a majority of only one voice, has adopted it nearly whole. Now they say that the public discussion will be held in the first session of 1905. And so it happens that on January 1, 1905, we are perhaps on the eve of the separation between State and churches, when on January 1, 1904, nobody thought that such a reform could come for many years.

Paris. JEAN RÉVILLE.

(To be continued.)

THE farewell sermons preached by the Rev. S. Farrington at the Richmond Free Church on October 30, on "Experience Worketh Hope" and "The First and the Last," have now been published, and copies may be had at Essex Hall, or from Dr. H. C. H. Carpenter, Brook Lawn, Teddington, Middlesex. Mr. and Mrs. Farrington are sunning themselves at Palermo under blue Sicilian skies. In Rome they would find the Rev. James Harwood and his family, and Dr. and Mrs. Joseph May, of Philadelphia.

LITERATURE.

QUINTIN HOGG.*

THIS Life of Quintin Hogg by his daughter is an exceedingly interesting book. Born in 1845, the son of rich parents, and one of a large family, he went to Eton, and at nineteen into business in the City. His mother was a deeply religious woman on the lines of the old Evangelical orthodoxy. So the boy was "converted" at school, and was at first very orthodox. But his religion was never in the least morbid. In his mind and heart the thoughts of salvation and service were closely linked. He writes: "I saw that I was to begin by being saved, and then work for love of Him who saved me." Here he strikes his key-note.

Hogg was a great athlete at school and very fond of outdoor recreation. But sympathy with others awoke in him very early, and as he went about in London the sight of the ragged little urchins of the great City haunted him, "and his heart cried out in overwhelming pity for them." Their ignorance appalled him. "What do you know about God?" he asked two little urchins playing in Trafalgar-square while the church bells were ringing. "Why, that's the chap wot sends us to 'ell," came the prompt reply. He felt that God "for whom one has done so little" was calling him to bring others to better ways. In these early business days he writes: "I felt as if I should go mad unless I did something to try and help some of the wretched little chaps I used to see running about the streets." It was so plain to him that they had no means of innocent recreation, of education, of anything that could turn them into God-fearing respectable citizens. This, it should be remembered, was about the middle sixties.

The work with which Quintin Hogg's name became so closely associated, which he inspired and built up from the humblest of beginnings, had its actual commencement in an offer to teach two crossing-sweepers to read under one of the Adelphi arches. The flight of the pupils at the approach of the police is humorously told. Hogg felt that he must know more about such boys in order to help them effectively. So he purchased a second-hand suit of shoeblack clothes and the outfit required for the craft, and, office hours being over, occupied himself in holding horses, blacking boots, and performing odd jobs. It is on record that he once blacked his father's boots, being unrecognised by that stately gentleman. He slept under arches in company with his new friends and turned up smiling at breakfast at home the next morning. After a few months he and a fellow-worker hired a room in an alley and started a ragged school. But this was not his only care. He visited the whole district in which his ragged school was planted, and was always putting forth new efforts. He started meetings for Covent Garden porters, held open-air meetings, was connected with a medical mission in Endell-street, had a Mission Hall in Hart-street, and a class for flower girls. We get vivid records of his experiences. One of the families he visited at this time prided itself on being "the wickedest family in the court," and all these slums were cesspools of iniquity. But Hogg had quenchless patience and perseverance. Of this "wickedest family" two members are now at mission work in the City, another is a nurse, a fourth is the matron of a hospital in New South Wales.

But, full of compassion as he was, he was the determined enemy of crime, and did his best to bring thieves to justice. So, for a while he went in peril of his life, and twice nearly lost it by being trapped into dens of infamy, where attempts were made to kill him. But his courage, quickness, and physical strength brought him safely through. On another occasion, being in bed with a bad cold, he was suddenly called out to quell a riot among some older boys, and found for the first time that he had some kind of instinct or capacity for managing them. Wherever he worked he would have order.

These labours went on for about five years, from his nineteenth year till he was nearly four-and-twenty. All this time he was characterised by qualities not always found in combination. The condition of the poor and wretched made unfailing appeal to him; he was an enthusiastic athlete; he was still the irrepressible schoolboy; and he was also an industrious, hard-working, and capable man of business. The affairs of his firm called him after a while to the West Indies. He left the work in which he was so deeply interested in the hands of capable and devoted helpers, and on his return found the ragged school still growing. Removal was made to more spacious premises, and all varieties of ameliorative work were carried on. Hogg's personal magnetism quickened fellow-labourers into an enthusiasm and effectiveness like his own. Still the work grew, and a better class of working boys were drawn into it and helped in the ragged school. Thus there began to shape itself the nucleus of the Polytechnic, which now numbers 18,000 members and students.

Hogg was an early convert to the desirability of emigration, for great numbers of the lads with whom he came in contact. What so many of them needed was a fresh start in new surroundings, away from the old corrupting influences. Much time and labour were given to the emigration scheme, and in the course of a few years 1,500 boys were sent out. When, a few months after their marriage, Hogg and his wife went to Canada, they found everywhere boys rescued from filthy slums now occupying good positions, leading right lives, and willing to help others. There is a striking story (p. 81) illustrating the way in which the rescued helped in the work of rescue. A thief taken from the London streets into the home had been sent out to America at a cost of £10, and Hogg told him he must repay the money when he could, to enable another boy to be sent. "The lad prospered, then proceeded to use that £10 by sending for first one and then another of his old comrades," and "in this way twenty boys were brought out and started afresh by that £10." A man, personally a stranger to Hogg, who accosted him in America, was one of the twenty. "You see, sir," he ended, "Jack used to say that as he had been helped himself he felt bound to pass it on." Much of the philosophy of redemptive work is summed up in these words.

Before long, Hogg broke down with a serious illness, and he suffered from frequent ill-health all the rest of his life. But he never relaxed his efforts for the common good. Fault has been found with Miss Hogg's story of her father's life on the ground that the book is too big. It is indeed a substantial volume, but there is little in it which one would wish away. And it is to Miss Hogg's credit as a biographer that, full of admiration as she is for her father, she does not attempt to make out that he was perfect. He had the saint's simple piety and selflessness, with a wonderful capacity for doing well whatever he undertook; but he seems never to have lost a certain boyish and inconsiderate love of mischief and horse-play, and his practical jokes and the roars of laughter with which he greeted the discomfiture of his victims must sometimes have been rather hard to bear. But those who suffered from his pranks loved him all the same, and it was largely his sustained boyishness that carried him through. The testimony which his old schoolfellow, the Duke of Argyll, gives to his character is valuable from this point of view, and the portraits and other pictures in the biography bring the whole narrative more vividly before us.

Quintin Hogg's later labours were not among quite the lowest class, as his earlier had been. But this was only because he had lifted up so many hundreds of those among whom he first started, and had, so to say, grown with them. Under his direction the Polytechnic became a great working-class club with technical classes; and the work was all so solidly built up that it has not suffered from the loss of its founder. Last year, 1903, £14,000 was received in fees alone, and all of these were small. The work as it grew may be described as an all-round development, with Religion as its inspiring force. Hogg was always on the look-out for improvement and enlargement. A favourite quotation of his was the couplet:—

Our lives must climb from hope to hope,
And realize our longing.

Death, swift, unexpected, painless, came to him at the beginning of last year. His last act was one of generosity to a lad on a cold winter's night. Then, the summons, and he passed quietly away. His religious convictions had broadened greatly during his later years. He cared nothing latterly about denominational distinctions. He simply pleaded with the lads whom he still met in class every Sunday afternoon, "Let your creed make you a power for good among your fellows. : : : God set a Life before us—the life of Jesus. : : : I wish I could get you to throw overboard all schemes and plans and creeds, and come in touch with the living God." "I don't want you to change your religion," he said to a Roman Catholic boy; "I want your religion to change you." Living thus, he was ready both for life and death, and as he drew near his last day on earth "he saw only the outspread arms of the Everlasting Father and the welcome of a lifelong Friend."

DENDY AGATE.

* *Quintin Hogg: A Biography.* By Ethel M. Hogg. With a Preface by the Duke of Argyll. (Constable. Pp. 419. 12s. 6d. net.)

HEALTH AS A NATIONAL ASSET.*

WHEN the student allows his imagination to ponder over man's mortality, he becomes aware of a something unrecognised in our common moods. For the most part, and this is a condition of healthy activity, the Present with its wealth of concrete interests is regarded as all important, as practically stable if not metaphysically unchanging. But there are other times when we discern this so enthralling Present, with its mighty leap of multitudinous life, as itself a moment surging to that Past which already includes so many epochs once equally full and equally engaging with our own. We are apt to reduce the rich complexity of human experience in a bygone age to some few prominent events, or some leading idea which we discover as regnant in its life. We crystallise the thought and forget the experience. When we look on our own age we reverse this. Yet our own age also is dominated by one insistent pre-occupation. As individuals and as communities, we have become aware of our own maladies, and bend our most passionate desire to the improvement of our health. When we and all our contemporaries are reduced to a single sentence in some future philosophical history, the reflection may be something after this fashion—an age which desired above all things to be healthy, and which by its inept social polity fostered and encouraged disease.

The concern of the time spirit for health may explain the splendid thoroughness of the ideal medical practice as it is expounded for us by Mr. Lionel Tayler. A general disregard for the laws of health resulting in social maladjustment forms the burden of his harsh and salutary indictment. On these two features only of Mr. Tayler's most instructive book is it possible to touch, and this all too briefly. We can but pass by the useful summary of the modern position on heredity with which the volume opens, and the confession of hope, a scientist's religious faith with which it closes.

Presumably we owe this book to the experience obtained and reflections suggested by Mr. Tayler's own practice. And the book does most interestingly describe how the doctor regards us when we enter his consulting room. At first blush it may come as a shock to learn that the question uppermost in our own minds on such an occasion is quite subordinate in his. We are consumed with worry as to what is the matter with us; he is asking, who is this ailing one, what his character, temperament, history, occupation, possibility, and destiny? Asking also where, how, with whom living? What influences are about the patient, in what manner does he respond to his environment? The determination of the precise disorder is only the final, and would seem to be the least important consideration. This sixth chapter is the one to which the general reader who has not at the outset any strong interest in social evolution, as a scientific study, will do well to turn in the first place. He is likely to be led on from the more personal to the larger aspects of the question.

Two points emerge from this preliminary view of a single chapter: in order to become minister of healing the medical man must possess a profound knowledge of human nature and of the environment in which men live. On the first point the cardinal doctrine would seem to be that "a-man-is-a-man" is only a partial truth. He is not merely a man, but a man of determined qualities which have to be discovered. A large section of Mr. Tayler's volume is devoted to a discussion of these different types or temperaments. We cannot now enter into the physiological question of the influence of the various glands on the different types of character, but must not forego a mention of the practical conclusion that the different temperaments *are* subject in different degrees to specific diseases, and that treatment and resultant quality of health are in part determined by the temperament of the patient.

The description of temperaments is extremely instructive, and is rendered the more interesting by the excellent illustrations prepared by Miss Minna Tayler. These faces are exaggerated types, not faces of actual individuals, but obtained by selection of features from many actual portraits and photographs. Being accentuated, they are strange, and some of them repulsive; at the same time it is not difficult to find resemblances between our friends and one or other of these type faces which succeed admirably in the author's aim of portraying the tremendous natural difference of man from man. There are several distinct types at a given time, yet they are not constant from age to age, but, like all transient beings, are liable to change, and one, not altogether lovely type, that of John Bull, is said to be gradually disappearing.

Now these different types of men are suited more or less for different environments, and different environments *produce* the commensurate type. The scum type, for example, the idle upper class, is adapted to the stall seats of a variety theatre, or those other worse haunts of which we hear from time to time. The slum type is fitted for the filthy tenement. But—and this is the stern, relentless refrain of the argument—not only are these types base, the environment is debasing. Not only does the condition suit the profligate rich man, but the condition that suits him destroys the man of finer character; not only is the slum suitable to a degraded form of life, it is deadly to higher forms. When children of nobler possibility are born, the tendency is for them to die, or at least for the nobler part of them to be submerged. Disease attacks not only those who are morally or physically below the standard, but also and impartially those who are above it. The social environment to-day is fatal to nobility of character. "There is something indescribably awful in this thought. Actually at this time . . . human beings who are failing in business, and dying from disease, because, and only because, they are nobler, more self-sacrificing, more intelligent, and more refined than their fellows," or, again, because they are "*too human, too advanced for the brutal nature of their environment.*".

Evil conditions make evil men. This is the conlusion to which modern science is driven. It was stated in very startling terms by the medical witnesses before the Physical Deterioration Committee, so much so that we are told that the bulk of undergrowth and of the diseases of malnutrition might be practically wiped out in a single generation. Society has precisely the stunted, unhealthy, degraded human refuse which it chooses and creates; when we choose to provide the conditions of healthy life we shall enjoy health, and not till then. This is a terrible indictment. Yet it is no whit exaggerated. Many lines of evidence converge to its support, whether in the form of immediate experience of the heroic and helpless wrestling of the poor with slum conditions which crush out hope—there is no sober hope in the slums—poison health and destroy life, or in shape such as this and other studies carried out by men of science, stated in language which may seem at first bald and severely cold, but which is soon found to be the expression of hot, noble indignation. This indignation is not a merely idle exercise if the evil which evokes it lies in our own power to remove, but may prove an instrument in the first task of reform, an arousing of the national conscience from complacency with which at present the evil is regarded.

Judging from the treatment in the present volume of the effect of industrial life on womanhood, we anticipate valuable results from Mr. Tayler's promised further work on the industrial environment in relation to the various temperamental types.

B. KIRKMAN GRAY.

* "Aspects of Social Evolution." First Series: Temperaments. By J. Lionel Tayler, M.R.C.S. With ten Illustrations. (Smith, Elder & Co. 1904.)

LIFE AND WORK IN THE EUPHRATES VALLEY.*

IN a chatty and interesting volume Mr. Geere tells of his life in the Euphrates Valley, and of the work of exploration in the camp of the American Expedition at Niffer, the ancient Nippur. A chapter or two is also devoted to an account of the author's work, under Professor Petrie's direction, at Oxyrhynchus and Deshasheh, at which latter place he superintended the excavation of the old cemetery. For the thoroughness and carefulness of Professor Petrie's methods he has nothing but praise.

No detail was too unimportant for attention; the position in which the bodies lay; . . . the condition of the grave—whether unopened or plundered in early times; the presence or absence of offerings and funeral objects—all these things were observed and carefully recorded.

Very different was the way in which the mounds of Nippur had been explored by the American Expedition previous to the arrival of Dr. Hilprecht. Trenches and shafts had been excavated here and there without system. The digging had been random, and the soil was often dumped on mounds not yet explored.

"Mounds so extensive and complex as those at Nippur," says Mr. Geere, "should be carefully 'peeled' layer by layer, each stratum being thoroughly examined and planned in turn, and then entirely removed

* *By Nile and Euphrates: a Record of Discovery and Adventure.* By H. Valentine Geere, of the Staff of the Babylonian Expedition of the University of Pennsylvania. (T. & T. Clark. Pp. ix. 355. 8s. 6d. net.)

in order to lay bare the lower one.'' Only thus carefully, indeed, could a mound like that covering the temple of Bel be explored, for this famous temple, after being covered again and again by new pavements and coatings of masonry, was finally converted into a fortress by the Parthians. The walls were cased with layers of very large bricks, raised and thickened and strengthened at intervals by circular towers. The lofty ziggurat was cased with burnt bricks; its upper platform, strengthened by great arms projecting about fifty feet from its principal sides, was covered with buildings for housing the garrison, and a well was sunk right through its solid mass to water level, thus converting it into an almost impregnable citadel. In a vault beneath a room in the outer wall was discovered, whilst Mr. Geere was at Nippur, the remains of two Parthian officers of high rank. Amongst many objects of gold, such as buttons, rings, and buckles, a coin of the Emperor Augustus was found, fixing the date of the burial after 41 A.D.

Beneath the remains of this Parthian fortress lie the structures of the native kings, dating back to a hoar antiquity. Ur Gur (2700 B.C.)—one of the chief builders of the ancient times—faced the ziggurat with burnt bricks, and laid a new pavement in the inner court, covering that of Naram Sin (3800 B.C.), which overlies yet earlier work of pre-Sargonic days. The work of Ur Gur was buried in its turn by Ur Ninib and others, followed by Ashurbanipal (668-626 B.C.).

Splendid indeed must the temple have been in those ancient days, and impressive the view from its lofty ziggurat over the fertile plain of Babylonia. Even now in the days of its ruin, and of the desolation of the country, Mr. Geere describes the view from its summit as charming. "It is worth a journey to the mounds," he exclaims, "for a sight of the country from Bint el Amir whether you greatly care for the ruins or not."

The charm of the East, that wonderland of vast solitudes and teeming towns, of excited crowds and leisurely restful life, so picturesque, so strange, so incomprehensible to the dweller in the West, has fallen upon the author of this book. Of Baghdad, whose very name calls up the magic of the Thousand and One Nights, or the brilliant half-fabulous, half-historical Arabian civilisation in the days of Haroun-er-Rashid, the contemporary of Charlemagne, he writes:—

> It is impossible to convey its charm by description, . . . it is the kind of place where anything might happen. You find it easy to believe in the *jann* and magicians of the old stories when you walk round the place; and as for the natives, they do firmly believe in such things still, and will tell you of seeing a *jinnee* as naturally as they will tell you of seeing a camel.

The fascination of Baghdad is the fascition of the past, of story and romance, of a life full of variety and colour, but, above all, the fascination of mystery.

Mr. Geere tells how he would watch the passers-by in the street for hours together with unflagging interest. He speaks of the alleys, shut in by high walls, that hide a mysterious life of which you get but a rare glimpse now and then; of the bazaars, thronged with busy life and full of colour, of the mosques filled with excited or fanatical worshippers; of the cafés where you find the native taking his ease, "making kaif," and chatting with his friends. His description of this strange and varied life; of his journeys to the mounds and adventures with the Arabs, of the workmen at the camp at Niffer, of the ceremonious entertainment of the explorers by an Arab sheikh; of his visit to the sacred places of the Shiahs, at Nijef, where is the tomb of Ali, the cousin and earliest convert of the Prophet, and at the equally venerated shrine of the murdered Hussein at Kerbellah; and of his journey along the banks of the Euphrates, are full of local colour and life. One realises more vividly after reading the book the features of that strange and far-off region, and the customs and ways of life of its people. One has also to revise one's ideas of the scenery of the ancient kingdoms of Shinar and Akkad, which one thought of as dreary and forbidding. Mr. Geere found it full of delicate colour, and felt the charm of its wide horizon and of its soft restful beauty.

He travelled home along the Euphrates Valley to Deir, past the weird, smoke-blackened town of Hit, with its bitumen springs and furnaces—a miniature Black Country in the East—along the river now fringed by the desert, and now running through fertile grounds; past the ruins of ancient towns and strong fortresses that had withstood the shock of Egyptian and Babylonian, Greek and Persian, Roman and Parthian, and now await the spade of the explorer; past many places full of beauty such as the country round the mouth of a tributary stream. This last, he says—

> Is a lovely spot, shut in by magnificent red and yellow cliffs, in which thousands of brilliant-hued pigeons have their nests, its water is singularly clear, and of a beautiful peacock blue. Its banks are of clean shingle, which gradually gives way to patches of bright green grass, and a few young palms serve to make the charm of the picture complete. Under any circumstances the creek would command admiration, but coming upon it as you do from the desert, it looks like a bit of fairyland.

The book is well illustrated, very readable, and can hardly fail to accomplish the the object the writer has aimed at, "to interest the reader in the life and scenery of the Euphrates."

MAURICE ADAMS.

SHORT NOTICES.

From Our Dead Selves to Higher Things, a course of human experience and progressive development, by Frederick James Gant, F.R.C.S., Casualty Surgeon of the Royal Free Hospital (Third Edition, revised), is an earnest book, with many suggestive thoughts. (Elliot Stock. 2s. 6d. net.)

Some Views of Modern Theology. Sixteen sermons on vital questions concerning the belief of Christians, by Edward W. Lewis, M.A., B.D., is one of the many declarations of faith called forth by the *Clarion* controversy. Mr. Lewis follows Dr. Fairbairn and Canon Moberly in some of his fundamental conceptions, and expresses his indebtedness also to the Rev. R. J. Campbell. (H. R. Allenson. 3s. 6d.)

"JESUS SAITH."

I.—INTRODUCTORY.

IN the course of a recent conversation between a liberal clergyman of the Church of England and the present writer the former referred to the severe shock with which he himself had realised years ago that we did not possess the *ipsissima verba* of Jesus. The words recalled the aphorism of some German theologian—surely calculated to fall upon a believer's ears with an even deeper shock—that "the materials for a 'Life of Christ' do not exist." Yet the smallest reflection should convince anyone that the observation just quoted strictly embodies the truth. The Gospels, on any theory whatsoever, are not "biographies"; even accepting them as they stand they form a singularly fragmentary record of that brief portion of the life of Jesus which was filled by his public ministry, one, or at the highest computation three,—years; while the application of modern critical principles forces us not only to reject many parts of the narratives as legendary, but throws doubt on much even that does not *a priori* strike the reader as unhistorical.

But if the chronicle of Christ's *doings* is thus incomplete and frequently doubtful, how much more incomplete is the record of his recorded *sayings!* Two hours would probably prove sufficient for a recital of all the utterances attributed to him by the Evangelists; while here again it must be admitted that some of these utterances may not be authentic, and the authenticity of a whole type or class—those peculiar to the Fourth Gospel—is open to serious question. Surely it has to be admitted that on the historical side our knowledge of Jesus is surprisingly meagre.

Without doubt it formed part of the Divine plan that we should judge Jesus—or, rather, should undergo his influence—less by reason of what he did, or by what he said, than by what he *was*, a point most ably brought out in Dr. Crooker's new volume "The Supremacy of Jesus"; yet we should be less than human could we forbear the wish that something more had been handed down concerning the earthly career of the Founder of our religion, or that some additional material might come to light, supplementing the scanty information in our possession. Might not such material be in existence, waiting merely to be discovered and to enrich our mental picture of the personality of Christ—telling us of some significant, but hitherto unrecorded incident, some words of his, not found in any of the four canonical narratives, but bearing the impress of genuineness? What would we not give, *e.g.*, for the re-discovery of the Gospel according to the Hebrews, which was in use among the Jewish Christian Churches as late as the end of the fourth century, and is assigned by Harnack to a date possibly earlier than Matthew, Luke, and John!

Such a find may or may not lie before some lucky explorer: so much is certain that any least ray of new light upon the life and teaching of Jesus would be eagerly welcomed by a world apparently never tired of facts and theories concerning the Son of Man; and hence the interest excited

by the discoveries, first in 1897 and again last year, of two papyri, each containing a number of sayings ascribed to Jesus—some of them having parallels in our Gospels, while others were entirely "new." The main facts concerning these fragments are probably well known to many readers. They were found in the course of excavations carried on among the ruins of Oxyrhynchus, once an important city, which stood on the edge of the Libyan desert, 120 miles south of Cairo. Both appear to have been written in the course of the third century, and are thus older than any known existing copy of our Gospels; it is a peculiarity of both that each saying is prefaced by the words "Jesus Saith," thus distinctly affirming its authenticity; and of both may be said what the discoverers, Dr. Grenfell and Dr. Hunt, said of the first, viz., that "the primitive cast and setting of the sayings, the absence of any consistent tendency in favour of any particular sect, the wide divergences in the familiar sayings from the text of the Gospels, the striking character of those which are new," all combine to indicate a high antiquity for the collections from which these two odd leaves are fragments, preserved by a favouring chance.

Needless to say, the announcement of the results obtained by the fortunate explorers started a multitude of critical speculations. Scholars remembered the famous statement of Papias, that Matthew compiled the "logia" of Jesus in Hebrew—a compilation which may have formed the nucleus of our Gospel according to Matthew. Had these newly-found fragments any connection with the compilation ascribed to the Apostle? This is considered improbable. Were they excerpts from any lost Gospel such as that according to the Egyptians? Was the collection a free compilation from Gospels canonical and uncanonical? Such are some of the problems debated by students of Christian antiquities with zeal and ingenuity, if not with much prospect of arriving at solutions commanding general acceptance. To the Christian public, in the meantime, one question alone will appear of supreme interest—viz., Have we any reason for considering those of the sayings contained in the Oxyrhynchus papyri to which no parallel exists in our Gospels, as genuine utterances of Jesus? Do they tell us anything more about the mind of the Master?

Alas, that is the very question to which it is least possible to give a decisive or authoritative reply, nor is it easy to see whence we are to derive any criterion enabling us to decide it. To one reader such a saying will appear couched in the very style characteristic of Christ's undoubted deliverances: another may fail to see the resemblance which to the first one was so obvious—and who will be the third to say whether of the two is in the right? All we can do in such a case is to use the language of probability, and to state as a cautious opinion that this or that among the new sayings may well be authentic.

In the series of short studies of some of these alleged utterances of Christ's which this article prefaces, even this question will scarcely occupy us. For our purpose, which is not that of critics, it will be enough to know that as far back as the second century—within perhaps little more than a hundred years of Christ's death—Christians reverently read these words, and reverently attributed them, believing a still older tradition, to their Lord; enough for that same immediate purpose that we too should read and meditate on them, not as scholars, with a hypothesis to establish or controvert, but as men and women in search of spiritual sustenance, in want of the bread and water of life. If any of these "logoi" or "logia" find us, help us, nourish us, let us gratefully say, "Evermore give us this bread," and again, "Give us this water, that we thirst not." All else is, after all, of minor importance.

J. WARSCHAUER.

THE WATERS OF LIFE.

WHILE reading the beautiful story of Christ and the Samaritan woman and of their talk by the well, I have often been reminded of another well. Not in the parched plains of Palestine, but among the green fields and under the cloudy skies of Ireland, lying in a little dell among the Tipperary hills, little known and seldom visited, but hallowed by age and by religion. I saw it last in the mellow sunshine of a perfect autumn day. The dell is enclosed by beechwoods, each tree, then, a burning bush of intense colour in the golden light; but there is an opening to the West, giving a view of distant mountains and of a quiet river. In the green hollow stands an ancient ash tree, so old that only one bough still bears a few fading leaves, to remind one that it is still a living tree. The gnarled and knotted roots almost surround the well, a basin of limpid water, fed by springs rising in its clear depth and bubbling up to the surface under your eyes as you bend over. This is Patrick's Well, and with its waters tradition says the saint baptised the chiefs of the district, converted to the Christian faith by his teaching. He built a chapel close by, of which now only the four walls stand, and planted on the little mound by the well the stone cross, which is now half sunk in the soft ground. The autumn woods, the dying tree, the ruined chapel, and the ancient cross—all breathed a spirit of beauty and of worship, but of a beauty that fades, and a worship that passes away. This spot was held sacred ages before Patrick came to the valley; the tree was worshipped in a religion which has vanished as utterly as have the green leaves which the ash bore in those far-away summers. And that later religion, which supplanted the old heathen worship, and whose disciples raised the cross and built the chapel, is it not fading too? Where are now the throngs of pilgrims who once every Mayday morning made the circuit of well and chapel on bended knee, in honour of the Virgin Mother and St. Patrick? Where are now the votive offerings once made in the sure and certain hope of a speedy recovery from illness or rescue from tribulation? The time cometh and even now is, when not in this valley only shall men worship the Father. "The old order changes,"—that is the lesson of Patrick's Well.

And is not this lesson writ large in the religious history of the world?

> Our little systems have their day,
> They have their day and cease to be.

This is true not only of such great religions as those of ancient Greece and Rome, which once embodied the genuine faith of countless worshippers, and which have now passed away utterly, leaving but a few splendid ruins behind to tell of their former greatness; it is no less true that beliefs once deemed essential to the Christian religion itself are either tacitly abandoned or openly rejected. Consider for a moment what beliefs were once represented by such phrases as "justification by faith," "total depravity," "eternal punishment," "election"; or, to take an even more striking instance, compare the views of the authority and inspiration of the Bible held by the Christian churches of to-day with those which prevailed even a generation ago. You can see this even in the great Catholic Church, though discipline and the habit of obedience to authority often silence individual opinion, and it is only when an open controversy breaks out, such as that recently raging in France, that we discover what immense changes are really taking place in spite of the infallible authority of the Church. Catholic teachers have often boasted of the unchangeableness and fixity of the doctrines of their church, and compared them proudly with the ever-fluctuating views of the Protestant sects; but they can hardly continue to do so when a Catholic priest openly rejects the authority, not only of the Fourth Gospel, but also of the first three. No; the law of change and decay, which rules everywhere in the world, rules also in the Christian Churches, and the greatest ecclesiastical system ever built up by man will pass away as surely as the great world empires have passed.

I remember reading a glowing account of the glories of a certain Irish cathedral, written centuries ago by a monkish chronicler. The old monk winds up his account with a comparison between his own splendid cathedral, and a group of ruins on a hill near by, which are all that is left of a great heathen temple. He compares these piles of crumbling stone, standing forgotten and desolate in a wilderness, with the lofty walls and crowded aisles of the Christian church, and proudly boasts that these walls will stand for ever, and their glory will last undimmed by time, while the very existence of the heathen religion will have been forgotten, and the ruined temple will be regarded as a meaningless heap of stone, piled there by some chance or freak of nature. So thought the old monk. Alas for him, if in spirit he should revisit the spot he loved so much. He would find that time and the rough hand of man have left but a ruin of the cathedral he deemed imperishable, and, sadder still, he would find the crowd of pilgrims and of students gathering to the famous shrine and monastery represented by a few aged peasants of the neighbourhood, come to pay their vows at this spot from half-mechanical habit, and some chance tourist, who has heard of the ancient glory of the place. So passes the glory of the church, no less than the glory of the

world, and even the religions of the world have their day and cease to be.

And is this all the lesson of Patrick's Well?

I only quoted half that line from Tennyson just now. True it is that the old order changes, but it only changes to yield place to new, and

God fulfils Himself in many ways,
Lest one good custom should corrupt the world.

There is a message of hope, as well as of sadness, in this lovely little scene of autumn woods, ruined shrine, and dying tree. For though the chapel which Patrick built, and the cross he reared are sunk into ruin, the well is there as clear and pure as on that day ages ago when he baptised his converts with its waters. Still the springs rise from the rocky depth, and bubble to the surface, as they have been doing all through the centuries, and though the work of man's hand is passing away, and the spot in which he worshipped is left desolate, still the living water, given by the Father of all, rises and flows away to the quiet river and so to the distant sea. "The water that I shall give shall become in him a well of water, springing into eternal life." In every human soul there is such a fount of living water. It may be only the feeblest jet, almost choked by the accumulated refuse of a life ill-spent; it may be a deep silent pool, in which the man's whole nature has its root, and which feeds his whole being, though its existence is not suspected by the careless eye; or it may be a beautiful fountain, rising fair and bright in the sunlight, so that all can see its flow and marvel at the spiritual loveliness of that soul. But it is always there, this well of living water, like that Heavenly word of which the Hebrew writer spoke, it is not far from us, that we should have to seek for it; it is not in the heaven above us, that we should have to go thither to bring it down, but it is very nigh unto us, in our very heart. It is the one thing which does not change or pass away. Our little systems may; they may become like broken cisterns, that can hold no water, but there is ever an influx into our hearts from the source of all light and all life, the God who will be worshipped in spirit and in truth. This living water is alone eternal and unchangeable; all the religions of this world are but the vessel swhich man has fashioned, and into which he pours water which God has given him. The forms of these alter from age to age, even as the forms of the vessels from which we drink alter; but the water is always flowing from the source. There is no religion, be it ever so strange to our thought and remote from our own belief, which has not met the need of some human soul, and been the expression of that soul's aspiration after the highest of which it could conceive. And there is no religion, however grand or however ancient, which will not pass away if it cease to meet that human need, or to embody truly that quest of the human for the Divine. But the religious spirit in man will never pass away; it is the one enduring reality, the unchanging substance behind and under all the changing accidents of form. The vessel may be shattered, but the spring remains; the form may change from age to age, but the spirit abides. DORA MELLONE.

BRAHMO-BOYS' SCHOOL IN CALCUTTA.

AN APPEAL.

THE Brahmo Somaj represents the Theistic Church in India. The progress and work of this movement—making headway against gross idolatry and superstition—during the last seventy-four years have been very considerable. The beneficial influence of the Brahmo Somaj is manifest all over India, and in spheres social, intellectual and religious. All this may not be unknown to the readers of this paper.

At present, the proper education of Brahmo-boys has become a question of momentous importance with those interested in the welfare of the Brahmo Somaj. The future of the Brahmo Somaj—indeed of the cause of Theism in India—depends on the satisfactory solution of this grave problem that engages the serious attention of every thoughtful member of the Brahmo community.

In the absence of any institution maintained expressly for the education of the Brahmo-boys—they had, hitherto, to study in the same school with boys who professed idolatry or no religion at all—and were often of indifferent morals. Unfortunately, the undenominational character of the public schools debars all religious training, and the laxity in this direction has often been sore regretted by many a parent.

In order to meet this long-felt want, some members of the Brahmo Somaj have started an institution called the "Brahmo-boys' Boarding and Day School"—where, alongside thorough general education, religious training is imparted to the boys. It has been calculated that in order to conduct the School efficiently a yearly expense of at least £400 is necessary. An institution conducted on a theistic basis, and receiving as students only the sons of the members of the Brahmo Somaj and sympathisers, cannot be expected to be self-supporting at once. Provision will therefore have to be made to maintain it for a least three years before the School can meet its own expenses. The difficulty now lies in the raising of funds, specially as wealthy people are few and far between in the Brahmo Somaj.

In the interest of the cause of Theism in India this earnest appeal for aid is made to the generous public, and specially to all sympathetic Unitarians and liberal Christians in Great Britain. Any contribution, however small, will be gratefully accepted.

Contributions may be forwarded through Rev. W. COPELAND BOWIE, Secretary British and Foreign Unitarian Association, Essex Hall, Essex street, Strand, London W.C., or direct to Dr. J. N. MITRA, M.B. M.R.C.P. (Lond.), Secretary, Brahmo-Boys' Boarding and Day School, 210 to 215, Cornwallis-street, Calcutta.

DRUDGERY is the grey angel of success. The main secret of any success we may hope to rejoice in is in that angel's keeping. —*W. G. Gannett.*

IN no selfspun cocoon of prudence wound,
He by the touch of men was best inspired,
And caught his native greatness at rebound
From generosities itself had fired.

J. R. Lowell.

REMINISCENCES

OF RICHARD ACLAND ARMSTRONG.

LOOKING back over the vanished years, I recall the time when Mr. Armstrong began his ministry in the old High Pavement Chapel, Nottingham. On the first Sunday morning after his settlement he entered the pulpit, then approached by a door opening from the vestry—a young man, pale and slim, wearing, besides his gown, the white bands of a Presbyterian minister.

It was by no means an easy task that he attempted; but of his experiences and difficulties I must not speak; I can simply tell of his ministry as it appeared to me, one of the youths of his congregation.

Shortly after he commenced work, he held a week evening class for the study of the New Testament. It was not very largely attended, but he requested all present, who cared to do so, to write their recollection of what he had taught. Three persons responded—Charles and Herbert Perry, and myself.

We remained after the other members of the class, and went through our papers with him. Before long a fourth joined us for a while—Christopher J. Street.

From that time we took great interest in all that he told us, and followed his preaching with increasing care. For several years our chief pleasure was connected with the chapel and its institutions. I ought to mention that among those who shared our congregational pursuits was Lawrence Scott, our friendship with whom was afterwards to ripen into closest intimacy at Manchester New College.

When I call to mind those distant days, it always seems amazing to me that so few of our young people to-day seek the advantage and enjoyment to be found in the associations and themes of our places of worship.

Mr. Armstrong gave us, in his class, some outline of New Testament criticism, reverently and carefully, boldly facing the various problems, and teaching us to look for the foundation of religion elsewhere than in Biblical texts.

Our New Testament reading did not continue, I believe, more than two winters, for it became necessary to institute some other form of week evening meeting, but I remember that before the class dispersed, about Easter, its members were invited to attend a special communion service. It had by that time been determined that Charles Perry (afterwards, until his untimely death, minister of Hope-street Church) and I should enter M.N.C., and so that purpose being in view, Mr. Armstrong read classics with us. His influence upon us was exerted not only from the pulpit, but in close personal intercourse.

What we had gained from him we both realised when we entered upon our College life. He had quietly led us to such thoughts of God, and Christ, and earthly duty, that the transition from the old reliance upon the Word of Scripture to rationalism brought us no shock. He saved us from the periods of doubt and insecurity that so many had to pass painfully through, and we were grateful to him.

His ministry commenced when the results of Biblical criticism had passed from being the concern of scholars only

to the reading members of congregations, and were assumed in pulpit teaching. To some persons, especially to those who were advanced in years, his exposition and preaching probably proved inconclusive, if not painful; but I can testify from personal knowledge that it was surprising how many of his older hearers were led to share his views, and consequently to strengthen his ministry.

For us, who were young, his teaching was a revelation. But it was not in matters affecting Biblical criticism, or the basal notions of religious belief, that he exercised his only influence.

He was radical in thought, and prepared to follow truth, when it was adequately attested truth, but he did not rush into change for the sake of novelty. Above all, he never forgot that he was a minister of religion. Wherever they might find him—in his own home, by the fireside of a friend, in controversy, on a secularist platform, or at a political meeting—his people might be sure that no word or act would bring discredit upon the High Pavement Chapel.

As I think of the past, I may truly say that it was this sufficiency for every occasion that won our respect, and endeared him to us. And we were influenced also by his judicious restraint. In the seventies a materialistic wave affected the country and was not without effect upon our churches, and many men discarded first one thing and then another to show their independence of tradition. He had too firm a belief, and too sure a reverence for *all that was venerable*, to yield to the prevalent temptation.

Although those who knew Mr. Armstrong intimately learned to understand and value his high qualities, he had a constitutional reserve, which prevented him from being appreciated on slight acquaintance.

But if the surface cordiality, which carries so many men to popularity, did not greatly aid him, he had one attribute which stood him in good stead. He possessed absolute sincerity. His word was his bond. If he expressed pleasure, or appeared to take interest, you might be assured of the reality of his sentiments.

And now that the years, all too few, of his crowded life are ended, and we shall see his face no more, can we still affirm that what we held him to be, in our youthful enthusiasm, he was right to the close? Were we justified in the estimate we formed of him?

Thankfully can we answer Yes.

He grew with time and stern demand, filled many functions, and rose to the position of an acknowledged leader amongst us; but his loyalty to truth remained, his strict mode of life, his evident sincerity, his reforming zeal, and his love of God.

Too soon, alas! he has gone from us, and I must sorrowfully confess that for me a place is vacant, which can never be filled again on earth.

F. W. STANLEY.

To CORRESPONDENTS. — Letters, &c., received from A. L. B.; E. P. B.; G. B.; H. B. B.; H. C. H. C.; E. E. C.; H. G.; W. M. G.; W. H. J.; A. J. M.; J. M. M.; J. E. O.; F. R.; R. R.; E. L.; H. T.; S. W.

THE CHILDREN'S COLUMN.

THERE is a beautiful story in a book called "Philochristus," which is supposed to be told by one of the disciples who was with Jesus. It tells how the disciples were going out fishing on the Lake of Galilee, and how Jesus came to the shore of the lake and got into one of the boats and went out with them. "And Jesus mused and ceased not, while we rowed out into the deep and busied ourselves with casting our nets. But so it was that, as we rowed and drifted hither and thither in our fishing, we were carried very close to the coast, where the rocks came straight down to the sea after the manner of a wall; and suddenly we heard a piteous sound as of bleating. When we looked up we saw a lamb, which had strayed from the flock, and had come to stand upon a ledge in the rock, exceeding narrow, so that it could not go forward, neither knew it how to turn back; but there it stood, and bleated often and piteously, so that our hearts were sorry for the creature, and we would fain have helped it, but knew not how; for there was not space to land. But while we hung upon our oars not knowing what to do, Peter cried out, 'The shepherd cometh,' and presently we all discerned him, very high up, and clambering from rock to rock for to reach the lamb. And when we all shouted and beckoned to him he straightway understood us, and coming down, though with much ado, took the lamb on his shoulders, and bore it safely away. Hereat we were all well content; but when I looked on Jesus his face shone with an exceeding joy, too great, methought, for so small a matter, so that I marvelled. For there was no more in his countenance the look of one questioning, but rather of one gazing upon the glory of God. Then when we had hauled in the net he gave command that we should row back to Capernaum."

The story tells that Jesus had been troubled by seeing a very passionate and bad sort of man, and by seeing him hated and ill-treated by everyone; only one man spoke civilly and kindly to him, and as soon as he did so, Barachiah's insolent and angry temper sank down, and he behaved better. When Jesus saw the lamb and the shepherd he saw a parable, which gave him joy and comfort, and made his face brighten, "as of one gazing upon the glory of God." Perhaps the words of the Psalm came to him, "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandment"; or perhaps he thought of Isaiah's words, "All we like sheep have gone astray; we have turned everyone to his own way"; or of the words of Ezekiel, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." He thought of the cross and angry man, of whom everyone despaired; and of how, after some kind and gentle words, he turned to the kind man, and became gentler. And he saw that when the poor little lamb had run away from the flock, and got into danger, it cried for the shepherd, and then the shepherd came seeking it, and found and saved it.

And he knew that it is the same with all of us who have done wrong and gone astray like the lamb—the Shepherd seeks us too, and when we turn and cry for help, God, our Shepherd, comes; comes and gives us just the help we want. But till we turn and call to him we do not know that he is seeking us; he lets us learn by what we have to suffer; and till we have learnt, and long to go back and wander no more, he *waits*. So it was with the poor lad in the story of the Prodigal Son: when his sufferings had brought him to himself again he said, "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." And when his father saw him he ran and fell on his neck and kissed him, and welcomed him back with great joy. That is a parable of what God does with us all.

Perhaps it may have been some little scene like that on the lake which put into Jesus' mind the parable of the lost sheep. sheep: Here it is:—

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it he layeth it on his shoulders, rejoicing, and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

And as the hymn says:—

There is joy in heaven
When the sheep that went astray
Turns again to virtue's way.

In the land where Jesus lived the sheep were not *driven* by the shepherd, but he went before, and they followed him; they knew and loved and trusted him, and had no fear. In our country they are usually driven, but gently and carefully. But last summer in Scotland I met an old shepherd coming down the road with his dog, and all his sheep following him, just as in Palestine. I stopped to look at them, and said, "Your sheep follow you, then?" He answered, "Oh, aye! they know the good shepherd." I watched them as they trotted fearlessly down the road after him, and thought, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he *leadeth* me beside the still waters. . . . I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

GERTRUDE MARTINEAU.

Look in his face to meet thy neighbour's soul,
Not on his garments to detect a hole.

O. W. Holmes.

ABOVE all, let the laws bear broadly on their front the impress of justice and humanity, so that the moral sense of the community may become their sanction.—*Channing.*

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LONDON, JANUARY 14, 1905.

FROM LIFE TO LIFE.

THE record, which we publish this week, of the life of RICHARD ACLAND ARMSTRONG leaves many things of necessity unsaid, and attempts no estimate of his character or his achievements. It has simply tried to tell some of the chief things he did, and to give some impression of the strength and earnestness of his nature. The memorial services on Saturday and Sunday bore witness to the depth of his influence and the honour and affection with which he was regarded.

We have felt that it was a happy ending to such a life, though he had only passed his three score years, and the other ten at least we surely thought were yet to be. But we know his mind, that he was fearless and well content. In the mystery of the Divine Love he was willing to be wherever he might be led, and was ready for any call of the Unseen, as he was on the field of earthly duty. Indeed it was with the keenest interest and reverent expectation that he looked forward to what might be hereafter, the more so because he had so keen a delight in the sublimity and beauty of this world. That is an aspect of his life on which the memoir does not touch. But whoever had been with him on holiday, or heard him speak of the voyages he had made and countries he had visited, of Norway or Iceland, of Newfoundland or the St. Lawrence, of Palestine, where he once was among the lovely flowers, or any beautiful place nearer home, would realise how full of intense enjoyment his life had been, in spite of all its pain, and how good he found it to be alive in this universe of GOD. There was a merriment, a pleasure in innocent games, a humour, and with it all a wonderful depth of tenderness and affection, which few suspected who saw only the face of the stern fighter, or heard the measured but always strenuous voice in the day of strife. And all this was natural in him, as the innocence of childhood, because he did verily believe in GOD, and the sustaining, ever-present Love was a great reality in his life. Thus he looked forward, as a child of the Spirit, to new visions of beauty and delight, of wonder and awe, to fresh experiences of glorious life, deeper insight, fresh strength and opportunity for service, the communion of more perfect love. And for him there could be no shadow of death, save only the sorrowful shadows of earthly separations. Yet these also were brought to rest, and touched with a secret tender light, within the enfolding care of the Father's perfect love.

He was not tired of life—but simply ready, if it was to be so. He was indeed looking forward with eager interest to more work here, and to ever-growing happiness and peace in the circle of his friends. To one he wrote, within the last few days of conscious life:—

I feel pretty confident of showing vigour and life again before long. And all the kindness that surrounds me is a mighty help. I believe in my heart that I have better and deeper preaching to do than I have hitherto managed. One's insight into and sense of the reality of life seems to deepen with the years. Ah, yes! Better and deeper preaching he will do. Of the new service to which he goes we cannot speak, but better and deeper preaching he now does and shall do in the hearts of many friends, sustaining them, making clearer things that were difficult, in the happiness of a constant affection, in the quiet watches of a hidden fellowship, and giving of his strength that many a one shall do better and braver work, because he has lived to encourage, to believe in, and to love his friends.

Many friends in distant lands are grieving with us now, and joining in our tribute of gratitude, honour, and affection. The last number of the *Hervorming*, the organ of our brethren in Holland in announcing Mr. ARMSTRONG's death, speaks with warm sympathy of our loss, which is theirs also, for they held him in high honour. His presence at the annual meeting of the Protestantenbond at Utrecht during the South African War, and his address on that occasion, drew them to him with a special sympathy. From the editor of the *Hervorming*, and from Professor OORT, of Leiden, and Mr. HUGENHOLTZ, of Amsterdam, we have also received personal messages of warm sympathy.

From Denmark also comes a voice, wishing to join in the tribute of sorrow and gratitude. Miss WESTENHOLZ writes on behalf of the Copenhagen congregation, to whom Mr. ARMSTRONG was from the first a faithful and helpful friend. And she adds:—

Everyone knows how strong, how fearless, how righteous, and truth-loving Mr. Armstrong was, but only to the stumbling, frail, and weak, was it given to realise how full of understanding, how tender and forbearing he was. Whenever his name is mentioned among them they will raise their voice "and call him blessed."

And in another letter to the Rev. W. Copeland Bowie she writes:—

His wisdom, his goodness, his strength, his beautiful helpfulness have supported us in the most wonderful way. The mere knowledge that he was there within our reach has been a great comfort. No one can lose more in him than we do. I feel deeply grateful that I have known him, his influence will live with me, and make—please God—a stronger, better labourer of me than I should have been if he had not crossed my path.

And we, in our churches, who have lost so much in his departure, are we simply to mourn the leader who is gone, or shall we not rather gird up our strength, and determine that where we are now set to serve it shall be seen that he has not spoken and lived in vain?

These verses of a hymn, written by the Rev. W. Gaskell, on the death of a minister in the service of the Manchester Domestic Mission, were sung at the Memorial services on Saturday and Sunday, and surely never with more perfect fitness.

Calmly, calmly lay him down,
He hath fought a noble fight
He hath battled for the right,
He hath won the fadeless crown.

Memories, all too bright for tears,
Crowd around us from the past:
He was faithful to the last,
Faithful through the toilsome years.

All that makes for human good,
Freedom, righteousness, and truth,—
These, the objects of his youth,
Unto age he still pursued.

Strong and gentle was his soul,
And it had a glorious might:
Clouded minds it filled with light,
Wounded spirits it made whole.

Calmly, calmly lay him down:
He hath fought a noble fight,
He hath battled for the right,
He hath won the fadeless crown.

At a meeting of the Committee of the British and Foreign Unitarian Association held at Essex Hall on Wednesday afternoon, the following resolution, moved from the Chair by Mr. David Martineau, in the absence of the President, and seconded by Mr. Stanton W. Preston, was unanimously passed:—

"That this Committee has heard with profound grief of the death of the Rev. R. A. Armstrong, a Past-President of the Association, and for many years a wise and faithful ally in its work at home and abroad. To the invaluable services rendered by him as Minister, Counsellor, and Leader, he added specially those of a Writer and Lecturer unsurpassed among us for clear, scholarly, and convincing argument on behalf of the principles for which the Association stands. In the hour of our sorrow we are thankful that, though death has deprived us of the living voice that appealed so strongly to our minds and hearts, he has left an imperishable legacy not only in his writings, but also in the memory of his unselfish and untiring devotion to human needs, his unswerving fidelity to conscience, and his constant trust in the living God.

"Desiring thus to place on record our deep sense of the worth of our beloved Colleague, we would also respectfully tender to his widow and family our sincere sympathy in their bereavement."

In Memoriam

RICHARD ACLAND ARMSTRONG.

THE life of which some record is to be attempted here was from the days of early manhood strenuous in purpose and happy in manifold achievement. Nurtured in a home familiar with the high aims of a generous humanity, a lofty standard of duty and self-sacrifice, the calls to service of a new generation found a ready spirit, eager to be doing, and not afraid to suffer for the sake of truth and righteousness or in any helpful ministry of human needs. Looking back now on little more than sixty years, one sees the growth of a strong and noble nature, the unfolding of powers dedicated to the highest service, and, after many tasks fearlessly accomplished, the rich harvest of a soul happy in a great wealth of affection and a calmness of faith, for which that divine peace, which we call death, could be indeed nothing

but a covered way,
Which opens into light.

Richard Acland Armstrong was born Feb. 5, 1843, at Clifton, Bristol, the son of a Unitarian minister, who was formerly a clergyman, but had left the Church for conscience' sake. The Rev. George Armstrong, his father, was of a Leinster family, and was born at Drogheda in 1792. After graduation at Trinity College, Dublin, he was ordained in 1815 a clergyman in the Church of Ireland, and resided for some years in Dublin. In 1824, although already troubled by doctrinal difficulties and scruples on the subject of subscription, he accepted the incumbency of Bangor, Co. Down. But he was not destined to remain long in that country parsonage. His doubts became more insistent, and finally, in 1826, after reading some essays and sermons of Channing's, he decided that he must leave the Church. He then lived for some years in retirement, entering into correspondence with Channing and with leading English Unitarians, and notably with Blanco White, whom his example and clear insight into the demands of consistency impelled to the momentous step of leaving the household of Archbishop Whately. In 1838, two years after his first wife's death, the Rev. George Armstrong became minister of Lewin's Mead, in Bristol, for the first two years as co-pastor with Dr. Lant Carpenter, and afterwards alone. In the year following his settlement he preached the annual sermon of the British and Foreign Unitarian Association in Little Portland-street Chapel, his subject being "The Simplicity of Godliness." Next year he married, as his second wife, Miss Frances Acland, of a well-known West of England family, and their home became a centre of beneficent influence and eager interest in the cause of freedom and enlightenment, especially devoted to the cause of anti-slavery in America.

Such was the atmosphere in which their son Richard and his three sisters grew up. The boy was sent first to Dr. Wreford's school in Bristol, and afterwards to Mr. Malleson's, at Hove. In 1857, when he was fourteen, his father died, but his home remained at Clifton until the end of his college course.

At College.

In 1860 Richard Armstrong went up to London and entered University Hall as a student of Manchester New College. Among his fellow-students who became life-long friends were Enfield Dowson, Edwin Odgers, Ambrose Blatchford, Estlin Carpenter, Philip Wicksteed, and David and John Stirling Ainsworth. In 1863 he took his B.A. degree with honours in Latin and Philosophy, and then followed the three years' theological course under the quickening influence of J. J. Tayler and James Martineau. For the last two years of his course he was a Hibbert Scholar, and then, in the autumn of 1866, he settled, as minister of the second Non-subscribing Church at Banbridge, co. Down, by a curious coincidence in the very county which had been the scene, forty years earlier, of his father's renunciation of his brilliant prospects in the Church.

Of the earnest purpose with which Richard Armstrong left college and entered upon the ministry, we may be well assured from the whole tenor of his after years of service; and there is one record of intimate experience, which we cannot be mistaken in connecting with himself and that period of his life. In his essay on "God and the Soul," published in 1896, he wrote in the chapter on "God Revealed as Love":—

> I knew a man some thirty years ago who was troubled in spirit through grievous things, and the world seemed dark to him and almost without God. And in his care and pain he went out at night on to a lonely common and stood beside a great stone quarry. And the stars were in the heavens, and in their eternal silence looked down upon him. And there and then he knew that God was with him, and felt that living touch of God upon his spirit. And rarely since then has he felt God quite so near. But the memory of that moment of vision has remained with him always, and it has made him more sure of God than any argument; nor when he has recalled that moment, has he been able to doubt that that was a true revelation of the Eternal to him in his weakness and his need.

So from the first, as he took up his life-work, he had that deep assurance of the Divine Love in his heart, and as the years advanced he grew in power to vindicate the truth of his great thoughts of God, and became the teacher and helper of many in their need.

In Ireland.

His first ministerial charge was only brief. He was at Banbridge hardly longer than his father was at Bangor, but he learnt much in those two years. He was twenty-three when he settled in Ireland, and in the following year he had the happiness of taking his wife, Clara, daughter of the Rev. Charles Wicksteed, to share his new home.

At Banbridge he had his first experience of a public debate under somewhat exciting circumstances, for he had ten Orthodox parsons arrayed against him in defence of the authority of the Bible, in a hall supposed to seat 400, into which over 700 were crowded. The debate began at 7.30 and lasted until 2.15 a.m., when, as has been told once before in these columns (September 28, 1889) the majority declared a glorious victory for "the ten," and carried off the chief of them in triumph on the shoulders of an Orangeman on the one side and a Catholic chimney-sweep on the other. On another occasion the young heretic, who believed in freedom and in neither Protestant nor Catholic ascendency, had his windows smashed by an Orange mob, and altogether he learnt lessons in toleration and equity which served him in good stead in after years. When, in 1868, Gladstone moved his resolution on Irish disestablishment in the House of Commons, it was supported by only one petition from an Irish Protestant ecclesiastical body, the Antrim Presbytery, to which Banbridge belonged, and it was Armstrong who moved its adoption at the meeting of the Presbytery.

At the beginning of 1869 Armstrong accepted a Hibbert Fellowship, and was contemplating a period of further study, when, in the August of that same year, another call came to him, to succeed the Rev. P. W. Clayden as minister of the High Pavement Chapel, Nottingham, and this he was unable to refuse.

At Nottingham.

Mr. Armstrong's ministry at Nottingham lasted nearly fifteen years. There his four sons were born, and his only daughter died. His mother also came from Clifton with her daughters, to live there, and in her old age had the happiness of seeing her son in that position of great influence, and being near him until her death brought the second great sorrow of those years.

The High Pavement congregation was one of the most influential in our whole community, and held a very high place in the town. The connection of the Taylers, Enfields, Pagets, and others of kindred spirit with the congregation, gave it a character of its own, and most precious of all to the young minister was the presence and the constant friendship of Mrs. Turner, Dr. Martineau's cousin, widow of the Rev. Henry Turner, whose early death, as he related long afterwards, had been the turning-point in his religious life, calling the young engineer to devote himself to the ministry of religion.

Mr. Armstrong was twenty-six when he went to Nottingham. He quickly made his mark as a strong preacher, and in the social and public life of the town. Of what he was to some of the young men in the congregation the Rev. F. W. Stanley tells in another column. Another friend, who grew up under his influence in those days, speaks of the impression made by his deep moral earnestness. As a religious teacher of the young, his striking characteristics were the spirit of reverence, devotion, awe, and his "constructive method," an example of which may be seen in those "Lessons in Religion" published in the first two numbers of *Teachers' Notes*, October, 1877, and January, 1878, and afterwards issued as a little book by the Sunday School Association. The friend who refers to his experience in this matter says it was only incidentally that his teaching of the young proved destructive of "creeds outworn," simply by passing them by and setting thought upon a higher plane. Thus he found afterwards, having relatives both in the Church of England and the Church of Rome, and

being brought into close contact with what was most winning in both, "music, colour, emotion, and artistic ceremony, and kindly talk from genial clerics of culture, sympathy and social position," yet, "when it came to the real pith of the matter, the deep grave sincere religious influence of Mr. Armstrong's words and manner, and the high aim of his teaching of the positive and constructive side easily outweighed them all."

He was not able to take regular part in Sunday-school work, though it was a constant and deep interest to him, and he was devoted in his week-night teaching, and in the earnestness with which he endeavoured to lead up the young people to special services of dedication and entrance upon full church membership. He was the mainstay of the Young Men's Debating Society, and impressed upon them his high ideals in political and social life and interest in noble literature.

As a preacher he was quickly recognised as a man of power, and his congregation determined that he should have a larger opportunity. So in October, 1874, the foundation-stone of the present noble church was laid, and the dear old chapel, which was hidden away from the street, was superseded by a Gothic building designed to seat 900 people, standing clear on the High Pavement, for every passer-by to see. The new building was dedicated in April, 1876, when the sermon was preached by the Rev. Charles Beard on "The House of God." Dr. Martineau was there, and spoke at the evening meeting, recalling the memories of his early association with Nottingham, above alluded to. On the following Sunday Mr. Armstrong preached his opening sermons, on "Man's Need," and "God's Love," the need being the increase in us of true religion, which "must not satisfy the suffering heart alone, or recommend itself only to the thinking head; it must nerve the hand for noble toil, it must make holy all our activities, it must fashion out a will at one with righteousness." And in "God's Love" he found the perfecting of such religion.

"God is Love." For me that is enough. It is all in all that I desire. When once I realise its force, it comprises all that in my most exacting moments I ask of destiny. It fills my heart with peace that rises often to rejoicing triumph. It explains to my head, so far as it can be explained, the riddle of the great and everlasting universe. It gives to my will, whenever in my soul I realise its meaning, the power to do the right, come what temptation may. It is to my whole manhood, and to every part thereof, joy, and confidence, and strength.

So he was testing the supreme truth on which his ministry rested to the end, and with growing insight and thankful trust. In the strength of it he engaged, in September, 1878, in a two nights' public debate with Charles Bradlaugh, who was ten years his senior, on "Is it Reasonable to Worship God?" in which at the outset he said that it was as though he were called upon to prove that his dearest friend was worthy to be loved. The debate was, of course, simply a demonstration of the two irreconcilable positions, but it was exceptional from the perfect temper maintained throughout, and Mr. Bradlaugh wrote of it to his daughter, after the first night, as the pleasantest in which he had ever been engaged. A verbatim report was afterwards published by the Freethought Publishing Company, with a preface by Mr. Armstrong, and it was translated into Dutch by a Liberal Protestant minister.

This was the most conspicuous of Mr. Armstrong's public vindications of his faith; but he was in constant touch with the secularists of the town, and his strong, fearless thought and perfect fairness, together with his devoted public work, gained for him their warm admiration and a ready hearing. At one time he would go down after his Sunday evening service into the Market-place and speak from their platform on the religious aspects of life.

The record of Mr. Armstrong's work as social reformer in Nottingham and afterwards in Liverpool, would be of the deepest interest, if it could be adequately written. At Nottingham, by his unobtrusive, but powerful, influence he raised the whole organisation of the Liberal party to a higher level. "He, more than anyone," so a friend with intimate knowledge testifies, "created a wide popular democratic organisation in place of the previous management by little cliques," and made it "clean, honest, high-minded, so that any self-respecting man or woman could enter and take part." (One instance of this influence was the breaking up of the system of ward committee meetings held in public-houses, with the accompaniment of drink, and transference of the meetings to school-rooms, &c.) "In a thousand ways he raised the tone and methods of the party and of public life and the administration of town council, guardians, school board, and parliamentary representation. Always taking a leading but unostentatious part in the work, deferring to others in business matters, but always quietly saying the word in committee or in public needed to keep down the base in man and teach high thought."

He was a leader in the cause of temperance and social purity, and fearless sermons of his against betting, bribery, drink and kindred evils stirred public opinion profoundly, and, in a printed form, had a very wide circulation. Such preaching doubtless drove some members from the chapel, who could not bear that a man should prophesy anything but smooth things; but, added to his platform and other work, it gained for him a high place of honour and influence in the life of the town. Education was always a great interest of his, and he took an active part in establishing and fostering the University extension movement, out of which grew the present fine University College.

While his influence grew in Nottingham it was also widely felt in our churches throughout the country, and he took his place in the front rank of our ministry. In 1873 he preached the annual sermon for the London Domestic Mission, and in 1880 for the British and Foreign Unitarian Association. In the previous year he had been called to the Chair of the Sunday-School Association. In 1876 he stood by Harry Rawson and Lindsey Aspland, supporting their motion for the publication of Theodore Parker's works by our Association, and constantly at the Whitsuntide meetings and in the administration of his own District Association made his power felt as a clear-sighted and determined upholder of broad liberal principles, and a living religious faith. When, in 1887, the ten lectures on "Positive Aspects of Unitarian Christianity" were given in London, the first lecture, on "The Affirmation of God," was assigned to him, and in the following year, at the first meeting of the National Conference in Liverpool, he read a paper entitled, "By what practical means can our Churches best enlarge and extend their religious influence?" and answered that, in the first place, the great need was not for more machinery, but for deeper inward religious life.

To the Nottingham period belongs his translation from the Dutch of Knappert's manual of "The Religion of Israel," and the little volume on "Latter Day Teachers," published in 1881, being Sunday evening lectures on John Stuart Mill, Matthew Arnold, Theodore Parker, Tyndall, and on Farrar's "Life of Christ" and of "Paul." These are examples of one aspect of his preaching which attracted great numbers of hearers.

In 1880, after the cessation of the *Theological Review*, Mr. Armstrong established the *Modern Review* as a quarterly, in which, among other things, his article on "Overstrain in Education" appeared. This was reprinted by Mr. Samuel Smith, M.P., for distribution among members of the House of Commons, and had a very wide influence. But Mr. Armstrong had undertaken too great a burden of work. After the first two years he passed on the editorship of the *Modern* to the late Robert Crompton Jones, and two years later, feeling that a change was necessary, if the efficiency of his work was to be maintained, he left Nottingham for Liverpool. There, as minister of Hope-street Church, he succeeded his old pupil, Charles Perry, whose untimely death had cut short a career of great promise. It was with great pain that Mr. Armstrong severed his connection with Nottingham, preaching his farewell sermons on March 30, 1884; but the ties of affection which bound him to the congregation remained unbroken to the end. Only last year he took part in the dedication of the memorial window to Mr. Clayden in the High Pavement Chapel, and in the autumn his friends were delighted once more to attend a course of lectures by him, those six week-night lectures on "Agnosticism and Theism in the Nineteenth Century," which he gave at Northampton and Nottingham on behalf of the British and Foreign Unitarian Association.

At Liverpool.

On Sunday, April 20, 1884, Mr. Armstrong preached his first sermon as minister of Hope-street Church, being then forty-one years of age. On the following Thursday evening a welcome *soiree* was held, under the chairmanship of Mr. William Bowring, who now, in this year of bereavement, is again chairman of the congregation.

Of the twenty crowded years of Mr. Armstrong's Liverpool ministry, it is impossible to speak here with any completeness. His has been the longest ministry in Hope-street Church, which

was first consecrated by the ministry for eight years of James Martineau. One of his first duties was to publish a volume of sermons by his predecessor, with a memoir, which he could write with intimate knowledge, and later in the year a smaller volume of Mr. Perry's practical sermons, under the title, "Spiritual Perspective."

The mere list of Mr. Armstrong's own books shows how rich was the harvest of those years. In 1886 his little book on "Man's Knowledge of God" was published, and a second revised edition two years later. This book worked out, for the instruction of young people, the main lines of his teaching on the fundamental truths of religion, first sketched in the "Lessons in Religion" of 1877; and again ten years later, in 1896, he completed his work by that essay on "God and the Soul," which will remain, we believe, his chief contribution to the religious thought of his day. Both works were very warmly received, and have been of inestimable service. They were reviewed in highly appreciative terms by the *Spectator*, and from Cardinal Newman, to whom he had sent a copy of "Man's Knowledge of God," Mr. Armstrong received a charming letter of thanks, recognising the service he had rendered to fundamental religious truth, in spite of what to the aged Cardinal, appeared painful error. "God and the Soul" has been very widely read in India as well as in this country, and only last year the popular sixpenny edition, with a new preface, was issued.

In 1888, on the appearance of Dr. Martineau's "Study of Religion," Mr. Armstrong wrote in THE INQUIRER a series of articles on that great work, which were afterwards republished in 1900 as one of Clarke's "Small Books on Great Subjects." In 1888 appeared also his "Pulpit Studies from Robert Elsmere."

In 1895 he wrote the Life of Dr. Crosskey, and after this books and booklets came in rapid succession:—

1896.—"God and the Soul" (second edition 1898).
1897.—Essex Hall Lecture on "The Significance of the Teaching of Jesus.
1898.—"Faith and Doubt in the Century's Poets," a volume of lectures, part of the fruit of his regular ministry.
1899.—"Back to Jesus," an Appeal to Evangelical Christians.
1901.—"Makers of the Nineteenth Century," a volume of lectures on leading men, and especially religious thinkers, ranging from Carlyle to Martineau.
1903.—"Come to me, O ye Children," a volume of Sunday addresses.
1904.—"The Trinity and the Incarnation," a study of doctrine both in its early formation and its modern developments.

In addition to these books should be mentioned the volumes of the "Liverpool Pulpit," begun in 1892, which he edited for three years in cordial co-operation with the present Dean of Ely and the Rev. C. F. Aked, and for a year, with the Rev. R. Veitch in Dr. Stubbs' place, when he had left Liverpool. Then followed for three years a monthly issue of Mr. Armstrong's own sermons, as "Sermons for the Day," a publication resumed in 1902, and continued to the present time, the January number for this year containing that address on "Christianity and the State" given in the Liverpool Institute, Nov. 20, which was his last and one of his finest utterances at a religious service.

In 1885 Mr. Armstrong was the preacher at the second meeting of the National Conference of our churches, held in Birmingham, as on another occasion, having been invited to visit the States, he preached the sermon at the National Conference of our American brethren at Saratoga. At both meetings of the International Council of Unitarian and other Religious Thinkers and Workers, in London, 1901, and at Amsterdam, 1903, he was one of the readers of papers, his subject being "Religious Thought in England at the Close of the Nineteenth Century," and "The Conception of God as the Soul of all Souls." And earlier in 1903, when the National Conference celebrated its majority by meeting again in Liverpool, he gave one of the devotional addresses. In his Conference sermon in 1885 he declared that our ideal of religious fellowship was of a church essentially free and catholic, and on this he dwelt again in a sermon to his own people on the Sunday after the 1903 Conference in the following passage:—

We are in spirit and in fact, if not in outward organisation, one Free Catholic Church—the name which best of any ever suggested describes the true ideal of our Churchmanship—*Free*, each preacher and each worshipper before God and man to think his thought and speak his word and do his stroke as the divinely given essence of his inmost personality shall constrain him; *Catholic*, all-embracing in sympathy, by a sentiment going down deeper than all creeds, opinions, and intellectual divergencies;—a Free Catholic Church with a great and divine mission in these times of compromise and paltering with truth, a great mission entrusted to us by God to strike for sincerity and truthfulness in religion above all else, sincerity and truth brought to bear on the world's sorrows and sins, weaknesses and blind perversities, that so we too may do our part towards bringing the blessed Kingdom of Heaven and God to earth and man.

At that time he was still President of the British and Foreign Unitarian Association, having been appointed in 1902. His presidential address, before laying down the office, concluded with these words:—

Whether it be or be not a convenient arrangement that this Association should listen to the appeal of churches that come to it soliciting financial aid is proper matter for unbiassed deliberation. But this at least is certain, that its response to such appeal can never endanger the freedom of any church, a freedom for which, by its tradition, its history, its fundamental and enduring principle, it is at least as jealous as any individual whatsoever in the Free Catholic Churches of Great Britain.

A signal mark of the confidence reposed in his leadership was the offer through him, by an anonymous friend, of an annual subscription of £1,000 to the funds of the Association, provided that other supporters would give an additional £2,000 for the extension of the work, and this was happily achieved.

In Liverpool, as in Nottingham, Mr. Armstrong was undaunted in his efforts for moral and social reform, and by his personal influence became one of the chief powers making for righteousness in the city. What he did for temperance, for education, for the missions to the poor, for the rights of women, and in many other efforts of progress and reform cannot be recorded here, but one signal instance must not be passed over. After years of patient "vigilance" work he startled the city in 1890 by his pamphlet on "The Deadly Shame of Liverpool," followed in 1892 by a second pamphlet, "Two Years Ago and Now: An Appeal to the Municipal Electors," in which he dared to force upon public attention the disgraceful facts as to profligacy, and its close connection with the abuses of the drink traffic, tolerated at that time by the Watch Committee and the magistrates. Thus he worked mightily for reforms and a nobler standard of purity, and as to the result we refer our readers to the quotation from a leading article in the *Liverpool Daily Post* in Mr. Hargrove's memorial sermon. What it must have cost Mr. Armstrong to write and publish these pamphlets, what it did cost him in the alienation of friends, those will best understand who know the silent martyrdom endured by workers in this cause.

With years so filled with strenuous and often painful work, with more than one congregational episode, it would be idle to deny, most trying to a man of his affectionate and sensitive nature, it was no wonder that his strength should be worn away. So it came that in 1903, after several warnings of failing health, he felt no longer equal to the duties of his post; but when he spoke of resignation his congregation gave him a colleague, the Rev. H. D. Roberts, whose friendship and support were a great gladness to the last months of his life.

The memorial sermon preached at Hope-street on Sunday evening by Mr. Roberts will, doubtless, be placed complete in the hands of his congregation. It is for them, rather than for a wider public; but one passage we are glad to be able to reproduce here. Mr. Roberts is speaking of the relation of co-pastor in which he stood to Mr. Armstrong—

His inner sweetness, his greatness of soul, showed always in his relation to me. With all his great powers and his wide experience, all his insight and accumulated knowledge, he never failed to place his junior on an absolute equality with himself; scrupulously consulting with him, asking his judgment, discussing and weighing his opinion, with a consideration and delicacy which was almost too fastidious.

One of the happiest pictures I have of him is of his sitting in my study—he came to me on Tuesdays—with a rather far-off gaze out of the window, and often a gently humorous, half-indulgent smile, as he listened to a junior whose suggestions may at times have savoured of a zeal not according to knowledge. And then would come the clear, lucid putting of the issues, and the summing up of the consequences. And always there were ripe words, and friendly talk, and encouragement, and a markedly growing sympathy with all life. A mellowing gentleness has increased in him of late. "Ever a fighter"—yes. And yet, it has seemed to me that there has sunk into his soul, more and more deeply, the conviction that *love* is the only thing that greatly matters. "I see things so differently from what I used to do," he said to me once, when we were talking of what had looked an unfriendly act. "No bitterness is worth while."

* * * * *

Beneath his quiet exterior was a great power to love; and a craving for love; a great capability of awaking love in those who were able to pierce through his natural reserve, and see him as he was. For "the fighter" was ever diffident. And, indeed, he had won

much. He had outlived hostility. Almost in spite of themselves men had come to realise that here was a great and a good man, and, at last, had come to honour him greatly. And he knew their respect, and rejoiced in it. For me, I feel that to have joined in work with such a man is like a decoration; and I am thankful I did not wait till he was gone from our sight before knowing it and realising it to the full.

Though the end was so near, his last year was full of happy activities. He had been appointed one of the Visitors of Manchester College, Oxford, and rejoiced greatly in that honour. At the end of the session in June he gave the address to the students, and also the welcome into the ministry at the valedictory service, with special pleasure extending the welcome to a woman, Miss Gertrud von Petzold (for the first time in the history of the college and of our community of churches in this country) who had completed her course, and was about to enter upon a pastoral charge. Earlier in the year he had been with friends in Denmark, encouraging the little congregation at Copenhagen, and visiting on behalf of the Unitarian Association the new Liberal Church at Christiania. Then, in the autumn, came the course of lectures on "Agnosticism and Theism," to which reference has been already made, and the popular Sunday evening services in the Liverpool Institute, in which he took part with his colleague in the exposition of "Religion without Dogma." After that, and after a sharp attack of illness, he wrote that touching letter of exhortation to his fellow-trustees of Manchester College, gathered at the special meeting at Oxford in November, which it was a sore disappointment to him to be unable to attend; and from Llandudno, where he had gone to recuperate, he wrote his last public letter, which appeared in the *Liverpool Daily Post* of December 12, a vigorous letter on the subject of the unemployed, calling to mind what had been done in 1894 by the Commission formed with the sanction of the Council when his friend, Mr. William Bowring, was Lord Mayor, and pointing the moral of the neglect of its report, in face of the present need. It was happiest so, that he should be working to the end, and that days of unclouded happiness in the home gathering of Christmas should be followed swiftly by his most peaceful passing "into the world of light." From Sunday morning, New Year's Day, as we recorded last week, he lay in calm unconsciousness to the end, which came a little before seven o'clock on the morning of Wednesday, January 4. A month later he would have been sixty-two years of age.

"*Blessed are the pure in heart: for they shall see God.*"—What, then, is this purity of heart to which so supreme a blessing is here promised? Assuredly it is nothing feeble or effeminate. It does not imply any ignoring of the evil in the world, or any shrinking from that great battle with the evil to which we are all called. It means first and chiefly a state of heart from which all shadow of self-seeking is cast out; a heart free of all sensual clog and cloy; a heart free to reflect the absolute reality of things without disturbance or distortion.—*R. A. Armstrong.*

MEMORIAL SERVICES.

THE memorial service held in Hope-street Church on Saturday, prior to cremation, was very largely attended, the church being completely filled. Among those present, in addition to the members of the family and a large number of brother ministers and members of the Liverpool and neighbouring congregations, were representatives of many public bodies and philanthropic societies, including the Lord Mayor (Mr. John Lea) in his official capacity.

The service was conducted by the Rev. J. Estlin Carpenter, who gave the address printed in full below. The hymns were "O God, our help in ages past," "With silence only as their benediction," and "Calmly, calmly lay him down," than which no hymn could have been more perfectly appropriate to the occasion. At the Anfield Crematorium, the Rev. H. D. Roberts concluded the committal service, which was quite private, only Mr. Armstrong's three sons, who are in the country, and another relative being present. At the close of the service in Hope-street Church, Chopin's Funeral March was played.

On Sunday morning the memorial service in Hope-street Church was conducted by the Rev. H. D. Roberts, the lessons being read by the Rev. J. Collins Odgers; and many members of the Ullet-road congregation were present, their church being closed for that purpose. The Rev. Charles Hargrove preached the memorial sermon, which will be found following Mr. Carpenter's address. In the evening the service was conducted by the Rev. V. D. Davis, and the Rev. H. D. Roberts was the preacher. One beautiful passage from his sermon will be found in the memoir.

MEMORIAL ADDRESS.

BY THE REV. J. ESTLIN CARPENTER.

WE meet this day under the shadow of a great grief, for the parting hour can never be other than full of pain; and the arrest of life, which carries the poignancy of bereavement into the home, and fills this church with a sense of inexpressible loss, touches a yet wider community with solemn thoughts of the unseen, and bids us all "watch," for we "know not the hour." If ever a teacher lived to whom life was so visibly a trust that no summons could take him by surprise, or find a duty neglected or a service postponed, it surely was the friend to whom we bid our farewells now. "No man liveth to himself," said the Apostle Paul, "and no man dieth to himself. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." In that conviction the great champion of freedom by the Spirit knew how to rejoice and to suffer, to hunger and to abound, content if only he might do the Master's work, borne up by one impassioned faith in God above all, through all, and in all—God creating and sustaining, God quickening us and claiming us, God prompting and rebuking, God judging and redeeming, God cheering and comforting, encouraging and guiding, ever leading us onward with discipline and love in the great process of the training of His sons, "till we all come to the fulness of the stature of the perfect man." That was also the faith of Richard Acland Armstrong. This was the gospel he proclaimed; this was his message to his fellow-men; on this his life was reared; by this his whole being was penetrated; for this he has gone in and out among you for twenty years; to make this prevail as a constant moral power in the heart of this great city and the councils of this realm was his perpetual aspiration; and in this, as I believe, he begins to find new meanings of beauty, new joys of vision, new privileges of service, new rapture of insight, and fulness of love, in the land which to us indeed is silent, but to him becomes vocal with innumerable harmonies of prayer and praise.

He was pledged as it were by hereditary descent to that unswerving sincerity which was one of the chief notes of his whole character. His father had withdrawn from the ministry of the Church of England, because he could no longer conscientiously repeat its creeds. And the son held this freedom as a precious heritage which he would neither surrender himself nor curtail for others. Trained at Manchester New College, London, he gained from its Principal, the beloved John James Tayler, a true comprehension of liberty, a breadth of sympathy, a grace of trust. To Dr. Martineau he owed his scheme of thought, the intellectual fabric of his religion, something also, perhaps, of his ethical grasp and intensity. But his moral force, though it may have been partly evoked by his teacher, was in truth the rare endowment of his own spirit. At first, indeed, we hardly knew that it was there. There was a gaiety and blytheness about him which passed away as he grappled with the needs around, and only reappeared in after days at rare moments of release from care. But he belonged to the ranks of the "twice-born." He issued from the class-room a different being, with reserves of inward strength, whose very existence few suspected, for he made no display, assumed no superiority, and hardly disclosed the things that lay nearest to his heart. The years of his first pastorate at Banbridge, in North Ireland, were few; but they sufficed to test his mettle, and showed him a man of absolute moral fearlessness, who would yield to no clamour and cared only for the right. When he undertook the ministry of the High Pavement Chapel in Nottingham, the nobility of his manhood was at once revealed. Of the little group of his fellow-students, none (said the one who knew him best, a few months back) so fully realised the promise and the purpose of his early years; none so conspicuously sought to shape his life by the measure of the truth he strove to teach.

That truth was, indeed, all summed up for him in one word—God. That immense affirmation he made with every power of his being—mind, conscience, and affection. To uphold it against misunderstanding and attack, he gave years of laborious study. He knew its might to sustain the human spirit, and in an age when faith and unfaith met in deadly conflict, he

sought to penetrate to the very roots of both. He studied the literature of belief on one side, and doubt on the other. He was at home with the poets and philosophers of the last century. He learned to grasp the arguments of the men of science or the men of reason, who denied what he held dear. He faced them fearlessly. As he had stood up alone against ten Irish clergymen and ministers to discuss the authority of the Bible, so did he meet the champion of Atheism, whose integrity and earnestness he respected; and if neither convinced the other, yet the minister of religion, at least, left with his antagonist the memory of a brave and resolute spirit, who would listen to all honest pleas, and refused to none the name of brother. On this deep faith he rested as on a rock. A generation ago we were not all used to a type of Theism in which the historic manifestations of our religion seemed to have but slight authority. To some his teachings appeared dangerous; others thought that he made light of Jesus. We understand one another better now; and no teacher of our little band has shown a tenderer reverence, a more winning discipleship, to the "Great Chief of faithful souls" than he. But he would impose his own convictions upon none. An ardent Unitarian, he served as President of its chief association, and only last autumn accepted an important lectureship in its service, which enabled him to address large audiences of thoughtful men and women, and brought him the joy of truthful speech on those bases of belief which none could expound so well as he. But while he was an uncompromising advocate of an interpretation of Christianity the reverse of orthodox, he was yet convinced that there might be aspects of truth which he could not adequately present; and he opened this pulpit to teachers who could enforce the claims of other churches, and deal with forms of experience the reality of which he did not deny because he did not happen to have shared them. Rare is that combination of tenacity and openness. But his respect for others was one of the elemental forces of his religion. Were not they, too, children of the great Father, like himself? And this faith was not the product of a careless or easy-going optimism. When he spoke words of cheer to others, they knew that he, too, was acquainted with grief. He had stood beside the grave of a child. Slow disease had laid its grip on the partner of his life and home. He was not daunted; he made no claim for personal happiness. The visions of beauty spread out before him among the mountains or by the ocean which he loved, brought him their messages, though he must listen to them often alone. It never occurred to him to question that God is good, because all things were not arranged for his convenience. So he preached, grave, earnest, resolute, with a deliberate clearness both of utterance and expression. It was not easy to converse with him upon these themes. But in the sanctuary there was no reserve. I know not whether he was what men call eloquent, but his words were real. Behind them lay a weight of character, a force of being, more potent even than the fairest speech. Few were my own opportunities to hear him, but I trust that I may never lose the memory—not of the argument, for I have long forgotten it—but of the spiritual impression, of a sermon preached many years ago at Oxford, on "the High and Lofty One, inhabiting eternity."

And that God is also *holy*. What did that mighty fact involve? Why, that man should be holy, too. Into this plea he threw all the intensity of his nature. It pervaded his whole idea of every form of common effort and of social life. It animated the administration of his home. It was the aim of the Church, the College, the Sunday-school, the Mission. But he claimed for it a wider field than the professed organisations of religion. He urged that the same standards should also rule the conduct of the citizen and the statesman. He has himself recorded in burning words the impression which the sights of Liverpool, as he saw them twenty years ago, produced upon him. Patiently he studied and observed; and he demanded that the magistrates upon the bench, the councillors charged with civic business, the politicians concerned with the affairs of the nation, and the simple voter who stood behind them all, should all aim at one end, to make the kingdom of heaven also a kingdom of earth. Not for him were prudent evasions or shifty compromises. No matter how unpopular it might be at the moment, he would tear away the flimsy veils of excuse or concealment. Partizans might deplore tactical errors. Even friends might be sceptical about his facts. He never faltered. The massive moral force of his appeal could not be broken or diverted; and the changed conditions of the streets of Liverpool this day bear witness, as to many other noble and devoted efforts, so also to his untiring love of temperance and purity.

And now his work upon this side the grave is closed. God called him, and he went with willing heart; he did not ask for life and uselessness. And beyond? Ah, that, he told us, lies beyond human power to prove. But there are things which eye hath not seen, nor ear heard, which yet are not all mere dreams of love and trust, the visions of the spirit, where hope may be, as he said, a more divine training for character than sight. To the fulfilment of that hope we now commit him, within the care of the Father to whose service he had given all his powers. There, surely, are more truth for the mind, and higher righteousness for the conscience, and diviner beauty and love for the affections. There, as we climb npon the "upward way," the burden of error and weakness and sin falls behind; there, in the courses of redeeming Providence infirmities of temper and frailties of will are healed; and there in the fulness of God's purpose our manhood shall be at last complete. In the region of solved problems, and achieved endeavour, and satisfied aspiration, we shall know even as we are known, and, knowing, for ever give thanks and adore.

Great and marvellous are thy works, O Lord God Almighty:
Just and true are all thy ways, O thou King of saints.

MEMORIAL SERMON.

BY THE REV. CHARLES HARGROVE, M.A.

Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

1 TIMOTHY vi. 12.

HAVING referred to the true nature of heroism and the part every man was called to play in the battle of life, Mr. Hargrove turned to the special subject of his sermon, and spoke as follows:—

We are gathered this day to do honour to a comrade fallen on the field; a hero, truly, if a right to the mighty title be won by strenuous effort, by undaunted courage, by life-long fidelity, by signal service. He was doubly pledged: as a man, for God claims all men for his servants, and would use them as his fellow workers, and none may lawfully excuse himself on the ground that he is only a layman; and as a minister, who had deliberately chosen to devote his life to the cause of religion. Among his Unitarian brethren of the same sacred calling, true men and good, there was none found more capable and more faithful, and it was therefore and for no other reason that he was chosen for the highest position it is in our power to offer. He was for a year the commander-in-chief among us, who, stern individualists that we are, from the highest to the lowest, recognising no authority over opinion or conscience, yet willingly follow the leader who approves himself by his gifts and conduct. In the long list of those who have held the office of President of our Association, men distinguished among us for wealth, or learning, or zeal, or ability, there is not one who better deserved the honour, or was more cordially welcomed to it than Richard Armstrong. He was not rich, a poor man, indeed, by comparison with perhaps any one of his predecessors, but his spiritual influence brought such increase of subscriptions to the Association as it had never had before—proof at least how deeply he was trusted.

He was a Unitarian—that was the regiment to which he belonged in the great army of God, the Church universal—a Unitarian by birth and by conviction. And he was never ashamed of his colours, was always as ready to avow the unpopular beliefs and disbeliefs peculiar to his own denomination as he was to maintain the principles common to all good men. Faithful servant of the body to which he belonged, he was as far as could be from the sectarianism with which we are too apt to reproach ourselves. Unitarians were not for him the Church of God, nor Unitarian doctrines The Truth. Proud of his own regiment, he did not slander the army, as if none were true but those who gathered to his flag. Yet his catholicity never degenerated to indifference. He was ever ready to give a reason for the faith that was in him, though, as in those youthful days of storm and stress in Ulster, he might be outnumbered by ten to one, and all the popular enthusiasm be on the other side.

He was allied with men of every church and of no church when the fight was against the world, "against the principalities, against the powers, against world-rulers of that darkness" which envelops

so many of the dwellers on earth. I would not quote here the partial testimony of a denominational organ, but I cannot refrain from repeating what was written the day after his death in one of the principal journals of this great city.

"Stern he was indeed; clear and determined against moral wrong and intellectual fallacy. But his sense of humanity was fraught with appreciation of all that was good in his fellow men. It was a fine thing in him that he was the fiercest against those enemies of society who make it their meretricious business to encourage and live by vice, whether in intemperance or licentiousness. Without underrating the contribution of any ally of Mr. Armstrong to the public good, we are of opinion that he and Dr. Lundie rendered pre-eminent and unprecedented service first in arousing the members of his own sacred profession in all denominations, and afterwards the Borough Bench, to a sense of the necessity and the practicability of reforming licensing practice and of putting down flagrant resorts of immorality. In both these regions of social evil a sense of despair, assisted by flippant dislike of any crusade against free living, protected what the authorities of the city were bound to suppress. Liverpool has been greatly reformed, the Bench has risen in honour and utility, largely because Richard Acland Armstrong resolved with God's help to purge our worst offences against the Christian social code!"* These are not the words of a blind partisan, nor the praise which is so generously given to the dead to make up for opposition or neglect of him in life. I repeat them here because I believe them to be a truthful statement of facts to which all Liverpool can bear witness, and because I am proud to belong to a ministry which can produce such men as this. I feel small when I measure myself beside him and my work by his, yet I know that the principles which he held in common with his brethren of the Unitarian ministry inspired the motive and supplied strength to him in the fight. As the historic signal, "England expects that every man will do his duty," is more or less explicitly in the mind of every Englishman engaged in fighting his country's foes, and makes of one man a hero, of common men brave soldiers, and even of cowards men constant to their post—so does the conviction in which we are united that salvation is here and now to be won, and God's kingdom to be fought for as well as prayed for animate us all and prompt to such service as we are competent each of us to render.

And though he would ally himself with faithful men of all churches and of no church against the common foes, he was as ready to take up the word against a good bishop or a good secularist, wherever they challenged him by some expression of what he deemed bigotry or falsehood. No sympathy which he felt towards them in respect of political or social movements could silence him when he felt called upon to speak for truth or justice. He was never wanting in giving honour to whom honour was due, but respect for persons never restrained his public censure of the false or wrong.

And within the bounds of his own religious community, where all are free and as an inevitable consequence opinions are many and diverse, he had his say in every controversy which arose, and seldom did his word lack trenchant vigour. He did not ask on which side his own special friends took their stand, they might agree with him or disagree; his business to urge to the best of his ability what to him seemed to be right, regardless of human considerations,

He was not always in the right. He would himself have scorned the foolish flattery which could tell him that he was. He was a man, and therefore liable to err, and at times no doubt he was mistaken. But what is to be sought on every question of doctrine or politics or conduct is not uniformity of reply, still less submission to the authority of any great thinker or worker, but the fullest, clearest statemant of opinion on every side; and the men who states his own case without fear or favour does a service to the truth, even though it should happen that he is in the wrong, which himself will be the first when convinced to admit and to regret.

So was he ever fighting, never an enemy of any man. Always to the fore, but never pushing another back, never exalting himself at the expense of others or contending for pre-eminence; striving to do his own, but whether better than others could do, or not as good, a matter of indifference.

It was inevitable that he should sometimes give offence, alienate friends, expose himself to dislike and contradiction; and I know how much it pained him in more than one instance. But is not woe pronounced upon those of whom all men shall speak well? For the life of the true man is "warfare upon earth," and there can be no war without wounds given and received, often "in the house of friends."* True, our contention is for principles, but principles are in men, and you can't attack falsehood and error and wrong except as they exist in living men; so you must needs attack the man himself, though it be with the utmost goodwill towards him. It's good to have no enemies, no unkindly critics; but he must be a poor fighter who finds himself so situated.

To me oftentimes it has seemed as if the soul of some martyr of old had come again to earth and taken up its fleshly abode in our brother's body: as if still defiant of wrong, still full of faith, still ready for sacrifice as in the former life, but chastened and enlarged by the experience of intervening centuries, he had moulded the features in the course of years to express kindliness of heart and a lovable humour as readily as grim determination to do, and, if need be, to suffer. I have pictured him to myself walking with firm step to the place of execution, hands bound behind him, the mob jeering as he passed, never hesitating, though a word of dubious compromise might save his life. But we are not called to such trials of our constancy to-day, and he was the last man to indulge in dreams of what he would have done if he had lived in other times and been subjected to proofs of severer kind. He was a man of his own time, and if it was a time ill suited for the display of all the heroic quality in him, he was yet faithful to the duties it imposed upon him, and bravely faced difficulties and troubles which were not less real because they demanded no extraordinary effort of force or patience. And none prized more highly, none took fuller advantage of the freedom, and the light which this our time has brought to the world. His soul responsive to every whisper of inspiration, his mind receptive of every new suggestion of truth, he stood foot advanced, shoulders set back, head raised heavenward, a soldier pioneer, ready to advance, explore, conquer, and prepare the way of the Lord, make clearer the path for the onward march of humanity to the high calling of God in the perfect man, Christ Jesus.

He was an Englishman, and, as he himself said in the last sermon he preached and published—his apologia, as it may now be taken, against those who accused him of intruding upon them with politics they disliked—he had "a keener sensitiveness than most men, and what some will call exaggerated or distorted, that we are all bound up with the nation, that its virtues are our virtues, it sins our sins, its greatness and its littlenesses ours." So he concluded, "I have no claim to exemption because I am a minister; first of all, I am an English citizen, and I am bound to think out my political principles, and bound to stand to my principles, and do what in me lies by voice and vote that those principles, which to me are sacred, shall prevail in the counsels of the State." So his politics were a part of his nature, he felt himself to be one of "so many organic cells" which constitute "that great individuality the Nation." It was neither for play nor praise nor profit he was a politician, but out of a deep conviction. It was not for a party he strove, but for God. As one best competent to speak on this aspect of his work wrote in yesterday's paper:—"Though a strong Liberal in politics, his main idea was to do what was just and true, whether it affected the interests of his party or not."

He was a citizen of this noble city, and verily here, in the sight of many witnesses, did he make good confession of the faith in him that the city's shame was his, the city's vices his; his the responsibility, to be limited only by his capacity to bring about reform.

He was a minister of religion, minister to this congregation. How deep his sense of the sacredness of his calling, of the strictness of his obligation towards those who waited upon his word, he expressed more than once in the solemn and stirring addresses which he gave at Oxford to students preparing for the ministry. It is you only, my friends of Hope-street, you who of the public are the chief mourners to-day, who can tell how conscientiously he acted up to the high ideal which he set before him.

I have known him for more than thirty years, but for the most part as it were at a distance. Some of you who have known him more intimately, some few who have known him longer may complain—why has no mention been made of this talent which was conspicuous in him, of this great work he started or accomplished, of this quality which distinguished him? Partly, I answer because I don't know all, partly because time would not suffice to tell all I do know. I am not concerned

* *Liverpool Daily Post and Mercury*, Jan. 5.

* Zechariah xiii. 6.

here to recount his life or to make his panegyric. I am content if only I have succeeded in holding him up before you as one for whom to thank God and one whose memory you should cherish with love and pride.

Thank God! "Oh," it is tempting to murmur, "what a pity his frame was not stronger, his years prolonged to a venerable old age!" There is no gift we receive which might not by possibility be something yet more. Not to what might have been, but to what has been given should we look; and surely this gift to us, his brethren and his friends, is a right noble one. A long life, if it be measured, not by count of years, but by amount of energy, a life strenuous, intense, participating of all the fulness of human endowment and opportunity.

Had I the art to move you to tears, I would not make use of it to-day. Weep for the oppressed and the oppressor, for the wicked and the weak, for the broken-hearted and the hard-hearted, for "the dead in trespasses and sins," but for such an one as he let the voice of praise and thanksgiving accompany his departure. Hail to thee, hero brother, champion of God and right; out of sight, but in memory, in honour, in love, it may be in spirit-presence yet very near. Hail and fare thee well for ever. Amen.

Ullet-road, Liverpool.

At Ullet-road Church, which had been closed in the morning, a memorial service was held on Sunday evening, when the Rev. J. Collins Odgers preached a sermon on "The Reward of Faithfulness." Mr. Armstrong, the preacher said, was conspicuous for his faithfulness—faithfulness to what he felt to be the eternal right; faithfulness to what he regarded as the fundamental truths and principles of the religion he professed. He was never known to shirk a duty, or to seek a way out of a painful task, save by its proper and complete performance. If a certain course of action approved itself to his reason and his conscience, then nothing daunted him, neither weariness of body, nor personal discomfort, nor the alienation of friends, from taking that course, and following it to the very end. To that faithfulness to high ideals he added a rare generosity to opponents and warm attachment to his friends. Mr. Odgers spoke of his own friendship with Mr. Armstrong from their college days long ago, which, in spite of difference of age and standing in the college, had been a comradeship never since impaired. And it was Mr. Armstrong who had strongly urged him to come to Liverpool, on whom he had been counting as friend and helper in his work. Now he had the memory of his example, who had passed on to larger responsibilities, higher service, deeper joy, and more perfect peace. Surely his glad song of triumph should silence the accents of their grief.

Nottingham.

At Nottingham the memorial service in the High Pavement Chapel on Sunday morning was deeply affecting, especially to the many old friends who had grown up there under Mr. Armstrong's ministry. The same hymns were sung as at the funeral service in Hope-street Church; the anthem was "Thou wilt keep him in perfect peace," and at the close Chopin's funeral march was played, while the congregation stood in reverent silence.

The Rev. J. M. Lloyd Thomas preached from Hebrews vi. 12, 18, 19 pts., "That ye be not sluggish, but imitators of them who through faith and patience inherit the promises : : : entering into that which is within the veil," and the sermon was devoted entirely to Mr. Armstrong's memory. No congregation, the preacher said, save only that of Hope-street Church, was so closely bound to him in friendship and veneration as that congregation of the High Pavement Chapel, and no body of people ought to be more reverently thankful for the witness of his brave life or feel his death with greater grief. Many had personal and private reasons to cherish his memory dearly for acts of secret good, and as a congregation they had special cause to honour his life and to lament his death. On their behalf he had poured freely of the great freshness of his opening manhood, on them he had spread the glow of his earlier years and the radiance of his dawning hopes, and among them he had laboured with unsparing energy and with yearly increasing influence.

Perhaps the most conspicuous, but not the most deeply characteristic, note of his life was a certain sternness of sincerity. It would be hard to find, even among his enemies—and he had enemies—one who would hint that he swerved a hair's breadth from the absolute pitch of sincerity. In matters of conviction, in matters of conduct where great principles were at stake, he was as granite and iron. This also distinguished his thought. His scheme of philosophy seemed hewn of rock, fashioned into clean-cut massive blocks, that needed no mortar of the fluid and the vague to fit them firmly into a solid structure. Yet few men had so little dogmatism with so much conviction. It was not dogmatism, but a deep distrust of indefiniteness, a profound hatred of intellectual evasion that made him appear sometimes as if he had permitted his passion for lucidity to become a personal tyranny.

He was a man of extreme, one might almost say morbid, sensitiveness. We accustomed ourselves to look upon him as a fighter. He was, indeed, a glorious, a prophetic fighter; but he never fought for the romantic love of fighting, but always in obedience to some heroic call. He was built in the heroic, not romantic, mould. He did not fight from sheer gaiety of heart or look upon the world as a meadow made for tournaments. His were real battles, often against fatal odds, under a sense of tragedy, and on the losing side and always with good reasons for taking up arms. He wanted to have his friends with him, touching him at all points and supporting him: only the most intimate knew at what cost he braced himself to face their disapproval or blame. Some people found him reserved and unapproachable. He was dumb not from lack but from excess of feeling where a less sympathetic nature would flow into easy speech. Many a young minister would not venture that day to say how much encouragement and personal help he owed to him to whom we looked not as to a mere veteran in the same campaign, but as to a father—a right reverend father in God.

But the essential man was deeper than any of these characteristics. He was rooted and grounded in God, and the fibres of his soul groped about eternity. We remembered his grave, deliberate eloquence, his fire of holy passion, his white flame of moral indignation, his withering scorn of low aim and *finesse*. "But if," said the preacher, "I had to say one thing, and only one thing, of him, I should say not that he was a great preacher, a great reformer, a great thinker, still less a great Rationalist. This one thing I would say: he was a great mystic—a mystic of the Puritan type, of the type of Luther, Cromwell, George Fox."

His life was an encouragement to all, but especially to the young to trust in the kindlier, wiser heart of humanity, and to believe that the shallow judgment of the hour will always be erased like a blunder, and corrected by the deeper judgment of the years. Unto God, the High and lofty One, that inhabiteth Eternity, whose name is Holy, they would re-consecrate themselves that hour with deep thanksgiving for the strong and noble life of this great servant of God.

Leeds.

Preaching at Mill Hill Chapel, Leeds, on Sunday morning, on "The Essence of Nonconformity," the Rev. C. J. Street, of Sheffield, said:—

The absence of your own minister to-day, and my presence in this pulpit, are due to the fact that we have lost by death this week one of the strong and stalwart leaders of our advance-guard in the person of Richard Acland Armstrong. Such straight and strenuous lives as his are seldom lived even among those who pride themselves on a religion which places character before creed and tests faith by its works. True Nonconformist was he, refusing to bow the knee to any fashionable Baal, loyal at all cost to the divinity enshrined within his own soul. Interpreting the ministry of religion as a call to prophesy, he fearlessly spoke the word of the Lord as it was delivered to him, and gladly suffered the consequences, often painful enough, of faithful speech. No one was ever left in doubt as to his attitude on any moral question, and those who knew his intense conscientiousness could readily anticipate the stand he would make at any particular crisis. A life so purposeful, so humanitarian, so manifold, can only be purchased at a great cost, but it is of the kind that loses its soul to save it, and save many others along with it, and is not such a sacrifice of self worth while? Doubtless, a few more years might have been added to his earthly term if he had thought less of the concerns of others, and more of his own health and welfare, as the world regards it. But humanity is richer because he gave himself for his brethren. He was one of those persistent reformers and indefatigable toilers who believed in the better days yet to be, and meant to hasten them as far as might be. He preferred to *wear* out rather than to *rust* out. May God grant us more like him! We can ill spare from our sparse ranks so vigorous a per-

sonality and so strong a leader. A call comes to the younger men to show a sincerity no less real, and a thoroughness no less complete. The world's life goes on, though one by one its individual lives pass on to the mystic realms of service of which we can only dream. The torch is handed on from one to another, and the call to service in the great Master's cause is passed down the ranks from the highest to the lowest, from the eldest even to the youngest. See we to it that, as the standard-bearers fall, there are ready volunteers to take the place of honour, which may also be the place of danger, and that the faith which we love shall suffer no slight through any lack of faithfulness on our part, however humble our place and our task may be.

You are not simply a reservoir *into* which so much truth, goodness, greatness is to be poured, there to remain for ever. You are a *channel through which* God is transmitting His life and love to other men. *That* you are, or you are nothing.—J. F. DUTTON.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 15.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. FREDERIC ALLEN.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11, Rev. W. J. JUPP, and 7, Rev. W. G. TARRANT, B.A., "The Bishop of London and the Unitarians."

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Mr. HERBERT RIX, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. J. H. WEATHERALL, M.A. (of Bolton).

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11, Rev. J. E. STRONGE, and 7, Rev. J. H. WICKSTEED, M.A.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, Rev. J. PAGE HOPPS, 11.15, "Glad to See Jesus"; 7, "The Jesus Side of Everything."

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Prof. W. H. HUDSON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East hill, 11, Rev. W. G. TARRANT, B.A., and 7, Rev. W. J. JUPP.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel (Unitarian), off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Mr. O. A. SHRUBSOLE, F.G.S.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOHN ELLIS.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A. Hospital Sunday. Evening Subject, "Brothers of Pity."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30. Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Dr. BIMAL GHOSH, 11, "The Law of Deeds," and 6.30, "Sin and Salvation."

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ABERYSTWITH, New Market Hall, 11.

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PRESTON.—On January 7th, at 16, St. Helen's-crescent, Hastings, the wife of the Rev. Gardner Preston, of a daughter.

DEATHS.

JEVONS.—On January 9th, at Falmouth, aged 74, Arthur Jevons, of Ben Veula, Loch Goil Head, N.B., third son of the late Timothy Jevons, of Liverpool.

OLDHAM.—On January 11th, at Mount Pleasant, Gee Cross, Anne, widow of the late Orlando Oldham, in her 82nd year. Interment at Hyde Chapel, Gee Cross, on Monday, the 16th inst., at 12 o'clock. No flowers, by request.

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THE CHRIST OF DOGMA AND OF EXPERIENCE. W. A. PICKARD CAMBRIDGE, Fellow of Magdalen College, Oxford.
A PLEA FOR MYSTICISM. The Rev. G. W. ALLEN, Vicar of St. James's, Bradford.
THE WARP OF THE WORLD. NEWMAN HOWARD.
THE UNIVERSE AND BEYOND: The Existence of the Hypercosmic. Prof. C. J. KEYSER, A.M., Ph.D., Adrain Professor of Mathematics, Columbia University, New York.
MIND AND MATTER · A Criticism of Prof. Haeckel. Sir OLIVER LODGE, LL.D, D.Sc., F.R.S., Principal of the University of Birmingham.
THE NEW SAYINGS OF JESUS AND THE SYNOPTIC PROBLEM. Prof. KIRSOPP LAKE, University of Leiden.
ON THE INNER MEANING OF LIBERAL THEOLOGY. The Rev. C. J. SHEBBEARE, B.A., Rector of Swerford, Oxon.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842] [REGISTERED AS A NEWSPAPER.

No. 3265. NEW SERIES, No. 369.] LONDON, SATURDAY, JANUARY 21, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

THE concluding letter from the Rev. Charles Hargrove, telling of his return home by way of America, after the completion of his mission to Australasia, which we had hoped to publish last week, has been delayed by causes which our readers will understand. Its appearance next week will come aptly just before the welcome to be given to Mr. Hargrove at Essex Hall on Tuesday evening, the 31st inst.

PROFESSOR JEAN RÉVILLE'S articles on the Religious Situation in France, of which the second appears in our present issue, were written, of course, before the crisis which has led to M. Combes' resignation; but the articles are none the less valuable, as showing how the Protestant Churches will be affected by the impending separation of Church and State.

ANOTHER utterance from the Archbishop of Canterbury on the Education Act! Speaking at Sevenoaks on Monday, he declared his belief that the Act would be worked henceforth with smoothness and success. At the same time he warned Churchmen that they must still put their hands into their pockets in order to maintain their school-building as required by the statute. The "intolerable burden" is not all lifted from their shoulders by any means. Had the Archbishop inquired at the offices of the Education Committee of the London County Council, he might have been supplied with some important materials for his speech; but probably the managers of the "non-provided" schools will learn the bad news soon enough.

DURING recent months a careful survey has been made of the buildings hitherto used as "Voluntary Schools." It was, indeed, notorious that, while some of them were well-built and equipped, a large proportion were not so. The full report of the Council's officers is not yet issued, but already it is known that something like half a million sterling will be required in order to bring these old and insanitary buildings up to the standard. Where the privately appointed managerial majorities will get this sum from is a problem. The bishops asked for £30,000 some time ago in order to secure their schools against the danger of being closed. The response was of the slightest, and it augurs ill for the success of an appeal for hundreds of thousands of pounds—especially now the education rate is going up beyond all records.

WHILE the optimist of Lambeth is pleasing his imagination with the prospect of a smooth and successful administration of the Act, Dr. Clifford is preparing to go to prison in protest against it. He has made over all his goods to his wife, and the next distraint for rates having failed he must, in the ordinary course, be committed to prison. The Archbishop will, no doubt, consider all this as at best very quixotic, and at worst but one dodge the more on the part of an astute political adversary. Whatever estimate he places upon it, he cannot ignore—we should think—the effect such a committal must have upon many minds, and the obstacles it will strengthen against the "smooth" working of the Act. Meanwhile it may be noticed that among Church managers themselves there is growing a sore feeling in consequence of the evident intention of the Education Department to limit their religious propaganda among the children within reasonable bounds. They want to be free, but still to be publicly supported. No; there is more trouble ahead.

AN important part in the religious and social life of St. Pancras is played by the reconstituted Whitefield's Tabernacle in Tottenham Court-road, under the direction of the Rev. Silvester Horne. The presence of Sir Oliver Lodge, Principal of Birmingham University, at the large Sunday afternoon gathering of men, is evidence of this, and it also serves to explain the fact that Sir Oliver was announced to speak on Social Reform. It is unnecessary to say that the address was marked by the breadth and charm we expect in his utterances. Particularly timely was the reminder that the "struggle for existence" formula is at best a one-sided one.

You sometimes hear it said that the whip of starvation is necessary for progress. I believe that to be profoundly untrue. It is sometimes preached that the struggle for existence ought to continue, or the human race will become decadent. I say no. The struggle for bare existence has done its work in the past. It is now our duty to supersede it.

Among various questions dealt with, in accordance with this leading principle of social progress, we find that of the unemployed, which is to be remedied by an enlarged and improved power of consumption. As to poor relief, Sir Oliver Lodge advocated relief to prevent destitution as superior to the present poor law system of relief of destitution.

THE *Examiner* contains an interesting account of country holiday work for the waifs and strays of Paris. This movement is more familiar in our own country than in France, though we must not forget the excellent work done by a combination of philanthropists and the municipal authorities in connection with the schools. In bulk it is less than our own, in quality it is superior, the children being accompanied by teachers, since a leading idea of the holiday is to serve as an education in gracious manners. But there is ample room for many efforts. The work of M. le Pasteur Migot and his wife is carried on in connection with their evangelical mission in the Quartier St. Antoine, a miserable district with conditions strikingly similar to those with which our own domestic missionaries are familiar. The same overcrowding and gloom and exorbitant tax of disease is everywhere the concomitant of the splendour of our own cities. The fresh air mission is an idea of Madame Migot's, one not carried out without difficulty, but which has succeeded through grim determination not to be stopped by the barrier of hardly begged francs. At Trilport, an hour's railway journey from the capital, they found "a delightful house in a nice garden standing high above the river Marne," and purchased it. Here the children lived out their short holidays, and hence returned with a new joy in their lives. One pleasant addition to the scheme is found in the allotment of six of the beds for the use of tired mothers, a convalescent home where they might recover from the insidious disease known as Paris, or known to ourselves as London, the Paris or the London of the poor.

The First Garden City, Limited, and the *Country Gentleman*, Limited, propose to hold an exhibition at the Garden City Estate, near Hitchin, next summer, to help to solve the rural housing problem. The scope of the exhibition will include improvement in the designs for cottages, the perfecting of internal conveniences and sanitary arrangements, and an effort to find a cheaper and more suitable style of cottage furniture. It is stated that the cottages exhibited are not to cost more than £150 each, and that substantial prizes will be offered for the best. The Garden City Company will provide the site for the erection and exhibition of these specimen cottages. Considering the ugly, inconvenient, and often unhealthy types of cottages that are built in town and country, the complaint that it does not pay to erect labourers' cottages in the country, and the overcrowding and insanitary home conditions which often counterbalance the advantages of country air for the peasants and their families, this exhibition should be of great value as a help to the improvement of the conditions of life in rural England, and not without significance for town building.

Another exhibition, having in view the improvement of towns and cities is being arranged by the Manchester University Settlement to be held at Ancoats Hall, the home of the Settlement, in the midst of one of the most crowded and ugly districts of the city. It is to show what might be made of our towns and cities, and will especially include those things which are desirable for the sake of health and beauty. While it may be an opportunity for those who are already intent on solving the housing problem and the problem of the laying out of a city to bring together many appliances and plans and of interesting other well-disposed persons in their efforts, it is designed also to give the people of the congested district of Ancoats an idea of what is possible in place of the sordid conditions in which they dwell, and to give them an idea what to ask for and work for.

What a capital illustration the *Wesleyan Methodist Magazine* affords of the doctrine which some Wesleyans used to take the trouble to deny—the doctrine of *final perseverance*. For 127 years it has held on its righteous way. And it is yet alive: looks sprightlier, friendlier, more social, less stodgy and starched and self-complacent than it did in our early days, when it was thick and stiff, and contained one steel-plate engraving of a Wesleyan minister, and such long biographical recitals of Wesleyan ministers' doings that a Methodist friend remarked that they gave the best suggestion of what a dull, hopeless existence must be endured by the unhappy souls in eternal torment. No such suggestion will arise from the present issue. It has five pages of Hugh Price Hughes; but so energetic and variable a man is well worth so much; and that story of how, after he had been failing, he seemed to gain once more his wonted vigour, and preached one evening with the old enthusiasm—and died next day—draws us towards him. It was the right kind of passing away for such a storm of a man. Surely Wesleyans may well be proud of the vital tenacity and the capacity for continuous development which are illustrated by the new series of this old magazine.

The January *British Friend* contains a report concerning the attendance at the Sunday morning meetings for worship of the Society of Friends in Great Britain, a census having been taken, by order of the yearly meeting, on four Sundays in October last. The evening attendance is to be dealt with in the next issue. The result (excluding a few mission meetings) shows a total average attendance as follows:—Men, 4,523; women, 4,522; children, 2,645; total, 11,690. The number of names on the books (of members and habitual attenders not in membership) being 24,764, the attendance works out as 47 per cent. It is noteworthy that the number of men and women in attendance is almost precisely equal. Only two meetings show an average attendance of over 200, and in these there are large boarding-schools. Twenty other separate congregations have an attendance of from 100 to 200; the rest of the 343 meetings sending returns are smaller. It is remarked that, with the Friends' method of worship, congregations of less than 100 often thrive better than larger ones, the sense of responsibility for the service of the meeting being more evenly distributed. The percentage of attendance is found to be as a rule higher in the country districts than in the great towns.

In 1901 a Bill was introduced into Parliament authorising the construction of a railway through the Pass of Aberglaslyn. To appease opposition the promoters undertook to carry the railway up the Pass in a tunnel. They now want to shorten the tunnel, and make a way through cuttings to be concealed by artificial "rustic walls" made "to resemble nature as much as possible." The undertaking by means of which they got their Bill passed, the company now seeks to evade by concessions from the Light Railway Commissioners. There are no towns to be served by this railway, and the most valuable commercial asset of the district, its beautiful scenery, will be damaged. The lover of scenery is opposed to it. It is not only the wealthy traveller, but the humble holiday-seeker, in whose interest it is sometimes affirmed that such schemes are carried out, who sees that the very thing he wants for rest and delight is being taken from him.

The series of Unitarian services at Cambridge is to be resumed for the present term. The services are to be held at 11.30 on Sunday mornings. A list of well-known special preachers is announced, beginning with Rev. J. M. Lloyd Thomas on Sunday, January 22.

Have faith in the child as capable of knowing and loving the good and the true, as having a conscience to take the side of duty, as open to ingenuous motives for well-doing, as created for knowledge, wisdom, piety, and disinterested love.—*Channing.*

THE LAST PHOTOGRAPHS OF THE REV. R. A. ARMSTRONG.

Many friends will be thankful to know of the beautiful photographs of Mr. Armstrong, taken some few years ago by Mr. Julius Kay, of Southport. They preserve for us vividly the familiar features and an admirable impression of the man as he was latterly in his full strength, before there was any sign of failing health.

The photographs, as will be seen from the advertisement in another column, are to be had in three sizes, and we have before us proofs of three different portraits. One is simply of the head and shoulders, almost full face, with a touch of light on the streak of silver in his hair. The other two show nearly the whole figure, sitting at ease in a study chair, the hands clasped over a book on his knee, and we have rarely, if ever, seen happier pictures of anyone secured in photographs. As one looks into the face, he seems to be sitting there in the most natural way, for a friendly talk. In one the expression is more serious, in the other (which has an aspidistra in the picture) there is the light of a dawning smile. In both, the eyes look straight into yours.

It is very difficult to decide which is absolutely the best, but for ourselves we should choose this last, which in the "panel" size makes a very beautiful portrait, and a picture which any friend would delight to have upon his study walls.

The great end in religious instruction, whether in the Sunday-school or family, is, not to stamp *our* minds irresistibly on the young, but to stir up their own; not to make them see with our eyes, but to look inquiringly and steadily with their own; not to give them a definite amount of knowledge, but to inspire a fervent love of truth; not to form an outward regularity, but to touch inward springs; not to burden the memory, but to quicken and strengthen the power of thought; not to bind them by ineradicable prejudices to our particular sect or peculiar notions, but to prepare them for impartial, conscientious judging of whatever subjects may, in the course of Providence, be offered to their decision; not to impose religion upon them in the form of arbitrary rules, which rest on no foundation but our own word and will, but to awaken the conscience, the moral discernment, so that they may discern and approve for themselves what is everlastingly right and good; not to *tell* them that God is good, but to help them to see and feel His love in all that He does within and around them; not to tell them of the dignity of Christ, but to open their inward eyes to the beauty and greatness of his character, and to enkindle aspirations after a kindred virtue. In a word, the great object of all schools is to awaken intellectual and moral life in the child. Life is the great thing to be sought in a human being. Hitherto, most religions and governments have been very much contrivances for extinguishing life in the human soul. Thanks to God, we live to see the dawning of a better day.—*Channing.*

THE RELIGIOUS SITUATION IN FRANCE.

II.

I TRIED last week to explain why the movement for the separation between the State and the official churches in France has grown so mighty in the last year. It is clear that the whole question was set up only by the conflicts between the Government of the French Republic and the Roman Court. So one may easily understand that the Bill for separation is exclusively inspired by considerations concerning the Roman Church. The legislator aims at crushing the power of that Church, and will prevent it from becoming mightier than it is under the *régime* of the bond with the State. The centralised Roman Catholic organisation, with its strong discipline and its spirit of passive obedience, is indeed a very powerful and dangerous one, when it has no counterpoise in other ecclesiastical organisations, as happens in other countries. The Protestants in France are no more than from six to seven hundred thousand in a population of thirty-eight millions. They cannot be a sufficient counterpoise. The best reason for maintaining the Concordat is just that it is not possible to escape the danger of the clercal power without keeping it in the bonds of a contract with the civil power. Otherwise, if you wish to apply the same regulations to such a unique clerical society as to all other associations, you are obliged to submit these others to restrictive rules, which are equal to the suppression of liberty.

And this is just the case with the Bill of the Government. It is not possible to have a different law for the Protestant Churches than for the Roman Catholic, and, as it is necessary to hold the latter in submission, the Protestant Churches must be treated in the same manner, although they are not dangerous at all to the State. A sketch of the Bill will show how hardly the churches are dealt with. All salaries of priests or ministers paid by the State or by the cities are naturally suppressed. Slight annuities are granted only to those who are more than forty years old, and who have been in active service for more than fifteen years (varying according to age and services from £36 to £15); the others will receive nothing. The buildings belonging to the nation, and cathedrals, churches, chapels, &c., are left only during two years free of cost to the religious associations, which will be formed in place of the actual parishes; afterwards they will be let out for religious services or for any other object. All personal or real estate of the different churches will be granted to the free religious associations for ten years without charge, but at the end of that time the grant will have to be renewed, the public authority judging if the renewal may be accorded or not. All properties which were given by the State will return to the State, and all goods and chattels which were given to the churches for charitable purposes will be placed in the hands of public charitable institutions of undenominational character. The State or the departments or the communes are authorised to let out the religious buildings which they possess to the free religious associations, but the heavy repairs will be at the charge of the tenants, and if they do not execute them the public authority will be allowed to deduct the costs from the reserves of the association.

No stranger will be admitted to the office of priest, or minister, or trustee. The associations may not collect money elsewhere than in the buildings, where they celebrate their cult, and they will not be authorised to raise their reserve funds to more than the third part of their annual revenue (!). The local associations may not unite themselves beyond the boundaries of a department. No religious ceremony, except for funerals, will be allowed out of the buildings of the associations. Every association must give notice of the premises and the hours of its meetings and services, and mention the name of the ministers who are in charge. As often as there is to be a service not foreseen in the notice, and whenever another minister preaches, a new notice will be necessary.

A long list of articles runs over all kind of penalties, which will affect all those who may violate any one of the aforesaid prescriptions.

We Protestants are generally not hostile to the principle of separation, although we know that it will be very difficult for us to preserve all our churches. But we cannot accept such terrible conditions, which are unrighteous and tyrannical. And whilst the Catholics remain quiet, preparing in secret the ways to outflank the future law, we are organising public and legal protests against most of the articles of the Bill. The Conseil central des Eglises Réformées (a body of notable Protestants with consultative power, the members of which are chosen by the Government), the Commission fratenelle, *i.e.*, the reunion of the orthodox Commission Permanente and of the Délégation Libérale, the Committee of the Lutheran Church, have all demanded great changes in the Bill, on the ground that the existence of the Protestant Churches in France would be seriously threatened, if its provisions were maintained.

Their grievances are the same. They protest against the forfeit of the estate of the churches, which will be granted only for ten years, and becomes the property of the State, even when it has been constituted by gifts of the faithful alone. They ask better conditions for the ministers, who generally are married and have children; they have studied in universities relying on the engagements of the State, which required some degree before they could be appointed as ministers in the official church, and now they are bereft of the salary that was promised to them, and left with such small annuities that it will be impossible for them to feed their family; part of them even with nothing.

They protest also against the interdict as to gathering money for the churches only in the religious buildings, and against the limitation of the reserve funds to such a degree that it will be impossible to provide for any exceptional expenses. They claim the right of maintaining their Presbyterian organisation without being bound to the limits of a department, for such is since the sixteenth century their constitution, and now it will be more necessary than ever, for the little country churches will be unable to supply their own wants if they are not associated with the churches of the large cities, who may grant them subsidies.

We know that these requests have made some impression upon the members of the committee which has to report on the Bill. They are not ill affected to the Protestants. They have already admitted some amendments. The most important is that the free religious associations might be authorised to unite within the boundaries of the present ecclesiastical circumscription. But we think that these words are not clear enough, because it would be easy to infer that they do not authorise any union of churches beyond the limits of a consistoire. There has been no national general synod since 1872; a badly affected Government might perhaps maintain that the union of Protestant Churches over the whole country under the administration of a general synod does not agree with any *present* ecclesiastical circumscription.

This whole article is to be changed. It has been elaborated against the Catholic Church to prevent its mighty centralised organisation, and, in fact, it is grievous only for the Protestants. The Roman Court would easily get over it; in Rome they fear above all the constitution of a French national Catholic Church with an independent financial system. If the local Catholic associations, which will have to be formed after the separation, are not allowed to unite themselves in one general ecclesiastical body over the whole country, they will have their central office, and especially their central treasury, in Rome, and so the French priesthood will be more than ever before in absolute dependence on the Roman power. That is just what they want in Rome.

As long as the discussion of separation between State and Churches is only theoretical it is easy to agree. The trouble begins as soon as you try to determine the ways and means of applying the principle in a country where there are no precedents of free churches or organised dissenters, and where the religious mentality is made up of Catholic education without any sense or experience of spiritual liberty. The Radicals and the Socialists demand the separation, not really for the sake of freedom of conscience—this is as complete as possible since the establishment of the present Republic—but because they want to weaken the Roman Church. So they have no use for a separation that would not be aimed against the Church. And, on the other hand, a Republic, which boasts always of the principles of liberty, equality, and fraternity, is not suited for an intolerant policy as well as the absolute monarchy of Louis XIV.

So I should not be very much astonished if we still had some time to wait before the bond between the State and the churches is broken. If the Roman Court does not again provoke public opinion by some imprudent manifesto, which would let loose a general movement of opposition against the Church, it will perhaps be impossible to get a majority in Parliament, not for separation in itself, but for this particular mode of separation. A member of Parliament said some days ago, "The separation will be Liberal or will not be." I am afraid that in the presence of the mighty Roman Church it cannot be Liberal.

In our Protestant papers there have been for many months long articles about what will have to be done after the separation. The Moderates urge all the Protestants to remain together in one and the same organisation. They think the best would be to maintain, in the form of free associations, the same circumscriptions which now officially exist: the local congregation, a set of local congregations making up a "consistoire," and the consistoires uniting in a general synod. In a Roman Catholic country, where Protestants are but a small minority, it would indeed be much wiser to be united, instead of divided into rival churches. It seems to me, however, very likely that we shall not be able to realise such unity. It does not exist now; officially in relation to the State there is but one Reformed Church, and one Lutheran Church, but, in fact, as I have already told the readers of THE INQUIRER, there is at least in the Reformed Church one organisation for the orthodox and another for the Liberals. Most of the consistoires, indeed, would like this division to be done away with, but hitherto they could not accomplish it because an intolerant minority would leave the united church, and create a new division just at the moment when the others would fancy themselves to have established a united church.

Now if things are so under present conditions how much more will they be so when resources will have to be supplied by voluntary gifts? I cannot imagine the intolerant orthodox people subscribing for a united church, where Liberals would be admitted and partly provided by their money. We ought not to forget that the majority of the rich Protestant families belong to this intolerant minority. They will surely keep aloof. Will it be a great misfortune for us Liberals?

JEAN RÉVILLE.

THE BISHOP OF LONDON'S FAITHLESS FEAR.

ON Sunday evening the Rev. W. G. Tarrant, preaching at the Free Christian Church, Croydon, drew attention to a remarkable utterance of the Bishop of London's concerning the bodily resurrection of Christ. The Bishop, it appears, not long ago told a congregation in Westminster Abbey that he apprehended the worst evils to society if that event were to be generally disbelieved. His words (as quoted by the publishers of the book referred to by the Bishop) were as follows:—

> I wonder whether any of you have read that remarkable work of fiction entitled "When it was Dark"? It paints, in wonderful colours, what it seems to me the world would be if for six months, as in the story it is supposed to be the case, owing to a gigantic fraud, the Resurrection might be supposed never to have occurred, and as you feel the darkness creeping round the world and see how woman in a moment loses the best friend she ever had, and crime and violence increase in every part of the world—when you see how darkness settles down upon the human spirit, where it sat for six months, and regarded the Christian record as a fable, then you quit with something like adequate thanksgiving, and thank God it is light, because of the awful darkness when it was dark.

What sort of book is it that obtained this episcopal advertisement?

It is described by the publishers as "The most daring and sensational novel of the century," and it has been "praised and recommended" (though in what terms we are not told) by the Dean of Durham, the Bishop of Exeter, and the Rev. R. J. Campbell. But more illuminating is the quotation from Father Ignatius, who says:—

> I found it most interesting. . . . I think the story may do much good. *It gives a true picture of the plots and objects of the "Higher Critics."*

The book is, however, not commended by anyone as a model of grammatical accuracy, which it certainly is not—(*vide* "between you and I," "different to those," "it's her," &c.). Names are wrongly spelled (*e.g.*, Humphrey Ward, Romane's), and among other indications of the author's erudition we find him speaking of an "auto de fe," of a journey of Jesus with his disciples from Jerusalem to Nazareth, and of a certain Biblical book called "Revelations." To do him justice, however, it ought to be said that the author has evidently done his best to get up his subject, and it is probably his misfortune rather than lack of diligence in unfamiliar fields which led him to devise the singular German name "Schmöulder."

But such literary defects are insignificant compared with his ignorance of "the Unitarians," who are made to furnish the villain of the piece. Apparently they are mostly rich Jews who have slightly 'verted. The arch-conspirator is a millionaire of this type. They hail with delight the opportunity to announce lectures on "The Downfall of Christianity." And, *O sancta simplicitas!* they are credited with having *three great chapels*, attended by sumptuous carriage-folk, all situated on the vicar's way home from his church to his vicarage, a distance of *one mile*. Whether Father Ignatius is right as to the "plots and objects" of the "Higher Critics" depends on the possibility of his knowing more about them than most people. The author of the book seems to know some who are not "plotters," but his main story concerns one who, while standing pre-eminent as a British Museum expert in archæology, and as a writer on Biblical subjects, is really steeped in the grossest sensuality. This man, born of the author's fertile imagination, sells himself to the millionaire Jew-Unitarian, and—so easy is it, in novels—himself cuts an inscription in Greek uncials on a slab which he gets buried among the tombs north of Jerusalem. This inscription it is that brings the "Darkness" over the world. It is to the effect that Joseph of Arimathea, by whom it purports to be, removed the body of Jesus from its first tomb, and laid it elsewhere. The consequences of the discovery of the inscription are dire. The funds fall. Trade decays. Wars break out. Women are brutally treated; reverence for their chastity disappears. Slavery is considered acceptable. Churches are emptied. Only those horrid "great Unitarian chapels" flourish—for a while. Of course the fraud is found out; villany is properly punished, and the world breathes again and goes on trying to be Christian as before.

Apparently, then, the good Bishop believes that if that one miracle be doubted there is no hope of men living decent lives, or of women being respected. He ignores the fact that a great many good people have existed before the days of Christ and since, who have found undoubted incentives to morality and piety, independently of this particular event. The book itself suggests that among the Methodists, even "when it was dark," there survived such a spiritual consciousness of "the living Christ" that the fate of the body buried by Joseph had no baneful effect on their religious life. But the High Anglicans, it is clear, are so bound up with this story, that if it fails them they cannot see any hope of morality in this world. Such a fear is its own condemnation. That a Bishop's conviction of the spiritual meaning and vitality of the world seems to hang upon so slender a materialist thread is surely most pitiful.

The incident shows clearly that there is a feverish anxiety about, and certain well-known extravagances are ready to show themselves as consequent upon it. Not only is there, apparently, a surprising willingness to swallow the egregiously coloured bait provided by this "thrilling" story-teller, and an alacrity in accepting as correct his preposterous picture of "the Unitarians" and "Higher Critics" generally; the book honestly, if "half in jest," accepts the propriety of "stern measures sometimes," though "not for *all* heretics, you know—only the dangerous ones," and it unreservedly commends the policy (adopted "when it was dark" by the Roman Catholic rulers) of forbidding members to read about the supposed discovery, or even to speak about it. This, according to the hero of the piece, is a "very fine spectacle." Thus, as in the old days of Smithfield fires, the offspring of these weak fears and wild imaginings is persecution for God's sake, and humanity kept stupidly ignorant so that it may not be damned.

The situation revealed is one that calls for renewed devotion on the part of all to whom the interests of a free spiritual religion are dear. The party that is represented by the Bishop is conspicuous not only for its attention to religious ceremony, but for its zeal in many good practical works. It would ill become us to deride their fears and fancies without emulating their diligence and self-dedication.

BETWEEN the two functions of a Christian Church—to testify to spiritual truth, and to lead the spiritual life—there is an organic connection which it is fatal to dissolve. Without the rich store of inward experiences which conscience gathers on the field of action and sympathy gleans from sorrowful realities, the conditions are not present for dealing with religious problems; and the keenest intellect will think about them more helplessly than a child. The very materials for their solution largely lie in a certain form of character and fulness of affection which are secured, not by power of thought, but by devotion of heart and sacrifice of will.—JAMES MARTINEAU.

LITERATURE.

A WOMAN'S VIEW.*

THE women who express themselves in literature have commonly been in revolt against society. So much is this the case that when we open a book with the name of an authoress on the title-page, we do so with at least a half-framed expectation of finding the dominant note of the writer one of protest. The expectation is, of course, not always fulfilled, and in the nature of things is perhaps unreasonable because the feminine influence is naturally conservative in its working rather than revolutionary. At the same time, and from historical circumstances, the women who write have more often concealed this native force under the forms at any rate of opposition. The explanation is very simple. Our social arrangements have been one sidedly masculine. The man's view of things has been, if not exclusively, yet unduly regarded. Women have had to fight for receognition of their due claims. They have been obliged to make good their position in the world of letters, or science, or industry. They still struggle for equal opportunities in politics and government. This attitude of opposition into which they have been forced has helped to render them keen and, it may be, exaggerated critics. This particular struggle for existence is gradually passing away; few intelligent persons would now be found outside the House of Commons to contest those rights. One fortunate result of this discovery that the intellectual world is not entirely masculine is discovered in such a book as this by Mrs. Gossman. It has become possible—nay, entirely natural and easy—for women to write or lecture without being first stung to revolt by the obscurantist unwillingness to consider their thought on its merits. Many pioneers have toiled and suffered to secure a freedom which it will soon be incredible was ever withheld. To these pioneers Mrs. Gossman pays the meed of gratitude. Her own aim is not protest, but a spiritual interpretation of the complex facts of human life. The result is a book full of wise suggestiveness for many classes of readers. Those the bent of whose nature is rebellion will be recalled to a reverence and admiration of all good order, which they sometimes over-hastily forget in the struggle against bad order. Those who are first facing life and its problems for themselves will find their loyalty refined by the insight afforded into life as it might be, into the beautiful possibilities of human society. Others who are already too prone to accept the world as it is might be confirmed in unstable optimism; but the fault would be more in themselves than in the book

Mrs. Gossman has indeed a strong bias towards accepting things as they are. She concedes, I think, in too unqualified a manner, the duty of keeping up an army; or the divine authority of a majority—a majority, be it said, of men to the exclusion of women, for she confines the function of this half of the race to the domestic sphere. But though particular judgments may seem to this or that reader unnecessarily or even perversely conservative, this does not seriously impair the value of the general thought. The other side has been considered. Take the second chapter—*e.g.*, entitled, "In Conformity and Protest." Now, opinions differ, and will always vary widely, as to when and to what extent one or other attitude is called for; and the decision is forced upon the individual conscience, sternly and solemnly pressed home. There is a time for protest, we are told, and woe betide him or her who weakly conforms where the leading of the Inward Light is to non-conformity. Only the spirit of revolt must in no wise be marred by personal bitterness, but should proceed, unflinchingly, if generously, from vision of some fairer principle of cosmic righteousness.

This volume may be described as an attempt to enunciate the laws under which personal claims and social needs may be harmonised in such a way as will not ultimately curb the individual's right enjoyment of life, but, on the other hand, will enhance it. We are far here from the anarchic conception of life, the notion of a pristine liberty that had necessarily to be given up when men came to live in community. On the contrary, the regulations, the apparent restrictions of, let us say, the home, are here regarded as the vehicle of a larger as well as a more sacred freedom. What is the right function of the wife-art-mistress of the home, as she is nobly named? It seems overstrictly confined. Thus, when we read: "in marketing for her household a woman finds practical satisfaction of those sympathies which deal with communal life," we may doubt the sufficiency of the interest. To be first a helpmeet to a mother, then to a husband, is not, as seems here to be assumed, an adequate mould into which to pour powers of normal womanhood. Probably also the dominant relation of dependence on a "masculine authority" is not good either for man or wife; but it is only necessary to read the charming passage beginning on page 185 to discern the large sphere of spiritual life embraced in the conception of the home as there portrayed. The value of the general thought is in a large measure independent of particular agreement or disagreement.

A very high and a perfectly realisable idea of commercial life is unfolded. The man of commerce is an art-master; work is a sacrament; subordination to superiors is an enfranchisement for those who serve; to obey lawful authority is to co-operate in the world's upbuilding. "Good workmanship . . . presupposes or proves a certain amount of moral stability." The men of commerce and industry are spoken of generally as "our suppliers." Thus is every particular occupation, even such as entail hard or irksome toil, brought into relation with the inspiring whole of human life. The little things are "hitched on" to the stars. No subject, *e.g.*, could well be more repulsive to simple human minds than the ordinary scholastic discussion of the laws of Demand and Supply. Ruskin has taught us a sufficient intolerance of the economists. But Mrs. Gossman's treatment of the subject is of another order—reminiscent a little, as is much of her book, of the great artist-economist of the nineteenth century. "The Christ-enthusiasm, or its equivalent, says 'Demand' for human order and welfare, for righteousness, not for self alone; 'Supply' for exactly the same end. 'This is the demand and supply to keep right the markets of the world.'"

How true and wise is this, and yet this is the place for a word of warning, the only "protest," to use a word running through the volume, which I feel impelled to make. There is an inclination, especially evident in this section on commerce, to overlook the distinction between the ideal and the actual. The tendency is, however, not confined to any one part, and it seems to weaken the force and even to obscure the clearness of the exposition. Industry *should* be executed and controlled by "helpful artists," but very often it *is not*. The commercial order is far too often dis-order. And surely in the actual world of to-day the quest for the highest does often lead to personal loss and suffering which might have been avoided by keeping to the lower aim. It is good and helpful to have the ideal of what the business world should be kept before us, but this helpful process is not assisted by slurring over the ugly qualities so widely prevalent in that world as it is. Here the last victory of the spirit will be won. From the days of the Niblungs the "hoard" has been a menace and a peril to peace and friendship and life: it is so still. In the interests of the ideal to which Mrs. Gossman looks, we should avoid the danger in reading this book of confounding the actual with the ideal. The danger exists, and it is accentuated by a too-frequent use of the present indicative for the prophetic future tense.

But if in this book we find the tendency to mistake sometimes what ought to be for what is, yet even this error is clearly less fatal than the far more prevalent tendency of idle minds to mistake what is for what ought to be. I think my criticism is valid, and, if so, it is serious; but I am again reminded that, though a mistake may obscure, it does not destroy the value of this book. The danger I detect is one to which idealists are always prone; yet it is idealists who create the world.

Love, loyalty, obedience—these be good words, yet out of these our author will build a world, a fairly ordered world which may be accepted with joyous enthusiasm. And surely these are the elements of spiritual cosmos. How Mrs. Gossman combines them, develops them, applies them to the familiar images of the things we handle day by day must be learnt from her own pages. Two or three out of many quotations may suggest the world instinct that reigns. Our world is "a majestic Order whose awful grandeur and delicate adjustment our highest faculties but dimly apprehend. . . . We therefore dare to embrace all the natural life of man, past and present, in the clasp of spiritual unity. . . . Through order and right life the fresh winds, the firm earth, the daily food, can become holy sacraments by which we perceive God. . . . The man who is doing his best to be good is beset on all sides by suggestions and inspirations towards right methods; is led into beautiful and health-giving ways of working." The world, in spite of all seeming, is cosmos, not chaos; men, in spite of all seeming,

* "Inspiration in Human Life." By Isabella H. Gossman. (T. Fisher Unwin, 1904, 6s.)

are good, not evil. The right, the reasonable life, is therefore the life of faith. But this great good is not a thing given without condition. On all sides it calls for the best from us, that best in turn goes to fashion a larger good. This is conduct: side by side with, rather interpenetrating, this world of the practical, is the other world of glowing vision in which we create the good simply by discerning it.

B. KIRKMAN GRAY.

CORRESPONDENCE.

BOARDING-OUT OF CHILDREN.

SIR,—I regret that absence from home delayed my seeing THE INQUIRER for December 31, or I would sooner have asked your permission to state in reference to the "Note" on boarding-out that the report of its failure is happily erroneous.

There are two forms of boarding-out—one "within the union," which has existed intermittingly for centuries, and until recently was classified simply as out-relief; and the other "without the union" (enabling the children to be sent to any place in England), authorised by a Special Order containing rules for safeguarding the children, and utilising the proffered aid of voluntary certified committees in their general supervision. This was issued in November, 1870, when Mr. (now Viscount) Goschen was President of the then-called Poor Law Board, and signified his interest in the movement by drafting the Order himself. During 1871 thirty committees were formed. The Local Government Board for 1880-1 records 535 "undertakings" with foster-parents, implying in perhaps several cases a plurality of children placed under their care. A table of boarding-out published ten years later allots a column to each class of children:—those within the union, for whose management an Order had been issued in 1889 and who for some years past have been reported on apart from out-relief; and those under the Order of 1870. Guardians were becoming more alive to the advantages of the system then organised, but many Boards of late years have preferred to keep the children within the union, and though not required to invoke the aid of a committee, they now frequently invite voluntary help in this form, whereby their wards are freed to a great extent from contact with pauperism. The table gives the yearly number of each class. The "without the union," after considerable fluctuations during intervening years, were four less in 1904 than in 1894; but those "within" had nearly doubled. A combined return on both classes, occupying a third column, shows an uninterrupted increase throughout the decade, from 5,465 in 1894 to 8,372 in 1904.*

Although the children under the Order of 1870 have not continuously increased of late years, and some of the certified committees † prescribed by the regulations of the Local Government Board have recently broken up under circumstances that are transitory, there is no ground for attributing their dissolution to any lack of kind and competent men and women. The experience of various charitable associations which board-out largely, markedly the Waifs and Strays and Dr. Barnardo's, testifies that such is the fact, and proves equally that an abundance of excellent homes and foster-parents are to be had. Meanwhile the health, happiness, and conduct of the little boarders, whether placed out by Boards of Guardians or voluntary societies or private persons, reveal the excellence and success of the influences under which they grow up.

FLORENCE DAVENPORT-HILL.

Oxford, Jan. 12.

* Report of the Local Government Board, 1903-4, page lix.

† See List of Boarding-out Committees issued by the Local Government Board, September, 1904. At this date there were more than 170 in action, to which may be added 111 organised by Boards of Guardians.

ARTICLES IN THE REVIEWS.

WE must be content with the briefest notes on this month's reviews. The *Independent Review*, which completes this month its fourth volume of four monthly numbers, opens with "Notes on Current Events," and among a number of valuable articles we would call special attention to one by Mr. H. W. Massingham on "The Struggle in France," and another by Mr. C. F. G. Masterman on "The Problem of the Unemployed." Mr. C. R. Buxton writes on "One View of Christian Faith," declaring that the Christian has always been, whatever the doctrinal tests of his time, a man permeated with the spirit of Christ, and "Back to Christ," he says, must be the watchword of the Christianity of the future, for not in Church or Bible, but in him only is the Word of God to be found.

In the *Contemporary* Mr. Richard Heath writes on "France and Rome." France, he says, cannot yet come to the ideal of a Free Church in a Free State; but "welcome Herod and Pontius Pilate," he concludes, "if they will only break with the Scribes and Pharisees, and act simply and sincerely on the principles of this world's justice." Professor Vernon Bartlett writes on "The Oxyrhynchus 'sayings of Jesus,'" as Professor Kirsopp Lake, of Leiden, does in the new *Hibbert*, and there is an article by Mr. George Barlow on "The Dual Nature of Deity," who sees in the record that Jesus wept, a visible outcome of "the mystery of the Divine Feminine in God."

The *Nineteenth Century and After* has a notable article by Mr. Keir Hardie, M.P., on "Dealing with the Unemployed: A Hint from the Past," while Mr. Charles Macpherson writes on "The Church Crisis in Scotland." Mr. Joseph Kidd's brief article on "The Cause and Prevention of Appendicitis" should be noted.

The *Monthly Review* has a fully illustrated article by Mr. D. G. Hogarth on "Cyrenaica."

In the *World's Work and Play* Mr. Hall Caine writes on "Religion in Novels," and there are some very interesting illustrations of "London's New Electric Railways," and also of the Zambesi river, spanned by "The most Wonderful Bridge in the World."

THE boundless activity of man's mind is his Creator's command that he should be a Truthseeker.—*H. W. Crosskey.*

"JESUS SAITH."

II.—THE REAL PRESENCE.

Jesus saith, Wherever there are two, they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find Me; cleave the wood, and there am I.

IN form, these words are doubtless intended to carry one step farther the speculative identification of Jesus with God begun in the Fourth Gospel; in essence, they are as certainly a declaration of the basal fact of all religion—the presence of God with man. It is this fact of which man needs most to be assured, this sense of communion with God which is the goal of all religious striving; it is because God meant us to have and enjoy this sense that we are not at one even with ourselves until at one with Him. Considered under its most important aspect, man's whole history resolves itself into a passionate pilgrimage after God—a quest often pathetically misdirected, but ever ennobled by its aim. Let the prophet pour tempestuous scorn upon the heathen worshipping dumb stone or hewn trunk of a tree: nevertheless, raise that stone, and there we shall find Him who made it to be; cleave the wood, and there is He who caused it to grow; behind the poorest symbol stands the august Truth which it symbolises.

And every shrine and temple raised of old was no less the outcome of man's unquenchable desire to find the deity. What determined the choice of plot where this or that sanctuary was situate? Perhaps the remembrance of some longing, passionate, God-intoxicated soul, who, on such a lonely hilltop, remote from the dusty plain, had with startling clearness grown conscious of the Divine presence, and thence concluded that there He was to be found—*that* His house, and *those* the gates of heaven; perhaps the pious awe of some wayfarers passing through a glade, where the very rustle of the wind amongst the branches seemed to whisper some word of mystery from worlds not realised; perhaps the very brooding silence of some wide expanse of illimitable earth and sky proclaiming the message, "God is here." And not all delusion, surely, any of it—nay, delusion only where and in so far as the assurance of God's presence here, in this one place, led men to infer and insist upon His absence from all others.

But from every such mistaken endeavour to make sure of God by limiting His presence, the soul of man makes from time to time a mighty rebound, takes a leap for life towards a larger and worthier faith. Has the hierarchy unyieldingly asserted that they who would meet their Maker face to face, must do so in the licensed premises of their particular tabernacle? The more surely will the soul cry out sooner or later, "Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house!" Do contending religionists acridly dispute whether access to the Highest is to be had here or there, and over their bitter quarrel as to the means lose sight of the end? Presently the essential spiritual nature of man finds utterance in the momentous words, "The hour cometh when neither

in this mountain nor in Jerusalem shall ye worship the Father, but in spirit and in truth." Has public worship degenerated anywhere into a thing of lifeless routine and vain repetition, the ceremonious recital of creeds discredited? A still, small voice will make itself heard in the individual believer's soul, calling him away from where the multitude make hollow professions, and assuring him that "wherever there are but two, they are not without God; yea, wherever there is one alone, I say, I am with him."

Have we not to re-learn the lesson how to be alone with God, do we even sufficiently realise what it is to be alone? Solitude is not a physical circumstance or condition; we may have it—and shudder—in the midst of crowded thoroughfares, jostling against dense masses of unheeding humanity; and we may have it not, in the stillness of the night watches, our pillow dank, our temples fevered, our brain on fire with memories, temptings, regrets, till the very air is a-quiver with the ghosts we have called up but cannot lay. So, to be alone with God is not an end for whose achievement all there is needed is that there should be nobody by; but requires preparation, training, a developed faculty for putting away at will the thousand trivialities, perplexities, worries of the passing hour. It is only a discipline of mind and soul which will enable us to make a stillness within us and around, such as will help us to feel the encompassing presence of the Most High. In a frivolous, disorganised mind there never is any room for God; and the great desideratum of our religious life to-day, the secret we require to re-discover, is how to wait upon the Lord, to be alone in such manner as to have the Great Companion nigh.

Raise the stone, and there thou shalt find me; cleave the wood, and there am I. It sounds far-away and paradoxical and yet deals with—indeed, points to—the near-to-hand and commonplace. To find the Divine Presence, which perhaps eluded our eyes while we steadily looked into distant heavens, we must turn to the humble sanctities of "the common round, the daily task," in deeds of simple kindness such as he bade us do, and showed us the way to do, to whom God was the ever-near, the ever-comforting Father. Raising the stone, cleaving the wood, these are not cryptic symbols with esoteric meanings, but specimen illustrations of very ordinary toil, very unexciting duty, such as we are called upon, every one of us, to perform on the scene of our daily activities; and it is in these that God will let Himself be found, in these that He is verily present. He whose very being transcends our thought, has not given the revelation of Himself to be the portion of the wise and learned, but has graciously granted it to the humble and pure in heart.

"Child of the earth, wouldest thou see and know Me?" saith the Lord; "gaze not across the sundering wave, marvelling how thou canst reach, or up into the azure, wondering how thou mayest attain unto Me; but look close by thy side; render the toll of human duty, perform the sacrifices of human love, and know that there, in these, AM I."

J. WARSCHAUER.

THE CHILDREN'S COLUMN.

"A BOOK OF REMEMBRANCE."

How the children love their picture-books! How they turn over, again and again, the pages that have been so often turned over before, and each time find new pleasure in the pictures, copies, very many of them, of what they see almost every day, at home, among their companions, or on their walks through the fields and lanes.

On some of the pages there may be pictures of far-off countries, of the hot African desert, and two or three great camels crossing the sandy plain, with their gay burden of men, in brightly coloured dress, and the goods they hope to sell at some place further on. Or, perhaps, of the far-away Northern lands, where few men have ever been, and where the white bear is roaming over the large tracts of snow, or the great seals are stretching themselves, half upon the frozen bank, and half in the icy water. But somehow, the children care most for the pictures in their books of what they know best. They like to have pictures of places they have seen, hanging upon the walls of their nursery or of their own little sleeping-rooms.

How pleasant to wake up and see the early morning sun streaming on to the little painting of the lane with its tall hedges and its broad grassy borders where you and your companions have spent many a happy time, gathering flowers or picking blackberries. Or, upon the photograph of the beautiful cathedral you were taken to see, and which seemed to you so wonderfully grand and beautiful that you like to have a remembrance of it close at hand. And men and women have always been like the children, in their love of pictures and picture-making. Even in very early times, some thousands of years ago, when the people who were then living upon the earth knew how to do very little, they used such power as they had of drawing in copying what they saw around them, and roughly drawn pictures of animals have been found upon the very simple tools of these early dwellers upon the earth.

Some of the oldest nations, in the East, used pictures instead of letters and words; instead of writing the word sun, or the word mountain, with letters, as we do, they drew a picture of the sun or of a mountain.

Before printing was discovered, and for some time afterwards, when books were very scarce, and there were very few Bibles—so few that the great Bible belonging to a church was often chained to the reading-desk, to keep it safe—great and famous painters made large pictures upon the walls of the churches, telling—

". . . . that sweet story of old,
When Jesus was here among men."

And from these great pictures the sacred Gospel narrative could be read, as in a book, by thousands.

I wonder if you have ever thought about a great picture-book that each one of us possesses—the children and the grown-up people too. I call it a picture-book, because in many ways it is so like one, but in other ways it is unlike; it has no binding, like the books upon your shelves, and you cannot turn over its pages with your hands, yet its pictures are as real to you and as brightly painted as any of those in your most treasured books.

A "Book of Remembrance" it is, and the pictures upon its large pages are your remembrances of all that you did, and all that you saw, each day of your lives; it is your power of remembering that makes you see them so clearly, a picture, perhaps, of what you were doing yesterday, the games you were playing, and the companions who were playing with you. Or another picture, in this "Book of Remembrance," of some day, longer ago, when you went to see the little girl who was ill, and feeling lonely in the hospital; you took out of your basket, and laid before her, upon the white cot-cover, the beautiful red roses you had brought, and the sad, pale little face looked brighter for a moment.

You see these pictures, do you not, just as clearly as those of any of your favourites in the "Blue Fairy Book" or that of Peter Rabbit starting off, in spite of his mother's warning, straight to Mr. McGregor's garden?

Now, as this great picture-book is full of your remembrances of each day, there will be much of God's painting in it, for He orders your lives, as He knows to be best; but He also gives to each one of you a power that is called *will*, and this will makes you able to choose for yourselves in many things what you will do, so *you* too put in many of the colours.

Many of the pictures will be wholly bright and sunny, remembrances of days, full to overflowing, of happiness, and on which you passed on, as it were, some of your own joy to those about you, making their remembrances bright also. There will be some dark pictures too, for with none of us can sunny days always stay; a picture perhaps of a day when you were asked to bear patiently something that you did not like, or to try to do bravely what seemed hard to you to do; but there might be some sunshine too, in that picture, if on that day you had fixed with yourself to bear as cheerfully as you could the thing you did not like, or had put your will into the doing of the difficult thing, so that before the sun went down you had conquered it.

Yet there may be wholly sorrowful pictures in the great book, of days when by some unkindness you had grieved those who love and care for you, whom you should have tried to make so happy. Sad pictures these, for your book! Sad remembrances for you! You would like to be able to take them out of your picture-book, out of your remembrance, but that cannot be.

Or of other days when your will was not strong enough to make you choose what was right, and you said or did the untrue thing. These pictures will always look sad and dark to you.

The pictures of your lives are all painted in this "Book of Remembrance"; you cannot help their being there, but you can try to paint bright and beautiful pictures in it, by doing your best to be good and kind, and true, in all the many small things that make up the life of each day, and by using your eyes to see and enjoy the beautiful things around you in the world; so making this great picture-book of life one of your most precious possessions, giving you "gladness in remembrance" while days shall last.

ALICE HINCKS.

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LONDON, JANUARY 21, 1905.

FOUNDATIONS OF OUR STRENGTH.

"WITH GOD" is the one sole foundation of our strength, but in the manifold relations of our life we are with Him, and He with us, so that there are different lines of security to be drawn, and wherever there is the stress of duty or trial there also we come to feel the solid ground on which we rest. We are strong when we are with Him, and know in whom we trust. From every side that one supreme and all-embracing truth is made clear to us, and so we can speak of the foundations of our strength, and see where in one place and another we must deepen the roots of our hold upon the Eternal.

A sure foundation we discover in utter loyalty to truth, another when we understand all that *obligation* means, and feel that in righteousness there is indeed the strength of the Eternal; yet another in that perfect trust that love is greatest of all, and that in very truth GOD is love.

The man who gives himself in utter self-forgetfulness to the service of truth has in that very act, in that quiet, reverent, steadfast disposition of his life, found at once a strength not his own. He may not at once realise its full significance, but he has in fact given himself to GOD. He is to see things as they are, and the whole order of the universe, which cannot be separated from the deep things of the spirit, becomes a growing testimony to the unity of all life in GOD. There opens to him that great argument, as it is in Dr. MARTINEAU'S "Study of Religion" of GOD as Cause, which Mr. ARMSTRONG also followed in his Essay towards fundamental religion, "GOD and the Soul," in the chapter on "GOD revealed as Power." The conviction that the whole order of the world is of GOD, and that even amid the darkest and most terrible things, the often heart-breaking mysteries of pain and evil, *there is a Divine answer* to every question of the human heart and conscience, gives a strength for faithfulness and endurance and the helpfulness of self-forgetting love, which, when it is found, a man knows to belong to the sure foundation of a true life.

And as with truth, so with righteousness, in the simplest things of daily duty, in the long endurance of a faithful witness, in the passionate surrender even unto death of the patriot and martyr, the man has hold upon the unseen things which are eternal, he is on the side of life, he is in GOD'S hand. Not the lurid flames nor the shadows gathering about a lonely or derided death can disturb his confidence. Even in despair at the failure of his present effort, he is victorious over the world, and rests in the Eternal Strength. So the prophet of righteousness speaks the word of the living GOD, and he who acknowledges the obligation of obedience is of the same true brotherhood and is nurtured in the same fearless strength.

But these great gifts of truth and righteousness, with the inspiration they furnish to mankind, are perfected in love. The beginning and the end of life is in its fellowship, in which we are permitted to be with one another and with the Supreme Giver of all good. As we reverence truth and righteousness we come also to love their Divine beauty, and in that communion into which they draw the faithful soul, we enter into the knowledge of the love of GOD. As a child with its father, our communion leads to perfect love, to strength and peace and joy unspeakable. All that is precious in human fellowship belongs to the love which makes us what we are, or points the way to what we ought to be; and the more we enter into the knowledge of the true life with GOD, the more clear does it become to us that His love is all in all. So we come to the quietness and strength and gladness of a true communion, and see what prayer ought to be, whether in secret or in the fellowship of common worship; and the whole meaning of our Christian discipleship becomes clear, as the learning with JESUS to trust in the FATHER'S perfect love, and to live as His children in the world.

In speaking last week of Mr. ARMSTRONG we showed how from the beginning of his ministry that deep conviction of the Divine Love was the constant source of his strength. There are many other passages, besides those which we quoted, which we should be glad at this time to recall. There is the sermon on "The Soul's Converse with GOD," preached before the Provincial Assembly of Lancashire and Cheshire, and published years afterwards (in 1897) in the second volume of *Sermons for the Day*, and passages of the lectures in "Faith and Doubt in the Century's Poets," especially in those on TENNYSON and BROWNING, both men who lived in the Divine presence, with knowledge of the perfect Love, BROWNING particularly a man of triumphant faith. But we will quote here only two more passages from "GOD and the Soul." And first the concluding passage of the book, telling of what JESUS was to him, as Teacher and Helper in the true life of religion:—

> The religious life is the life in which a man knows GOD as the ever-present Father, hears and obeys his living voice in conscience, and holds intimate communion with him in prayer. But though that life be open to us all, yet our realisation of the GOD-presence is apt to faint and fail, and in the tumult of human affairs we are apt to lose living touch with the Heavenly Father. Then is it a help beyond expression to lift up our eyes and behold the face of him, the great Teacher, or to listen to the words that fall from his gentle lips. For then we see and know the life of the human child with GOD in its fullest realisation. It is not because Jesus has told me so that I believe that the Eternal GOD is my Heavenly Father, but because GOD himself has told me so in the hours of rapt communion. But when I lose my way in life, and through the dimness of my spiritual vision know not how it behoves a child of GOD to acquit himself in this turmoil of strife and struggle, then, if I look up into the face of JESUS, I see the answer to my bewilderments, and my heart goes out to the Brother who, of all whom I have ever known, helps me the most and leads me the truest way.

And in the chapter on "GOD revealed as Love," after speaking of the reality of the love in which we are permitted to rest as hildren of GOD, he shows in these concluding words what prayer must be to us:—

> The difference in our praying will not be that it will be less vital or less real for our modern knowledge, but that it will pass from petition into communion; that it will be a seeking not of gifts, but of consciousness of the GOD-presence. And as consciousness thereof is won, the intellectual life will be cleared, the moral life will receive the sap of a new vigour, the emotional life will pass out of anxiety and trouble into peace and a quiet, abiding joy, till all our worship merges in thanksgiving.

We are thankful now to be able to recall such teaching of one who for so many years was a leader and encourager of our best life. And as we remember what he said of the inward sources of our strength, it is well also to bear in mind what such living faith meant in practical service. If we share in that true spirit, it will be that we also may be loyal friends, patient workers for the common good, faithful citizens and patriots, in the service of all pure and honourable ends striving for the ideal of a true human brotherhood and the kingdom of GOD on earth. Then will the great communion of the seen and the unseen be rich for us in holy thought and a love not bounded by any mortal limitation. The life of active service and abiding love will be strong and calm, because it rests in the FATHER'S care and the strength of the Eternal.

YOU will never lose God so long as you are throwing your whole strength against the evil within you and toward the highest fidelity you know.—*G. S. Merriam.*

THREE STAGES OF PRIMITIVE CHRISTIAN APOLOGETIC

IN THE LIGHT OF THE HISTORY OF RELIGION.

BY PROFESSOR PAUL WERNLE, of Basel.*

IF we examine the primitive Christian writings in order to find a reply to the question, How is the truth of Christianity demonstrated in them? we meet with three essentially different answers. The first is: Jesus and the Apostles worked miracles and experienced miracles. The second: Every Christian is a miracle, emerging as something entirely new and supernatural out of a world that is corrupt and estranged from God. The third: The Founder of Christianity has summed up and completed all the elements of Divine truth that had been apprehended and were in existence in the world before his time.

The first of these modes of demonstration I call the *popular* apologetic. It is the oldest, the basis of all others, it may be traced in nearly all the Christian Scriptures, and it has remained popular down to the present time. It starts from the broad basis of that antique religious conception which sees the surest sign of the Divine in the miraculous, the extraordinary, the mysterious. According to the synoptic tradition, Jesus occasionally employed this method of proof, as when he sees in the casting out of the demons the dawn of the kingdom of God, points the doubting Baptist to his miracles, and justifies by miracle the power to forgive sins. But above all the earlier disciples and evangelists employed this proof from miracles to demonstrate the Messiahship of Jesus on the principle laid down in John vii. 31: "When the Messiah comes, will he do more signs than this man hath done?" The whole presentation of Jesus in the Gospels, from the oldest traceable down to John, is shaped by this argument from miracles. In John this is emphatically the case, even those who are unwilling must believe in Jesus for the sake of the ἔργα.

The proof from prophecy is merely a special kind of the proof by miracle. Only a God is able so to foretell the future, and, when foretold, to bring about such a fulfilment as took place in the life of Jesus down to the smallest details. The proof from miracle, however, was not limited to the life of Jesus. The Apostles perform and experience more miracles than Jesus himself; in their miracles they have the mark of their divine mission, as Paul himself admits in his dispute with his opponents. Not, indeed, as though Christianity would stand or fall with these miracles of the Apostles, but it is one of the badges of honour of its confessors that the miracles had not ceased with the death of the founder, but accompany the mission in all its paths. And the miracles of the Apostolic age are shaped into a direct proof of the truth of Christianity by the circumstance that they take place in the name of Jesus, and thus bear witness to the divine power of his person and of his cause.

The occurrence of large numbers of miracles in the primitive Christian literature shows us how attractive this kind of proof was considered by the writers of these works, and how great the receptivity of the people of that age was for miracles. Traces of any opposition to this method of proof are relatively rare, and when they are found, they have nothing to do with modern criticism of the miraculous. We know that the miracle of the resurrection of Jesus and that of his supernatural birth, early met with energetic opposition, which found expression in odious travesties of these reports. The apologetic, founded on miracles, of the synoptic tradition does not seem to have attained its object everywhere, otherwise one scarcely understands why it was supplemented by the gigantic miracles of the Fourth Gospel, nor, on the other hand, why Mark strives to present the miracles of Jesus as secret and not at all intended for publicity. These isolated exceptions do not diminish the general validity of the proof by miracle. This apologetic was endangered, however, by objections arising out of the very circle of ideas on which it was founded. The working of miracles was not after all a privilege of the Christians, for were there not, besides the Christian miracle-workers, Jewish, Samaritan, and heathen exorcists and thaumaturgists in abundance? And the miracles of the Christians were capable of different interpretations: they might be explained by opponents as due to the agency of demons, and this just on the supposition of their reality. Nor was it only the opponents who explained the miracles of Jesus and his disciples by an alliance with Beelzebub, but the Christians themselves were convinced that demoniacal miracles would be seen in the near future in the deeds of the Antichrist or of the false Messiahs, and hence their warnings against false miracles. Lastly there arose a peculiar difficulty for this apologetic, from the circumstance that the magical name of Jesus was early used by men who were not members of the Christian society, sometimes with a good, sometimes with a very bad result. For us to-day, these difficulties of the proof by miracle are at least as instructive as the efficacy which was nevertheless ascribed to it, and which it also possessed. For they show the extremely close connection that subsisted between Christianity and the religions of antiquity, which everywhere gave rise to the same conceptions and the same methods of apologetic. And it will be recognised at once that it would be a most risky undertaking to prove the superiority of Christianity over all other religions by means of elements which every living religion of antiquity boasted of possessing.

Now, it is remarkable how Paul's apologetic starts from this proof by miracle in order to transform it into an original apologetic system. In the domain of the marvellous he is as much at home as any Christian before him, but in everything, and so also in this, he employs his great talent in the cause of simplicity and inwardness. No doubt, when he speaks of the demonstration of spirit and of power, *i.e.*, the proof by miracle, he has in mind those marvellous occurrences which took place at Corinth in consequence of his preaching: healings, miraculous powers, speaking with tongues, prophetic utterances. Yet these were not for him the principal thing, which was the complete miracle which the Christian experiences at his conversion in his whole being and permanently retains as the energy of a new life. His own experience enabled him, better than any other, to understand Christianity as something new, opposed to all that had gone before it, a new creation lifting Christianity entirely out of the history of religion, thus making it simply miraculous. This new apologetic is presented in three simple, weighty theses: (i) Pessimism: The word of the fall of all mankind into sin and death, of the complete moral and intellectual impotence of man, of the wrath of God, which drives mankind into ever greater ruin and despair. (ii) The one great redemptive miracle of the Son of God: how into this lost and fallen world the Son of God descends from heaven in order to take upon himself, in expiation, our bodily existence and our death, but then immediately by his resurrection to open the world of the redeemed. Thus, instead of all the various miracle-stories we have the one comprehensive miracle of a celestial person and his work. (iii) The ever-new miracle of the conversion of believers, in whose hearts faith is miraculously engendered, and at once unfolds a new life, the fruit of the Spirit, a life which, in physical and moral, intellectual and religious aspects, bears the seal of its Divine origin—the miraculous—in its newness and its unexampled vigour. "If any man is in Christ, he is a new creature," that is to say, a miracle, and a miracle in the substance as well as in the form of his life. Here it becomes clear how the proof by miracle of the primitive Christian society was adopted by Paul, and yet applied in a surprisingly new and original way. In the enthusiastic vigour of his love, his joy, purity, patience, and his happiness in God, every Christian has in himself the proof that God has taken him out of the kingdom of Satan into the kingdom of God—a method of proof that is able to give confidence and comfort after any physical signs have gradually vanished.

Being the offspring of the antique, and particularly of the popular, though purified and systematised, order of ideas, this Pauline apologetic had little or nothing to do with the modern misgiving, whether all these moods and experiences really defy all attempts to understand them as due to natural causes to such degree that they can only be regarded as miracles. On the other hand, the force of contradictory facts gave rise to considerable difficulties. The magnificent thesis: "Every Christian a miracle, and therefore a proof in himself," is a creed which was itself supported by enthusiasm, and already in Paul's time soared far beyond reality. Or were really all the believers in Christ at Corinth such men of the spirit, as Paul understood the words to imply? It is a characteristic both of the sober veracity of the Apostle and of the firmness of his faith that on one occasion he denies the attribute of spiritual to the same Corinthians whom at another time he exhorts to prove in themselves that Christ Jesus lives in them. That he himself earnestly laboured with this problem is as evident as that he did not always give one and the same answer to the question. On the one hand, he sees in the shadows and im-

*A Paper read at the International Congress on the History of Religions, at Basel, September, 1904. Translated by the Rev. A. E. O'Connor, of Torquay.

perfections of the Christians the after-effects of the old man and of the innate carnal nature, which are for the Christian the strongest incitement by severe self-discipline and moral endeavour to pursue the ideal, and ardently to long for the hour of release, for then only that which is perfect, the complete miracle, will come, though already now at times the spirit assures us that we are children of God. On the other hand, amid all the waverings and depressions of his subjective consciousness, he clings all the more firmly to the objective comfort contained once for all in the expiatory death and the miraculous resurrection of the Son of God. In these two branches the Pauline theology unites the Augustinian and the Lutheran tendencies in itself. In any case, it is an apologetic full of the mightiest problems, the importance of which must be the more acutely felt the more the enthusiasm and the great experience recede into the background, and in consequence Christians and non-Christians, the kingdom of grace and the kingdom of sin, draw nearer together, till at last none can draw the boundary line between them.

The great historic significance of the Pauline apology lies in the fact that by it Christianity was moved far away from all other religions, that it presented itself simply as the true religion, thrusting all other forms of religion from it as mere attempts and errors, that have scarcely a right to the name of religion, even though the idea of a divine education of mankind recognises in them a certain quite subordinate value. It is throughout a polemical apologetic, seeking everywhere not affinities but contrasts, in order to bring about the victory of its own characteristics. The continuation of this very conflict, however, inevitably suggested to the Christian missionaries and apologists that on the opposite side a valuable ally was to be found in the truths that were present there. Supported by these, they might the more vigorously attack what was false in the hostile position. The third and last form of primitive Christian apologetic thus starts from the conceptions of the *Logos* and of the *Natural Law*, borrowed from popular Greek philosophy. Now not merely the perverse and sinful side of human nature, but by preference that which, in spite of all corruption, has remained normal and sound is joyfully taken up as finding its synthesis and completion in Christianity. The Logos in every human being and in the great world is the same Logos in which Christians believe. At the same time the superiority of Christianity is maintained by the idea of the incarnation of the Logos in Jesus, which is the expression not only of totality as opposed to imperfection, but especially of fully revealed certainty as opposed to all groping and seeking.

With the Gospel of John this apologetic clearly and consciously makes its entrance into Christian literature, and this Gospel shows that the three kinds of apologetic which have been pointed out at first only lie one over the other like steps, and the last form by no means supplants the earlier ones. The lowest step is the proof by miracle and prophecy, in which this book surpasses all its predecessors. Then—and this is the chief part—the apologetic of contrast in the Pauline sense, the doctrine of the lost, sinful world, into which at a certain point in history the Son of God, as Redeemer and Reconciler, descends, in order that by faith in him the elect may attain to the new, wonderful life of the Spirit. Everywhere flesh and spirit, world and kingdom of Christ, are presented as sharply defined and hostile kingdoms. Lastly, though as a matter of form first, as preface for the educated, the Logos apologetic, which draws a line of communication with the earlier truths and extols Christianity as embodiment of the religion of reason. We are indeed compelled to speak of an apologetic preface by the consideration that the motive here hinted at, to present Christianity as the religion of reason, is in the sequel nowhere followed up; but, instead of this, following the Pauline tradition, the sharply contrasted supernatural, mysterious character of Christianity as shown in the personality of Jesus, is exposed. While the later Logos theology prefers to follow the ascent of the incarnate Logos to the Logos with God, the Fourth Gospel only starts from the Logos at all in order thus to find the way to Jesus, whose purpose is not to bring to light the truth that is immanent in men, but, on the contrary, to bring deliverance, spirit, eternal life.

It is scarcely necessary to point out that this apologetic, which makes its first appearance in the prologue to the Gospel of John, is the one which stands nearest to our modern, historical point of view; for it impels us to seek out and to appreciate the elements that are divine and akin to Christianity even in the non-Christian religions, it places Christianity and the other religions in the same category, and it works out the thought of a divine education of mankind in a more comprehensive and sympathetic way than was possible to the Pauline apologetic, which saw and emphasised above all the contrasts. But it is, after all, significant that in the course of history the Pauline thoughts in the Gospel of John have had at least as great an influence as the Logos idea, if not an even greater one. They give an expression—though perhaps in a temporary form—to a conviction to which one can never refuse an apologetic right, to the conviction, namely, that the chief strength of Christianity lies in the consciousness of its individuality and peculiarity, and that its efforts to understand and appreciate other religions can only then be successful when it has attained a clear conception of its own special calling and its peculiar gift.

I DO not think that so much harm is done by giving error to a child, as by giving truth in a lifeless form. What is the misery of the multitudes in Christian countries? Not that they disbelieve Christianity; not that they hold great errors; but that truth lies dead within them. They use the most sacred words without meaning. They hear of spiritual realities, awful enough to raise the dead, with utter unconcern; and one reason of this insensibility is, that teaching in early life was so mechanical, that religion was lodged in the memory and the unthinking belief, whilst the reason was not awakened nor the conscience nor the heart moved. —*Channing.*

THE REVIVAL IN WALES.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.
MARTINEAU, *Hours of Thought*, vol. i. p. 12.

THE great religious awakening which is now sweeping with such force over my native Principality cannot but have arrested the attention and kindled an interest in the minds of many of our readers, so that a few lines of reflection, however inadequate, from one who labours in the midst of it may not be unacceptable. No pen, however, can give anything but a faint idea of the reality.

Questions many are asked about it—how easy it is to ask questions!—but they are not easily answered. Some who admit that the Divine Spirit is always present want to know the why and the wherefore of this revival just now. I may as well confess, before proceeding any further, that I write as one in full sympathy with the movement, so that the reader may, if he feels so inclined, make whatever discount he may think fit. But the question reminds me of those words of St. John (iii. 8), which Luther has described as the grandest verse of the Bible: "The wind bloweth where it listeth," &c. To my mind it is here now, at the fulness of time, the stroke of the hour, the springtide of the Spirit, "the ebb of the individual rivulet before the surges of the sea of life" (Emerson—"Oversoul"). It is certain that Buckle's theory, which seeks to explain everything by environment, making it a question merely of climate, air, food, aspects of nature, &c., cannot be deemed a satisfactory solution; no more can Carlyle's suggestion of great personalities, though doubtless in the great upheavals of society, whether political, social, or religious, the mighty movements of the race have been generally, though not always, identified with the name of some great man. By no stretch of imagination, however, can Evan Roberts be conceived of as a man of this type.

A word of retrospect may be useful. These movements seem normal in history, great Providential agencies in the ploughing up of the subsoil of humanity for future harvests of progress. With the Celtic temperament — especially Welsh — they have always been accompanied by great fervour of emotion, reminding one of the Pentecostal experiences recorded in Acts ii. They are subject to ebb and flow. Before the full tide comes there is a period of depression in the religious, social, and moral life of the community. Vicar Rees Prichard (1579-1644) complains sorely of the state of society in his day. Even the clergy were so absorbed in the pleasures of the chase and the attractions of the public-house that they remained untouched, though his preaching and the far-reaching influence of his poems warmed many a household to a nobler and better life. The revival of the seventeenth century found Wales given over to grossest vices, but left her morally uplifted and in possession of high ideals of which she has never since completely lost sight. The revival of the eighteenth century under Rowlands and Harris was contemporaneous with that of Whitefield and Wesley, in England; but while the latter crystallised into Arminianism under the

organising power of Wesley, that in Wales gave rise to the Calvinistic Methodist denomination, to-day, perhaps, the most powerful and influential body in Wales. It was characterised by extreme Calvinistic doctrine—blood and fire and the terrors of the law being brought to bear on the people with such terrific force as to drive them into the "ark" for safety. But though many thousands joined the orthodox churches the movement had the opposite effect upon many, driving them further away—not a few finding their city of refuge among the Unitarians, thus materially strengthening our cause. The so-called "fire of Llangeitho"* failed completely to make its way into the "Black Spot," as our orthodox friends in compliment name that part of Cardiganshire where Unitarianism prevails. Still, in spite of its crude theology, this revival, in the words of Principal John Rhys, proved "the new birth of the people." The terrible visitation of cholera was, no doubt, a powerful factor in initiating and promoting the revival of 1849. Fear was an ever-present feeling and exercised a moderating effect upon people's minds, so that there was a noticeable absence of many of the convulsive manifestations of some former revivals. That of 1859 is described as the most wonderful of all the Welsh revivals, both in its physical manifestation and the extensive sweep of its power. Being the most recent it is the best known, many still surviving who came under its magic spell. It is estimated that 100,000 new members, a tenth of the population, were added to the churches. This access of fresh religious influence overflowed into every channel of the national life, up-lifting it socially and morally, politically and educationally.

Coincidently with this last, Wales experienced a great musical revival. In 1859, Ieuan Gwyllt's tune book was published and shortly after the tonic sol-fa system was introduced. These caught on, so that at nearly all the churches musical festivals were established, new hymn and tune books became necessary, and music became the great power we find it in all Welsh religious circles to-day. Seeing all this, it is not surprising that Dr. Joseph Barry should say the next revival would be a singing revival.

The revival of to-day has arrived in the fulness of time, following a period when vice in every Protean form and with siren voice was spreading its allurements on all sides. Life was becoming intensely secular and frivolous, churches were being honeycombed with moral abuses and general indifference; practical atheism and flaunting immorality were rampant through the land, when lo! this thing that Joel spoke about, bursts forth, and people are astonished, and call to mind these words of the old book: "This is the Lord's doing, it is marvellous in our sight."

Evan Roberts, the chief instrument in the present *Diwygiad* (the Welsh name = Reformation) is simply an ordinary young man of 26, of splendid health, ordinary stature, fair complexion, of moderate abilities, of limited education, who until recently had been earning his bread by the sweat of his brow; and only a few months ago, under a strong impulse, left his employment to go to school to prepare himself for the Christian ministry among the Calvinistic Methodists; but under the influence of what he considered the voice of conscience and the bidding of the Holy Spirit he has entered upon his present campaign. Emerson says, "When the Master of the Universe has points to carry in his government, He imprints his will in the structure of minds." Evan Roberts is not one of the mighty, but he is "hall-marked" for his present work, being evidently possessed of a power higher than intellect, than culture and rhetoric, which reveals itself in a simplicity and modesty and genuine enthusiasm which are extraordinarily winsome. Visitors want to know the secret of his success; he replies, "I have no secret; ask and ye shall receive." While others clamour as to the where and when of the revival, Evan Roberts disclaims all credit, he did not create it, but rather it was the revival that created him.

It is interesting to note the undenominationalism of the movement. Sects for the nonce are forgotten, and all co-operate for the common good. Even Unitarianism has come more or less under the spell. Note the theological attitude. The grand motive force is "The love of God constraineth us." Hell is gone. Evan Roberts does not preach hell—not able to believe in the larger hope, he cannot preach it. He is in a state of suspense, as probably would be found to be the case with most orthodox ministers, were they only as candid as Evan Roberts. One leader of thought has significantly said: The motive of terror is discarded, and it is now the love of God manifested in Jesus Christ. The old idea of the Atonement is also gone." Another point, Evan Roberts once censured his audience for singing and praying ever and anon about Jesus as Saviour. It was not enough to believe in him as Saviour, he must be accepted as *king*, demanding *obedience* to the laws of his kingdom. Hence the *Diwygiad* is intensely ethical. It is salvation from sin and not from hell.

Since Nov. 13, 1904, when Evan Roberts entered on his present campaign at Bryn Seion, Aberdare, 40,000 have been added to the Welsh churches—an indication this of a great stirring of the depths and a promise of great moral results in the future. What do we find? Police-court work becoming lighter, publicans complaining, Billingsgate held in check, even the horses puzzled, and families in the enjoyment of a peace they have never known before, &c.

Some of us feel that the criticisms have been sometimes unkind and uncalled for. Though it is confessed there are many things incidental to the revival that even its best friends regret, they are considered as more or less unavoidable, and due to the unbridling of the emotions. The rough stones blasted from the quarry need much trimming; and for these rough recruits a polishing time will follow, and, by and by, we may expect to see them all clothed and in their right mind.

My allotted space is at an end; but in conclusion I may be allowed to ask what are Unitarians going to do? Shall we remain unsympathetic critics and continue our present apathy and indifference? Shall we hitch our own wagon, or shall we run it into a siding, and therefrom watch the great chariot of progress marching on, leaving us behind?

Had Dr. Martineau been still among us, I believe he would have been in full sympathy. Here is an extract from a letter received by me in reply to one sent him by my congregation on the completion of his ninetieth year:—"For my part, I can never admit that in this prophetic fervour there is anything out of harmony with our simple faith. Nor can I help looking to you in the Principality who are so rich in lyric tradition to bring back the poetic fire which has been too much damped by too low a temperature of reason."

R. JENKIN JONES.

Jan. 16, 1905.

* The name of a parish in Cardiganshire where Daniel Rowlands was curate.

HUNGARY IN 1904.

As I try to take a retrospective view of the past year, I find myself constantly affronted by the disagreeable face of war. I need not speak of the Russo-Japanese war, most terrific in all its phases. We have had a good deal of it in our own territory, though, fortunately, without bloodshed. Our ally, Austria, gives us every reason to be *on guard* day and night, or else we shall be robbed of our most precious national rights, now more than a thousand years old. Think of the valiant fight of Kossuth and of the struggle of this nation then, and remember that the same thing is still going on, though under different watchwords and altered flags. But of the political situation of Hungary I intend to say a few words another time.

If I look back upon the life and work of the Unitarian Church I find a more pleasant view. I see hundreds of Unitarians, old and young, working openly for our noble cause. I know there are thousands who do the same in their own small circle. I could not find a single dying congregation, but my attention is constantly drawn to these new ones, which are putting their whole strength into the effort to secure for themselves an acceptable House of the Lord. There are five or six of this kind. Two of them are well known to you English Unitarians, since your British and Foreign Unitarian Association came to their aid. Füzesgyarmat, a large village near the Tisza river, is the one which has already erected a little church and received one thousand koronas from you. This is working with a full tide. The other in a populous town, Hodmezövázárhely, decided last year to build a new church. The town presented the site, a layman, Mr. Joseph Kovács, offered to give the bricks. The money has still to be got, but the collection is begun, and with good hopes. I am happy to note here that my old friend the Rev. C. J. Street, who visited us last summer, kindly sent the proceeds of his lectures on Hungary, and half of the amount, 53 koronas, was given to this. Not only the pecuniary aid, but the moral stimulus in such a friendly act of an English Unitarian congregation promotes the cause a great deal. The other half of Mr. Street's contribution was given to Szèkalyudvarhely, a goodly town in the

very centre of our Unitarian congregation. Here we had a church and a large congregation in the time of the Reformation, but the church was seized about three hundred years ago and the members scattered. Lately some zealous Unitarians who hold offices in the town made up their minds to raise a fine building and a good congregation, and even the poorest offer their mite with pleasure. It is easy to comprehend that here, where sixty-five out of seventy thousand Unitarians are utterly poor, and can hardly give more than a penny or two, the required sum of 25,000 koronas is very slowly got together. Any good friends who read this letter and would contribute whetever they were able to give, would be helping a very noble cause. I am happy to say that the lord mayor of the town and county, a Roman Catholic, himself took the lead in arranging a concert for this same purpose, and with very good result.

Last year was a very bad agricultural year. Our good people are just now under great difficulties; but still I have heard of very little complaint from my pupils, who were all out in the congregations to help in the preaching at Christmas. Twenty-seven such young men, full of zeal and hope, create a very feeling, even there where there is depression. Let me say a few words more of this student-preaching. It is a very old custom of our congregations to invite students for the three great festivals to help the minister who has to preach six sermons on three consecutive days, since here in those parts of Transylvania, where Protestant customs prevail, we keep three days. The student preaches four, the minister the opening and closing sermons. In some of the congregations they pay the student from the treasury, but in about half of them the ministers and the more well-to-do members. In such congregations the student is expected to pay a visit at the private houses. Thus a student gets acquainted during his academical four years with a dozen congregations, which is of great advantage to a young man.

It will interest some readers of THE INQUIRER to know that at the festivals on the first day in each congregation they take the Lord's Supper. This is such a favourite custom here that all members of the family do their best to gather together to participate. I am informed that in one congregation 500, in the other 800, and in the largest of our congregations nearly 1,500 partook. This means each member of the congregation above thirteen years of age. In the larger congregations it takes full two hours to finish, since bread and wine are taken by each communicant from the hand of the minister, who goes round to them.

It may be gathered from the above that this year the number of our theological students is exceptionally large—25—of whom 12 entered this year. Applications from other denominations we receive frequently, but because those who would finish in our college would not get an invitation from a non-Unitarian congregation, they either join us when they enter, or attend only as irregular students. This year we have none, because we were well supplied, and could no more promise to give others a pulpit on the completion of their course. Just lately a minister of a Reformed Church applied for support on condition that most of the members of his congregation would follow him. The matter is left in his hand; we shall try to aid him, but under our circumstances it is extremely difficult, and, consequently, we lose several splendid chances of increasing our congregations.

You are aware that besides the theological college we have three high schools, the Koloszvár one a complete gymnasium, the others at Torda and at Keresztur of a secondary character. This year the Keresztur one we increased by a new course, which means that the students may now have six instead of five years. The Torda School is just now under the serious consideration of our Consistory, since the expenses are very large; a very large number of professors has to be kept, and their salary is very high as compared with the income of such schools where a fee is very little, or nothing at all in case of poverty.

I must now refer to the great festive meeting of the Francis David Association. The readers of THE INQUIRER have been informed from time to time of the work of this society, established twenty years ago. During that time it has become a great social factor in the Church and a highly respected moral and religious institution in the country. Everybody acknowledges that the religious activity of Kolozsvár and of this part of Hungary, and within the last three years of Budapest, owes a great deal to our Association. It has drawn together in our own house the most divergent thinkers and members of all the other denominations. We have had for lecturers, gentlemen from the Jewish and also from the Roman Catholic Churches, and from all the rest. People are accustomed now to a hearty reception in our midst, and they come with pleasure whenever a chance is offered to them. The Association publishes two papers, one for the general public and one for women. Young men and others have their separate centres of work. At the meeting we enjoyed most hearty words from different gentlemen. There we had the pleasure of listening to a Lutheran minister and a Jewish rabbi, who spoke in high terms of the work of the Association. Letters and telegrams came from far away places. Let us hope that the future will be still more useful, and let me return most hearty thanks to Mr. Bowie, who sent us a most welcome letter in the name of the B. and F. Unitarian Association.

May I just mention that the book of the Amsterdam International Council and also Dr. Martineau's "Five Points of Unitarianism" will be soon published in the Hungarian language, to the pleasure of a very large class of readers beyond our own circle. Last year we published Mr. Christopher Street's "A Rational View of the Bible," Professor Carpenter's "Jesus in the Gospels and in History." Both are most welcome, especially to university students.

GEORGE POROS.

Kolozsvár, January 7.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

FOR a fortnight in mid-winter, which includes Christmas and New Year, there are sounds of "revelry by night" in our Sunday-schools as well as in our homes. It is a period of respite from the common round of classes and lectures, and even the minister in the pulpit is expected to suspend any special effort he may be making to expound, for the benefit of inquirers, the general problems of religion or the points of his own faith. Lancashire folks can no more dispense with their Christmas parties than they can with their Whitsuntide trips or their August holidays. In most of our churches and schools, parents, teachers, and scholars join together in one large family circle, and engage in common enjoyment. It would be a revelation if some of our southern friends could pop in and see for themselves the elaborate arrangements that are made. No private party is organised in one's own house with more anxiety for its thorough success, and the result is that both old and young carry the pleasant memories of the congregational or school "Christmas party" with them through the whole year. It does all concerned a vast amount of good. It accentuates the feeling of comradeship, it brings new and old members into a genial atmosphere of mutual interest and enjoyment, and helps us to start the new year with all our little differences swept away; they have been laughed into oblivion.

However, our "quips and cranks and wanton wiles" are at last over. The costumes of Father Christmas, of the Carol Singers, of Old Father Time, and of the New Year are carefully folded up and replaced in the "property cupboard," in readiness for similar revelries twelve months hence. Let us hope in the meantime there may be few gaps made in our ranks, either by death or removal, and that with a large measure of health and strength and enthusiasm we may with more serious, intent strive to achieve some lasting spiritual benefit for ourselves and all our brethren whom our influence can reach.

A dark shadow has passed over us during this period of relaxation, which even our social functions have not wholly dispersed. At the end of the Old Year we received, with deep regret, the news that Mrs. James Worthington had passed away into the higher life. Her name was a household word with us. She was to us the very embodiment of sympathy and charity and modesty. We have read of saints in history, but their goodness seemed more or less unreal and exaggerated until we had the privilege of knowing a real living saint in the person of our departed friend. There was no branch of our work which did not receive encouragement and help from her. There are so many otherwise good people amongst us who withhold their sympathy and help from any effort with which they do not in every detail agree. Not so was it with Mrs. Worthington. She was never so presumptuous as to suppose that all was wrong which was not identical

with her personal opinion. We had only to satisfy her that the aim was right, and that we were downright in earnest in our endeavours to attain to it, and although she might criticise our methods, and have doubts as to whether they were the best, she nevertheless supported us with princely generosity. There are not a few who just miss being great through their lack of this spirit. Magnanimity and suppression of self are indeed, saintly characteristics; and we naturally wonder when and where the star of her successor will arise.

Then, too, this shadow was deepened by the passing away of our friend and leader, the Rev. R. A. Armstrong; for Liverpool had no monopoly of his friendship or his influence. We were all looking eagerly forward to his lectures on Agnosticism and Theism, which he had arranged to deliver in this city next month, and I have good reason to know that the disappointment will be felt intensely by a considerable number of people who had faith that Mr. Armstrong could pour in light upon their darkness, and clear away some of their most serious and pressing doubts. We shall miss his sound judgment and virile advocacy of every good cause very much. We always knew just where he stood in any controversy; there was no beating about the bush. His opinion was expressed straight and unhesitatingly; and he was one of the best friends his brother ministers in need of a champion could have. Letters had been received from him not many days before he was fatally stricken, in which he expressed a hope that his health would permit of his fulfilling his engagements, and telling of the joy and inspiration his lecturing engagements in the Midlands had been to him. It is, therefore, not surprising that we enter upon the work of the new year with our spirits somewhat depressed; and yet these examples of pure and devout and useful life make us realise our own duties and responsibilities more than ever; and we pray that we may have strength to faithfully follow in their footsteps, and, according to our ability, continue their work.

Since I last wrote a temperance festival has been held in Lower Mosley-street schools, under the auspices of the Manchester District Sunday School Association. A large choir of children from the various schools were admirably trained to sing their special songs by the Rev. Cobden Smith. Other musical items were introduced by capable soloists; and our old and valued friend, Mr. George Smith, who in the old days was superintendent of Lower Mosley Street Schools, and who received much of his inspiration from Travers Madge, gave a stirring address, which will be long remembered by those who heard it. The cause of Temperance is growing in our schools, and the Association recognises that this is by no means the least important branch of its work.

The East Cheshire Christian Union Grand Bazaar has come and gone. Owing to bad times and other causes, the result was not so successful as was expected. It was hoped that £5,000 would be raised; but I understand that little more than half that sum has been realised. The Union covers a wide area, and, although Manchester seems to be the natural and most central rallying point for any great effort, yet in many cases the distance was too considerable to allow of many of the members attending the Bazaar. Manchester Unitarians supported the effort as well as might be expected under the circumstances; but, of course, the same enthusiasm could not be aroused amongst them as if the effort and need had been their own; and, moreover, the Manchester general public evinced little, if any, practical interest. It is not easy to raise large sums of money out of the rank and file in these times of bad trade; but it is to be hoped that our friends may not be discouraged though disappointed, and that in other ways the amount of money they require may be eventually obtained. At any rate, it may fairly be expected that this united effort will have done incalculable good in giving an impetus to local activities, and making all concerned feel that the cause they represent is larger than the individual churches, and that it is only by combination that their work can be fully accomplished. There has been much distress in these parts this winter; and all our civic and private resource and ingenuity has been required to tide us over a very trying period. We are assured that an improved state of affairs may be soon expected, and this will mean prosperity, not only for our families, but also for our institutions. The effort to raise funds for the jubilee scheme of the Unitarian Home Missionary College is still being prosecuted. Up to the present time £12,500 has been received or promised towards the £20,000 asked for; and this amount from about 700 people. Thus far the rank and file have not been seriously canvassed. The time has scarcely been opportune; but now that the New Year has come, steps are to be taken to gather in the smaller amounts which no doubt in the aggregate will total up to a considerable sum. Those living at a distance can scarcely realise what the College means to the churches of Lancashire and Cheshire. In these two counties alone there are ninety Unitarian congregations, in the life and work of which the college plays no small part. Not that it enters into any unsympathetic rivalry with Manchester College at Oxford, but that it does for the northern churches what would be impossible for the more distant college to do. There is every reason to believe that in the near future there will be a closer co-operation between the two institutions, and that they will supply each other's deficiencies; but this makes it all the more desirable that there should be a college residence here in Manchester, in order that the work may be done thoroughly and well. The house that has been bought is now undergoing renovation. The more one sees of it the more one is struck with its remarkable suitability both as regards structural arrangements and situation. It will be a delightfully eligible and phenomenally cheap collegiate residence, and the money asked for will create an endowment sufficient to remove all anxiety as to its adequate equipment and maintenance. If this should meet the eye of any friend who is going through his or her list of proposed benefactions for the current year, I have every confidence in asking that the U.H.M. College Jubilee Fund may have a place in the list. Its work in the past, and its ambitions for the future, are an ample warrant for a sympathetic and generous support.

I have little space left for further news, this time, although there are several items of interest to which I have not yet referred. They must have their turn in my next letter. One thing more I ought to mention, namely, the strong feeling there is in the minds of some that the present state of affairs in this district calls for the appointment of a superintendent missionary who should have oversight of the churches which are now without ministers. Heaton Moor, Oldham Road, and Higher Broughton are without settled ministers; and the services at the first and last of these places are being arranged by the officers of the Association, because the local conditions do not warrant the appointment of separate ministers. The folks at Oldham Road are anxious to again have a minister of their own, and are strenuously trying to pull themselves together with that end in view. Their perseverance and effort in the face of much discouragement are remarkable; still, like the others, they are dependent upon the Association for an annual grant. From many points of view it would be of considerable advantage to have a strong and capable man appointed as superintendent missionary to give help and counsel to all our assisted churches, and also to make the stronger churches feel that the cause as a whole is theirs, and that the more practical their sympathy the more likely the weaker ones are to grow vigorous and self-supporting. The problem will solve itself, in the natural order of things, during the next few months.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare: Highland-place.—The services on January 8 were conducted by Mr. Fred Duxbury, of Manchester, who on the following evening gave one of his popular recitals from the poets.

Ainsworth.—The Annual Congregational Meeting was held at the Presbyterian Chapel on Sunday, January 15, Mr. J. H. Hayes, the senior trustee, presiding. The various reports and balance-sheets in connection with chapel and school showed much life and activity, and each a balance in hand on the year's working. All the retiring officers were re-elected with the exception of the senior chapel warden—who also acts as secretary to the congregation—Mr. Joseph Tootill. After ten years of faithful service he declined re-election, and a very cordial vote of thanks was passed to him for the valuable services he has rendered during his term of office. Mr. Samuel Holt was elected as warden and secretary, and correspondents are asked to note that his address is "Meadow Cottage," Ainsworth, near Bolton. Mr. Walter Brooks was elected secretary to the renovation committee.

Birmingham: Hurst-street Mission.—The multifarious activities of this mission are well known, and during the past few weeks an immense amount of work has been done, in the clothing of destitute children, the distribution of home comforts, the organising of Christmas and New Year's meals, and other social functions in

connection with various classes and societies' Special services have also been largely attended. The Rev. W. J. Clarke has stated that in spite of the temporary breakdown of his health at the beginning of last year, it had been the busiest and most useful year of any during the twenty years of his service. The Mission has just benefited to the extent of £50 under the will of the late Mrs. Charles Best, and £250 under the will of the late Mr. Frederick Ellis, both of Birmingham.

Bootle.—At the evening service in the Free Church, on Sunday, January 15, the Rev. J. Morley Mills referred to the great loss sustained in the passing away of the Rev. R. A. Armstrong. The great purposes of his strenuous life—clear thinking, clean living, and reverent worship—were dwelt on; and the appeal which the circumstances of his death made to a deeper consecration on the part of his fellow-believers to the high and holy work yet to be done, was set before the congregation. The sermon was followed by the Dead March in Saul. The anthem, "Crossing the Bar," was rendered by the choir.

Dewsbury.—Mr. Fred. Clayton, of Leeds, presided at the annual children's party and prize-giving on Saturday, January 7, and the prizes were distributed by the Rev. John Ellis. Two heavily laden Christmas trees added to the pleasure of the evening.

Dover (Resignation).—The Rev. S. Burrows having resigned the Adrian-street pulpit, stating his decision to be irrevocable, a resolution was passed at a special meeting of the congregation, accepting the resignation with great regret, and offering to Mr. Burrows sincere thanks for past services. Mr. Burrows will close his twelve years' ministry on April 2, when he intends to reside near his aged mother, in Hastings, not seeking another pastorate for the present, but ready to take occasional duty.

London: Forest Gate.—On Sunday evening the Rev. H. W. Perris preached on "The Moral and Social Aspects of the Prevailing Distress," the text being the old question, "Who is my neighbour?" A pregnant inquiry, said the preacher, followed by a luminous exposition; and he quoted Dr. Freeman Clarke, to the effect that if he were driven to adopt a creed, it should be a first-hand one, compounded of two parables. "The Prodigal Son" would explain his theology; "The Good Samaritan" his morality. Very good; but a complicated civilisation, miscalled Christian, though really material and mechanical, stood in need of new watchwords, a more searching analysis of motives and methods. He then dealt with the actual causes of poverty, tracing the evils of economical inefficiency and helplessness to their roots in a social and governmental system devised mainly for the safe-guarding of privilege and property. Mr. Ruskin's division of society into "workers and wasters" was endorsed; the misuse of natural powers and products of human toil and skill to debase and destroy, instead of their right use for the common good, was shown to be the curse from which the people must be delivered, if despairing unbelief on the one hand, and hypocritical formalism on the other, were to give place to social harmony, wholesome living, and a divinely human outlook for the people at large.

London: Kentish Town.—In the interest of the Jubilee bazaar to be held next May a performance of Goldsmith's comedy, "She Stoops to Conquer," is to be given by members and friends of the church at the Cripplegate Institute on Monday evening, January 30. Great pains have been taken in the preparation of the piece, and it is hoped that it will receive such support as will render it a success, both from a dramatic and a monetary point of view. Cripplegate Institute is close to Aldersgate-street Station, and only a short distance from Broad-street, easy of access from any part of London.

London: Peckham.—A feeling of sadness has been occasioned in the Avondale-road Church by the early death of Mrs. Edgar Davies, who, like her bereaved husband, had been connected with the church since childhood, having been successively scholar and teacher in the Sunday-school and member of the church choir. The funeral at Forest-hill on the 13th inst., and the memorial service in the church on the 15th. were attended by a large number of sympathising friends, the Rev. G. Carter officiating on both occasions.

Midland Ministers' Meeting.—At the monthly meeting held in the vestry of the Church of the Messiah, Birmingham, on Jan. 9, the Rev. I. Wrigley was elected secretary in place of the Rev. E. D. Priestley Evans, who has left the district. It was moved by Rev. J. C. Street, seconded by Rev. Joseph Wood, and carried in respectful silence by the ministers all standing:—"That we have heard with the deepest regret of the death of our honoured friend, Mr. Charles Harding, and respectfully tender to Mrs. Harding and the members of her family our sincere sympathy in their great and sorrowful bereavement." The Revs. J. W. Austin and J. C. Street moved and E. W. Lummis supported, a similar resolution of sympathy with Mrs. Armstrong and her family in their sad bereavement. On the motion of Messrs. Street and Higham the following resolution was passed unanimously:—"That this meeting rejoices at the assurances which have been given by leaders of the Liberal party, that they will use their influence to amend the Education Act of 1902, and trusts that they will insist that all secular education shall be placed under public control, and that religious education shall be provided by the religious denominations and their ministers outside the school arrangements." An invitation to hold the next meeting at the Old Meeting Church, Birmingham, was accepted. Messrs. T. Paxton, G. R. Phelps, J. E. Stronge, and W. C. Hall, were nominated for election as members of the meeting. Rev. Joseph Wood gave an address on "The Dead Hand and the Church Crisis in Scotland." The address led to an earnest and animated discussion, in which Messrs. Lloyd, Lummis, Voysey, and Shelley took part. The members were afterwards entertained to tea by the Vestry Committee.

Newport, I.W. (Resignation).—The Rev. Clement E. Pike, after a ministry of seven years, has resigned this pulpit to the great regret of the congregation, the resignation to take effect at the end of March.

Northampton.—On Sunday, Jan. 8, the Rev. Arthur Harvie read at the morning service in the Kettering-road Church a sermon by the late Rev. R. A. Armstrong, entitled "The Sympathy of God." In introducing the sermon Mr. Harvie spoke of Mr. Armstrong as not only a keen theologian, but a moral reformer, "anxious to establish in the inward parts of our great national life that regard for veracity which makes impurity and corruption impossible His was a strenuous life, dedicated to 'truth, to liberty, to religion,' and his memory will remain a continual inspiration and an incentive to high endeavour." Mr. Harvie also referred to the lectures on "Agnosticism and Theism" delivered in Northampton and Nottingham by Mr. Armstrong last autumn. At the close of the evening service a resolution conveying the sympathy of the congregation to Mrs. Armstrong and family was moved by Mr. John Sale (secretary of the church), and carried in silence.

Northumberland and Durham Unitarian Christian Association.—At the monthly meeting of the committee held last Monday evening at Newcastle deep regret and sorrow were expressed at the death of the Rev. R. A. Armstrong. The secretary was directed to convey to Mrs. Armstrong and family the respectful and sincere condolences of the committee.

Pudsey.—As a mark of respect for the memory of the late Mr. John Pickles, of Bradford, the congregation of the Pudsey Unitarian Church held a special memorial service on Sunday evening last. The hymns and music were solemn and appropriate, and were sung by the choir and large congregation with much feeling. The choir rendered "Shepherd of Souls" (quartet from the "Sign of the Cross") very efficiently and sympathetically. The service was conducted by Mr. Fred. Clayton (Leeds), secretary of the Yorkshire Unitarian Lay Preachers' Union. Basing his address on the words, "I have fought a good fight; I have finished my course; I have kept the faith" (2 Tim. iv. 7), Mr. Clayton eulogised the pure life and noble character of Mr. Pickles, who for upwards of 40 years had worked in his Heavenly Father's vineyard, advocating the simple truths of which Unitarians were so proud and loved so dearly. His earnestness was always evident, and his services were acceptable, not only to the congregations of Pepperhill, Elland, and Pudsey, but wherever he laboured. He had truly fought a good fight for God and righteousness. The service concluded with the "Dead March."

Saffron Walden.—On Wednesday evening, January 11, the annual financial meeting was held in the General Baptist Chapel, and satisfactory accounts of the past year were presented. During the evening the meeting was addressed by Mr. Hugh Hockley, an old friend of the congregation, who emphasised the need for increased spiritual life in the churches. Afterwards, while he was with the Rev. J. A. Brinkworth in the chapel, Mr. Hockley was seized with apoplexy, and, being removed to his home, passed away on the following afternoon without recovering consciousness. For upwards of 25 years Mr. Hockley had been a friend of the church, where he has taken the services in Mr. Brinkworth's absence. For some years he had been deacon of Abbey-lane Congregational Church.

Sheffield (Upper Chapel).—On New Year's morning a service of self-dedication was conducted by Rev. C. J. Street, at which a welcome was given to the thirty-four new members who have joined the congregation during the year. Of these, eight are young people who have attended the minister's religious instruction class, ten others being already members of the congregation. The average attendance at the class has been over twenty.

South Shields.—The Rev. W. H. Lambelle, of Middlesbrough, President of the Northumberland and Durham Unitarian Christian Association, conducted special services in Unity Church on Sunday last. Great interest was taken in this visit, Mr. Lambelle being well known as one of the early pioneers of Unitarianism in this town, and a former minister of the church. His subjects were, in the morning, "Go up Higher," and in the evening, "The New Unitarianism."

Trebanos.—On Thursday afternoon, the 12th inst., the Pontardawe Women's Temperance Association held a social tea as a token of respect for Mrs. Jenkins, on her departure with her husband, the Rev. T. J. Jenkins, for Hinckley. Since the inauguration of the association, Mrs. Jenkins has acted as hon. sec., and through her constant endeavour it is at present very flourishing. Tea was served in Soar (C. M.) vestry, and the meeting was afterwards held in the chapel, Mrs. D. G. Jones, wife of a C. M. minister, in the chair. Songs and recitations were given, and several ladies spoke in warm appreciation of the work done by Mrs. Jenkins. At the close a parting gift was made to her.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 22.

Acton, Central Auction Room, Market-place, High-street, 7. Rev. A. FARQUHARSON.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. GREAVES.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, Rev. J. PAGE HOPPS, 11.15, "Conservatism in Religion—its Uses and Abuses"; 7, "The Reasonable and the Unreasonable in Religion."
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. ROWLAND HILL.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. W. H ROSE, and 6.30, Mr. W. R. MARSHALL.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. E. HOWARD.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. J. M. LLOYD THOMAS.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel (Unitarian), off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. FREDERIC ALLEN.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. H. E. HAYCOCK.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A. Evening Subject, "The Cynical Spirit: its Growth and Cure."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30. Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. T. E. M. EDWARDS, 11, "A Voice Out of the Whirlwind"; 6.30, "Caught Up in the Whirlwind."

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Jan. 22, at 11.15, PROF. W. H. HUDSON, "An Apostle of Courage."

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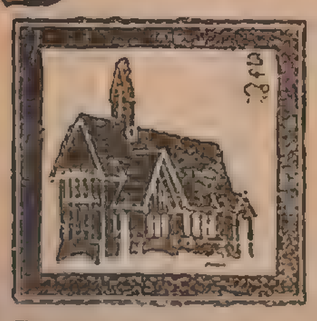
FRIDAY EVENING, JANUARY 27th.
Paper by REV. J. PAGE HOPPS.
"The Unitarian's Case in the Light of To-Day's Thought concerning God and the Bible."
Rev. J. E. STRONGE in the Chair.

THURSDAY EVENING, FEBRUARY 9th.
Paper by REV. G. CRITCHLEY, B.A.
"The Good and Evil of Modern Revivalism, with special reference to the work of Dr. Torrey and Mr. Evan Roberts."
E. F. GRUNDY, Esq., in the Chair.
(To be followed by Discussion.)

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HOWARD CHATFEILD CLARKE, *President.*

Contributions will be gratefully acknowledged by the Hon. Treasurers of the Appeal Fund.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3266. NEW SERIES, No. 370.] LONDON, SATURDAY, JANUARY 28, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

THE Welcome Home Meeting to the Rev. Charles Hargrove at Essex Hall on Tuesday next is open not only to members of the British and Foreign Unitarian Association but to any others who may desire to attend. The chair will be taken by the President, the Right Hon. William Kenrick, at 8 p.m. There will be a Conversazione from 7 to 8. We are desired to state that evening dress is "optional."

THE seventy-fifth anniversary of the Brahmo Samaj, which has been celebrated by an elaborate series of meetings in Calcutta, is to be observed in London also this (Saturday) evening, and to-morrow. The meetings are to be at Essex Hall, and an open invitation is given to all friends. On Saturday evening, after a short opening service at eight o'clock, Mr. B. C. Ghosh, M.A., is to open a debate on "The Relation of Religion to Morality." On Sunday morning, at 11.30, service will be conducted by Mr. V. A. Sukhtankar, B.A., of Manchester College, Oxford; and in the afternoon the Rev. W. Copeland Bowie will preside over a Conference, when Mr. B. C. Ghosh is to open with an address on "Unitarianism and the Brahmo Samaj." After tea, at four o'clock, there will be an hour's service, beginning at 4.30.

THIS week the Rev. J. Estlin Carpenter has taken up his public lecturing for the present term, giving the first of the course of six lectures on "The Christ of the Creeds and of Experience," at Norwich on Tuesday, in the C.E.Y.M.S. Hall, Oxford-place, and at Hull on Wednesday, in the Royal Institution, Albion-place. His programme includes also two lectures on "How to Read the Gospels," to be given on Thursday evenings, at St. Helens, Jan. 26 and Feb. 2; at Chesterfield Feb. 9 and 16; and at Stourbridge Feb. 22 and Mar 2. So the six weeks are filled.

A CONFERENCE under the auspices of the National Unitarian Temperance Association is to be held at Stoke Newington Green Schoolhouse, on Saturday, February 4. Tea and coffee will be provided at 6 p.m., and at 7 the chair will be taken by Mr. T. Pallister Young, supported by the Revs. W. Wooding, H. Elvet Lewis (Congregational), J. Johnston (Congregational), and other friends. The subject of the Conference is "How to Run a Successful Temperance Society." Mr. Charles Wakely (Secretary U. K. B. of H. U.) is expected to take part.

MR. KIRKMAN GRAY'S article on the political situation in Russia, which we publish this week, was written before the tragic events of Sunday, and now it appears that the fires of revolution are suddenly kindled into lurid flame. Whether a cruel and remorseless bureaucracy will succeed for the present in crushing down the outbreak, it is too soon to say. As we write, St. Petersburg is in the hands of the military dictator, but demonstrations of the people are in progress in Moscow and other Russian cities; and the strikes of the workmen, met as they are by the governing powers, seem likely to draw all classes into active sympathy and a common effort of revolution.

FATHER GAPON, who organised the appeal of the workmen to the Tsar, warned him before Sunday's demonstration of what they intended in their peaceful gathering:—

> The whole people, trusting in you, has resolved to appear at the Winter Palace at two o'clock in the afternoon, in order to inform you of its needs. If, vacillating, you do not appear before the people, then you tear the moral bonds between you and the people. Trust in you will disappear, because innocent blood will flow between you and the people.

And that is what has happened. Ruthless slaughter of unarmed people—women and little children among the victims; the flames of a passionate indignation on the one side, and, so far as one can see, a brutal callousness and obstinate pride on the other—indifferent to the people's need. Out of such conditions comes revolution, and, amid all the confusion and suffering, we must hope that it is yet the dawning of a better day for the down-trodden people of Russia.

AN interesting course of four lectures on the Land Question was concluded by a summary and conference at the Friends' Meeting House, 12, Bishopsgate Without, on Monday, Jan. 23, in which Dr. Paton and others took part. The lectures had been arranged by a committee of the Quarterly Meeting, and were attended by an audience probably averaging some two or three hundred friends and others. While the Conference adopted no resolutions, the discussion which took place will doubtless awaken considerable interest in the taxation of ground values, and result in more serious study of the whole subject by members of the Quaker Society.

THE committee which organised the meetings is known as the "Poverty and Social Service," and is in itself significant of the increasing interest which is being taken by the Society as a body in the economic problems of modern life. We believe it owes its origin to the lectures given before London Friends by Mr. Seebohm Rowntree, under the auspices of a small council which has now become the Friends' Social Union. The latter has affiliated with it some thirty committees for social study and service in all parts of the country, and is issuing a series of leaflets for their use. These may be obtained from the organising secretary, Mr. Percy Alden, 39, Woburn-square, W.C.

THE report of the Lancashire Independent College records a year of successful work under the new principal, Dr. Adeney. This is no more than was expected by those who have been familiar with the work of Dr. Adeney, a learned article from whose pen appeared in the last issue of the *Hibbert Journal*. The College is in organic connection with the University of Manchester, and this fact, together with the traditions of the College, make it difficult and inadvisable to lower the intellectual stringency of the entrance examination. But in this connection the committee has had to face a thorny question. During the year a number of young men had applied to the principal for admission, who were not equal to the examination test. Some of these showed in other respects many qualifications for the work of the ministry. To meet the needs of such candidates it was decided to make some special regulations whereby they might have the benefit of being trained for

the work, but yet in such a way that the ordinary scholastic requirements of the institution shall not be impaired.

THE Congregationalists of Johannesburg have their religious education quarrel. The Ordinance under which the schools are carried on provides for secular teaching coupled with the notorious "right of entry." The Evangelical churches are unwilling to avail themselves of the right, and are furious at its being exercised by Anglicans and Roman Catholics. The extract from the Congregational paper, the *Outlook*, show how apparently impossible it is for orthodox Dissenters to understand the opposition of Churchmen and Freethinkers—to mention no others—to their fondly named "undenominational" formula. "The Evangelical Churches," we read, "are as anxious to see every child brought up solely in the tenets of their particular creed as the Anglican and Roman Catholic Churches are. But the former recognise this as impracticable, and for the purpose of averting the danger of having *pagan, godless schools such as we have at present*, they are willing to sink their sectarian feelings and create a neutral zone of simple, honest agreement, which will be acceptable to all parties." Unfortunately no such "neutral zone" is discoverable, and certainly not that proposed by the Evangelicals of "Bible Lessons."

THE Co-operative Holidays Association had a considerable increase in the number of guests in the past season. The total of those who stayed a full week for the year ending with September was 7,733, an increase of 1,473 over the previous year. Next summer two new centres will be opened, one at Achill Island, the other at Sedbergh. The latter will be conducted as a cheap centre after the manner of that in the Vale of Newlands, near Keswick, where for little over a pound a week all expenses of board, residence and excursions may be met. The centre at Boscastle in Cornwall will probably be continued, and opportunity also given for a Swiss holiday.

THE experiment of a cheap holiday in the Lake District was very successful. An old mill in the Vale of Newlands was turned to use by the C.H.A. Guests did some part of the work for themselves and their companions, and the mountains and lakes being readily accessible there was no need to go to much expense over excursions. It is encouraging to find that another centre managed in like manner is desired.

We are very glad to note an article in this month's *Westminster Review* by Mr. Samuel Wellington, of Liscard, on "John Stuart Mill: The Saint of Rationalism." In the November number of the same review another article by Mr. Wellington on "Ebenezer Elliott and the Story of the Corn Laws" held the place of honour. Of Mill a very interesting account is given, his extraordinary education, and in spite of it, the birth of feeling in him, and the great influence of Wordsworth. His relations with Carlyle and Sterling are described, and with Mrs. Taylor. The noble traits in Mill's character are well brought out, and their triumph over the narrow philosophy of his bringing up.

AT a meeting of the Committee of the National Conference held in Manchester on Jan. 19, a letter was read from Principal Rainy acknowledging the resolution of sympathy, passed at a previous meeting, with the United Free Church of Scotland. "In returning sincere thanks," Dr. Rainy wrote, "I may say that expressions of sympathy have been extraordinarily numerous and have been greatly valued." The Committee passed the following memorial resolution:—

The Committee of the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations desires to record its warm affection and deep respect for the late Rev. Richard Acland Armstrong, B.A.

He was the founder of the Conference, for by his influence and on his motion, the British and Foreign Unitarian Association appointed the Committee which led to its first Assembly at Liverpool in 1882, and he was preacher at its second meeting at Birmingham in 1885.

He was an untiring and fearless advocate of the principles of the Churches of which it is constituted, and always manifested an earnest interest and sympathy with its proceedings by wise counsel and sturdy effort which will be sorely missed at its future gatherings.

The Committee wishes also to express its heartfelt sympathy with his mourning widow and family in the irreparable loss which they have sustained.

IT will be seen from an advertisement in another column that Messrs. Wharmby & Thompson offer photographs of Mr. Armstrong considerably later in date than those by Mr. Julius Kay, of which we wrote last week. Copies of these also can be seen at Essex Hall. One sees at once that they are later. They are photographs of an older man, no longer in his full strength.

THE Rev. John Hunter, D.D., of Glasgow, is to preach on Sunday evening at the Brixton Congregational Church, the Rev. Bernard Snell's. On Tuesday evening, Dr. Hunter will lecture on "Frederick Denison Maurice," at Belmont Hall, Grafton-square, Clapham, S.W., in aid of the funds of the Wheatsheaf Hall, South Lambeth. (Tickets, 1s.)

AFTER six weeks at Palermo Mr. and Mrs. Farrington have moved their sunny quarters, and friends will now find them for a time at the Hotel Victoria, Taormina, Sicily.

THE way into all spiritual attainment lies partly through understanding that settled order of cause and effect under which God has placed man.—*G. S. Merriam.*

FOLLOWING Jesus does not mean the belief of a creed, but the culture of the understanding and the hallowing of the spiritual faculties. The spirit of Jesus dissolves all ceremonialism, dogmatism, and sacerdotalism, and sets the soul free to grow according to its purest intuitions. "Consider the lilies, how they grow," and then let the soul, as naturally and beautifully, absorb the Divine nourishment.—*Alexander Webster.*

THE SCOTTISH CHURCH CRISIS.

THE January *Hibbert Journal* opens with two articles on the affairs of the Free Church in Scotland. Mr. A. Taylor Innes writes on the legal aspect of the question, arguing that from the first the Free Church intended to keep the way open for re-union with other bodies, and that the Confession of Faith has always been open to revision. The judgment of the House of Lords last August took a different view, and the attitude of the Free Church towards its heretics from 1843 until very recently would certainly not lead any observer to conclude that such was her principle. This is frankly admitted by Dr. John Watson, who follows with an interesting account of the various divisions of the Church of Scotland and the more recent efforts of re-union, while he himself strongly asserts the right of the Church to revise its standards. He thinks that the leaders of the United Free Church ought to have been more conciliatory and generous in the first instance, but the result of the recent judgment suggests to him *Alice in Wonderland*.

To readers of these articles we commend also four new "Scotch Tracts for the Times," published by the McQuaker Trustees at Essex Hall (1d. each). To the first of these, a "Unitarian View of the Crisis," by Dr. S. H. Mellone, we have already called attention. The other three are by the Rev. Alexander Webster, of Aberdeen, on "The Disinherited Church in Scotland," "The Confession which became a Compression," and "The Headship of Christ." They put very forcibly the lessons of the judgment, the mischief of a dogmatic confession of faith, and the true principles of religious union in a free church. We are glad at the same time to welcome a new edition of Mr. Webster's most interesting and instructive narrative and confession of faith, "My Pilgrimage from Calvinism to Unitarianism." The first edition appeared in 1889, the fourth in 1893. This fifth edition comes aptly at the present time. (P. Green, 5, Essex-street. 1s. net.)

THE SPARROW'S FALL.

LITTLE sparrow, not dead but numb,
Numb, and so patient, still, and tame,
Your hour had well-nigh come,
When swifter Pity came.

Pity that placed you in my hand,
And lured your drowsy heart to beat:
You could not understand,
But felt a rapture sweet.

Ah! surely now with me you'll live,
A child of nature, docile, glad,
Forget, and, oh! forgive
The fears you once had had.

Alas! what means this startled eye,
This helpless struggle to be free,
This gasping, soundless cry,
This waking dread of me?

For other bosom do you sigh?
The hollow of another hand?
The unobtrusive sky
And God you understand!

The window opens: Oh, the thrill
Of recognition! Intercept
Did I that Perfect Will
And wake you when you slept?

E. L. H. THOMAS.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA

RETROSPECT FROM HOME.*

FROM SAN FRANCISCO TO NEW YORK.

Leeds, January 20, 1905.

THE delight with which we welcomed the appearance of the s.s. *Sonoma* was, I fear, not flattering to our own kind host and hostess, who had done all they could to make us comfortable during our enforced sojourn at Pango-Pango (they spell it Pago-Pago, but why the "n," which is always pronounced, should be omitted in writing I cannot conceive). We were on board four hours before the time of starting, determined to make sure this time of not by any conceivable accident being left behind. So, on the afternoon of November 8, as I find written in my diary, "our three interminable weeks have come to an end," and we bade a last and joyous farewell to Tutuila. Looking back upon the time we spent there I cannot regret the misadventure, for it introduced us to novel and interesting conditions of life very pleasant to look back upon. Indeed, with books and without mosquitoes, we might have enjoyed the strange experience, but with nothing to do except scratch and slap in alternating attention to bites and biters, the time passed very slowly. At home I find it difficult to assure myself that there are really seven days in the week, so speedily does Friday come upon Monday. Here it seemed as if each day were a week long.

We arrived at Honolulu on the 15th, and spent a few hours on shore. We should no doubt have been as enthusiastic as others in its praise if we had come from the bare hills of California, but the little we had time to see appeared tame to us by comparison with the luxuriant vegetation of Samoa.

At last, six weeks later than we had been expected, we reached San Francisco; and having endured the long ordeal of the Customs (everything we had being scrupulously turned over to prove that our written declaration of having nothing dutiable was not a fraud), we drove to the Occidental Hotel and there met Mr. Leavitt, the young and talented minister of the First Congregation, who had come inquiring after us. It was impossible to spare more than four days, unfortunately not including a Sunday, at San Francisco, but thanks to the great kindness of the brethren and the happy coincidence of my arrival just at the right time, I saw and heard much, and made the acquaintance of some whom I shall not forget. The first night I was taken to the quarterly dinner of the Unitarian Club, which numbers among its members gentlemen of the best families of the city. The membership is limited to 200, and there are always applicants waiting for any vacancy which may occur. It is a common belief with us that the name Unitarian is detrimental to the success of our churches or societies: however this may be in England, it is not the case generally. Here, in California, in a city which has a population less than that of Leeds, not only are there more than 200 gentlemen of position found who openly avow the name, but others, who are not Unitarians, are proud to join a club which uses the name in its justly acquired sense of free, rational, religious, liberal, reverent, tolerant. If such men were taunted by their more bigoted brethren with inconsistency I fancy they would reply that while holding Trinitarian doctrine they sympathised with the Unitarian spirit, and were glad to associate themselves with those who made public profession that life was of supreme account and opinion of comparatively small importance.

The word was given to me before the discussion of the evening, on "Nature in California," commenced, and I was glad of the opportunity of assuring our American brethren of our consciousness as English Unitarians of something more than friendship or agreement uniting us—that we felt ourselves one body, owning all of us the same faith, revering the same great names, participating in the same ideals. Channing and Parker, I said, are ours as much as they are yours. Martineau is yours as much as ours. And our Priestley found with you the security which failed him at home. I risk the charge of vanity in reporting my own speech that I may tell how well such sentiments were received. Indeed, I have always found beneath all the little bickerings and jealousies and fault-finding, which the closest ties of blood will not altogether exclude, there is a ready response among Americans of English descent to any reminder how near of kin are we and they.

The day following we were taken under the guidance of the Rev. Geo. W. Stone, Secretary of the Pacific Unitarian Conference. He is a kind of doctor among the churches; devoting his care to any congregation which is distressed or failing, or in debt, working it up to health, and then finding for it a suitable pastor. So that while doing excellent work he is never in charge of a thriving church. Under his kind care we were taken to see the pretty little church at Berkeley—of the University and of the Greek Theatre there space does not allow me to write. Then to the neighbouring church at Oakland, admirably equipped for all possible congregational work, but hitherto not altogether successful. On the way home I had the great satisfaction of introducing myself to one well known by his hymns to all of us—Fredk. L. Hosmer, till lately minister of Berkeley. His audience could never have been large by count of heads, but what a multitude in English-speaking lands have his words reached!

Had they known for certain when we should arrive, they would, so we were assured, have had a reception to welcome us at the First Church. But except for the honour we were as well off as if a meeting had been held specially for us, as it happened that the widow of the late well-known and respected pastor, Dr. Stebbins, was on a visit to the city from Boston, and we were bidden to the assembly called to welcome her. So we were introduced to many leading members of the congregation, and learnt enough to judge for ourselves that it must be in the true sense of the word, highly respectable, and happy, and united in its work.

Thursday was Thanksgiving Day, that great family festival, the date of which is fixed by proclamation of the President. It dates back to 1621, when by the order of Governor Bradford it was observed by the Pilgrim Fathers at Plymouth. It was repeated from time to time at more or less frequent intervals during the 200 succeeding years, and since 1863 has become a national institution which is always kept on the last Thursday of November. Mr. Leavitt very kindly invited us to join his family circle, and to us to whom it was all new, the feast seemed a real communion, uniting, like the Passover lamb, all the people and all the generations past, from the beginning of the nation.

We left San Francisco on Friday morning, and crossing the great desert and the Salt Lake arrived at the famous Mormon city on the following afternoon. Here Mr. Fish, known to many in England as at one time the minister of Kidderminster, met us at the station, and most hospitably provided for us during our three days' stay. I preached on Sunday morning to a congregation of about 120, mostly young people, many of them brought up as Mormons, who in the search for a more liberal and rational faith had here found satisfaction for their spiritual and intellectual needs. Unitarian services were begun in 1892, but after five years discontinued. In 1901 a new start was made under the Rev. Philip S. Thacher, who preached in a hired hall, and prepared the way for Mr. Fish, who, in less than two years' time, has gathered a congregation, started a Sunday-School, and built a church which is now free of debt. Seldom has so much good work been done in so short a time, and it is to be hoped that now that he has returned to Boston, for the climate and the dust was very trying to Mrs. Fish and threatened a serious impairment of her sight—that a successor will be found who will maintain and develop the work. In the afternoon we attended service in the famous Tabernacle, which is said to seat 7,000; there were, I should judge, about 4,000 present. The apostles and elders sat on a raised platform below the grand organ, surrounded by a fine choir of 300 voices. There was nothing in the service to account for the numbers regularly attending. We had some hymns and an anthem, and two very ordinary addresses, one on the freedom enjoyed by Mormons above every other sect.

The following day I made use of an introduction given me before leaving England to a venerable old gentleman, Mr. Masser, the official historian of the Order. It was a novel experience to hear a man talking quite simply of "my dear wives," but I confess I was quite unable to summon up the virtuous indignation proper for the occasion. I had the feeling as if I were interviewing one of the patriarchs of old, and when he spoke of

* The ten letters which Mr. Hargrove wrote for THE INQUIRER "en route" appeared in the issues of June 18, July 9 and 30, August 13 and 27, September 3 and 17, October 8, and November 5 and 19. The ninth letter was numbered by mistake XI., and the last XII., instead of X. The present concluding letter, following that on January 7, is, therefore, really the twelfth.

his 35 children, and of his ambition that at least one member of the family should always be found in the mission field "till the Lord come," it was impossible not to give him full credit for sincerity and earnestness. "Children, children," he said, "that's everything," to provide bodies for the souls waiting outside for incarnation as the way onward to higher life. It is a curious and instructive problem, this of Mormonism—its mean beginnings, its absurd pretensions, its bare materialism, its practical morality, and its almost unparalleled success! I felt oppressed by it all the time I was in Salt Lake City, as if there was in the atmosphere something not of evil, but of low and commonplace.

Another night and day in the train brought us over the Rocky Mountains by a pass 10,400 feet in height to Colorado Springs. Here there is a Unitarian church, but no minister. Mr. Hill, the acting trustee, took kindly charge of us, and drove us about the beautiful neighbourhood. Though situated on the mountain slopes at a height greater than the summit of Ben Nevis, it was bright and warm. The church is a very pretty building. On the Sunday morning it is let to the Christian Scientists, who have a full congregation; in the afternoon there is a Unitarian service, with a very small attendance. But if anyone should be tempted to draw the inference that Christian Science is the truer religion, he must go further, and, comparing its great success under favourable conditions with the far greater success of Mormonism under the greatest trials and difficulties, conclude, if he can bring himself to it, that the latter is far more true.

We had only a night and morning to spare for Chicago, but I saw "the pit," so thrillingly described in Frank Norris's "Epic of the Wheat." A wonderful sight, indeed, or rather sound; sober men of business, fathers of families, shouting, gesticulating, frantically bidding for futures, and the price of wheat all the world over falling and rising by almost imperceptible fractions of degree as this great dealer or the other persisted or withdrew.

At Albany I met the Rev. William M. Brundage, who, after nine years' strenuous work there, lifting the church out of debt and difficulty into a satisfactory position, is going on to do similar good work, best work, indeed, elsewhere.

And at New York it was our happy fortune to arrive just in time to join with Mr. Savage in congratulating our dear and reverend Yorkshire brother, Robert Collyer, on his eighty-first birthday. Less active in body certainly, just the same in spirit; his company, as of old, every time I have met him these thirty years, was exhilarating as mountain air. One day with him, and then we rolled back across the Atlantic, reaching Liverpool just in time for the last Saturday night train to Leeds.

The next morning I was again in my own pulpit, after thirty-six Sundays' absence. Thank God there was not one missing of all whom we had parted from in April; and the welcome to us was not marred by any word of dissatisfaction with the brethren who had so admirably supplied for me and maintained the credit of the Mill Hill pulpit; Dr. Hicks or Mr. Jacks—which they liked best, that was the only note of difference of opinion; and as I hate futile comparisons, I am content to set down both as excellent, and am proud to have a congregation which can fitly appreciate two such men—not that the others who filled in the intervals were any of them inferior men, or failed of sincere appreciation.

"So I awoke, and behold, it was a dream!" Such was my feeling that same evening, as I mounted the pulpit stairs and looked again on the familiar scene.

CHARLES HARGROVE.

THE POLITICAL SITUATION IN RUSSIA.

ON a superficial view the forces of reaction and misrule have been growing ever more strong in the land of the Tsars. From time to time news has come through of some peculiarly wanton insult to a Count Tolstoy, or of some aggravated outrage by the police on a village community or a group of university students. And the records of lawless and unjust arrests, imprisonments, and deportations have seemed the death knell of the hopes of a great and oppressed nation. But the friends of Russian freedom have been aware of a steadfast, if slow, increase in the forces which make for progress. There has been, for one thing, a breaking down in many places of the suspicions which have hindered the work of the reformers. How hopeless seemed the task of the youths who, twenty years ago, sought at once to simplify themselves and to instruct and arouse the dormant ideals of the workers, may be read in many a novel of Tourgenief and others. The task has ceased to seem so futile; to a large extent the young men and women engaged in revolutionary and educational propaganda have succeeded in gaining the confidence of the industrials, and even of the agricultural labourers. In that fact lies the hope of the situation.

Some such reflections as these serve to modify the surprise with which we have received the recent accounts of the spread of a Russian constitutional movement. The war, and its revelation of official corruption and weakness, may have accelerated this, and if so it is matter for thankfulness that out of a thing so evil good seems to issue. But at most the war can only be regarded as an occasion. The recent assassination of M. Plehve—of whom, being dead, we need say no evil—has also served to focus the movement, at least in the sense of having enabled men to realise how widespread was the detestation aroused by the brutal, degrading administration of the Tsar and his ministers. Men looked at one another and read in the faces of their fellows the same hatred of tyranny they felt in their own breast. But it would be a mistake to regard the present uprising of a wronged people as a new or unprepared thing. The misdeeds of a stupid officialdom, subservient to evil society influences, could not continue for ever, for even when the drastic action of the police seemed to crush all opposition, it was also spreading in many directions hot indignation.

With this outpouring of the soul of a people, their claim to enjoy the elemental political privileges, their resolution to be masters of their own thought and their own faith, their consequent determination to be free from the censor who would dictate their reading, the priest who would confine their belief in obsolete forms, and the bureaucratic *entourage* of the Emperor which aims at dragooning a hundred and thirty millions of people into an ignoble subservience — we have the most profound sympathy. When or in what form the reorganisation and the resurrection of Russia are to come, whether they will come quickly or slowly, by a process of peaceful evolution or of violent civil strife, we are not in a position to foretell. But as lovers of freedom and of humanity in our own land we cannot but look with hope to the efforts of a sister people as they struggle to shape their destinies to noble ends of satisfying social life.

If reform is to come—we must unhappily express ourselves thus, for the forces of oppression are strong—but if reform is to come it must be looked for as an outgrowth of the genius of the Russian people which is not exactly similar to our own. The condition of the country has been strikingly described by the great Russian jurist M. Kovalevsky as a democracy under bondage. The instinct of mutual help is strong in the heart of the Russian people as it is strong wherever it has not been withered by over-civilisation, and this communistic tendency is reflected in the Russian institutions. It is no accident that under a central and irresponsible government the evolution of local government has been so comparatively free. These local institutions reflect an immemorial tendency to co-operation. In the narrowest sphere we have the council of the village community—the *mir*—constituted as part of the reforms of Alexander II. on the freeing of the serfs. But not at all as a new creation, for the village community, the organised management of common affairs, the exercise of the ability of the whole for the welfare of all, goes back far into the days of serfdom, when the serfs, having rendered tribute and service to the lord, assisted one another. It goes back, indeed, beyond the ages of serfdom to the free village communities of the earlier times. The *mir*, then, is the unit of Russian society. But it has a defect. It consists only of the sharers in the land of the village; these, theoretically, should be the people of the village, but in reality they are only *some* of the people. The growth of an agricultural proletariat, of men landless and dependent wholly on chance earnings, presents one of the serious problems of the day. Next to the *mir* is the combination for special purposes of several village communities, and beyond this again we find the *zemstvos*—whose doings have startled us of late—or councils of provinces. These exist in nearly three-quarters of the provinces of European Russia proper. They consist of representatives of the nobility and of the peasants, though these last are representatives only in name, being selected by the governor of the province. This selection takes place contrary to the constitution but by Imperial decree. Clearly, if reform

is to be real, this, together with the other powers of the governor to overawe and nullify the action of *zemstvo* and *mir* must be abolished. The official throttling of local government must cease. In this direction first reform is to be sought.

Before touching on the powers of these bodies we may mention the town councils. Towns in Russia are not numerous, but with the growth of capital they become more numerous, and the town government becomes more important in the national economy. The salient fact about these councils is, together with their subjection to the governor, the exclusion of the working men from them. None of these bodies have what we should call political powers, the functions are rather economic or philanthropic; they regulate roads, factories, build and maintain hospitals, encourage agriculture, all so far as they may be permitted by the officials of the central government. What is wanted may be explained in a word as greater freedom and a larger range of action.

To this increase of freedom and power in the local bodies the reformers will do well to bend their strength. We hear sometimes of the demand for a Parliament. Now, it is very doubtful if a Parliament, in our sense, is what Russia wants. Russian distances are vast, and under the one name so many races and nations are included that it may be doubted if one Parliament in Moscow could be of much service. The present centralised bureaucracy of Ministers is bad, so bad in some of its workings that any change might seem for the better. But probably Russia, if she gain her freedom, will win it best through some form of Federalism. The different lands, with their so widely different people which make up the empire, will work out their own salvation as more and more power is left to the different people in their local assemblies. For this reason it is so essential that *mir* and *zemstvo* be at once rendered more popular and more powerful.

So much for the forms of government. It is impossible in some closing lines to give any description of the economic problems involved. The reports of extended strikes which reach us indicate the extreme gravity of the situation. But it must suffice at present simply to draw attention to this aspect of the question. The terrible normal poverty of the masses is the dominant factor in this troubled land.

And the unrest in Russia cannot be stilled by any mere measures of franchise or assembly rights. We have mentioned the growth of an agricultural proletariat; there is also an increasing urban proletariat. These masses of men, living always in an economic insecurity, overworked, and commonly ill housed and ill fed, are a serious element in the tremendous problem. A reform that does not *include* the means of a nobler and more satisfying life for the proletarian workers cannot secure any lasting harmony in the national life. One is led to hope that this element will not be wanting by the reflection that there has been in the past a disposition on the part of the local authorities to spend more money on the wellbeing of their neighbourhood than the central authority has allowed, and a continuance of this tendency may be hoped for. In any case the long-suppressed but rising cry of the Russian people is a two-fold demand—freedom from basely exercised arbitrary rule and the common enjoyment of the means of a humane livelihood for all. Real and lasting reform must secure both of these demands.

B. KIRKMAN GRAY.

LITERATURE.

BOOKS NEW AND OLD.

THE collected edition of the poems of William Watson must have been one of the most welcome books of the Christmas season to many readers. It will send them back on winter evenings to "Lacrimæ Musarum" and "Wordsworth's Grave," and many of the exquisite lyrics which they read a few years ago, and they will find that time has done them no injury. English poetry has its great traditions, and to th se traditions of noble thought and exquisite and stately speech William Watson is always true. His work will live after the vagaries and conceits of a good deal of modern verse have ceased to interest us. These two volumes, very satisfactory in appearance to the fastidious book-lover, have been edited by Mr. J. A. Spender, who contributes a short preface. There are some omissions, notably among the occasional political verse, and a few welcome additions, which are marked by an asterisk in the index. Perhaps one of the most striking of the new poems is this sonnet, called "Ecce Homo":—

The Cross, the crown of thorns, the anguished eyes,
The cruel wounds unstaunched and bleeding yet—
Ever the same wan form before me set,
All out of tune with the proud, glorying skies!
O, were it not to-day at last more wise
In his immortal greatness to forget
The mortal agony and bloody sweat,
And in his living words the dying cries?
What is to me this show of wounds and death?
To me his death is nought, his life is all!
The one no word of hourly purport saith;
The other, at morn and noon and evenfall,
Rallies me to Him with a trumpet's call—
Him not of Calvary, but of Nazareth.

Mr. Stephen Phillips has called his new poetical play "The Sin of David," and after "Herod" the title suggests naturally a Biblical subject. The reader will be a little surprised to find himself among the officers of Cromwell's army. It is not easy to judge it as a play before it has been acted. In one place the action is so rapid as to arouse misgiving, but Mr. Phillips is a master of stagecraft and knows the limits of what is possible. Regarded simply as poetry it is a little disappointing, though in the last scene the author comes very near to the emotional intensity of some of his other work and the human tenderness of Marpessa.

To pass from poetry to sermons (the transition ought not to be so severe as probably it is) we hope that many of our readers have made acquaintance already with the new volume by Dr. Brooke Herford called "Anchors of the Soul." They will find there all the qualities, mellow and mature, which gave him as a preacher such a hold over ordinary people. But perhaps the most welcome thing is Mr. Wicksteed's biographical sketch, a piece of work, which for its vividness and finish, deserves our gratitude and congratulations. In fifty pages he has managed to give us a portrait, which those of us who knew Brooke Herford will recognise and admire at once; and we believe it will be no less effective in conveying to the stranger a real impression of the man. His dogmatism and his persistence are not slurred over—why should they be?—but it is his shrewd mother-wit, his simplicity, and his invincible optimism which dominate everything. We wonder that so good a Wordsworthian as Mr. Wicksteed could resist quoting the lines:—

A Man he seems of cheerful yesterdays
And confident to-morrows; with a face
Not worldly-minded, for it bears too much
Of Nature's impress—gaiety and health,
Freedom and hope; but keen withal, and shrewd.

Possibly some people will think that a personality so breezy and individual as that of Brooke Herford might well have had a longer biography. We should, indeed, have been grateful for more of the same excellent quality, but it so happens that these severe limits fit in with a favourite heresy of our own regarding the undue length of many modern biographies. There are some lives that require it; there are others, a very few, that deserve it. Mr. Bryce's "Studies in Contemporary Biography" is an excellent example of the value of brevity. The really great men of thought or affairs, and the few supremely good letter-writers, cannot be treated adequately in this way; but for others it is the best form of personal record in a crowded and busy world. Is it too soon to express a hope that we may have as a companion to "Anchors of the Soul" a volume of sermons by R. A. Armstrong, with an equally vivid biographical sketch and possibly a selection from his letters?

"The Diary of a Church-Goer," by an anonymous writer, published recently by Macmillan, is a book of a rather unusual type The author is a Churchman of very liberal tendencies, who is aware of his own unorthodoxy, and still acknowledges the value for himself of church-going and stated services. The charm of his book, apart from its high literary quality, consists in the frankness with which he analyses his own difficulties, and lays bare his own moods and impressions. There is nothing very original in it; and perhaps it would be less valuable if there were. As it is, the writer seems to be simply the representative of his class—the educated layman who is devout and dissatisfied. We do not suspect the book of much literary device. It has all the appearance of being what it really pretends to be, the reflections upon particular parts of the service, the lessons, the creed, the sermon, written down shortly after the event. Its aim is quite simple and straightforward, namely, to give utterance to scruples and misgivings which exist widely among the laity of the Church, though it is seldom that they have the advantage of such thoughtful and temperate expression.

Upon many topics we find ourselves in tolerably close agreement with the author,

as, for instance, in his objection to the use of the Athanasian Creed in worship, not on account of the damnatory clauses (if they express the real belief of the people who use them we have no more right to object to them in a creed than in a sermon), but because of "its pretentious pedantry, through which shines no glimpse of the grace of the Gospel." We agree with him also in his attachment—an attachment which he fears is idolatrous—to the beautiful language of the Bible and the Prayer Book. There are some phrases which it is mere pedantry to try to alter, they are steeped in such venerable and precious religious associations. Fortunately this is a sentiment which can be indulged without any tampering with sincerity; for when we read the Bible in church it is not the critical accuracy of a translation with which we are concerned, but the power of the printed page to convey a religious impression. For the many other topics of interest, notably the discussion of the Synoptic portrait of Christ in its relation to the traditional creed, we must refer to the book itself. The fact that it contains the theological thought of a layman, and that with all its outspokenness it is pervaded by deep religious reverence and a quiet charm of manner, should secure for it a cordial welcome. For the clergy in particular it contains a salutary reminder that theology is something wider than a professional study. The writer does not stray into the region of practical suggestions. He is content to go to church and to think his own thought, though he confesses that perhaps his proper place is in the outer court of the Gentiles. He reminds us that "the periodical withdrawal into these houses built with hands helps us to dwell in houses not built with hands." We close his diary with genuine respect, grateful for his candour, and with our feeling for Christian worship and the traditional pieties unimpaired.

W. H. D.

SHORT NOTICES.

The Problem of the Milk Supply. By F. Lawson Dodd, M.R.C.S., D.P.H., L.R.C.P.—No reader of THE INQUIRER can afford to ignore the subject of this treatise; nor is it probable that many can have access to any other book upon the same subject at once so illuminative, concise, and inexpensive. There is sound doctrine of milk as well as of morals. Indeed our methods of milk supply touch our methods of ethics at many points; and certain it is that the *mens sana in corpore sano* of Juvenal's dreaming must remain a possession of our dreamers for so long as we sleep to the necessity for more stringent regard to the problems of food supply. "It is not by epigrams," says the writer, "but by epidemics that people are being persuaded to take in hand seriously the supply of the necessaries of life" (p. 73). We could wish that there might be an epidemic of this epigram; and that the zeal and enlightenment betokened in this small volume might prove highly infectious amongst all interested in the difference between pure milk and—other sorts! (Baillière, Tindall & Cox; 1s. 6d. net.)

"JESUS SAITH."

III.—FASTING TO THE WORLD.

Jesus saith, Unless ye fast to the world, ye shall in no wise find the kingdom of God.

A HARSH saying, this—harsh in structure and purport alike—yet, except in form, hardily a new one; linked rather to a host of similar expressions, so numerous as to form a distinct feature of the New Testament, no more peculiar to John than to Peter or Paul or James. What does it mean?

When, at a period and in a circle when there was avowedly a marked quickening of spiritual perceptions, we find writer after writer expressing himself upon one particular topic from just one particular point of view, such a circumstance must arrest attention; what is this "world," in the specific sense in which it appears in Gospel and Epistle, and now in this new-found fragment ascribed to Christ himself, as the very antithesis of the kingdom of God? What is this world to which the Christian must be crucified, and it to him—to which he must fast who would find the way to the kingdom? The answer was given with epigrammatic crispness once by the late Bishop of London when he defined the world as "the sum of the activities of life, *with God left out.*" There is an all-important difference between the serene, almost childlike enjoyment of the world by Jesus, who in the freshening breeze of the lake, the gleam of the sun on the yellow corn, in bird-song and child's play, and human toil, discerned his Father's love and power displayed; all the difference between this essentially religious delight in the world, and that essentially pagan and also essentially loveless temper which sees in it only so many—or so few—opportunities for passing gratifications, ever oppressed by the thought of the ever-nearing, the inevitable end; the hedonist temper, profoundly sceptical of realities not obvious to sense, whose riotous summons, "Let us eat, and drink, and be merry" always dies away into the shuddering sob, "For to-morrow we die."

It is the world in this sense, the world *minus* God, dis-haloed, made common, bereft of Divine significance, its tangled threads shot through with no glory caught from the Infinite, of which we need to beware, this the world to which, in the striking phrase of our text, we are exhorted to "fast." For this world, truly, is too much with us; its offers are plausible, it appeals to each of our more clamant wants in turn, it promises satisfactions and prizes that the imagination pictures as of surpassing worth, and with flute and viol, with brass and cymbal, wakens wild melodies which drown the rarer, sweeter strain that would persuade the soul to journey where alone true joys are found. Alas for the awakening, when we have gained the world, and find it, with infinite disillusion, not worth the winning, not worth the stake which we surrendered for it—the vision of the kingdom, the peace of our own soul!

Is it not sound advice, then, to fast to the world, to refuse the smilingly proffered food which serves but to increase the appetite it promised to allay, to close the lips against the alluring potion which will send a subtle fire circling through the blood? There must be these choices, these abstinences; and moral shipwreck is the result of men's failure to realise at the decisive moment that there had to be a refusal of one set of inclinations and possibilities in order that another, higher one might not be defrauded of fruition. Men constantly imagine that they can combine things in their nature irreconcilable, with an interchangeable citizenship entitling them to sojourn in states that are in unceasing warfare with one another. But our more material appetites, our more frivolous tastes, cannot be ministered to, and at the same time our nobler gifts and aspirations developed. The athlete cannot also be a *bon vivant*, the man of studious aim cannot also be a drawing-room gossip, the man of God cannot at the same time be a man of pleasure—a man of the world. We must fast to some things that we may taste some others; it is the divided purpose, the divided heart, the divided life, that is our tragedy. Men would fain drink the water of life, the draught of ideal yearnings and attemptings that will transport them into the third heaven; yet cannot let pass the intoxicating chalice in whose laughing depths they will drown fair resolve and self-esteem, whose contents shall benumb the will, and leave the soul in squalid servitude. But it has to be one or the other, not both—the world *or* the kingdom; there can hardly be greater delusion than his who thinks it possible, by the use of diplomacy or circumspection, to cheat the laws of the cosmos—the laws of God—and to be making simultaneously for ends that lie in opposite directions of the compass.

And this everyday tragedy of the divided self apart, the impossible attempt to live on different grades at once, to combine high thinking with low practice, austere principles with self-indulgent lives—apart from this, there is a sense in which we all need to "fast" to the world, lest we lose the very desire to find the kingdom of God. There are among the dishes spread on the world's banqueting table those which have a sinister power, not only to attract the coarser, but, when repeatedly partaken of, to dull the finer appetite. Here is one who set out with the sacred fire aflame in his breast, bent upon high artistic aims; but popular success won by something miles below the best that beckoned him on, and wealth acquired by doing the easy, the second or third best, fashionable thing which the public appreciate and patronise and are willing to pay for—these have made him content to sacrifice the ideal, to listen no longer to its voice, the voice drowned in the multitudinous babel of the market-place, where he has taken his position as one of the popular purveyors to popular wants; while high above the din and roar of the trafficking crowd bent upon their merchandise, hid by clouds from profane and uninitiated eyes, in the circle of the immortal masters, he might have had place and starry fellowship. O royal birthright bartered for a mess of pottage! O kingdom vulgarly lost for the vulgar guerdon of the world!

"Men, my brethren," saith a living Voice, "ye have heard me say, Come unto me all ye that are weary and heavy

laden, and I will give you rest. Verily, I say unto you, Come unto me all that are weak and at war with yourselves, and I will give you strength. Learn of me to fast to the world, that so ye may find the kingdom. Learn of me to turn away from the seeming-sweet potions the world offers you, the more surely to enslave you, and share rather my bitter cup, which is the sacrament poured out age after age for the healing of the world and the hallowing of life. In your striving and your renunciation, in your grief and agony, remember me who have suffered all that man can suffer, that in my conquest over sin and death ye, too, may conquer. In this world ye have tribulation; but be of good cheer—I have overcome the world.''

J. WARSCHAUER.

OBITUARY.

MRS. ORLANDO OLDHAM.

ON Jan. 11 Mrs. Orlando Oldham passed away peacefully in her ninety-second year at her residence, Mount Pleasant, Gee Cross.

She was the youngest child of Randal Hibbert, of Brookside, Godley, himself a keen Unitarian and one of the twenty members of the old Hyde Chapel who subscribed towards the cost of applying to Parliament in 1789 for the repeal of the Test Act. Her husband, Orlando Oldham, was also a strong supporter of the Gee Cross congregation, and one of the prime movers in the building of the present chapel.

By Mrs. Oldham's death Hyde Chapel loses its oldest member and one of its most loyal friends. She was the last of her generation, and a very dear link with a very dear past has been broken.

Up to the end of her ninetieth year she regularly attended morning service, and to the last took a deep interest in the affairs of the chapel and the Unitarian body generally. By means of our newspapers she kept herself informed of all that was going on in our churches, while her kindly and sympathetic interest in the welfare and doings of her many relatives and friends made her home a centre for a large circle, and enabled her to keep in touch with the work and the aims of the rising generation. Gifted with a remarkable liveness of spirit and robustness of mind, rich in sympathy and kindliness, she was both a good talker and a good listener.

Those honoured with her friendship were always made to feel that their affection was valued, and could always learn again that life is indeed worth living, and that old age, even when by reason of strength it continues beyond fourscore years, need not be labour and sorrow, but may be an evening of gentleness and peace, in whose fading light many younger spirits may see a beautiful hope.

We must not grieve over her death, for she has rest; and we have a rich store of memories, and the power of another life added to the dearest traditions of our chapel.

A. R. A.

Mrs. Orlando Oldham has left the sum of £1,000 in trust for the benefit of Hyde Chapel, Gee Cross.

THE CHILDREN'S COLUMN.

PEGGY IN POUND.

"HERE'S a letter from Peggy's mother to say that the young madcap has broken her leg, so of course we shall look in vain for her this autumn.'' Now Peggy had been counting for months, with ever-increasing excitement, on the promise of running wild in real wild country for three whole weeks in September before she went back to school; and now, within a day or two of the great event, an accident had befallen her which banished other hopes besides her own. In the course of a few days came a letter from Peggy herself, dictated to her mother from bed—the first of a series of messages which have continued up to the present. After the first big disappointment she settled down with good sense to what could not be helped, and plucked up heart to make the best of a bad job. Remembering the fate of a certain stray pony, "the ranger has caught me,'' she said, "and put me in the pound.'' So, unable to make free use of her own feet and eyes while in this state of captivity, she determined to use the feet and eyes of her friends, till Dr. Potter, the ranger, set her free. The friends fell in with the plot willingly, and I presently found myself commanded to serve her highness in my humble way. Once a week, I was given to understand, I was to remember that I was a minister—*her* minister, and act accordingly. "Accordingly'' means according to Peggy. Truth to tell—and as she is not present I may say so—Peggy is not always as respectful as she might be to sermon and gown, and has an unreasonable dislike to the Sunday-school which does not in the least diminish my faith that she has in her the making of an ideal teacher. But now that church and school were out of the question I was ordered to send up once a week "a kind of a sermon about the woods and the animals and the people you know, and that sort of thing.'' So without arguing the case longer than was necessary to gain a moderately clear idea as to what was expected of me, I promised to obey on one condition, namely, that Peggy should supply me with texts in advance, and that I should be at liberty to wander from them as far as my thoughts cared to take me. This was agreed on; and such, therefore, was the origin of the following Children's Columns which I felt it due to my readers to explain; and if they meet, as is likely, with anything they cannot understand they will remember that I was writing not to them, but to Peggy, whose mind I know, and whose deep brown eyes I see looking into mine now with her wild gipsy hair all round them like the eyes of a fawn that you have come upon unawares gazing at you from the midst of the bracken, all wonder and timidity, and yet with trust. Peggy's texts, let me say, by the way, have turned out not to be texts at all of the ordinary kind, but odd subjects that flitted across her mind, such as thrushes, dead leaves, a giant, the mist on the moor, and so forth.

Peggy, I say, became reconciled to her fate. What others did to help, as others ever do at such times, would have been of little use if she had not set to work to comfort herself. Certain stories about other broken bones and the like, to follow hereafter, did something towards curbing her rebelliousness; but she soon found that her nervous little fingers must have something to do or they would be utterly miserable. So she undid the knots of her coverlet fringe, and tied them up again. She followed up the track of ruthless brigands or of knights and ladies through the wild forests represented by the well-worn fur of an old squirrel-skin cape which was sometimes laid on her bed. These, especially the latter, were gratifying pastimes, but it is well to have something like a purpose on your mind, even when you are lying helpless in bed. So it struck Peggy, and she not only discovered a purpose, but the way to carry it out. This was to make paper pillows for sick children. Her mother made the cases, and she filled them. So, with a newspaper or a pile of bags, circulars, and letters at her right hand, and a small cotton pillow-case at her left, Peggy was soon as happy as a sandboy. The doctor gave his sage approval, praising the cool and wholesome invention, and telling her of the comfort such pillows were when sent out to the wounded soldiers in the war between France and Germany when he was a student at Guy's Hospital. So Peggy set to work with spirit, and her ingenuity meanwhile found many channels for exercise. First, she selected and arranged her papers in qualities, according to their tearableness, and to what she considered their fitness for stuffing. Then there were the varying degrees of fineness into which she would tear up her material, a process commencing sometimes with strips, and sometimes with squares. These different methods and qualities led to different grades of pillows, which were named accordingly, "Queens',' "Ladies',' and "Housemaids'.'' But the chief interest centred in the introduction of birds and animals cut with scissors out of brown, blue, and other coloured paper, and which were devised to give the children whose heads rested on them happy dreams. These were introduced sparingly, as they had to be a good deal larger than the microscopic snippits, extending to two or even three inches in length; but a flock of singing birds, such as robins, thrushes and nightingales, were certain to sing the sufferer back to health in his dreams. Or pleasant farmyard fancies were to haunt the pillow which contained an array of horses and cows, poultry and pigs. Or a medley of wild beasts—lions and tigers in red, yellow giraffes, blue elephants, and white camels and ostriches invited the unknown invalid child whose head might lie on that particular pillow to forget its weakness and its pain in a delightful voyage with Noah in the Ark, or on a less romantic visit to that modern Noah's Ark which has come to its anchorage in London, and which we call the Zoo. Finally, the stamp of the maker was honestly inserted in each pillow, written on a small square of white paper by Peggy's mother. It read thus:—"Made in bed, by Peggy.''

H. M. L.

The Inquirer.

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LONDON, JANUARY 28, 1905.

THE TRAINING OF MINISTERS.

THE annual meeting on Thursday week of the Trustees of Manchester College is fully reported in our present issue. The meeting, which was held in the Memorial Hall at Manchester, was more largely attended than usual, 110 Trustees being present; and the Annual Address of the Committee, which contained a full report of the work of the past year and a plain record of recent events, was accepted without the striking of a single discordant note. After the decisive vote of the special meeting of Trustees at Oxford in November, it was inevitable, since a division was challenged, for the first time for very many years, in the election of the Committee, by the nomination of several representatives of the minority, that the view as to the right management of the College maintained by the old Committee should again receive the strongest support; but apart from any question of conflicting policies, it will be generally acknowledged that the two new members elected on the Committee are a great gain to its effective strength.

A resolution in favour of the compulsory retirement of a certain proportion of the Committee each year, to be ineligible for re-election for one year, met with decided opposition from speakers (and doubtless from other Trustees who did not speak), who were on both sides in the recent controversy, and the resolution was defeated by a very large majority. The demand for the periodical infusion of new blood into any committee is perfectly legitimate, but in this particular case the grounds of complaint appear to have been somewhat exaggerated. The Committee of Manchester College has not been by any means the stereotyped body which some of its critics seem to have imagined. During the past thirty years the whole *personnel* of the Committee, formerly of 22 members, then of 21, and, since 1897, of 25, has been changed, with the exception of three members, the Revs. S. A. STEINTHAL and H. E. DOWSON and Mr. DAVID AINSWORTH. During that period the same Committee was re-elected at the annual meeting on four occasions only; seven times there was a change of only one member, and seven times of two. Twelve times there was change of three members, and on one occasion of four. Only twelve of the present members of the Committee have served for more than ten years; eleven have been elected at various times during the past ten years, and two new members are now added. In the government of a college, where the maintenance of a strong tradition and consistent principle is of great consequence, such a history does not appear to us marked by a too dangerous conservatism.

The passage in the Committee's address for which we ask the most earnest attention is the concluding appeal. The Treasurer's appeal for more subscriptions is doubtless urgent, but this other is more vital still; and the two, as Mr. LEWIS BEARD said, hang naturally together. If there is progressive religious life in our churches, with faith in their future, and eagerness for greater power of ministry in the world, the churches themselves ought surely to produce more men ready to devote their lives to that service. And if the young men are there, the churches must not suppose that the College can do all the rest. Its part in teaching and training is essential, and for this it cannot be too generously equipped, but a large part of the work and the responsibility must still remain with the churches, to provide a field of service from the first, in the times of College vacation and in subsequent years of practical training, and always the stimulus of religious fellowship, the sense of support and encouragement which comes from a common life and a common devotion to high aims. For the College and Churches together there is still much to be done to perfect such conditions for the adequate training of ministers.

OUR HERITAGE OF GOOD AND EVIL.

ROUGHLY, very roughly, the society of which we are members may be divided into two classes—those who from its organisation and past working have inherited good, and those who from the same source have inherited evil. We cannot get over the fact that, after making due allowance for individual effort and responsibility, large masses of people are born into the world under circumstances and with personal disabilities which bar them out from all reasonable chance of happy, noble life, while others find themselves from the beginning so situated that, with a qualification to be presently mentioned, it is their own fault if their life is not, on the whole, happy, interesting, and a great opportunity. Such, and so widely different, are what we may call the social heritages of these two classes. For the one, grinding poverty, vicious surroundings, enfeebled or diseased constitutions, and a future with no reasonable hope of advancement; for the other, enough or too much of wealth, a pleasant and helpful environment, fair health of mind and body, and a future in which any native talent will have fair play and a fair chance.

Yet—and this is the qualification already mentioned—the latter class inherit at least one great danger, and one great sorrow arising from the existence of the former. Danger, because the presence of a great mass of life on a low physical, mental, and moral level is a standing menace, and source of infection to all but the very highest types which come into contact with it. Sorrow, because just in proportion as the fortunate ones are fit for any true happiness, the joy of their lives is overcast by the consciousness of the unhappiness of the others, and their own inability to remove it.

It has been questioned whether any really thoughtful and sympathetic man can be truly happy in a world which contains so much misery and undeserved suffering. It is an exaggerated view, no doubt, but it is an exaggeration which lends emphasis to a great fact, namely, that the sorrow of the sorrowful does and always must dim the brightness of the joy of those who should be happy.

So it comes about that there is a great pain in the world, felt to-day as it has probably never been felt before, the painful consciousness of those who should be happy of the sorrow of those who have been born to grief. This is the penalty of the inheritance of the fortunate, the knowledge of a blot upon their scutcheon, which cannot be removed by any immediate effort on their part. It is in vain that we would plead that we have personally had no part in that past history which has produced so much present wrong. The same sense of solidarity which justifies our pride in the great and good achievements of our ancestors compels us to appropriate to ourselves also a share of responsibility for their wrongdoing, and in its bitter fruits of to-day.

It has been said that the most severe punishment for years of wrongdoing is to awake to a consciousness of it and of the need for restitution, and to find that no effective restitution or compensation can be made. More or less clearly we are growing to see that much of the present suffering in this world is the consequence of human wrong-doing in the past. We dare not go on ascribing to the "inscrutable decrees of providence" or the "inevitable working of natural selection" what can be sufficiently accounted for by

man's greed, unkindness, and injustice. We know that these have been powerful factors in the making of history and in the production of that social system which works for good to us and for evil to others. We would fain make amends in some way and so ease ourselves of this pain; but, alas! with this desire comes the growing conviction that there is no swift and sudden amendment to be made; that, as the evil has been long in growth, so it must be slow in healing; as it is the product of greed, injustice, and unkindness working through generations and aided by much folly, so it will probably take generations of unselfishness, justice, and love guided by wisdom to remedy it effectually.

Much of the benevolent activity we are witnessing to-day in connection with such questions as that of the unemployed, the feeding of poor children, and similar problems, is undoubtedly the expression of a genuine, though often ill-informed, pity and goodwill. Some of it is certainly the outcome of a desire to be eased of our troublesome pains, and to be at liberty to enjoy life ourselves more fully. That latter motive is not good enough. We shall not be set free on such easy terms. We have had these spasmodic efforts before. They have passed and left but little permanent good effect. That can only come from a steady and permanent growth of the opposites of those human qualities which have produced the evil, from individual unselfishness, justice, and love. Out of a society in which these are the dominant traits will inevitably grow in some way or other, the details of which we cannot foresee, something more like a kingdom of heaven than the present state of things. Surely our best contribution to a future which shall be truly happy is to cultivate these qualities in our own lives, in our personal business, political and social relations.

Meanwhile we must be content to bear our pain, and perhaps learn to be thankful for it as an incentive to a better personal life; not relaxing effort in any particular cause which we are well assured will not in remedying old create new evils, but trusting more to the steady growth of high ideals and nobler character to which we can all contribute. The past we cannot alter. Its inevitable consequences must be worked through. The future we can influence by what we are to-day.

Bad as things are in this country they are not so bad but that without violent convulsion they may yet grow to better things. It is well, however, to remember that the evil may grow to such a height that no peaceful outcome is possible, and to take note of the pass to which an accumulation of individual wickedness and folly is even now bringing another great people.

MANCHESTER COLLEGE OXFORD.

ANNUAL MEETING OF TRUSTEES.

THE annual meeting was held in the Memorial Hall, Manchester, on Thursday afternoon, Jan. 19. The President, the Rev. S. A. Steinthal, was in the chair, and there were also present: Dr. Drummond (Principal), the Revs. J. Estlin Carpenter, J. Edwin Odgers, L. P. Jacks (of the teaching staff), Mr. Charles W. Jones (treasurer), Mr. A. H. Worthington and the Rev. Henry Gow (hon. secretaries), Miss M. S. Beard, Mrs. Brace, Mrs. Bramley, Miss Case, Mrs. Evelegh, Mrs. Evans, Mrs. Freeston, Mrs. H. P. Greg, Miss S. E. Greg, Miss K. Greg, Mrs. John Harwood, Mrs. George Holt, Miss E. G. Holt, Miss H. M. Johnson, Mrs. Kirke, Miss Shakespeare, Miss C. Shakespeare, Mrs. C. J. Street, Mrs. Frank Taylor, Mrs. C. Taylor, Mrs. A. H. Worthington, the Revs. Dendy Agate, Gordon Cooper, A. Chalmers, V. D. Davis, T. Dunkerley, W. H. Drummond, G. Evans, T. B. Evans, F. K. Freeston, A. W. Fox, W. E. George, R. T. Herford, E. S. Hicks, P. M. Higginson, E. C. Jones, F. H. Jones, T. Lloyd Jones, J. Macdonald, J. C Odgers, C. T. Poynting, P. Prime, T. Robinson, F. W. Stanley, C. J. Street, J. C. Street, A. L. Smith, W. G. Tarrant, J. M. Lloyd Thomas, F. H. Vaughan, J. H. Weatherall, Joseph Wood, J. H. Wicksteed, and J. Worthington, Sir R. K. Wilson, Messrs. G. W. Brown, H. R. Bramley, J. H. Brooks, G. K. Brace, B. P. Burroughs, Lewis Beard, J. S. Beckett, R. D. Darbishire, F. Dunkerley, John Dendy, H. P. Greg, H. R. Griffiths, John Harrison, Robert Harrop, John Harwood, Thomas Harwood, C. Sydney Jones, Ronald P. Jones, D. A. Little, J. K. Lister, I. S. Lister, T. Grosvenor Lee, William Long, John Lawson, Henry Lupton, G. H. Leigh, Percy H. Leigh, F. Monks, F. W. Monks, E. W. Marshall, F. Nicholson, A. Nicholson, F. Pinnock, J. G. Pinnock, R. Robinson, J. W. Scott, S. H. Scott, A. E. Steinthal, Egbert Steinthal, Grosvenor Talbot, J. Percy Taylor, W. Taylor, J. B. Wolstinholm, G. W. Rayner Wood, S. B. Worthington, T. Worthington, and W. B. Worthington.

The Late Rev. R. A. Armstrong:

The PRESIDENT, on taking the chair, said that before proceeding to the regular business they remembered the great loss the College had just sustained, for which they were all sorrowing, and he called upon the Rev. J. Edwin Odgers to move a resolution.

The Rev. J. EDWIN ODGERS said that it was a great honour to be asked to move that resolution, and he could not decline, but he wished it had fallen to another. They had lost a distinguished son of the College, one who promised to be its friend and counsellor for many years, whose words of strength and wisdom last June in his Visitor's Address and at the Valedictory Service would live in their hearts, and would not easily be banished from their memory. For five years he had been the College companion and intimate friend of Richard Armstrong. They had seen less of each other than either could have wished in the later years of life, but the ties which bound them had never been relaxed. To him Manchester College was of the deepest value and the highest significance. There was no one who had done so much to give forth to the world at once the instruction and the influences which they received under the teaching of their college; and if anyone deserved to bear the title, which he was sorry to say he had lately seen used in scorn, "A Unitarian of the M.C.O. type," it was Richard Armstrong. He was true to that type. The depth of the faith which he brought with him to College was in every way broadened, increased, matured by the instruction of their great teacher, Dr. Martineau, and there was in the man himself that fire of moral earnestness that made his faith glow and live in every word he spoke and every deed to which he put his hand. At that deeply impressive scene, in Hope-street Church on Saturday week, in which many of them had taken part, when they heard words of deserved eulogy, uttered with a discrimination with which it was not his to vie, it was impossible not to be moved by the thought that a man apparently in the height of his powers, and the very acme of his influence, was smitten down by mysterious disease—the volume of his teaching was closed; and did there not go around them, his contemporaries, in that hour of farewell, a thrill of self-judgment, a call to them to set their house in order, and turn to account the few days of work that remained to them! Richard Armstrong was nothing if not strenuous. He desired to work to the last; and if not, then to rest and be silent at once. His wish was granted. Their sympathy must go out to those, his wife and sons, whose support and companionship had drawn more closely than ever around him of late years in the hours of occasional suffering and weakness. How bravely they had met their great sorrow he need not tell. He moved:—

The Trustees of Manchester College in general meeting assembled record their profound sense of the great loss to the College and to Liberal Christianity in the death of the Rev. Richard Acland Armstrong.

He was a distinguished student of the College, a Trustee and member of the Committee for many years, and at the time of his death one of the Visitors.

His devotion to truth, his moral courage, his unswerving allegiance to principle, his love of Freedom and his deep religious faith, made him a leading influence in the Free Churches and in the College life.

The Trustees would express their affectionate reverence for his life and character, and their deep sympathy with Mrs. Armstrong and her sons in their bereavement.

Mr. CHARLES W. JONES seconded the resolution. He felt deeply honoured, he said, to be allowed to do so. The duty could not have fallen into the hands of anyone who felt more keenly the loss they were experiencing. If any man ever died for his fellow men, Richard Armstrong was such a one. If he had felt less deeply the evil he had to fight, if he had taken less to heart what he had to do, if he had thrown off the griefs of the world, he might have been living still. Speaking not as a personal friend or a co-religionist, but as a citizen of Liverpool, he wished to bear his testimony that not a word too much had been said in the papers on the day after Mr. Armstrong's death, as to what he had done for the city. And for his

own part he confessed to a feeling of shame that he had not given more help in that work. Liverpool to-day was a different city, more moral, more decent, because Richard Armstrong had lived there. He had faith, and his faith had been rewarded. As a man and a citizen of a great city they would mourn his loss for years and years to come.

Mr. A. H. WORTHINGTON then read the following passage from a letter he had received from the Rev. H. ENFIELD DOWSON, who was absent in Switzerland:—

It was my pleasure a year ago to join my colleagues on the Committee in appointing Mr. Armstrong as one of the Visitors of the College, with the confident hope that, for many years, he might give to his Alma Mater, in that high office, the benefit of his inestimable services. During one short year that hope has been richly fulfilled; and now the eloquent voice, which was heard in the two noble addresses which he delivered at Oxford, in June last, is for ever still, and the inspiration of his presence is no more with us.

I am more grieved than I can tell to be debarred from attendance at a meeting at which the Trustees will give utterance to their profound grief at the loss of this dear friend of us all, while still in the prime of his strenuous life of service of God and man. His wonderful gift of speech was less remarkable than his dauntless courage and his unswerving allegiance, in things small as in things great, to his highest sense of right and truth. His was the soul, as his was the voice, of a true prophet of the righteousness of God. We shall not soon see, or hear his like again. A truer son of the College never breathed. We, who were his fellow-students and life-long friends, loved and honoured him beyond power of speech. In the life of our churches, and in wider circles where his inspiring faith in "God and the Soul" lifted up and strengthened many a seeker after truth, he was a tower of spiritual strength; while in the troublous human world, his eager spirit sent him out to fight with word and deed the battle against wrong with an enthusiasm that was on fire and with a courage that never fainted or failed in the heat of the day. May his example and his influence live on in our midst!

The PRESIDENT, in putting the resolution, said how deeply he sympathised with every word that had been spoken. He was, perhaps, the oldest of those who knew Mr. Armstrong in early days. He remembered him fifty years ago at Bristol, as a bright and promising boy, during his own first settlement as minister at Bridgwater. The childlike spirit lived on in him to the last, and he added to it all those graces which made his memory so dear and precious to them.

The resolution was passed in reverent silence, the Trustees rising in their places to signify their assent.

Minutes and Accounts.

Mr. A. H. WORTHINGTON read the minutes of the June meeting of Trustees and of the special meetings in November, and the catch-words of the minutes of the half-year's committee meeting, and these, on the motion of the PRESIDENT, seconded by the Rev. DENDY AGATE, were confirmed.

In reply to Mr. Bramley, the PRESIDENT said that the protest lodged on behalf of the Sheffield Fellowship Fund, in the matter of representation at the Trustees meeting in November, had been received by the Committee. He had ruled as president that a society, subscribing to the College, could not be represented as a Trustee, although, if the society thought fit, a subscription might be paid on its behalf by an appointed individual in his own name, who would then have all the rights of a trustee. Mr. BRAMLEY, at the close of the meeting, again drew attention to the protest, and said that the Fellowship Fund might feel it right to press the claim to a representative vote.

Mr. CHARLES W. JONES, as Treasurer, in presenting the accounts, said that, thanks to Mr. Marshall, they had such an explicit statement, that it was not necessary for him to say anything. He noted, however, that in such work as theirs, the more they did the greater was the loss financially; and so, for that year, as they had more students, they were more heavily in debt. He had seen, recently, in the *Christian Life*, a statement that the vote at the special meeting of Trustees at Oxford was obtained with the help of "fagot votes." When he saw that, it at once appealed to him as Treasurer. "What a good idea!" he thought, and hoped for a large increase in the subscription list. But to his disappointment, he found there was an addition of only £26 from twelve "fagot votes"! They were appealing for new subscribers. For the whole of their body to raise only £1,000 in subscriptions was, in his view, altogether inadequate, and he could only suppose that their friends outside thought they did not want more money. But for the present needs of the College they wanted £500 a year more; and as the work grew, still more would be required.

The accounts for the year ending September 29, 1904, showed an income of £3,406 1s. 7d., of which £2,380 15s. 11d. was from investments, and £999 6s. from annual subscriptions, and £25 14s. from benefactions, the excess of expenditure over income being £546 6s. 8d., which, added to previous deficits, made a total of £1,233 0s. 3d. of income overspent. The payments included £1,600 for salaries and fees, £475 exhibitions to students, and £625 external exhibitions.

Mr. F. W. MONKS seconded the adoption of the accounts, and the resolution was passed.

The Committee's Address.

On the motion of the PRESIDENT, seconded by the Rev. J. C. STREET, the Committee's annual address, which had been printed with the accounts, and previously sent to the Trustees, was taken as read.

The Address opened with the usual expression of gratitude to the Teaching Staff, gladly recognising "the eminent scholarship, the interest in the students, and the loyalty to the fundamental principles of the College, which characterise all its members."

"The Committee have to chronicle once again the loss by death of many friends and supporters of the College, some of them amongst the oldest of our subscribers. The list of losses includes some of the best-known names amongst the supporters of the College—names which have been known for generations as belonging to men of high culture and character, men of wide sympathies, men in love with liberty and possessed with a quiet, strong religious faith. To this group of old families belonged Mr. Richard Enfield, Mr. Alfred Paget, Mr. William Thornely, Miss Thornely, and Mr. Joseph Preston. Mr. Thornely had been a subscriber since 1849, and Mr. Alfred Paget since 1854. In neither case had there been any close association with the inner working of the College, but the Committee felt the strength of such life-long support from men trained in the best traditions of the past, and reverenced by all who knew them for the integrity and beneficence of their life. Mr. Alfred Paget was the last surviving fellow-student with Dr. Martineau at York, and cherished the memory of those days on to extreme old age."

Then followed a tribute to the late Mr. James Arlosh, who, since his settlement at Oxford in 1892, after the death of his only son, had, with Mrs. Arlosh, taken the deepest interest in the College.

"Himself a scholar, and devoted to the search for truth and inspired by a deep and simple Christian faith, he believed profoundly in the future of the College, with its open and liberal foundation and administration. He took the keenest interest in the welfare of the students and of the Free Churches in which the great majority of them were to seek their ministry. He himself frequently conducted the services and preached in the pulpit of the Viaduct Church, Carlisle, of which church he was a warm friend and liberal supporter."

Among the benefactions to the College recorded were a fine oil painting of the late Mr. Russell Martineau (by Mrs. Basil Martineau), presented by his widow, and the gift of £100 a year by Mrs. A. T. Webb, of Hitchin, towards enabling students for the ministry to take full advantage of their years at Oxford.

The address recorded that of the students who left the College in June, on the completion of their course, Mr. J. Islan Jones, B.A., was pursuing his studies as a Hibbert scholar in Germany; Mr. Henry Dawtrey, B.A., had settled as assistant to the Rev. C. J. Street, M.A., at Sheffield; and Mr. F. Hankinson as assistant to the Rev. F. K. Freeston, at Kensington. Miss G. von Petzold, M.A., whom the Committee welcomed as the first woman to take the full theological course at the College, had settled as minister of the Free Christian Church, Leicester.

The session 1904–5 opened with the following students:—Third Year: Messrs. J. Park Davies, B.A., Arthur Golland, M.A., Albert Thornhill, B.A., C. M. Wright, B.A. Second Year: Mr. J. György, LL.D. (Hungarian). First Year: Messrs. Stanley Mellor, B.A., F. Sinclaire, M.A. (New Zealand), W. E. Williams, B.A., Felix Holt, B.A. (Tate Scholar), A. E. Christien, B.A. Special Student: Mr. V. A. Sukhtankar (Indian). There were also eight external exhibitioners at Oxford, working for graduation, and two other external students, to whom a further year had been granted for graduation.

The arrangement made by the Rev. John Ellis, by which a student of the College each week during term spent the week-end in helping in the mission work at Mansford-street, Bethnal Green, was being continued by the Rev. Gordon Cooper, with much satisfaction to all concerned.

The Dunkin Lectures by Mr. J. A. R. Marriott, during the past year, on "The Theories of the State," and during Michaelmas Term by Professor Henry Jones, of Glasgow, on "Working Hypotheses of the Science of Social Life," had been largely attended by members of the University, and were very warmly appreciated. The Rev. J. Edwin Odgers, Hibbert Lecturer in Ecclesiastical History, gave six public lectures on Sunday evenings during the autumn on "Chapters in the Religious History of America," beginning with "The Pilgrim Fathers" and "The Puritan Republic and its Religious Difficulties," and ending with "Unitarianism" and "Transcendentalism." In Whit week Professor H. H. Wendt, of Jena, lectured in the College on "Typical Forms of Christianity."

The work of the Rev. L. P. Jacks, M.A., as Tate Lecturer was noted as follows: "The lectures are intended to help men preparing for the ministry of the Free Churches. They deal with the conduct of public worship, with the preparation of sermons, with pastoral

work, and with the theory of rhetoric. The Committee are confident that such lectures from a man with the experience and power of Mr. Jacks, must be of great service to the students."

As to the Residence the Address said:—"The Committee wish again to thank Mr. Addis for his conduct of the Residence, and for his untiring devotion to the interests of the students. They feel that the amount of time and work which he freely gives is much beyond the official duties of his office, and they recognise gratefully his willingness to spend and be spent on behalf of the students. Mr. Addis's Report for the last year was as follows:—'The Residence during the past year has had no history—at least, none known to me. I have never had the slightest occasion to find fault. The men have done a great deal to help each other in their studies; the work has been good, and I believe that a great spirit of peace and friendship has prevailed.'"

The proposed arrangements for celebrating the centenary of Dr. Martineau's birth in the College were noted. As on the actual day of his birth, April 21, which was Good Friday, it would not be possible to hold such meetings in Oxford, Monday and Tuesday, May 1 and 2, had been fixed for the celebration, which would include an evening service in the College chapel on Monday, and an evening meeting in the College Library on Tuesday. There would also be a luncheon on Tuesday, to which a limited number of guests would be invited, as at the opening of the College.

The Committee noted with pleasure the request of the National Conference Committee (which had been unanimously granted) for use of the College Chapel and other buildings, so far as practicable, in connection with the meetings of the Conference of 1906, which it is hoped will be held at Oxford.

The Address then recorded the requisition signed by 45 Trustees, asking for a special meeting, which was held at Oxford on November 29. The resolution moved by Mr. John Harrison and seconded by the Rev. W. G. Tarrant, and the amendment which had received the approval of the Committee, moved by Mr. Russell Scott, and seconded by Mr. A. H. Worthington, and carried by a majority of 113 to 29, were given in full, also the further amendment moved by Sir R. K. Wilson, and seconded by Mr. T. Grosvenor Lee, which was defeated by a large majority. On the final result, by which the Committee's amendment was carried, as the substantive resolution, by a similarly large majority it was added:—

"The temper and tone of speeches on both sides was worthy of the best traditions of the College, and it is hoped that the open discussion of a question which has exercised the minds of many Trustees will lead to a better understanding, and a united effort to improve the condition of the College, for which all feel an equal affection."

The Address concluded as follows:—

"The great need of the College is more students. From churches of all denominations at the present time there goes up the cry, 'We want well-qualified ministers.' To meet this, it is the first duty of congregations to feel greater responsibility for providing students for the ministry; and the second duty is to make themselves responsible for their training. The future life and usefulness of the churches depend, to a large extent, on the men they send into the ministry, and the education which is given them. Earnest, faithful educated men are wanted, men who come from homes where they have been trained in love of truth, simplicity and goodness, men strong in character and intellect and faith, men who could do good work in whatever profession they engaged.

"The Committee would conclude its Annual Address with an earnest appeal to young men to consider the claims of the calling of the Christian minister."

Mr. LEWIS BEARD moved the adoption of the Address, and calling attention to the closing appeal for more students, said that it went naturally together with the Treasurer's appeal for more money. The fact that there were more students constituted the Committee's best claim for more money.

The Rev. W. G. TARRANT, who seconded, said that he did so with pleasure. The plain, straightforward and moderate report must commend itself to them as a business statement. The appeal at the conclusion for more students linked itself, in his mind, with the event to be celebrated in May, the Martineau Centenary. It was the loss of a distinguished and venerated leader that had moved Martineau to enter the ministry. Might not their celebration, coupled with the feeling of bereavement in the loss of Mr. Armstrong, stir the minds of some of their young people to consider the calling of the ministry? He remarked with special pleasure on the reference in the Address to the Tate lectures as "intended to help men preparing for the ministry of the Free Churches."

The Rev. L. P. JACKS afterwards said that the reference as to his lectures was a statement of the strict and literal truth.

The Rev. J. H. WEATHERALL asked that some reference to Mr. Montefiore's Old Testament Prize, which they saw from the accounts had been awarded that year, should be introduced into the Address.

After one or two further remarks, the resolution was passed.

Mode of Electing the Committee.

Mr. A. H. WORTHINGTON presented a report as to the election of the Committee. At the last annual meeting a resolution was passed instructing the Committee to consider a scheme by which a certain proportion of the Committee should retire annually, and be ineligible for re-election for one year. On this the Committee's report was as follows:—

That all the members of the Committee are only elected for one year, and the Trustees are therefore free to elect each year such Trustees as they wish to act on the Committee; that the Committee do not consider it desirable that any members of the Committee should be considered as ineligible for re-election.

In presenting the report Mr. Worthington pointed out that the whole of the Committee retired every year, and it was the almost unanimous opinion of the Committee that a system of the ineligibility of a section was not a happy system for the working of an academic body such as theirs, or, indeed, for any public body. The very men who worked best, and whom it was most desirable to retain on a committee, were thereby often lost.

It was agreed that the report be received and entered in the minutes.

The Rev. C. J. STREET then moved, and Mr. LAWSON seconded, a resolution declaring it desirable that a certain proportion of new members should be elected each year, and instructing the new Committee to prepare a scheme whereby a proportion of the Committee, exclusive of the officers should retire and be ineligible for one year. The object, Mr. Street said, was to secure the infusion of new blood, and keep the Committee in contact with the Trustees.

Mr. LEWIS BEARD said that he had some little experience of such governing bodies, and he had seen how the system of retirement by rotation worked, but it was never to the advantage of the body governed. The collective experience of the country in its institutions—in Parliament, municipal corporations, school boards, &c.—was against such a proposal. No such body would deny itself the right of retaining its experienced members. With the growing claims of public work there were not too many men ready to give themselves to such arduous service, and they must have the right to keep the most capable men. If new blood was to be introduced, the change should be effected, not by a blind automatic system, but by the direct vote of the Trustees. They ought not to tie their hands by any rule such as was proposed.

Mr. T. GROSVENOR LEE said that, as a lawyer, he entirely agreed with almost all that Mr. Worthington and Mr. Beard had said. He did not agree with the haphazard retirement of the proposed scheme; yet, in a case where there was an immovable committee, it might be the only way to effect a change. He thought that if they were all united, as the Report said, in the desire to improve the College, the opinions of the minority in the recent discussion ought to be represented on the Committee.

Mr. F. NICHOLSON cited the case of another society which had been nearly wrecked by the system of compulsory retirement, and the resolution was defeated by a large majority.

Election of Committee and Officers.

The election of the Committee was then proceeded with. Twenty-five members were to be elected, and there had been thirty nominations. The election was therefore by voting papers, the list having first been duly proposed and seconded. It was agreed that votes should be valid whether the paper was signed or unsigned by the voter. The arrangement made by Mr. E. W. Marshall for the counting of the votes was thankfully accepted.

On the motion of the Rev. J. COLLINS ODGERS, seconded by the Rev. J. H. WEATHERALL, the Rev. S. A. Steinthal was re-elected President, both speakers dwelling on his long and faithful services and deep interest in the College.

On the motion of Mr. JOHN HARRISON, seconded by Mr. H. P. GREG, the Vice-Presidents, Mr. David Ainsworth and Mr. William Colfox, were re-elected.

On the motion of the Rev. J. C. STREET, seconded by Mr. F. MONKS, Mr. Charles W. Jones was re-elected treasurer. Mr. Street said that in that vote they not only expressed their gratitude and confidence in a most devoted and capable treasurer, but also their deep sympathy with Mr. Jones in his sorrow, and their admiration of the way in which he had held to his public work.

On the motion of the Rev. C. T. POYNTING, seconded by Mr. JOHN DENDY, Mr. A. H. Worthington and the Rev. Henry Gow were re-elected secretaries. Mr. Dendy said that was not a merely formal vote. In the very trying time through which they recently had passed

they owed a great deal to the conspicuous ability and the equally conspicuous fairness with which their secretaries had fulfilled their duties.

On the motion of Mr. RICHARD ROBINSON, seconded by the Rev. F. W. STANLEY, Mr. F. Nicholson and Mr. Egbert Steinthal were appointed auditors, and the deputy treasurers were also re-appointed, with power for the Committee to add to their number.

The meeting then adjourned for half an hour while the counting of the votes for the Committee was completed, and in the interval tea was served in the library.

On the PRESIDENT again taking the chair, he declared that the following were the members of the new Committee elected :—

Rev. S. A. Steinthal, Rev. H. Enfield Dowson, B.A., Rev. C. T. Poynting, B.A., Rev. P. M. Higginson, M.A., George W. Rayner Wood, Esq., Robert Harrop, Esq., M.A., S. B. Worthington, Esq., Russell Scott, Esq., A. H. Worthington, Esq., B.A., Rev. V. D. Davis, B.A., Charles W. Jones, Esq., Henry P. Greg, Esq., M.A., Rev. Charles Hargrove, M.A., William Long, Esq., David Ainsworth, Esq., Rev. Henry Gow, B.A., George H. Leigh, Esq., Grosvenor Talbot, Esq., Rev. F. K. Freeston, Rev. R. T. Herford, B.A., J. W. Scott, Esq., A. Ernest Steinthal, Esq., M.A., F. W. Monks, Esq., John Dendy, Esq., and Rev. Joseph Wood.

The last two are names of new members, the others were all members of the old Committee, and are arranged in the order of their seniority on the Committee.

A very cordial vote of thanks to the President, moved by the Rev. Dr. Drummond and seconded by Mr. A. H. Worthington, b ought the meeting to a close.

THE REVIVAL IN WALES.

THE revival is not for us; but that is no reason why it should not be for other people. It is interesting to notice that both those who find all their preconceptions of a religious movement shocked by the revival, and also those who earnestly desire that it will spread to England, and then reform both hemispheres, proceed on the one common assumption that there is some universal law and pattern which the manifestations of religious awakening ought to follow. Just the opposite is the plain lesson of the events which have been shaking the whole social life of the South Wales valleys into a new orientation. The revival is very Welsh, belongs to a certain soil, follows (with well-marked differences belonging to 1904-5) a national type of such commotions, and appears to shrink back whenever it finds itself straying upon alien ground. Here in Cardiff, in spite of the newspapers, it is an unreality which, up to the present writing, refuses to "materialise"; for Cardiff is not truly Welsh. It is true that for weeks past the walls have been placarded with announcements of "revival services," that united prayer meetings have been held among the leading dissenting sects, while the smaller chapels and missions have tried hard to gather in some harvest for themselves, and well-known missioners have been placed in the field. Needless to say, the newspapers have done their best to increase the "boom," and there is no doubt that they have helped to stimulate and increase interest in the surrounding country. But, with exceptions which prove the rule (*e.g.*, at Welsh chapels), the Cardiff congregations cannot be said to have caught the fire. Now and again one sees a decorous and careful procession of very respectable chapel people singing its way through the streets to some widely advertised "mission" conducted by a specially hired evangelist. But that is about all; and all this is quite foreign to the methods of the real revival "up in the hills," where the remarkable young leader goes about unannounced, and even hides himself from publicity, and where convention and self-conscious decorum are thrown to the winds in the abandonment of the first and only great spiritual revolution of many lives. It is not safe to prophesy, but up to the present there has been no sign of the coming of the revival to this town, where the conditions do not seem to be fit. Our idea of a Mission was exemplified by the events of last autumn, when we were visited by Messrs. Torrey and Alexander—a machine-made revival, worked up for months beforehand by means of flaming posters, the expenditure of thousands of pounds, and a huge temporary building erected for the meetings, with all proper patronage from the great people, the docks, the Exchange, and so forth, with a furious dogmatic preaching of the most lurid theological terrors and ignorant attacks upon any and every aspect of progressive thought. In comparison with such apparitions, the Welsh revival might almost be said to represent "sweetness and light," springing, as it obviously does, in spontaneous fashion to meet a people's urgent need, and darting up now here, now there, in a flamelike eagerness that defies all general rules.

What has caused the revival? No one can say why, exactly at one place or time rather than at others, a great sudden wave of interest should sweep through a community as through the mind of one man. But in the absence of any general theory upon the psychology of crowds, we can discern the conditions present in South Wales to explain the rapid infection with which towns and villages have been caught up in the movement when it was once started. The moral and social state of the coalfields and the adjacent districts present the spectacle of vast agglomerations of people, for most of whom the one source of stimulus and suggestion towards the higher refinements of human existence consists in their religion. One class is predominant, in fact overwhelmingly influential, and, in that one class, one occupation. The gradations of class, so operative in other parts, are here less marked. For these great masses of people—hard workers, hard spenders, often hard drinkers—when the sanctions of religion are not powerful to keep life pure and sweet and kind, there are not many other sanctions to reckon upon. So there has been a period during which, owing to the widespread indifference to religion, it seemed as if a large population was slipping gleefully into a well-fed, ignorant, often fierce barbarism. Appalling stories have occasionally gone about, telling of the open, unashamed immorality of portions of the working-class, and the newspapers have too often traded upon the base thirst of a certain public for the most nauseous details. All this in communities which are eagerly pressing their claims to self-government, and entire liberty of life and speech, where there are no important or numerous classes of better educated folk to frown down licence or allure to brighter manners. Even elsewhere careful observers of social conditions have gravely commented upon the lowered moral tone of the last decade of our history. But in parts of South Wales the coarsening and materialising of the general life of the people, often crowded in places where the housing problem is intolerable, in towns that are slovenly, and of which one would use the word "towny" but never the word "civic," stands out with a peculiar clearness. And yet (and this is the second important point in our explanation) all this while the old beliefs were practically in possession of the minds of the people, as a kind of dim background of reality against which their life and conduct, private and public, was a wilful disobedience. For to all but a small minority the negations of secularism and "Nunquam," were of little interest; the hard, fast, brutal life to which modern industrialism so often tends, and the narrow, unimaginative, sordid life to which commercialism always tends, does not need to fortify itself with speculations against Free Will. The intellectual basis of the people is still that of Biblical Protestantism, and modern doubt has scarcely disturbed its repose. I do not know whether we are to take it as a significant fact that Merthyr Tydfil, with its Ethical Society movement, has been less affected than other places by the revival; but, at any rate, it falls in with the idea here maintained that the movement has been among those whose intellectual beliefs were still of the old order. Put these various facts together, and you will be able to imagine something of the tremendous appeal, the impact of the conviction striking freshly upon hearts which had all along been conscious of moral defection and open rebellion against a system of ideas and institutions which they tacitly allowed to be divine. The strength of the revival lies in its having consecrated a great popular reaction against the forces of wickedness which batten so freely and unrebuked upon our modern social conditions. No doubt faults may be detected even in this connection. No doubt hypocrisies make hay while the sun shines; and one newspaper, in its frantic exertions to increase its small circulation, having disgusted everybody in the summer by placards announcing the most revolting and immoral contents, has now for some time been trying to run as *the* revivalist journal. These, however, are only the false coin that pay their homage to the sound issue.

There is, of course, more to be noticed in this interesting movement beside its moral value. Others have sufficiently dwelt upon the theological advance marked by the absence of the old "hell-fire" preaching which the imitation-revivalists think so necessary for drawing down the old-time enthusiasm, but which Evan Roberts discards. Even more significant,

to my mind, is the small part played by preaching, at least so far as Mr. Roberts is concerned. It is as if the preaching and other instruction is now, as it were, taken for granted, "taken as read," and the people proceed therewith to praying *en masse*. The fundamental notions about Christ, Salvation, the Spirit, Sin, and other matters which form the groundwork of revivalist theology appear to be assumed and even quite commonly well understood, so that more preaching on these subjects would be a kind of playing with or ornamenting great realities which had much better be dealt with directly by each soul for himself. It is a kind of mixture of enthusiastic and articulate Quakerism combined with the day of Pentecost. "All this, I find, shocks my friends very much, because it is so disorderly, whereas to me it is most interesting. In former days Mr. Roberts would have founded a new sect—probably a short-lived one. The whole matter should be looked into by psychologists on the hunt for the sub-conscious, or, at least, for the non-rational or sub- (or supra-) rational powers of the soul. A whole audience will give itself to what seems, to the poor, untutored Saxon onlooker, a very vagary and medley of different speeches and emotions; and yet it is explained that all will be actually praying for one man, or moved by one common feeling at the moment—feeling which prostrates leader and people in one tearful, agonising ecstasy of submission or exaltation. What powers are here! At one meeting, in the midst of a most subduing experience, which bent a whole audience as one soul, a man of ready speech from America thought he could improve the occasion with some bright Transatlanticisms, and proceeded to give a neat five minutes' sermonette upon a text which he divided into five turns upon the letter C. Immediately the whole crowd was attentively listening. But the tears were also dried, and the feeling was killed. He appealed to the intellect! Another side of the matter is that Evan Roberts has been carrying a little further forward one of the strongest points of Methodism, viz., the attempt to make "all the Lord's people prophets." He himself is not, as yet, an official minister, and the whole course of the revival has received the impression of his spirit of absolute liberty of expression, of "prophesying"—under the supposed guidance of a higher Power. How can all preach at once? is the obvious English objection. Alter the question a little, "How can the whole membership of a church actively and with personal spontaneity take part at once in the service?" and this revival supplies one answer at least. Perhaps the answer holds good only for a time of intense excitement. But it has much importance for those who have pondered the future of religious services in thoroughly democratic communities, in which people will no longer be content to be spoken for by an official. The class-meeting was perhaps the most characteristic contribution of Methodism to this problem, but is now passing away. Mr. Roberts' insistence on complete liberty, even for the children, is very striking.

The revival is not for us, but in its newness and also in its oldness it may well suggest that the ways of the Spirit are not yet exhausted. It suggests that as no one could have foretold it for Wales, so there may be—there *must* be if some of our dearest faiths are not to turn out lying mockeries—for England a revolution of its spiritual condition:

> Some common wave of thought and joy
> Lifting mankind again.

Cardiff. W. WHITAKER.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bradford.—At Chapel Lane Chapel on Sunday, January 22, special services were held for the dedication of the large stained-glass window, recently placed in the chapel by Mrs. Todd Vance Smith as a memorial to her husband, the late Dr. Vance Smith. There were crowded congregations. Special hymns were sung, and the anthems for the day were, "As pants the hart" (Spohr), "God is a spirit" (Bennett), "O that thou hadst hearkened" (Sullivan), "O worship the Lord in the beauty of holiness" (Hollins), and "Happy and blest" (Mendelssohn). The window, which is a beautiful piece of work by Messrs. Heaton, Butler, and Bayne, represents Christ among the doctors in the Temple, and in part reproduces Hoffmann's celebrated picture in the Dresden Gallery, but so as to complete the figure of Christ in full length. The window consists of five lights, which are filled by various figures of the Rabbis, who were present, according to tradition, in the Temple at the time, and the figures of Christ and his parents. At the foot of the window is the following inscription: "In memory of the Rev. George Vance Smith, B.A., Philos. and Theol. Doct., formerly theological tutor in Manchester New College, late Principal of Carmarthen Presbyterian College, Rawdon Fellow, and member of the New Testament Revision Committee. The first two years of his ministry were spent with this congregation. This window is erected by his widow." Mrs. Vance Smith was present at the service, and also the Rev. G. Hamilton Vance, of Dublin, and Mrs. and Miss Vance. At the close of his morning sermon the Rev. E. Ceredig Jones delivered an appreciation of Dr. Vance Smith's life and work, speaking of his settlement at Bradford sixty-four years ago, of his gifts as a teacher, his eminent scholarship, and the services he rendered on the N.T. Revision Committee. At the close Mrs. Vance Smith formally presented the window to the trustees, and it was accepted on their behalf by Mr. F. R. Pesel, J.P. In the evening the Rev. G. Hamilton Vance occupied the pulpit.

Burnley.—The following resolution was passed at the annual meeting of the Trafalgar-street Unitarian congregation, held on Thursday, January 19, on the motion of the minister, the Rev. J. Morgan Whiteman, seconded by the Secretary, and supported by the President and other members of the church:—"That we place on record our deep sense of the loss our Free Churches have sustained by the death of the Rev. R. A. Armstrong, for whose life of strenuous service to the cause of liberal theology and practical religion we are profoundly thankful to God. His occasional visits to our church have always been a source of inspiration and strength to us; and it is with a real sense of personal loss that we desire to offer our tribute of sympathy to his sorrowing widow and family. May they find comfort in the thought that he whose memory they cherish has done much to remove the veil that hides the Father's face from so many of His children, and that, through his writings as well as in the memory of thousands who heard his living voice, 'he being dead, yet speaketh.'"

Cardiff.—The New Year's Congregational Soirée on Jan. 2, and the Sunday-school New Year's treat and prize-giving on the 4th, have been most successful. On Friday, Jan. 6, the mothers and children attending the mission, in which some of the ladies of the congregation are interested, were entertained to tea and Christmas tree. The performance of a children's play, entitled *The Sleeping Beauty*, was much enjoyed.

Dromore.—A very pleasant and successful social evening in connection with the sewing class was held on Thursday, January 19, the Rev. A. Davison presiding over the entertainment which followed the tea.

Exeter.—At a meeting of George's Chapel Guild on Tuesday evening, January 24, the Rev. A. E. O'Connor, B.D., of Torquay, delivered an eloquent and most instructive lecture on "Church and State in France"—a subject on which he is specially qualified to speak by his former experience as a pastor in that country. He described the nature and history of the Concordat, the gradual change from Gallicanism to Ultramontanism among the Catholic clergy, their hostility to the ideals of the Republic, and sympathy with the parties of reaction, and the way in which M. Combes' policy for the separation of Church and State would, if carried out, affect Catholics and Protestants alike. At the close of the lecture Mr. O'Connor was very cordially thanked.

Horsham.—On Monday evening, January 16, an interesting lecture on "Thomas Carlyle" was given by the Rev. T. E. M. Edwards.

Horwich.—On Saturday, January 14, a Young People's Entertainment was given in the school, the last item of an interesting programme being the Fairy Musical Play "Cinderella." The proceeds were for the Prize Fund. Last Saturday evening, a delightful lecture on "Switzerland and the Italian Lakes," illustrated with beautiful lantern views, was given by Mr. Oliver Winder, There was a large and appreciative attendance. Mr. Henry Ilarwood, M.A., of Rivington, presided. A hearty vote of thanks was given to Mr. Winder on the motion of the chairman, seconded by Rev. R. C. Moore. Last Sunday afternoon prizes to the number of forty-seven were awarded for attendance during the past year. Several copies of the useful and substantial musical volume "Hymns and Choral Songs," issued by the Manchester District S.S. Association, were presented to those scholars musically inclined; the recipients in each case contributing a little towards the cost.

London: Deptford.—The fifth anniversary of the M. A. Pearce Lodge of the Independent Order of Good Templars was recently celebrated by a special Sunday evening temperance service. The chapel was well filled, and the service heartily enjoyed. The Rev. A. J. Marchant delivered an appropriate discourse, urging total abstainers to active co-operation in aggressive effort, especially in view of the Act of Parliament which has just come into operation, and which has dealt a severe blow to the temperance reformation. Mr. C. Parkinson, district chief templar, assisted in the service, and also delivered a short address.—On Friday, the 20th inst., the Rev. A. J. Marchant entertained a hundred of the aged destitute poor of the neighbourhood. As the guests assembled a pathetic picture was presented, for among them were the blind, dumb, halt, and lame, and most of them bore marked traces of sorrow and distress. A capital hot dinner, consisting of beef, potatoes, Christmas pudding, mince pies and coffee was served. The meal over, Mr. Marchant intimated that this was the ninth consecutive year that it had been his privilege to invite some of the destitute of the neighbourhood to a similar repast, and he offered them all a hearty welcome, and assured them of his deep sympathy. Miss Dorothea Shade (Congregationalist) arranged a very excellent entertainment, in which several ladies and gentlemen generously assisted.

London: Highgate.—The first meeting of the spring session of the Highgate Unitarian Temperance Association was held on Saturday evening, January 21, the president, Mr. G. H. Chancellor, in the chair. A capital concert was provided, and in the course of the evening the Rev. A. A. Charlesworth, who has recently entered on his duties as minister of the church, made a short and telling speech. He had, he said, always held that there was no reason why a man should not take alcoholic liquors in moderation. There was nothing in itself evil in alcohol if so used. That had been his position for many years, and he felt it was a true position, but when he looked around him and saw the degradation of human life, the ruined homes and hopes for which drink was responsible, he felt that his sympathy with temperance should

take the most practical form. He had, therefore, decided upon taking up his duties at Highgate to throw in his lot with the Temperance Association, and to make the small renunciation involved in becoming a total abstainer. The chairman, in a few words, laid the hopes and aspirations of the society before the audience. They were providing, he said, a free entertainment every Saturday as a counter attraction to the public-houses. The work of the society was not, however, confined to entertainment: they stood for high motives and for the uplifting and betterment of the neighbourhood in which they lived.

London: Mansford-street.—The members of the Stratford Temperance Union and Band of Hope gave their services on Thursday week in aid of the Southend Home, in a performance of Mr. Waddington's cantata, "Princess Lara," with orchestral accompaniment.

Middlesbrough.—At the close of last Sunday evening's service, the Rev. W. H. Lambelle referred to the death of Mrs. Faucett, the faithful caretaker of the church for close on twenty-four years. He could not close the service, he said, without paying a tribute to the memory of one who had served the church so faithfully and so long. At the close, the congregation standing, the organist played the "Dead March."

Nelson: Lancashire. — The Unitarian movement recently started in this thriving town is making very satisfactory progress. The first Christmas tea party was held on Dec. 26 and proved a great success, 130 persons being present. On Wednesday, the 11th inst., a meeting of persons desiring to form a church was held, for the purpose of organising the movement. The Rev. W. H. Burgess, of Accrington, presided, and there were over 30 persons present. It was reported that 63 persons had enrolled themselves as members, and it was resolved that these persons constitute the Nelson Unitarian Church. A committee of 12 persons was chosen, including Mr. J. T. Mosedale as secretary, and Mr. J. W. Parker as treasurer, to manage purely local matters. The services are being carried on by the kind help of ministers in the district, with assistance from laymen. The average attendance at the services (evening only) is 70 to 80, whilst a very flourishing school has been established, with over 60 scholars on the books.

Newark.—A very pleasant re-union of congregation and Sunday-school was held at the Free Christian Church on Thursday, January 5, when a Christmas tree was provided for the children, and after the little ones had gone, a concert was given, followed by social games, and concluding with "Auld Lang Syne." In the course of the evening the Rev. W. Lindsay, of Christ Church, Nottingham, who is now also in charge of Newark, gave an encouraging address on the position and aims of the church. They had good hope of reviving a successful school, and of maintaining that church as a centre of worship and Christian life.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting was held at Flowery Field on Saturday last, attended by about seventy teachers and friends. After tea a meeting of the committee was held, and a report of the school's stall at the recent bazaar was presented. The evening meeting was presided over by Rev. B. C. Constable, the vice-president, in the absence of Mrs. Dowson, the president. He was supported by Rev. W. F. Turland and Mr. A. Slater. A cordial welcome into the Union was given to Revs. W. F. Turland and W. G. Price on their settlement at Flowery Field and Stalybridge respectively; and regret was expressed at the forthcoming departure of Rev. W. C. Hall, who had been one of the most earnest supporters of the Union since his settlement at Ashton. A paper on "The 1904 Summer School for Teachers at Oxford" was read by Miss Lea, and was greatly appreciated. A discussion and conference followed.

Rawtenstall.—The annual congregational meeting was held on Tuesday, January 24, the Rev. Jenkyn Thomas in the chair. Reports were read by the secretary (Mr. J. W. Ramsbottom), the treasurer (Mr. H. Wilkinson), and by the treasurer of the Independence Fund. The year has been one of steady work. The congregation added £60 to the Independence Fund during the year, making a total of £760. A small triangular plot of land on the west side of the church has been purchased. The whole of the burial ground and church site is now the property of the congregation. It was decided to adopt the revised Essex Hall hymnal at an early date. On January 10 Mr. James Lupton, of Chorley, a life-long supporter and generous benefactor of the church, passed away. Mr. Lupton served for twenty years on the Chorley Town Council. He was buried in the family vault at Rawtenstall on January 13.

Raloo.—The church has been re-opened after thorough renovation, a special sermon on the occasion being preached by the Rev. J M'Cleery.

Saffron Walden.—On Sunday evening, 22nd inst., a special service was held in the General Baptist Chapel in memory of the late Mr. H. B. L. Hockley, who died so unexpectedly on the 12th inst., as recorded in this column. The Rev. J. A. Brinkworth's sermon was from John xi. 11, "Our friend is fallen asleep," and the "Dead March in Saul" was played.

South-East Wales Unitarian Society.—The quarterly meetings were held at the Vestry Hall, Pontypridd, on Monday, Jan. 16, the President, the Rev. W. J. Phillips, in the chair. The committee met at 2 p.m. when reports of an encouraging nature were received from the various churches. The Rev. D. J. Williams read a paper on "Faith and Enthusiasm from the Unitarian Point of View," which was followed by a discussion in which the Revs. R. J. Jones, D. Rees, W. J. Phillips, Messrs. J. Lewis and G. C. Thompson took part. In the evening the Rev. W. Whitaker preached on "Belief in God freed from Superstition." The weather was very inclement and the attendance was only moderate. Tea was provided by the Pontypridd congregation at the lesser Town Hall.

Tavistock.—On Tuesday, January 17, the Abbey Chapel Sunday-school and congregation assembled in the Town Hall at General Jacob's invitation. For the Sunday-school there was a tea and New Year's tree, from which presents, given by various friends, were distributed. Mr. Jewers, of Plymouth, exhibited magic lantern slides, which were thoroughly enjoyed. A large number of outsiders were admitted after the lights were turned down, so that during this part of the entertainment the hall was quite full.

Todmorden.—Mr. John Harwood, of Manchester, gave an admirable miscellaneous recital in the Sunday School here. He sought to give examples of four kinds of humour. First, he recited with much power Dickens's "Doctor Marigold," to illustrate humour blended with pathos. The humour of the old comedy was excellently exemplified by two scenes from George Colman's "Heir-at-law. Artemus Ward, well selected and rendered with piquant gravity, represented American humour, while Lancashire humour found its peculiar character well displayed in Ben Brierley's "Stuffed Monkey." In each of these selections Mr. Harwood showed his marked versatility and capability as a reciter. The audience was large and enthusiastic.

Torquay.—A tea and entertainment was given to about seventy of the poor of Torquay on Wednesday, January 11. A dialogue in character entitled "Poor Pussy" was given by several of the younger members of the congregation, creating much amusement, and a magic lantern entertainment followed. The spring session of week-day meetings began on Monday, January 23, with a concert.

UNTIL you have thought of your own profession or calling in this light, as a service, you have not taken hold of it by the right handle.—*G. S. Merriam.*



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 29.

Acton, Central Auction Room, Market-place, High-street, 7. Rev. A. FARQUHARSON.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. T. A. GORTON.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, Rev. J. PAGE HOPPS, 11.15, "Honest Joy"; 7, "Pioneers of God."

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. V. D. DAVIS, B.A.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. G. SKELT, and 6.30, Mr. A. H. BIGGS, M.A.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11, Rev. J. MORLEY MILLS, and 6.30, Rev. F. B. MOTT, of Southport.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. HERBERT RIX, B.A.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. J. WORSLEY AUSTIN, M.A.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel (Unitarian), off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6,30, Mr. A. J. CLARKE.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. HENRY W. HAWKES. Evening Subject, "Sin, Repentance, Conversion, and Regeneration."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. JOHN HUNTER, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Rev. J. A. BRINKWORTH, of Saffron Walden.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11, Rev. F. B. MOTT, and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. E. WILKES SMITH, 11, "Sensationalism," and 6.30, "The Unity of Mankind."

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. J. PUGSLEY.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Jan. 29, at 11.15, JOSEPH McCABE, "The Welsh Revival."

Schools, etc.

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AN APPEAL FOR £7,500.

THE Committee of the London District Unitarian Society urgently appeal to their fellow members of the Unitarian body on behalf of these three energetic and progressive congregations.

Kilburn, Lewisham, and Plumstead have already amply vindicated their right to exist, and are deserving of our most generous support.

Church buildings have now become essential to secure their position, and ensure their continued progress. Excellent freehold sites have been secured, and in the case of Kilburn and Plumstead wholly paid for. A church building at Lewisham will save the congregation a yearly outlay of £70 for hire of a chapel.

This appeal is warmly commended by the Committee of the British and Foreign Unitarian Association on behalf of the Committee.

HOWARD CHATFEILD CLARKE, *President.*

Contributions will be gratefully acknowledged by the Hon. Treasurers of the Appeal Fund.

DAVID MARTINEAU, ESQ., J.P., 4, South Road, Clapham Park.
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The Appeal Committee desire to express their grateful thanks for the following contributions to the Appeal Fund:—

To amount previously acknowledged ...	£2,935	5	0
Mr. G. W. Chitty	10	10	0
Miss Warren	10	10	0
Mr. Walter Baily	10	10	0
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PRINCIPAL CONTENTS FOR FEBRUARY

The Moving Finger - - - - THE EDITORS.
Dr. Fairbairn on Miracles, K. C. ANDERSON, D.D.
Special Interview with Mr. G. K. CHESTERTON.
A Hint from Geology - - - J. A. HAMILTON.
(Author of "The MS. in the Red Box.")
Echoes from a Study - T. RHONDDA WILLIAMS.

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SUSTENTATION FUND.

For the Augmentation of Ministers' Stipends.

The ANNUAL GENERAL MEETING of Contributors and Friends will be held at DR. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 12.30 P.M. on WEDNESDAY, FEBRUARY 8TH, 1905; to receive the Annual Report and Accounts, elect two Managers, appoint Officers, and transact other business.

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UNITARIAN CONFERENCE.

(Under the auspices of the Central Postal Mission.)

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THURSDAY EVENING, FEBRUARY 9th.

Paper by REV. G. CRITCHLEY, B.A.

"The Good and Evil of Modern Revivalism, with special reference to the work of Dr. Torrey and Mr. Evan Roberts."

E. F. GRUNDY, Esq., in the Chair.

(To be followed by Discussion.)

TEA (6d.) at 7 p.m. Chair taken at 8 p.m.

NO CARDS OF ADMISSION NECESSARY.

Situations,

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UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL GENERAL MEETING of Subscribers will be held in the MEMORIAL HALL, MANCHESTER, on TUESDAY, JANUARY 31ST, 1905, at 4.30 P.M.

BUSINESS:—1. Report and Statements of Account; 2. Election of Officers and Committee for 1905; 3. Re-appointment of Special Committee to carry on arrangements for raising the Jubilee Memorial Fund; 4. Votes of Thanks, &c.

It is expected that the President-elect, Rev. C. C. COE, F.R.G.S., and other gentlemen will be present and address the Meeting. Tea will be provided at the close of the proceedings.

The attendance of all Subscribers and friends of the College is earnestly requested.

For the Committee,
E. TALBOT,
E. L. H. THOMAS, } *Hon. Secs.*
January 24th, 1905.

WALMSLEY UNITARIAN CHAPEL.—The Annual Sermons will be preached on Sunday, June 25th, 1905, by the Rev. E. E. JENKINS, the newly-appointed Minister.

Terms for Advertisements.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week. The scale of charges is as follows:—*

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Situations Vacant and Wanted, 20 words, 1s. 3 insertions charged as 2.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3267. NEW SERIES, No. 371.] LONDON, SATURDAY, FEBRUARY 4, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

WE announced last week that the Rev. J. Estlin Carpenter had entered on the new term of his public lectures on "The Christ of the Creeds and of Experience." At Hull especially the audience was most encouraging, numbering 400; at Norwich, we understand, there were about 170 present.

IT would be interesting to know how many of those 170 were Church of England "Young Men," for it seems that we were mistaken last week in saying that Mr. Carpenter's lecture was given in the hall of the C.E.Y.M.S. So, indeed, it had been arranged, and the hall had been duly let for the purpose; but in the eleventh hour the Bishop and Dean scented dangerous heresy, and would not allow the hall to be used for such a purpose.

THE Committee by a narrow majority, since the objection had been raised so late in the day, decided to allow Mr. Carpenter's first lecture to be given in their hall, so that sufficient time might be given to make fresh arrangements for the rest, but the chief shepherds were obdurate, and the necessary guineas were paid, to keep the dangerous heretic out altogether. We wonder whether the C.E. young men of Norwich are very meek. Otherwise we should think they would be inclined to flock in great numbers to hear these lectures which are deemed so terrible that they must not be allowed to taint the orthodox atmosphere of their hall.

A FRIEND suggests to us that under the circumstances the Rev. Alfred Hall should invite the Bishop and Dean of Norwich to attend Mr. Carpenter's lectures, and at the same time offer them the pulpit of the Octagon Chapel for the public refutation of his errors.

WE are very glad to hear that the course of lectures on "Agnosticism and Theism in the Nineteenth Century," delivered by the Rev. R. A. Armstrong at Northampton and Nottingham last autumn, are left in so complete a state that they can be at once published. Only part of one lecture, dealing with Matthew Arnold, had been marked by Mr. Armstrong for revision, and this passage is to be replaced by some notes by the Rev. P. H. Wicksteed. The volume will be eagerly looked for by many friends.

THE *Christian World* takes the occasion of the opening of the new Institute in connection with Whitefield's Tabernacle in Tottenham-court-road, to offer its readers a very interesting and fully illustrated article. These illustrated reports, which are also a noteworthy feature in the *Examiner*, do undoubtedly serve to stimulate a widespread interest in movements which thus in a sense are shown to belong to the churches at large. The new Institute is commodious, pleasant to behold, strongly staffed, planned for multifarious schemes of socio-religious work. Among other more important, if more usual branches, we note the furnishing of a few rooms as bedrooms for young women coming from the country; not rooms for residence, however, as they are meant to serve only for a night or two till lodgings of the right type can be obtained. We note also the employment of a sewing-woman, to be always available for mending, &c., for members of the mission.

THE cost of inaugurating the institution has been considerable, but it has been met, and already Mr. Brown, the enthusiastic chairman of the Mission committee of the London Congregational Union, is laying plans for carrying out a similar enterprise in another district, Southwark, to wit. Of this part of London Mr. Booth said there were practically no longer any Congregationalists in it. Mission settlements rarely make Congregationalists. Indeed, so far as they succeed in their religious aim it is a vaguer if broader form of religious association they foster. But, after all, to make Congregationalists is a small part of the aim of Mr. Brown and his committee, and without achieving that, there are vast results to be won in Southwark, where the conditions of life make it hard to be cleanly human.

TO the article on "Revivalism," which appears in another column, we may add these notes from the February *Seed Sower*:—

"The Welsh Revival is still pursuing its enthusiastic course. The daily press has devoted a considerable amount of attention to it, and on all hands it is acknowledged to be startling and remarkable. It is not at all easy for those who stand at a distance from it either to understand it or to gain any real insight into its value. For ourselves, perhaps, the instinctive attitude is one of suspended judgment, if not of actual mistrust. Our own religion does not pass readily into fervour, and we are not slow usually to scent the dangers of excited religious feeling in others.

"That these dangers exist, and are very grave, no thoughtful person with a knowledge of Christian history will deny. But, amid all the excitement, and what we have seen described as 'tornadoes' of singing and prayer, there is evidence in the present revival of salutary moral elements, which may be its salvation. The words 'by their fruits ye shall know them' have not been forgotten; the old enmities have been annulled and old debts paid; while many publicans seem to be threatened with ruin. At the same time the impression that is made upon the public mind is not entirely for good. Men are always too ready to seek for God in what is exceptional, and to undervalue the religious power of quiet habit and ordered feeling. At present, our attitude is one of sympathy and strong interest, tempered with some misgiving."

Young Days will this year revive many pleasant memories by its publication of another story by Beatrice A. Jourdan, "Eagle's Crag" is the title, and it is "a tale of by-gone days." Two parts have already appeared, in the January and February numbers, to which the Rev. A. W. Fox also contributes illustrated articles on "Bird and Flower, Month by Month." The guild work is on "Poems Worth Knowing."

TO CORRESPONDENTS.—Letters, &c., received from E. I. F., H. G., J. C. H., S. H. M., P. P., M. R., E. L., H. T., H. T., J., J. T., A. W., J. W.

MUSINGS.

BY A MINISTER.

XIII.

"IF I have written well and to the point in my story, this is what I myself desired; but if meanly and indifferently, this is all I could attain unto: For as it is distasteful to drink wine alone, and, in like manner again, to drink water alone, while the mingling of wine with water at once giveth full pleasantness to the flavour; so also the fashioning of the language delighteth the ears of them that read the story."

Who would suppose that he was here reading the closing words of the Second Book of the Maccabees? Could anything be more modern? Could any figure more aptly describe the blending in literary composition of substance and form?

Of the two, which is the wine? Plato, it is said, arranged and rearranged the opening sentence of his "Republic," and critics have been entranced by its *divina simplicitas*. In this case "the fashioning of the language" was, for the moment, the wine; the matter was of no account. A good opening was all that was wanted, but it must be an opening that would satisfy the critical taste under tests as severe as those by which good wine is judged. So, too, it was said of Horace, *Paene divinus est in epithetis inveniendis*, and here also a happy choice of words in description was regarded as the very fruit of the vine compared with the mere reality of the things described; though, indeed, style is something more than the choice of words, just as painting is something more than the selection of colours. Generally speaking, I suppose, subject-matter is the wine, and style is the water which rounds and softens the wine; yet I confess that the element of manner is often more grateful to me than the element of fact, and I do not so much care what a man says as how he says it.

It is remarkable how insensible children are to style. I am told that they like "The Swiss Family Robinson" better than "Robinson Crusoe." The things which happen are for them the things which count. No one would quarrel with them for this, but it seems to show that enjoyment of quality in the telling is an advance upon the simple enjoyment of detail in that which is told.

There is the style which is the effect of conscious skill, and there is the style which is the result of pure artlessness, and I know not which to admire more. The humblest line of dialogue in Sophocles is a triumph of composition. There is a balanced distribution of the parts; there is a subtle correspondence between the parts distributed; there is a certainty of touch which can only come from complete mastery of every note of expression. The writer of the Fourth Gospel, on the other hand, is not sure of his medium, feels his way cautiously, and avoids idiom. With a better knowledge of Greek he would have given us—who can say what? A patristic treatise? Happier in his limitations, using only the tricklings of limpid speech which he understands, he fills this wondrous wayside well for travellers of all degrees to gaze into, clear as crystal yet profound. When the Brothers Grimm collected the fairy tales of the people they wisely kept them as the people told them; a word of comment or reflection would have spoilt them; therefore they have all the appearance of being nothing less than the plain truth. Better than any concealment of art was the repression of it.

The apologue, on the contrary, owes everything to art. It is a fable with a moral, but the moral must be neither too evident nor too restrained. It is a story, but the points of it must be lightly touched, the diction must be as severely simple as the action, much must be left deliberately unsaid, and the writer must know exactly when to take his hands off the whole. The fabulist would be a poet if he were not compelled to be an artist.

A contrast may also be drawn between the style which is formed by imitation and the style which springs out of occasion. Ruskin would one day say that Hooker was his master, another that he followed Johnson; there were times when the Bible was his only acknowledged model; and he could be at intervals as weighty as Johnson, as copious as Hooker, and as rhythmic as Isaiah; but when a thought possessed him, enravished or enraged him, then he was wholly and only himself. The fire kindled, and he spake with his own tongue. *Archilochum rabies armavit.* A man of many moods is a man of many styles, and one unchanging manner would argue poverty of feeling, if not narrowness of mind.

I would set by itself the style which seems to be caught without effort at the moment when the literary language of a people is flowering into new and wide development. Only in this way can I account for the felicity of such a passage as the parable of the Prodigal Son in its English form, or of such a scene as the crossing of the river at the end of the "Pilgrim's Progress." The pens are the pens of ready writers who seem to have no other way of writing; the right words come to them, and come at once, and come of themselves.

There are styles which are charged with technicality, and so lack the play of personal freedom. Macaulay in his critical essays is a professional swordsman; every movement is by rule; a step forward; a pass or two, this way and that; a very palpable hit; a step back; a flourish to mark the end of a paragraph; and he is ready for the next assault, to be delivered as before. Jeffrey wondered where he "picked up that style." Fencing is not a thing picked up. Macaulay in his diary and letters is another man.

The value of egotism in style must depend very much on the *ego*. Bacon's essays are not the less liked because Bacon himself is absent, whereas Elia's essays without Elia would be loved of none. What would the odes of Horace be without the poet's playfulness, or Cicero's orations without the orator's vanity, or St. Paul's epistles without the apostle's passion?

If his critics are to be trusted, the writer of the Second Book of the Maccabees succeeded only in writing "meanly and indifferently." His style is said by one to be "diffuse and rhetorical," by another to be "rude and broken." He deserved gentler treatment, if only for his engaging little postscript.

A GRATEFUL TESTIMONY.

THE following passage is from an article in *Horner's Weekly* on "When I was a Girl," by Mrs. Hugh Price Hughes:—

"Two books that I read when I was about seventeen greatly influenced me. The first was Stopford Brooke's 'Life of Robertson,' and the second a volume of Essays by Channing. The first absolutely captivated my imagination. I entered with passionate sympathy into that heroic life, with its struggles for wider and fuller conceptions of God and the Christ life, its beauty and pathos.

"The teaching of Robertson, which has comforted and helped so many troubled and bewildered souls, came to me like a new message of hope and peace; for, girl though I was, and brought up in carefully guarded surroundings, my mind had begun to be troubled with many questionings, and the religious ideas of my youth—never doubted before—seemed suddenly to shake and tremble.

"Channing's Essays made me realise Christ as never before. Hitherto he had been an historical character, who by his death procured for me immortality, and in whom I trusted for salvation; but now he became a living reality, the great object, hope, and aim of all Christian life and endeavour. My girlish doubts and questionings very largely receded before the image and reality of Christ conveyed to my mind by the teaching of Channing.

"I have owed much to other writers in later years, but when I reach the shores of the other world I should like, if it is permitted me, to find Robertson and Channing, and thank them for what they did for me on the threshold of life."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANCHESTER COLLEGE, OXFORD.

SIR,—I must express my regret at one of the appointments made at the Manchester College meetings, namely, of Mr. Egbert Steinthal as one of the auditors; not, however, that I have any objection to him personally, or that I think he will not properly discharge the duties of the office.

But Manchester College is a public institution, and surely it is wise to widen the sphere of interest by enlarging the circle from which its officers and committee are drawn.

Looking at the appointment from this point of view, and having regard to the fact that the post of auditor carries with it a right to take part in the deliberations of the Committee (though not, I understand, the right to vote), I suggest it is not a happy one, seeing that the result is that a father and two sons will now sit on the Committee.

Not wishing to disturb its harmony, I did not make any observation at the meeting.

THOMAS HARWOOD.

Bolton, Jan. 25.

THE CHRIST OF PAUL.*

I.

THE first great step in the transformation of the conception of Jesus was made by the Apostle Paul. He stands forth in the history of the early Church as the far-seeing agent of its expansion, who saved Christianity from sinking into a Jewish sect, and carried the Gospel forth to all the world. He is the typical champion of liberty, who laid broad and deep the foundations of religious freedom; he is the preacher of a life "in spirit" which showed itself essentially one through manifold diversity of form and operation. But he was also a thinker of extraordinary originality, force, and daring. He reveals in his own person an order of experience wholly new in the range of Christian discipleship; and this becomes in its turn the basis of a fresh interpretation of the meaning of the Gospel. His ideas concerning Jesus were wrought first of all out of the incidents of his own inner history. But they could not be confined to the struggles or triumphs of a single soul. They passed out into the wider range of God's purposes for Israel and the world, and the Apostle's larger conceptions are in consequence so closely intertwined with his faith in Jesus that it is extremely difficult to isolate his doctrine of Christ from its relation to other elements in his general views of religion and life. It has been said that "one might begin the presentation of the Pauline conception of Christianity with any of the great cardinal categories of the system,"† and the remark states under one aspect an important fact. The interpreter who seeks to expound the apostolic thought, naturally endeavours to display it as an intellectual whole. This involves a more or less exact estimate of the several parts, a perception of their relations, and the grounds on which those relations are based. It implies a certain amount of clearness, definition, and coherence. But the Apostle does not usually present his ideas as parts of a system in measured continuity and proportion. He lives in a state of exalted emotion, which charges his utterance again and again with a wealth of feeling which his words are inadequate to express. In this effort his thought goes out to the great objects of his trust and love in terms which do not admit of precise adjustment. According as one or another is at the time prominently present to his mind, does it receive all the emphasis of his moral and spiritual imagination. Hence his conceptions often seem to blend or to overlap each other; to isolate them in clear-cut severance becomes difficult; and the commentator who has not passed through his crises or lived in his environment, finds that to him the radiant forms have lost their brightness and grown faint and dim. Some uncertainty, therefore, must attach to all attempts to set forth the working of this wonderful mind. The most assured results have about them an inevitable margin of indefiniteness.

* The series of articles of which this is the first, form, it should be noted, only a section of a larger study, but a section complete in itself.—ED. INQ.

† Prof. A. B. Bruce, "St. Paul's Conception of Christianity," p. 326.

I.—THE APOSTOLIC LETTERS.

The inquiry into the ideas of the Apostle Paul has one great advantage compared with the investigation of the meaning of Jesus. In passing from the Gospel to the correspondence with the churches the reader is conscious of many new difficulties, but they are of a different kind. He perceives at once that he is in direct contact with the writer's own thoughts. He does not even have to approach them (in the Greek text) through the medium of another language. Nothing is lost by translation from the vernacular of Galilee. Nor does he encounter varying versions of the same words or incongruous statements of principle and rules of practice in the same record. He has not to reconstruct the materials of a teaching as the necessary preliminary to the discovery of its purport. The teaching is there, in the form impressed upon it by the teacher; the student has only to learn to understand it.

(1) The letters attributed to the Apostle Paul in our Revised Version include one, at least, which no modern critic now ascribes to him, and which does not even bear his name—the Epistle to the Hebrews. Of the thirteen others, some seem to proceed rather from writers imbued with his thoughts than from Paul himself. It is possible that in one or two cases a Pauline nucleus may have been expanded by later hands. Or it may be urged, not unreasonably, that changes in the Apostle's own mind and circumstances may have led him to lay heightened stress on certain elements of faith in later life. These considerations can, perhaps, be better estimated after gaining some acquaintance with the characteristic ideas of the four great Epistles which, by an almost unchallenged concurrence of opinion, are regarded as summing up his exposition of the "Gospel of the Christ." These are the letters to the Galatian, Corinthian, and Roman churches. Separated from each other by no wide intervals of time, they represent the Apostle's view of the significance of his work at the height of his missionary activity.* To these may be added one representing an earlier period, written apparently soon after his visit to Thessalonica, the First Epistle to the Thessalonians, and another much later, dispatched from his imprisonment at Rome to the devoted friends at Philippi, the Epistle to the Philippians.† The first and last of these mark the simpler and the more advanced stages in the expression of the Apostle's Christology. But it does not therefore follow that this group of ideas had undergone any essential change. It is a question still undecided how far we are to regard Paul as starting upon his great missionary enterprise with a scheme of Christian truth already carefully elaborated, or how far a real "development" is to be traced with the help of his letters through advancing years. For the purpose now in hand it is not necessary to consider his teaching from that point of view. The brief compositions which the Apostle produced in the midst of his laborious toil must not be examined as if they were exact treatises representing the whole of his thought at so many successive dates. Even "Romans," which has more than any other the character of a theological exposition, is not a complete and formal summary. These are remains of a correspondence which arose out of the needs of particular churches. There is, therefore, a certain occasional character about them, and they cannot be understood apart from the controversies or difficulties to which they refer. Their statements of Christian faith, consequently, are often partial or limited. The stress that is thrown on particular topics by no means necessarily corresponds with their relative importance in the Apostle's mind. The sudden demand for counsel or rebuke or self-justification alters the emphasis of thought and feeling; and what is significant in relation to the particular crisis seems to acquire a disproportionate prominence. On the other hand, dispute and attack compel the teacher to revise his position, to strengthen weak arguments, and connect fixed points of belief with securer lines of reasoning. By these processes great truths once *seen* with intense vividness of imaginative apprehension are linked in firmer union. The steps of transition from one to another are thought out with closer sequence. The implications which they carry with them are perceived more clearly, and thus experience and meditation contribute to enrich the whole.

(2) Of the five churches to which the letters above selected for consideration were addressed, four had been founded by Paul himself. Their members, therefore, were all personally acquainted with him. He had lived among them, he had reasoned and argued, persuaded and convinced, in their midst. They were familiar with his ideas, they knew the chief terms of his theological vocabulary, they more or less clearly and completely understood what may be called the peculiarities of his religious idiom. They could therefore comprehend his use of words in strange connections; they could fill out hints, supply gaps in the argument; they could interpret what was said by what was remembered, and by the overmastering impression of the preacher's personality. He himself might be painfully conscious of a weakness of bodily presence, and an inability to turn the passion of his faith and aspiration into ready speech (2 Cor. x. 10); but whatever criticisms his opponents might pass on aspect or utterance, they found themselves compelled to confess that his letters were weighty and strong. But the force and energy were not those only of the parchment roll; they lived in the memory and the hope of the converts who owed all to him. These, moreover, looked at things more or less in the same way; they had the same general notions of the world, they shared the same intellectual and moral atmosphere. They could appre-

* The chronology of the Apostle's life is still by no means fixed beyond dispute. The data for settling its chief incidents are partly to be found in the narrative of the Acts, and partly in the letters themselves. These four letters are usually placed between the years 51 to 56 A.D.

† The critical attack on these letters, of which Van Manen is the exponent best known in this country, seems to me to have wholly failed. Difficulties connected with Colossians, Ephesians, and the Pastoral Epistles, will be perhaps best considered towards the close of these papers, when the main lines of the Apostle's thoughts have been displayed.

ciate that peculiarity of ancient thought by which such conceptions as sin and death and law seemed almost to become persons, having an activity, a history, a life, of their own. They realised that connection between names and powers which modern imagination finds it so difficult to grasp. They had no difficulty in thinking of transformations which altogether baffle our modes of scientific apprehension. Greek legend was full of such symbols, and the human race was enveloped in a network of wonders. These general conditions, however, affected the churches at large, as well as the particular communities to which the letters were addressed. The same was true of many of the circumstances reflected in the Apostolic correspondence. The difficulties arising from the old Gentile habits were not confined to Corinth; other churches besides those of Galatia were disturbed by the preachers of a different gospel. It was partly to meet this need, and partly, perhaps, with the sanction or direction of the Apostle, that the practice arose of reading his letters publicly in meeting, and communicating them to the congregations round about (1 Thess. v. 27; *cp.* Col. iv. 16). The second letter to the Corinthians was intended for "the church of God which is at Corinth, with all the saints which are in the whole of Achaia" (2 Cor. i. 1). Sometimes the Apostle seeks a wider audience still. With his persistent habit of rising from the particular to the general, from individuals to types, from parts to wholes, he opens the first letter to the Corinthians by uniting the saints there with "all that call upon the name of our Lord Jesus Christ in every place" (1 Cor. i. 2). After all, therefore, Paul is really writing to the entire body of believers through out the world.

(3) This larger aggregate, even more than the fellowship of the saints in any particular locality, could recognise and appropriate the various elements of thought which blended, not always, perhaps, in complete harmony, in the Apostle's mind. Of "the seed of Abraham," he was trained in a traditional reverence for the Law, which the Gentile probably found it difficult to understand. Educated as a Pharisee, he had embraced with ardour the characteristic methods of the Rabbinical schools. In his early years at Tarsus he laid the foundations of a culture which enabled him to quote a line from the comic poet Menander (1 Cor. xv. 33), though he may easily have picked up the saying without knowing its source (*cp.* the citation from Aratus in Acts xvii. 28). His native city, also, may have opened his mind to other aspects of Greek teaching. The affinities between Stoic ideas and some aspects of Pharisaic speculation may easily be exaggerated, but it is at least worth notice that men of Tarsus played no small part in the origins of Stoicism, and that some insight into modes of Western philosophy may thus have been imparted to the future liberator of Christianity from its Jewish bondage. His older contemporary, Philo of Alexandria, he does not appear to have studied, but the language of the "Wisdom of Solomon" seems once or twice re-echoed in his phrases, so that even if he was unacquainted with it, he was not far from the sphere of its ideas. So active a traveller must have been familiar with many phases of life which lay outside the ken of the fisherman of Galilee or the instructor at Jerusalem. We need not, therefore, wonder if the symbols belonging to the worthier religious aims and usages of the Greek cults sometimes proved suggestive to him. Thus different lines of historic development in the past leave their traces on his page, in the swift succession of reasoning and rebuke, analogy, and exhortation. The conception of Christianity which emerged may, therefore, have points of contact with various orders of thought, but these, after all, belong to its outside fringe, not to its essential core. Its main substance is wrought inevitably out of two factors. In the first place, the Judaism in which Paul was reared supplied a general outlook on the world, on God and man, with all the ranks and powers of good and evil, and into this was introduced the belief of the Jewish Christian church that the Messiah had appeared in the person of Jesus of Nazareth. However widely Paul's view of Christ and his function in history and in the soul might differ from that of the "pillars" at Jerusalem, there were many elements in the "Messianic idea" which found a place in his general scheme of things. These constituted for him the background of the vast drama of humanity, provided the scenery of the stage, and pointed to its ultimate issue. But the process, as Paul worked it out, began far earlier; its central incident, the Cross came to have quite another meaning; and its great protagonist assumed proportions far transcending the Petrine scale. This new aspect of Christianity resulted from the personal experience of the Apostle as he wrestled with his own problems, and advanced independently along his own lines of thought to unforeseen solutions. Here lay the contributions of his original reflection on the events of his inner history, and their relation to God's purpose for humanity at large. When Paul the persecutor of Christ became Paul the preacher of Christ, he did not change his lineage of mind. The universe with its lofty hierarchy of beings remained the same, save that he discovered the presence in it of a new and transcendent personality. The facts of life also remained the same, but he discerned that they were far wider and deeper than he had realised before. The Christ of Paul, therefore, is still the Christ as he was apprehended by a Jew. But it is also the Christ as he appeared to an elect soul of our race, who so interpreted the story of his own heart that it has become one of the great spiritual types for humanity at large.

J. ESTLIN CARPENTER.

A CORRESPONDENT directs our attention to the two magnificent planets now to be seen in the western sky in the evening. Jupiter is the planet higher up in the sky, Venus lower down and further west. The moon, we are told, will be near Venus on the 8th, about half-way between the two on the 9th, and near Jupiter on the 11th. Let our readers, young and old, observe for themselves, and see if that is right. The two planets will approach nearer and nearer to each other till the end of February, and then pass one another.

LITERATURE.

THE PRACTICE OF SELF-CULTURE.*

SALVATION is of the Jews, and culture is of the Greeks, but however separate in their origin, these things are hardly distinguishable from each other now. What distinction exists may best be indicated by saying that salvation is culture with the emphasis on the moral and spiritual sides of our nature, whilst culture is salvation with the emphasis on the intellectual side. Matthew Arnold's definition of culture as the knowledge of the best that has been thought and said in the world is, of course, excellent so far as it goes; but culture, as we are coming more and more to understand it, is not a matter of intellectual training and equipment only, but is the due development of all our powers and capacities—physical, mental, emotional, ethical, and spiritual. In the book before us, Mr. Hugh Black pleads for such a really all-round culture. The necessity for it he finds in the unity of the individual life. He looks at this life steadily and sees it whole. Its various parts—body, mind, heart, conscience and spirit—are no isolated fragments, any one of which may be treated regardless of the rest; on the contrary, they exist in the very closest relation of interdependence, and the culture of each is a matter of vital concern to all the others. We cannot, for example, realise our best mentally until in other respects also we have reached, so far as we are able, the stature of full-grown men. It is true that a strong mind is often found in a weak body. It is true that much mental acuteness may co-exist with appalling moral bluntness or callousness of heart or spiritual apathy. But in each case the thing we deplore constitutes a limitation on the mind's range and healthy activity. It is the inexorable law of our nature that if one part of us is feeble and undeveloped it hinders the others, and is a handicap on the whole life. So there can be no adequate scheme of culture which ignores the intimate relation of the several parts of our personality, and which does not provide for their mutual efficiency. In his chapters on the culture of each, Mr. Black points the way to the realisation of his comprehensive ideal. "Such an ideal," he says, "imposes on us a heavy load, but a deliberate and sustained approach to it is the task of life, and without dishonour we are not permitted to lay down the burden of being men." In spite, however, of our efforts to gain an all-round culture we cannot, owing to the conditions under which we live, avoid a more or less one-sided development. Specialists of one kind or another we must all be if we are to do any effective work in the world. Our author recognises this, but he rightly holds that we shall be all the better specialists if, as we have opportunity, we cultivate those sides of our nature which our particular life work does not tend to develop. Moreover, we are reconciled to a certain one-sidedness by the thought that after all culture is not an end in itself, but is rather a means *ad majorem*

* "The Practice of Self-Culture." By Hugh Black. (Hodder & Stoughton. 3s. 6d.)

Dei gloriam, and for the better service of mankind.

It is true that, in a sense, we are doing the best for others when we do the best for self, since we thus bring a richer contribution to the world's life. What we do ultimately depends on what we are, and according to the depth and wealth of our own nature can our value to society be measured. Every highly-trained capacity is a possible instrument of social service, and adds to the real possessions of the community. Still, any individual ideal which gives no definite and conscious place to the claims of Society is fatally imperfect, and dooms itself to failure even in its own sphere. To be himself, a man must get out of himself. He must hold all he has for a larger purpose than any self-improvement. At the best, self-culture of all kinds is only like the polishing and sharpening of an instrument to make it serve for the best work.

As long as books are asked for there will be a demand for some on this subject. Mr. Black treats it with marked ability, and his book deserves to be widely read for the sake of the noble ideal of culture which it sets forth.

J. M. CONNELL.

IN THE COUNTRY AND BY THE SEA.*

THE title of Mr. E. Kay Robinson's book, "In the King's County," gives no idea of its contents. It would be better described as "All the Year Round in the Country and by the Sea," but it is not surprising that he has chosen the title he has. Norfolk people are exceedingly proud of their county. Mr. Robinson only repeats the opinion of all Norfolk men when he says, "Norfolk is a county which is a country to itself." The sentiment is echoed by Mr. Dutt: "We, Norfolk folk, or 'North folk of East Anglia,' are firmly of opinion that there is no county in England to compare with our own." The present writer has known many who, after one visit, have made a yearly pilgrimage to the county; many others, including the King, find it an ideal place of residence; and others, again, like Dr. Jessop, delight in it as an inexhaustible field for archæological research. Norfolk men are not a much travelled people: but that is chiefly due to the fact that they have plenty of seaside places, and plenty of places of historic and artistic interest within their own borders. And personally (I speak not as a native, nor have I any apartments to recommend) I am surprised that Norfolk is undiscovered to most Englishmen, save those of London. The Broads are well known: certain seaside resorts are too popular to be inviting, but the beauties of Norfolk woods and heaths have been seen by only a few.

The book before us is one of the best accounts we can find of the experiences of a man who spends his years in the country. Various events in rural life from January to Christmas are dealt with in thirty-nine papers picturesquely written. The author has an infinite fund of humour which enables him to furnish some amusing and brilliant sketches. We have read few things so genuinely funny as the descriptions of "The Pleasures of a Poultry Yard" and "Neighbours." A lover of the country will be charmed with the book; but we recommend it especially to those who live in towns. Every townsman should have on his shelves a few books on country life. They would take him out of his surroundings and carry him away, after the turmoil of his business day, to a fresh world—to the fields and the dykes, to the sandhills and the sea. Richard Jefferies has not given a better account of country life than is here portrayed; and this book has an advantage, for it gives insight into the life and experiences of the fishermen on our coasts, and furnishes information about the habits of the birds of the sea and the broad as well as of the land.

Harvest is a great event in Norfolk, and the time-honoured beanfeast or "frolic" is still celebrated by the farmers whose fathers farmed the land before them. I was in a village last autumn when a frolic was being held, and was invited to witness the rustic fun of the harvesters. I was heartily welcomed by all, urged to partake of their cheer, and amused to watch the unsophisticated merriment in which old and young joined equally, both forgetful of their years. The old villager of Norfolk, except so far as knowledge of the weather and crops is concerned, is intellectually behind the boy who has been to school, and loses both dignity and authority through having to call upon the youngsters to read the letter he has received from his son. One of the ancient harvesters informed me that only one other farmer besides his master kept up the good old customs. The new farmers were all for making money, and the young fellows under them were losing interest in the ways of their fathers. The chances of witnessing the "frolic" are therefore diminished, but an account of it can be read in this book.

The paper "Harvest by the Sea" reminds us of the incompleteness of our harvest thanksgiving services. Why should we be grateful for the produce of the surface of the earth, and forget to thank God for the riches that we gather year by year from the depths of the mines and of the sea? The following extract will illustrate Mr. Robinson's powers of observation, and also the charm or his style:—

> If you turn your eyes seawards, other harvests are seen. Beyond the shimmering, grey-green expanse of the salt marshes, streaked with stretches of blue sea-lavender purpling to decay and dotted with gulls that gleam snow-white in the sunshine—beyond the smooth, green tracts of sea-marsh pasture where the scattered sheep graze securely, because the season's low tides bring no danger—beyond the winding dykes where the whimpering redshank, with white-belted wings, tells the whole wide landscape that a stranger passes—away on the level sand you may see many stooping figures of old men and children gathering nature's free harvest of the succulent green glasswort, which is pickled as "samphire" on the Norfolk coast, and brings in some pence daily to its feeble harvesters.
>
> Beyond these, again, where the wet stretch of slimy ooze gleams like melted lead between the golden sand and silver sea, sturdier rows of stooping figures show the short-skirted cockle women at their work, filling bags and baskets with the blue-tinted shell-fish known to cockle epicures as "Stewkey blues," and the best of their kind in England. And away beyond the cockle gatherers and the further fringe of sprinkled gulls along the seaward margin of the ooze, the white wings of fishing boats mark where the harvest of the sea itself is reaped.
>
> Thus, far as eye can reach, landward and seaward, man is taking Nature's bounty in the shimmering September sunlight, and the whole landscape gathers meaning of human endeavour and success.

The book is full of a Norfolk man's feeling and spirit, though much of what is written is descriptive of life anywhere in England in the country and by the sea.

ALFRED HALL.

* "In the King's County." By E. Kay Robinson. (Isbister and Co. 6s.)

FAITH IN EXPERIENCE.*

THIS little book by the translator of Herrmann's "Communion with God" is written from the conviction that the great religious need of the present time is intellectual. Our modern "apostates" must be won back to Christianity by an intellectual justification of it. "The ultimately spiritual nature of all things" must be demonstrated, men must be made aware that "as a simple matter of fact" they live and move in an "Eternal Will." The author offers his brief pages as a modest contribution to this end.

Experience is our one source of certainty. Knowledge of reality, therefore, must be established by an analysis of experience. The writer's analysis is determined by the central position he assigns to the will. "The existence of the will must be presupposed if we are to have even the simplest of certainties." The reality of the world and of ourselves, and of the Universal Force which is manifested in both, consists in the relation which they bear, not to our intellect, but to our will. This Universal Force is held to present all the characteristics of a Will. The activity of our will always takes the form of motion, and therefore the will is ultimately of the same nature as force. On the other hand, the will is limited, and limited by force—that is to say, opposed by it; and as the nature of opposites is one, it follows that the force opposing must be of the nature of will. Moreover, this force, which limits human wills and must itself be interpreted as will, is a unity inasmuch as all its manifestations are alike in principle. We are justified in "regarding all that happens around us to be ultimately the expression of a single Will."

The remainder of the discussion, which deals with the revelation of the character of this Will, is mainly theological. The same method is taken. Facts of experience are examined, and it is argued that their correct interpretation coincides with the teaching of Jesus. "The theology of Jesus may be taken as the justification of our own." This does not, however, exhaust the writer's view of our relation to Jesus. While in our simple endeavour to explain experience we reach certain conclusions respecting the Divine Character, which are at one with the Gospel of Jesus, a further study of experience reveals the fact that it is the influence of Jesus upon us that has enabled us to interpret the

* "The Eternal Will." J. S. Stanyon. Allenson. 2s. 6d. net.

facts of experience after this manner. "Whatever of truth there is in our theology must be ascribed to Jesus." Mr. Stanyon does not pretend to do more than sketch outlines and lay down principles. In spite of the very condensed form in which much of the argument has to appear, the style is clear throughout and well suited to the purpose of the book. We have no doubt that there are many who will find it very helpful and suggestive.

A. B.

SHORT NOTICES.

The Work of the Prophets, by Rose E. Selfe, is a well-written little book, and should prove helpful to other parents and teachers besides those belonging to the Church of England, for whose use it is specially intended. The various prophets from "Amos the Herdsman" onward are vividly characteristed, though occasionally the writer seems to us to ascribe to them a kind of foresight they did not possess, and to lend herself too easily to traditional interpretations of their utterances. In questions of date and authorship she relies on the results of criticism. She manifests throughout a keen sense of the ethical significance of the prophetic teaching. "True religion," she says, "makes people just and kind and merciful. Outward observances are good if they help us to be good. The more you read of the prophets the more you will feel that this was what God taught through them." (Longmans. 2s. 6d. net.)

REVIVALISM.

"NOT as in my presence only, but much more in my absence." St. Paul had a wholesome fear of religious stimulus. He saw a possibility of danger even in personal influence. He desired in the Christian congregation a spirit of self-reliance, or, if of dependence, the dependence of mutual support. Speaking in a tongue he recognised, but prophesying he commended, as a sober power in all, by which all might be edified. He was even doubtful whether his own too constant presence might not be a disadvantage. "Not as in my presence only, but much more in my absence, work out your own salvation with fear and trembling." What would he say of the prominence and importance now given to personal guidance and leadership in spiritual things?

It is from this point of view that the stimulating efforts of revivalism may be judged. Granted that awakening appeals may sometimes be necessary to arouse the indifferent, to alarm the self-confident, and even to counteract the deadening effect of custom, it may still be doubted whether revival, as now understood, is the form they should take To work out salvation is one thing, to work it up is another. The present idea seems to be that a crowd should be acted on, in order that it may presently act upon itself. To do this, it must be brought to a certain pitch of excitement. The action of a crowd cannot be gathered psychologically from anything that is known about the action of individuals. It has a consciousness of its own. It will laugh, or sing, or cry, or be convulsed, show courage or fear, beyond the range of any personal experience included in it. Set in motion, it sways and swings of itself. And the thing to be noted is that its movement is mainly the movement of those primary instincts which lie at the base of human excitability. A crowd cannot think; it does not always know; sometimes it does not even care to know. It will laugh at the sound of its own laughter, weep at the sight of its own tears, be emboldened or panic-stricken as chance may decide, and in each of these cases be ignorant of the cause. The imitative instinct, strong in animal nature, and hitherto, perhaps, kept strongly under control, is suddenly liberated. The questions, then, at once occur: Does the revivalist, as a fisher of men, catch them at their best when he catches them in a crowd? Are they then quite rational, and quite responsible? If they are strung up to the expectation of the unexpected, is it any wonder if the unexpected happens? Is this an atmosphere in which conviction can be thorough, and resolution deliberate? Is it thus that in other matters deserving serious attention we "persuade" men?

There is the objection, also, that the action which is to tell on a crowd must be itself on a large and extravagant scale. To make an impression, you must produce a sensation. There are people now, it would seem, who cannot hear the voice of duty unless it is thundered forth in some overpowering way; the old message must be set to a new accompaniment; and the further question presents itself, Is the revivalist himself at his best when he plays on emotion by commotion? Are strain and vehemence the notes of serviceable ministry, or even of becoming address? And what will he do when noise and novelty have ceased to charm? Sensation may be repeated, but nothing will prevent sense from growing dull.

The voice of duty is a still small voice. It is a voice of admonition. It has been spoken by prophets, apostles, evangelists, pastors, preachers, heralds, ambassadors, moralists, reformers. Their sound is gone out into all lands. It is taken up and re-echoed by parent and teacher and leader and friend. If they hear not these, I am tempted to say, neither will they be persuaded, though one shook the earth itself with deafening roar.

I cannot find that St. Paul ever thought of popular religion as a thing apart. Even in excitable Corinth the city treasurer worshipped with the city slave. We know from three other places in his writings what the Apostle meant by "fear and trembling." He meant the nervous anxiety of those who are eager to act, not the unmanly trepidation of those who are overcome by what they feel. It would be a lamentable thing if the method of salvation were not the same for rich and poor alike.

E. P. B.

THE supreme proof that a man is good is the unconscious influence he exerts in making others good.—*H. W. Crosskey.*

GOD may elude your thought, your emotion may not consciously stir toward Him; but He has hold of your hand.—*G. S. Merriam.*

"JESUS SAITH."

IV.—THE SOUL'S SABBATH.

Jesus saith, "Except ye keep the Sabbath ye shall not see the Father."

THESE words are so unexpected in the mouth of Jesus, they are in such direct conflict with one of the best-accredited features of his teaching, as to suggest immediate doubts of their authenticity; the very term used for "keeping," literally "Sabbatising," the Sabbath is foreign to the New Testament—foreign, we feel, to its central figure. On the other hand, it is difficult to assume that even the most daring of manipulators would have placed upon Christ's lips a saying so easily recognisable as spurious. Can it be that we have here a genuine saying of the Master's intended to bear an allegorical meaning? If so, what meaning?

Any interpretation of the words must necessarily be conjectural; but it is at least not illegitimate to suppose that during his stay in the capital Jesus heard a good deal of this technical term of "Sabbatising the Sabbath," with much reiterated stress upon the all-importance of keeping the multitudinous prescriptions as to its right observance elaborated by generation after generation of rabbis. We can well imagine him listening to Scribes and Pharisees, arguing with abundant learning and subtlety that he who did not observe every one of these endless and minute regulations was guilty of deadly sin, and should be banished from the face of God; and, wearied by these barren disputations we can think of him thus pursuing and developing the theme in another key: "Yes, there is indeed a true Sabbath, which, if truly kept, does bring the soul into the very forecourts of eternal peace, close to the presence of God. But where shall that Sabbath be found, and who are they that partake of it? Not amid this barren babblement of mechanical performances and abstentions, surely. Where is the true Sabbath, O soul of man, which, unless the soul do keep, it shall by no means see the Father?"

* * * *

Jesus never opposed, either by his teaching or example, the setting apart one day in seven for spiritual worship; but he was acutely aware of the danger of a dividing line being drawn between the one day and the other six, making the Sabbath the day, pre-eminently, of observance, and the others days of comparative non-observance. This danger, though not always arising in so sharply discernible a form, is yet a very real one; it is the temptation, in a very typical form, of that divided life of which we spoke already. If men do not attempt, with open eyes, to strike some compromise enabling them to fulfil their obligations towards God while following their own bent in so-called secular matters, there is yet nothing more familiar to the observer than the spectacle of a man's real, though ineffectual, striving for better things, counteracted and overborne by the lures and snares of the world. Such a one desires—with what anguish, what hot tears, what bitter shames!—to "keep" the Sabbath in the higher sense, to surrender, *i.e.*, heart and soul and mind to the blessed and tranquillising influence of God; yet when he would fix his gaze

upon the Father, and in His light would see light, he can behold nothing but the flickering, torturing, iridescent *ignis fatuus* of his wayward desires. He cannot "keep the Sabbath" because he cannot bring his daily life into harmony with his intermittent ideals. One thinks at once of the classical and extreme instance of this tragedy of the divided life, the cry "I myself with the mind serve the law of God; but with the flesh the law of sin"—an appalling conclusion, and pardonable only to a mind temporarily bordering upon distraction! Such divided service is essentially and inherently impossible; let us understand that by repeated and habitual unfaithfulness to what we acknowledge to be right in the Sabbath mood, we are creating between ourselves and God a gulf which nothing save a miracle of grace may avail, at long last, and after who can tell what sorrows, to bridge over.

The object of the true Sabbath should be no other than the hallowing of all time and all existence; it should be to generate influences and determinations which will go far beyond the hour that gave them birth; it should make us see the Father, not in the stillness of the hour of worship only, but in the activities, the struggles, the joys, and sufferings of the life that now is. So, then, to Sabbatise the Sabbath, if we may transpose the phrase from the dialect of an epoch into the universal idiom, is nothing less than to make religion real, overflowing the prosaic dykes, transcending the narrow boundaries whch would confine it to the performance of ceremonial devotions, the recital of formularies, or even the theoretical acknowledgment of the beauty of holiness.

Moreover, is not the Jewish Sabbath, with its meagre ideal of a temporary surcease from manual toil, only a symbol expressive of man's perennial aspiration, however dimly realised by himself—ideal rest and peace in God? As the true Sabbath truly kept will consecrate all our powers to God's service, so it will fill us with a spiritual restfulness which will not remain confined to the one day, but flood all days, yea, all our life. We shall face the unquietness and tumult of the world, its anxieties and temptations, its threats and show, its bids and scorns, with a Sabbath peace in our hearts. If we have indeed made the Most High our habitation we shall not be afraid of evil tidings. There may be storm and vicissitude, cataclysm and upheaval without; but in the soul of the godly it is Sabbath always.

Jesus saith, "Ye have heard that it was said to them of old time, Remember the Sabbath day, to keep it holy; in it thou shalt do no manner of work. But I say unto you, So keep the Sabbath that it may be to you, not the cessation from labour only, but a beginning rather of holy energies, a consecration of life, a vision of the Father, a fountain of which he that drinketh shall know no baser thirst, a calm and healing breath blown from eternity upon the fevered brows of time. O ye afflicted and beset with dragging cares and turbulent desires and mocking dreams and tear-dimmed memories, hope, for the day of the Lord is at hand. Not a day of loud rejoicings and jubilant triumph and exultant cries of ecstasy; but the day of the Lord is a Sabbath day, when the sin that stained and the burden that oppressed will stain and oppress no longer. and every tear shall be wiped away, and every hurt be healed, and humanity—tired and fretful child—be hushed to rest against the brooding, loving heart of God."

J. WARSCHAUER.

THE CHILDREN'S COLUMN

THE ENCHANTRESS.

LONG, long ago, when God was making the world, after the foundations were laid and His masons had built up the walls, after the beams of the roof were fixed and the dome completed, He sought from among the Spirits who served Him an artificer who should adorn it and make it a beautiful abode for His creatures, and such as would remind them of Him. First arose Vulcan, Master of Fire, a Titan, who lay slumbering in a vast cavern below the earth, and when he came forth his tread shook the wilderness. He betook him to his forge, where he welded the iron on his anvil with ringing blows which resounded against the vault of the heavens. He piled the mountains to the sky, and hammered and wrought their surface into the shape of the Hand of God spread out and grasping the world, even as a pomegranate in the hand of a man, so that all who beheld might think of Him who is the Upholder. Then God said the work of the Master of Fire was good and great in the sight of the angels and archangels; yet withal it sufficed not, for the tender green things that were coming would be struck dumb with amazement, and lack comfort, and die smitten with parching thirst.

Then rose another mighty Power from the sea, and offered to perfect the work that was thus begun, and vouched that he would provide that no living creature should need to die of thirst. And God said, Yea, and he went. He ascended to the summits of the mountains which the Master of Fire had built, and there began his labours. He swept down their sides in an irresistible flood, planing off the fearful jagged rocks, and graving the smooth surface with strange rifts and characters; then, carrying away in his mighty hands all the dust and chippings of his sculpture, he cast them into the valleys, filling up their depressions until they were like level lakes of soil in which herb and tree might grow. Thus wrought Aquarius, the Master of the Waters, and when he had finished, the pattern on the level branching plain portrayed the open Hand of God the Giver.

Then God said that it was good, but that it sufficed not, for that the homes of His children would not be safe on the banks of the masterful rivers, and their hearts would quail at the thunder of the mighty waters.

And now, to amend the labours of his brother artificers shone Sol from the arch of the heavens with all the fervour of his light and heat. The grim, colossal deeds of the earth-giants glowed in his beams, both the Grasping Hand on the mountains and the Open Hand on the plains, whereat Sol rejoiced at his triumph.

And God said that it was good, but that the eyes of his children must needs be made of agate to withstand the excessive splendour. And He waited still for the skilful artificer who could perfect the House of Life. He waited, and no one could be found to do this needful service; but at length, at the breaking of the day there appeared on the face of the waters a womanly figure of mist, which crept to the feet of the mountains, and spread a grey veil abroad to mitigate the blinding glory of the sun, as a mother does to shield the eyes of her sleeping child. Behind her flowed an endless robe of rainbow colours, and the rod of the rain was in her right hand and the harp of the winds in her left. Now, she wrought not with tools of hand, but by touch or word as a magician. "I will adorn thine earth, Lord God," said she; "and make it comely as a garden and a place of healthful toil and blessed rest for all Thy children for ever. The tender green thing shall not fear to live, and the hearts of the feeble shall not be oppressed. The very butterflies shall be safe in their day, yet heroes shall shout in the battle by reason of the strong breath of my soul within them. And the Lord said, Yea. And she went forth and wrought after the Masters of Fire and Water, and Sunlight. She plaited a soft blue shoulder-cloth and wrapped it round the mountains to make them look kindlier; she taught the great waters to whisper, and invented the lesser rain; she unravelled the stiff, black shadows, and sent them like breath through the trees, and forthwith, amid a hundred glad, fresh scenes the host of the Children of God appeared. The lizards crept out on the sunny rocks, and clouds of birds beat up on the wind, and the shooting seeds covered the plains with grass, and the thirst-scorched hills drank deep of the rain, and the ploughman whistled to his team down the furrow; and pink-blossomed orchards gave promise of fruit, and vineyard and olive yard yielded their crops, and barley and wheat harvest summoned the reaper, and mariners hoisted their sails and put out on to the deep. Thus, through all the four seasons wrought this spirit, singing to the joys and industries of the Children of the Earth, and painting throughout a picture which, fading ever, was ever renewed—a picture of light on the mountain, a picture of life on the plain. But it was another design than that which the spirits of fire and water had wrought, for as the sunbeams fell across it, behold, the pattern of the Heart of God!

Then did God pronounce the work to be very good, for the earth was now made fit, alike by summer and winter, to be the house of Life. And He appointed that skilful spirit to remain on the earth evermore to encourage the healthful labours of His children, and to remind them by the sign of the heart of His goodwill to them all. Such was His behest to the great Enchantress, whose name no man knows, but whom we call The Weather.

H. M. L.

THE only faith which is indispensable is fidelity. The open vision, the conscious sense of God—these are not duties, but blessings. Happy is he to whom they come, and great is his responsibility.—*G. S. Merriam.*

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SEVENTY-FIFTH ANNIVERSARY OF THE BRAHMO SAMAJ.

ON Saturday and Sunday last a little company of Brahmos, together with a few English friends, met together in Essex Hall to celebrate the seventy-fifth anniversary of the Brahmo Samaj of India. The meeting on Saturday evening opened with a brief devotional service by Mr. B. C. GHOSH, M.A., who afterwards gave an address on "The Relation of Religion to Morality," which was followed by discussion. It was their custom, he said, always to devote some time at their anniversaries to such discussion of fundamental questions of religious life. On Sunday morning religious service was held, conducted by Mr. V. A. SUKHTANKAR, B.A., the Indian student at present at Manchester College, Oxford, and in the afternoon a conference was held, over which the Rev. W. COPELAND BOWIE presided, when Mr. B. C. GHOSH gave an address on "Unitarianism and the Brahmo Samaj." At this meeting a resolution was passed, on the motion of Professor P. C. RAY, of the Presidency College, Calcutta, gratefully acknowledging the sympathy and help extended by the Unitarians of this country to the members of the Brahmo Samaj, and another resolution commemorating the late Rev. R. A. ARMSTRONG, and acknowledging how deeply earnest religious thinkers in India were indebted to him for his book, "God and the Soul." The celebration was concluded with a further religious service after tea.

"It was, as we have said, only a little company that came together for this simple, unostentatious commemoration in London, but to them also the old saying may be truly applied, that "where two or three are met together" in the name of a great ideal, there the holy, quickening Spirit will be in their midst. And the thoughts of this little knot of friends in a distant land doubtless travelled, as they communed together, to their own country, where, during the past weeks, greater gatherings have been held, in Calcutta, beginning on Saturday, January 14, and concluding on that same Sunday on which they were met. This greater celebration of the Brahmo Samaj, in the city of its birth, was marked by a variety of meetings, public and private, beginning with prayers in Brahmo families and students' lodges, and including various services of devotion, lectures and preaching, singing processions through the streets, and special meetings for women, while several institutions, educational and religious, connected with the Society, had their special annual meetings.

This is the great annual religious festival of our Indian brethren, similar in many ways to our Whitsuntide meetings, for the strengthening of the bonds of religious fellowship, and the renewal of consecration to the spiritual life of worship and service. The actual anniversary celebrated is that of the opening, on January 23, 1830, of the first House of Prayer for the members of the Brahmo Samaj in Calcutta. The Society itself, inaugurated by the RAJAH RAMMOHUN ROY, as a purely native Theistic movement, is somewhat older, dating from the first meeting, on August 28, 1828; but the anniversary of the opening of the first building is now generally observed as that of the Brahmo Samaj itself.

The trust deed of that building contains a notable declaration of the ideal of the Brahmo Samaj. It is dedicated to the worship of the One Eternal God, of whom no image may be tolerated, and in whose service no living thing may be sacrificed. No idolatrous observance may be permitted, but neither is any attack allowed in the teaching there upon the objects or modes of worship of any other people. In conducting worship nothing is to be allowed that has not "a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all religious persuasions and creeds."

RAMMOHUN ROY died while on a visit to this country in 1833, and for a time the Theistic movement did not make great progress. Then arose a new leader of commanding personality in KESHUB CHUNDER SEN, and since his death there have been not a few faithful servants of the truth. Of unhappy divisions we do not speak here. When the late FLETCHER WILLIAMS was in India he had good hope of a new spirit of unity, and progressive religious life. Recently there have been signs of distinct progress in the movement, and not least among them the extended missionary tours of Mr. V. R. SHINDE and Mr. H. C. SARKAR, who were both formerly Brahmo students at Manchester College, Oxford, and whose career we watch with the deepest interest. May the bonds which unite us in spiritual worship of the Eternal, and in faithful service of all human needs, be continually strengthened, that both here and in India we may be found more faithful servants of the Truth.

WHAT HAS HAPPENED IN RUSSIA.

SUNDAY, January 22, is a day to be ever memorable in Russia's history, and sacred for the sake of its martyrs of humanity, the peaceful crowd of the workers of St. Petersburg who pressed towards the palace of the TSAR. They were animated with a faith which events falsified—faith in their tyrant. They went to present their claim of rights—to ask for redress of cruel wrongs—believing that the Little Father would receive it at their hands and answer them. They went, accompanied by their wives and children. The answer came, Suddenly, and without warning the savage massacre began. These men, these women, guilty of no crime save asking the right to live and the means of life, were charged and trampled and mangled by the troops. Some regiments, rumour tells us, refused the bloody work. To them all honour. In the spreading of that spirit of disobedience to evil commands lies hope. But sufficient troops were found for the slaughter, and the terrible work of repression was carried out. To the victims the world has offered a fierce pity, though indeed their doom is gentle compared with that of those who remain, and those who these many years have preceded them to death, exile, or to madness. But as those unarmed, unaggressive workers were mowed down before the Winter Palace another falling was taking place. In spite of all misery and misrule the Russian people have held an obstinate faith in the TSAR, who was to them half-divine. Throughout the length and breadth of the land the news of that Sunday's treachery will fly, and where it reaches the hearts of men it will change their thought till they speak no longer of their TSAR with veneration, but in words of execration. Misplaced trust in the throne has alone sufficed to maintain its despotism, and this trust is stricken to the death.

Yet only through many toils and sufferings can the people achieve its triumph. For a few days men thought of Revolution as the immediate issue, and of the speedy overturn of the autocracy. Already we are told of a St. Petersburg returned to its normal gaiety, of recalcitrant workmen returned to their accustomed servitude. And now comes the report of Wednesday's solemn farce, when the Tsar commanded a deputation of the workmen to his presence, and having reproved them for the crime of coming on Sunday week "as a rebel mob," to declare their wants, deceived by traitors and enemies of the

Fatherland, told them that the massacre which followed was inevitable, and——pardoned their transgression! The strike movement, however, was no local rising; it has spread rapidly to the ancient capital and to the great towns of the empire, and in many places, especially in Poland, is still active and menacing. The massacre of January 22 repeats itself, if on a smaller scale, in all these centres. But it is already obvious that for the present the forces of oppression are in the ascendant. Popular movements are crushed, workmen are driven by cold and hunger back to their life of toil. There have been many strikes before this one, and they have been suppressed as this is being suppressed—for the moment.

We cannot believe, and we need not believe, that the events of last week will be forgotten or lost. We have witnessed a strike; but it is more than a strike. We behold the self-conscious uprising of a people. A great hope is come to life in Russia and in Europe, a mighty kindling of faith in the solidarity of the workers and of humanity. For what is perhaps of all most significant, is the union of ideas which too often have been kept separate. The movement in Russia is political and economic, aimed equally against imperialism, priesthood, and capitalism, demanding on the one hand freedom of thought and action, on the other the means of a humane livelihood. That Sunday massacre will weld these more indissolubly into one. Those thousands of proletarian victims do tragically voice the claims of the poorest. If we would not see our brethren cruelly done to death, we must care for it that the life they live be, indeed, worth human living.

These things seem to have come to pass in Russia—faith in the TSAR broken, faith in the people coming to its strength. But the effects are felt far beyond the limits of a single land. In London and throughout England the thrill of a great hope has come. This is equally true for Paris and for France. Cautious members of the ruling class may protest against describing the conduct of their ally as "inhuman"; but this hardly affects the chorus of shame which is everywhere rising up. It is true also for Rome and for Italy, although where the people demonstrate in sympathy with their Russian comrades they are dispersed by Italian troops. But that does not check the sympathy. In every nation it is the same; the people and their spiritual leaders, men eminent in literature, in science, in art, are aroused to enthusiasm for the sufferers and the strugglers in Russia. Public meetings are being held in the cities, and in private gatherings the needs of the Revolution are warmly canvassed. How many are the unknown towns throughout the world where little groups of men have kept the faith MAZZINI taught, and are banded together for mutual help, proud in possessing a banner inscribed with words of co-operation and fellowship. These banners they unfurl to-day; this faith they hold more radiantly clear. The voice of humanity has sounded, and the voice of humanity responds.

And because this is so, things cannot return to their old stagnation in Russia. The fight there is stern, and may be long. But the cause of Russia is the cause of Europe, and there are many ways in which the people of Europe can help their brethren in their need. Among these no way is more practical than augmenting those funds which are already being raised for the relief of the fallen and the support of the people. Material assistance is needed. It will be powerful chiefly as an expression of the growing sense of solidarity, a faith in that union which is forming, union first of all classes in Russia which are not parasitic and predatory, union further of nation with nation. This consciousness of the common humanity of the world's workers must confirm the people of Russia in their hard, glorious revolt against an effete and cruel despotism.

THE UNEMPLOYED.*

ONCE more this winter the regular numbers of the unemployed have been swollen to such an extent as to attract serious public attention to a problem never entirely absent from us, and frequently acute. Before me as I write is the report of the Commission of Inquiry into the subject of the unemployed held in Liverpool in 1894, and signed, among others, by our leader whom we have so recently lost, Richard A. Armstrong. And now, in 1904, the same breakdown of the industrial system, the same utter failure of the Poor Law is upon us, and to prevent wholesale starvation, urgent relief funds have to be hurriedly improvised, and the old temporary and unsatisfactory shelving of the difficulty has perforce to be adopted.

The pamphlets and articles named below have this in common: they are moderate, carefully argued attempts once more to formulate proposals which will permanently change the conditions which produce these recurring industrial crises, these failures of society to organise itself aright.

The number of men, women, and children already "in the coils of hunger and despair" Mr. Keir Hardie estimated in November last at 2,250,000. During December this number must have considerably increased. From 700,000 to 800,000 men able, and for the most part willing to work, were unable to find opportunity to produce the necessaries of life for themselves and their families, and to provide a surplus for others.

Side by side with this is the accepted fact that some ten million more of the population of Great Britain are existing without a sufficiency of the necessaries of life, which the labour of those at present unemployed might in some measure have assisted in providing.

Is it necessary further to dwell on the lamentable failure of industrial and economic arrangements which result in a deadlock, with such fearful consequences to human life and happiness? Mr. Hardie puts it very well:—

> They lack food and clothing, shelter for themselves and their children, they have the skill and the strength and the will to produce all this, but in all our wondrous civilisation no man has yet been found to tell us how capable, honest men may be assured of a livelihood in return for their work.

This estimate will probably be questioned by some who are disposed to say the difficulty is that these men have not the skill and the strength and the will sufficient, and that there lies the whole difficulty. This point is not dealt with at any great length in the pamphlets and articles in question except in the one by Mr. Benson. He points out, as regards one oft-repeated explanation of the cause of poverty and unemployment, drunkenness, that the percentage of unemployment owing to drink is estimated, according to Mr. Charles Booth, at 14 per cent., and in America at 11 per cent.; while the total percentage owing to personal misconduct is 18 per cent. in England, and 21 per cent. in America. And he proceeds:—

> If we admit that the unemployed, as a rule, are the least efficient part of the workers, it only removes the question one stage further back, and leads to the question, why are there so many inefficient? . . . When we consider that in London alone there are 316,000 in chronic want, and a million and a half whose earnings are below a guinea a week, it is matter for surprise that there are so few whose personal conduct is responsible for their state of unemployment.

Mr. Masterman in his article touches the same note:—

> It is alike grotesque and pitiful elaborately to produce with all the resources of civilisation a half-starved race, charged with some kind of vague mental culture, which can be guaranteed, with infallible prophecy, to develop into a menacing class in the future. . . . The vicious circle must somewhere be broken.

Without going further into the question in detail, it is at least certain that the conditions of life in most of our great cities, and the means at the disposal of quite one-third of the population, are so unfavourable, so insufficient, that the results of impaired efficiency, weakened frames, clouded intellects are inevitable.

Granted, then, for the time that the whole problem of unemployment is, as regards a very large part of it, the difficulty of finding work for those who are not quite as capable, as efficient, how best can the problem be solved, or if this is too much to look for, how

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* "The Unemployed Problem." J. Keir Hardie, M.P.
"The Worker's Hell, and the Way Out." T. D. Benson.
"Dealing with the Unemployed." J. Keir Hardie. "XIX. Century," Jan. 1905.
"The Problem of the Unemployed." C. F. G. Masterman. "Independent Review," Jan. 1905.

can the existing state of things be best remedied?

The pamphlets and articles are almost at one in this respect. Mr. Keir Hardie points out very clearly the existing powers of the Guardians of the Poor, confirmed in 1893 by Sir Henry Fowler in the House of Commons, powers to purchase or rent land not exceeding 50 acres of land *for each parish*, to employ thereon, or to open workshops for, destitute able-bodied persons, and to pay such persons reasonable wages for their labour.

How few Boards of Guardians avail themselves of these powers? The ratepayers' influence is strong upon most of them, and even when they have shown desire to put these powers into force, the Local Government Board has often effectually put obstacles in the way. Yet what can be clearer than the intention of the Acts of Elizabeth and George III., that when the poor were unable to obtain work, work should be found for them; and the Act of Elizabeth says: "If you be found negligent, or shall fail to meet once a month to confer together for the purpose aforesaid, then you are to forfeit 20s. apiece for every month that you shall be found remiss or careless therein." The reason of such refusal is clear: not only would such use of land and opening of workshops interfere with existing interests of cultivators and manufacturers, but it would remove from the labour market the pressure of those seeking work, which is required to enable employers of labour to obtain these supplies of labour at a rate little above the actual cost of living.

Mr. Benson is most clear on this point. He quotes Mr. Charles Booth, who says: "Our modern system of industry will not work without some unemployed margin, some reserve of labour." And Mr. Benson goes on:—

> Unless the manufacturer and farmer have a number of unemployed to call on when trade becomes brisk, and an army of unemployed into which to discharge their workers when trade is slack, the prospect of making profit would be nil. It is the hunger and starvation of the workers which give the victory to the employer.

I am unable to follow Mr. Benson in the whole of his argument on this point (page 5). He claims that in the absence of any unemployed the workers could make their own terms; and "capital would cease to bear interest, and land would cease to earn rent." Surely not; because land and capital, being both essential to production, and necessary to labour, must, if they are to be used by labour, be remunerated. But Mr. Benson is right so far, that it is this surplus labour always seeking employment which enables land and capital to extort undue toll for their own use from labour. Reverse the conditions, and the power passes to labour. Now we can see why existing powers are not used by the Guardians of the Poor.

Mr. Keir Hardie and Mr. Masterman are alike in their desire to see a distinct Ministry of Labour. Mr. Keir Hardie says, "he would be expected to keep watch on the state of trade, and make the necessary arrangements for meeting a period of depression." "His department would suggest great national public works of utility requiring to be done." These would include reclamation of waste lands and foreshore, afforestation, building harbours of refuge, making new roads, and the like. Mr. Masterman uses almost the same language, and adds, "The fundamental qualification would be, that the work should be itself production, not the mere blind creation of a blind and random toil."

All these writers advocate the development of agricultural land by an increased employment of labour upon it, though Mr. Hardie, in his article in the *Nineteenth Century*, seems to consider labour colonies of doubtful value. His objections would, however, evidently be met by a differentiation in the type of colonies, and the labour which was sent to each.

Mr. Hardie enters at considerable length into the economic soundness of the scheme he advocates, details which are evidently well thought out, and moderately stated, and impress themselves upon the reader as sober estimates of possibilities. They cannot, however, be entered upon here. Both pamphlets advocate the adoption of eight hours as the statutory working day. Mr. Hardie estimates that such a reform in the carrying trades alone would mean the employment of 300,000 more men; and Mr. Benson, with ample warrant, states that "any permanent improvement of wages, hours of labour, in any trade, has always been followed by a marked improvement in the condition and habits of the worker."

Both Mr. Hardie and Mr. Masterman argue that the formation of a Labour Bureau, or, as the latter calls it, a Labour Reservoir, is an indispensable part of the arrangements necessary, and Mr. Keir Hardie strongly supports the creation of a new local authority to deal especially with those and similar duties, a departure, it seems to me, from true democratic principles in which I am unable to follow him. If the Guardians are, for various reasons, considered unsatisfactory, the additional powers granted to town, county, and district councils will add to the importance of these directly elected bodies, and ensure more public attention and greater efficiency.

Both pamphleteers are fully alive to the tremendous increase in the demand for necessaries, and consequently in the demand for labour which the improved conditions, the increased spending power on the part of so large an army of workers would necessarily bring—so that the problem would tend to solve itself, once started on the right lines. Space, however, forbids quotations on this point. I will close with a sentence from Mr. Masterman's article, which is amply enforced in both pamphlets:—

> The method must be national, dealing with the problem as a whole, combining local direction and initiative with a general attempt at solution, and the supervision of some central body. It must mean a firm grasp of the necessities of the problem, and a deliberate determination that the problem shall be solved.

If the people of this country are resolved that this firm grasp shall be taken, then the problem is already solved, for the means of solving it are amply before us in the documents considered.

RICHARD ROBINSON.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

WELCOME HOME MEETING.

THE President and members of the British and Foreign Unitarian Association, and many other friends, joined in giving a very cordial welcome to the Rev. Charles Hargrove, at a meeting held at Essex Hall on Tuesday evening. Mr. and Mrs. Hargrove reached home again, on the completion of his mission to the Unitarians of Australasia, on Saturday evening, Dec. 17, having returned by way of America, but the Association's meeting of welcome in London had naturally to wait until the paramount claims of Leeds had first been satisfied, and the Christmas season with its many home engagements was well over. Mr. Hargrove completed, in last week's INQUIRER, the series of twelve letters, in which he has given a record of his journey.

The meeting on Tuesday evening was in every way successful, and was greatly enjoyed. Essex Hall was well filled, and about the platform was decorated with palms and flowers. After an hour's conversazione the chair was taken by the President, the Right Hon. William Kenrick, who was accompanied on the platform by Mrs. Kenrick, Mr. and Mrs. Hargrove, Mrs. Russel Martineau, Mr. W. Arthur Sharpe (ex-President), and other members of the Executive. Letters expressing regret at their inability to attend had been received from the following:—Sir J. T. Brunner, Sir Edwin and Lady Durning-Lawrence, Messrs. James Beale, E. Clephan, T. Grosvenor Lee, G. H. Leigh, F. M. Lupton (Chairman of the Mill Hill Chapel Trustees), Basil Martineau, and John Warren, the Rev. James Harwood (Chairman of the Foreign Mission Sub-Committee), and many others.

The CHAIRMAN, in opening the proceedings, said that he was probably a stranger to many of those present, but he was not a stranger to that place. He remembered being there many years ago, and the preaching of the Rev. Thomas Madge. The structure had indeed been altered, but doubtless the principles these maintained were the same. They were met to congratulate Mr. Hargrove on his safe return, and he moved the following resolution of welcome:—

> That this meeting of Unitarians cordially welcomes the Rev. Charles Hargrove, M.A., on his return from his tour in Australasia, a tour which we hope and believe will prove of permanent value in binding us and our Colonial brethren in closer ties of fellowship, and in more effective work for the cause we hold dear.
>
> Congratulating ourselves, and the congregation of Mill Hill, Leeds, on the safe return of their beloved minister, we especially beg to thank the congregation for kindly consenting to his absence from them during so long a period.

The position of their body, Mr. Hargrove would no doubt tell them, was not different in Australia from what it was in this country. They were always a small minority, and as they believed they held the truth, that was not altogether satisfactory. If they asked for the reason, it was, he thought, partly because the corruptions of Christianity were so closely woven in with the truth that to separate the threads was

a matter of no little difficulty; it had occupied, and would occupy, a long time. Then he said, and he believed it was true—Mr. Augustus Birrell said it the other day—that there were as many Unitarians outside the body as within its ranks. And if they asked why those people did not openly join them, he should say that the force of old associations would account for much; and perhaps their puritanical system of worship did not attract people. Coleridge said they did not win heaven by logic, nor was religion fostered altogether by logic, but by the emotions, and his own view was that they had too much neglected music and the arts by which emotion is expressed. But the main reason, after all, though it might seem paradoxical, was, he thought, that questions of dogma had lost their importance. Where people found the spirit of religion in the old Church, they were content still to worship there. It could, indeed, be only a provisional arrangement. Sooner or later they must come out, or change the church in which they remained.

There were many signs in the world of religious thought of progress towards that end. It was not a time of religious indifference, but of anxious inquiry, of courageous thought and outspoken words—of fear and retrogression, indeed, on one side, but not a time in which people accepted conventional ideas of old and worn-out formulæ. They could recognise this in reading the daily press, and as one piece of weighty evidence he cited the great influence and success of the *Hibbert Journal*, of which the circulation had steadily increased, and which drew its articles from widely different sources. There was no topic of religious thought that was not boldly and reverently discussed in its pages, as thoughts of diverse men connected with diverse religious communions found an opportunity of giving them expression.

Mr. Kenrick then cited a number of titles of articles which appeared in the *Hibbert*, as showing how wide the area of discussion was. He believed in such discussion carried on temperately and gravely, and held that the result would be a common term of agreement. The dream of a universal Christian Church had been entertained by saintly men of every age, and among them by Dr. Martineau. They would be glad to hear from Mr. Hargrove what indications of progress he had found on the other side of the world.

The resolution was seconded by Mr. W. ARTHUR SHARPE, and very cordially passed.

The Rev. CHARLES HARGROVE, in responding, gave a delightful address, full of interesting narrative and not a little humour, which exactly suited the occasion and the temper of his audience. A map of Australasia had been hung at the back of the platform, and on this he was able to point out the course of his journey, while he re-told some of the story more fully recorded in the first ten of his letters in THE INQUIRER. It was very difficult, he said, to know what to say on that occasion. He was like a man who had swallowed a cyclopædia, and was suffering from indigestion. He should be glad some time to give lectures on the several countries he had visited, but that evening he must speak especially of his mission as representative of the British and Foreign Unitarian Association. It was no small honour to travel through the Colonies as representative of the Unitarian body, and everywhere he had been received with the warmest welcome on that account.

Before proceeding with his narrative he could not refrain from alluding to one who, he said, was first, and rightly first, thought of for that mission, one with special ability, not only as a preacher, but as an exponent of high religion, which would have given his thought great weight wherever he went. They must be thankful that Mr. Armstrong did not go, since, as they now saw, he might have died out there far from all his friends.

Mr. Hargrove then told of various experiences in his journey, from the first landing at Fremantle, for Perth, in Western Australia (the land of "Wait Awhile," as they themselves confessed), through his visits to Adelaide and Melbourne, to Launceston and Hobart in Tasmania, and thence to Sydney and Brisbane, and from Sydney to New Zealand. Then he told of our Church at Auckland, and what he found at Wellington, Christchurch, and Dunedin, and then of his final departure from Auckland, on the way home.

Speaking of his lecturing and preaching, he said he was afraid that people were constantly disappointed, because there, as in America, they were like the Athenians, constantly eager for some new thing; and he had nothing new, no new revelation or discovery, to take to them. He had simply declared the old truths of religion, as he believed it was in the teaching of Jesus himself, and that was not sufficiently exciting or attractive for the people. Everywhere he had met theosophists and spiritualists; but while he could not object to their presence, and did not attack them, for he had not gone out to preach against them any more than against Trinitarians, they were not to be relied on as supporters of a Unitarian Church.

Of Adelaide Mr. Hargrove spoke with a special warmth of gratitude. The church there seemed to him most like home, like one of their old-established congregations, and it was delightful to see so many young people in the congregation. They were happy in their minister, the Rev. John Reid, and in the presence of the venerable Rev. J. C. Woods, who had been the first minister of their church. It was due to the friends at Adelaide to gratefully record their generous and warm-hearted hospitality, which had been extended beyond their own borders, insisting on paying the expense of Mr. and Mrs. Hargrove's stay at Perth, and giving them their tickets to Melbourne, with first-class sleeping berths on the train.

At Melbourne the church was not so prosperous as at Adelaide, though it had a fine position in the city and in the congregation was Mr. Henry Giles Turner, who had been for more than fifty years in Melbourne, prominent in good works. His "History of Victoria," just published in two volumes, would be the standard work on the subject. The chief obstacle to success in Melbourne was not bigotry, but religious indifference; but it was a testimony to the respect that the Rev. R. H. Lambley had won in the city that he was able to secure so representative a platform for the welcome meeting. There, side by side, were leading Presbyterian and Congregational ministers, and Dr. Strong, of the Australian Church. Dr. Rentoul, the Presbyterian, had been formerly the leader of the orthodox party in driving Dr. Strong from the body, but on that occasion he told Dr. Strong that he repented of what he then did, and he joined cordially in the welcome to the representative of the Unitarian Association.

Sydney, Mr. Hargrove thought, might benefit more than any of the churches by a little sympathy and support from home. The congregation had had great troubles, for which he believed that the Rev. George Walters had been in no way to blame. He was working there in isolation with great devotion, doing, in his opinion, the best a man could do. They had a debt of £600, which they were trying to meet by a bazaar, and for this they appealed for help. He hoped that friends in England would help, and thus show their sympathy.

At Hobart, in Tasmania, and at Wellington, in New Zealand, he thought the time was ripe for sending out a minister, if the right man in each case could be found. They were greatly encouraged by the example of Auckland, where the Unitarian Church had been established only some four years ago, and, under the vigorous leadership of the Rev. W. Jellie, had now of its own accord declared itself independent. If only some of their aided churches at home could be touched by that spirit! They were by no means a wealthy people at Auckland—there was not a carriage in the congregation—but they were thoroughly in earnest. There, as at Adelaide, they had been received with the warmest and most generous hospitality, and when they left they felt that they were parting from dear friends.

Speaking, in conclusion, of the needs of the churches in the Colonies, Mr. Hargrove said there was a good deal of talk about bringing the Colonies nearer; and whatever might be their opinion on the measures to be adopted, they were all at one in the desire to keep their mighty Empire united. They would be doing something if they could bind the Unitarians of the Colonies more closely to the Unitarians of England, just as it was with their friends in America. The first need was that they English Unitarians should recognise that there were Unitarians in the Colonies, with the same faith, and the same difficulties as they themselves had to face; and, secondly, that they should give all the encouragement they could to the societies founded out there. It would be a great thing if they could get over the extraordinary sacerdotalism from which they suffered, in the idea that every little society must have a minister—and that if they could not get a minister, "they would have no one." Why should not a few people meet together, and if no one of them felt able to preach, then simply read a sermon, as Dr. Priestley recommended so earnestly more than a hundred years ago? As to what they asked, they would like a yearly visit from this country, but that of course was impossible;

yet he hoped that occasionally some representative of the Unitarians at home might be sent out. Then they wanted ministers for Wellington and Hobart, and they wanted sympathy and help at Sydney, for that debt of £600. The test of his visit, whether it had been worth while, would be in the faith and hope which came of it. The committee of Manchester College, he noticed, at the recent annual meeting, renewed the appeal often made, for men for the ministry; he never believed in the want of money; it came, if there was the heart behind; but if there was lack of faith and earnestness it was no use talking about ministers. Who would want to be a minister, or give his sons to the ministry of a body only half in earnest? He was struck during his journey with the difference of their body from others, in that they had no missionaries. Yet they believed they had the truth, the simplest, truest form of Christianity. Ought they not to send missionaries of that truth to those who need it? Their need was of ministers, men of faith, brave men, with capacity for work. There were plenty of such men in England. Why could they not be got for the ministry? That was the gravest question at the present moment for England and the Colonies alike. If he could turn the attention of their whole body to that question, why they had not what they needed, earnest, devoted men sufficient for that great work, his mission would be well repayed to them, and through them to the Colonies.

At the conclusion of Mr. Hargrove's address, a cordial vote of thanks, moved by the Rev. W. G. TARRANT, and seconded by Mr. H. CHATFEILD CLARKE, was passed to him and to the President, and the meeting was brought to a close.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

THE annual business meeting was held in the Memorial Hall, Manchester, on Tuesday afternoon. In the absence of the President, Mr. J. R. Beard, through illness, Lieut.-Colonel Pilcher occupied the chair.

The report gave a full account of last year's celebration of the Jubilee of the College, recounting the growth of the movement, and the successful effort to secure a residence in Victoria Park, for the purchase and endowment of which it is hoped that £20,000 will be raised. An eloquent passage from the jubilee sermon of the Rev. J. C. Street, on the ideal of the College, was also included in the report. As to the Fund and the Residence the report said:—

"The Fund now reaches the sum of £12,500, contributed by upwards of 700 subscribers. Satisfactory as the Committee feel this to be in view of the difficult position they have to face, much yet remains to be done before the desired result is reached. The number of subscribers to the fund represents but a small proportion of the membership of the churches for which the College works, and to all who have not yet responded, the Committee appeal for assistance in carrying into effect an object which has the strongest claims to support.

"Since its foundation 196 students have been trained for the ministry of the Unitarian and other non-subscribing churches by this College, of whom 99 are now in active ministerial work. Its intellectual status is recognised by its inclusion among the colleges connected with the Theological Faculty of the University of Manchester. To the past work of the College, accomplished under conditions of inadquate accommodation, and with means which have required the utmost economy in administration, the Committee point, as at once the best justification of the present appeal, and the best guarantee for the future usefulness of the College.

"The Committee, with the assistance of their architects, Messrs. W. and G. Higginbottom, of Manchester, have made a careful examination of the newly acquired premises in Victoria Park. They are glad to be able to report that, though the cost of sanitary rearrangements and general repairs and equipment will necessarily be substantial, the house is so well adapted for collegiate and residential purposes, that very slight structural alteration will be required. The Committee are informed that there is considerable demand for residential accommodation for lay students attending classes at Owens College, and they hope to be able to provide such accommodation for a small number of lay students Much remains to be done before the College can enter into occupation of the new premises, but it is hoped that this event may take place in time for the commencement of the next session."

The report recorded the settlement of Mr. Simon Jones, B.A., at Pontypridd, on the completion of his course last June, and gave the following list of the present students of the College:—

Theological Senior: H. McLachlan, B.A.; *Theological Junior:* Edward Thackray, B.A.; *At Owens College:* Edward Morgan, Walter Short, Wm. McMullan, Samuel Evans Bowen, Wm. Thomas Davies, Albert Victor Grayson. Felix Holt, B.A. (Tate Scholar), is studying at Manchester College, Oxford.

The following is the conclusion of the report:—

The Treasurer's Accounts for the year show that the income from all sources has been £1,210 3s. 7d., a decrease of £62 4s. 11d., as compared with the previous year. The Capital Account stands at £11,944 19s. 7d., as compared with £11,872 14s. 1d. the previous year, an increase of £72 5s. 6d. The Subscription List loses, through death, yearly subscriptions amounting to £15 18s, while new and increased subscriptions amount to £5 11s., a loss of £10 7s.

In view of the Jubilee Memorial Scheme to provide the College with a home of its own, the Committee consider an increase in the number of subscribers and the subscription income as of the utmost importance, and they are glad to note that some subscribers have already anticipated this necessity by increasing their subscriptions. They take this opportunity to urge all subscribers to assist in the work to the full extent of their power.

The CHAIRMAN, in moving the adoption of the report, said he had been a member of the Committee for thirty years, and through the whole of that period he had keenly felt the serious disadvantages under which the students laboured through having no adequate collegiate premises. He was therefore prepared to sympathise with the suggestion made by over 100 of the alumni that the Jubilee celebration should take the form of a Hall of Residence. He thought that the College should be put on the same level as the other Nonconformist Colleges of Manchester, and that its equipment should be adequate in view of its relation to the Free Faculty of Theology at the Victoria University of Manchester. The reception which the scheme at once received from the hands of friends showed that it met with the approval of the vast majority of Unitarians in various parts of the country. There was reason to hope that when the College was established at Summerville, surrounded by healthy conditions, and in close connection with Owens College, there would be an accession of students. Already they were hearing of parents who were directing the training of their sons with a view to their entering the College.

The Rev. J. H. BIBBY seconded the resolution, and spoke of the great enthusiasm there was in Ireland for the College Jubilee scheme. About one-fourth of the whole sum thus far subscribed came from Ireland, where the people felt a great indebtedness to the College.

The Rev. C. C. COE, F.R.G.S., was elected President of the College for the ensuing year, and then took the chair. In his address he expressed profound sympathy with the work in which the College was engaged. He thought it demanded an adequate status among the other educational institutions in Manchester, and that students should be enabled to pursue their studies under healthy conditions. He controverted the arguments which are sometimes put forward to deter young men from entering the ministry. The great need of our congregations is that ministers should present to them something more than criticism and unbelief, which have a disintegrating effect. It is of importance that ministers should have deep personal conviction, and that they should be able to express them clearly and with earnestness. He said there was such a thing as *over* cultivating the right of individual judgment; what our Churches needed instead was a union of sentiment, feeling and action, a minimising of caste, and a bringing of the members more closely together. He hoped the College would turn out such men. As to the raising of the £20,000 required, it would be one of the greatest joys of his life if, during his year of office, it could be achieved. It will be a monument to the memory of those men of the past to whom they owed the College; it would be a proof of the great enthusiasm and generosity of its present supporters, and it would prove a noble legacy to the future.

The Rev. CHARLES PEACH announced that up to date 836 subscribers had paid or promised £12,662 14s. 8½d., of which sum the past and present students had contributed £1,005 3s.

Mr. RICHARD ROBINSON moved the reappointment of the Special Jubilee Committee. He heartily supported the movement for a College residence. He had been sceptical at first, but he was now convinced of its desirability. Three points weighed most with him. (1) The character of the men who had passed through the College, of whom some were his personal and valued friends; (2) the intellectual and industrial atmosphere of Manchester was important for the training of ministers, and contact with its phases of life and thought would prove useful to them in their future work; (3) the Free Faculty of Theology at Manchester University made such a College necessary. He was an earnest, consistent supporter of both Colleges, and he trusted that out of recent misunderstandings a better feeling and closer co-operation would arise.

The Rev. W. E. GEORGE seconded,

Mr. W. H. TALBOT moved, and Rev. C. PEACH seconded, the following resolution :—

That this Meeting records its warmest thanks to James R. Beard, Esq., for the invaluable services he has rendered to this College, not only as President during the past year, but throughout his long association with the Institution as Treasurer and member of the Committee ; and that this Meeting, deeply regretting that ill-health has rendered it necessary for him to abstain at present from work and participation in public affairs, desires to express its earnest hope for his recovery of health and strength during the coming year.

Thanks also were accorded to Rev. C. C. Coe and Col. Pilcher for their occupancy of the chair.

RELIGIOUS FORCES OF THE METROPOLIS.

I.—CANON HENSON AT ST. MARGARET'S.

A RARE and not unwelcome Sabbath's leisure presented an opportunity of hearing a new voice, tasting a new companionship in worship, and breathing an atmosphere of association and tradition perhaps more stimulating, because less familiar, than the habitual. So on Sunday week I made my way through streets emptied of their week-day crowds to the ancient and famous church of St. Margaret's, Westminster. Dwarfed by its vicinity to the stately Abbey, this church is in itself not insignificant ; more full, indeed (it has been claimed) of interesting history than any parish church in England; reviving memories of Caxton, Raleigh, Admiral Blake, Milton, and many another ancient worthy, and standing in a relation to the Mother of Parliaments which gives it a dignity and importance all its own.

The pulpit, so long held by Canon Farrar, is now occupied by Canon Hensley Henson; and it was to hear this reputed *enfant terrible* of Anglicanism that I joined the throng of worshippers who—to the number, I should guess, of some 700 or 800—filled every available seat. The accustomed morning prayer was followed by the Litany; the music was pleasing and adequate and not too obtrusive ; one at least of the hymns—the popular "Jesus, lover of my soul," was sung feelingly by a large number of the congregation (including many men), in common with the choir; finally, Canon Henson ascended the pulpit, and announced as his text Romans xii. 9 : "Let love be without hypocrisy."

It was a tall, almost youthful, figure, with smooth black hair and thin, clean-shaven face, the head small, the attitude erect, that stood surveying the worshippers with an almost aggressive nonchalance and self-confidence. The face, voice, and manner are without special distinction; the sermon is read from a manuscript with a total absence of gesture or declamation; yet the words fall clear and sharp upon the ear, and there is the force of an acute personality behind them which compels attention. With no elaborate introduction or culminating peroration, with none of the literary allusions or bursts of rhetoric to which this church must once have grown accustomed, the preacher plunges at once into his subject with uncompromising simplicity and directness.

Sincerity and truthfulness of heart (he begins) are the keynotes of genuine Christianity. Jesus was full of contempt for all merely formal or conventional piety. So, too, as this chapter from Romans showed—was St. Paul. All gifts must be used thoroughly, and without dissimulation. The ruler needs diligence, the giver liberality; he who shows mercy must do so with cheerfulness, not grudgingly. Practice must go with profession, deed with word. Love must be "without hypocrisy." Next it was to be noted that "hypocrisy was the peculiar parasite of religion." It was sad to think that the very name "ecclesiastic" was tainted with the idea of diplomacy and insincerity. The Pharisees were the religious leaders of Christ's day, and against them Jesus launched the keenest shafts of his denunciation. "Woe unto you!" Their religion was compatible with cruelty, bigotry, and hardness of heart. Jesus, like the "word of God," pierced through these pretences, and separated, as with a sharp sword, the inward motive and intention from the outward mask. To-day we see the spectacle of a society which is nominally Christian, but not yet sincerely so. Was not St. James's rebuke to its selfishness deserved? It is not sentimentality that is needed (continued the preacher), but rather truthfulness. There is no real conflict between love and justice, pity and goodness, mercy and virtue. When Jesus was confronted with the problem of the Magdalen, he exhibited, as ever, an uncompromising attitude to all vice and sin, combined with a tender, yet piercing insight into motive, inner conflict, and aspiration. So it must always be when life is lived on a level with the outward profession. Usually, the level of our life is lower than the level of our claim. Yet Christian love is a love that must be "without hypocrisy."

Such, in brief outline, was the sermon—a sermon containing no word of explicit theological doctine, but going to the roots of conduct and life, Unadorned and without "padding," it was an excellent discourse, pithy, practical, and helpful; made memorable by the eloquence of simple truth, and the assenting commentary of inward experience.

Canon Hensley Henson is one of the most courageous and outspoken of the small but always select Broad Church section of the Anglican communion. As I left the church I asked myself, Is the plea of the Broad Churchmen ever likely to be admissible, when judged by a tribunal of plain Englishmen, who love a clear issue "without hypocrisy"? Anglicanism has chosen to throw in its lot with social, political, and religious "privilege." It must give pledges of its sincerity if it wishes to be trusted by the democracy and stem the rising tide of anti-church revolt. The wails of its impoverished bishops—poor on £10,000 a year—excite ridicule rather than sympathy in days of social stress such as these. Its leading clergy preach conflicting doctrines, but own a common confession. Is not this Jacob-Esau spectacle on the same lines as that "skilled whist-playing" and finesse on the political stage which is rousing just now the increasing indignation of the country? The Creeds, the Articles, the Liturgy, the Ritual, the Ordination-Vows—what kind of Liberalism is it that can suffer the oppression of this Dead-Hand. We Liberal Dissenters long for unity and a true comprehension; but who that has breathed the air of real religious freedom could tolerate an atmosphere so charged with compromise and accommodation as that?

It would be a real service to our time if "without hypocrisy," a concentration of all the progressive elements within the National Church should resolve to carry through a programme of revised formularies, a recast liturgy, new terms of subscription, and a squaring of the doctrinal and political teaching of the Church with the best knowledge and aspiration of to-day. Has the time gone by when such a movement may be looked for within the Establishment? There are many who think so! But I would fain believe that among its gifted preachers are some who would still desire to be numbered among the Sons of the Prophets.

H. S. PERRIS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—The sale of the church property has at last been effected, but the congregation has been disappointed in its expectations of a price. It hoped for £2,500 at least, but only £2,000 has been obtained. Still, it was thought expedient to sell at the lower price, so as to save a delay which was detrimental to the progress of the congregation. After all, the investment in the church has proved to be a good one. It did not cost £2,000, and the congregation has had the use of it for 64 years. The new buildings will be proceeded with at once, and the congregation is earnestly setting itself to the raising of the money still required to complete the project.

Accrington (Resignation).—The Rev. W. H. Burgess has resigned the pulpit of the Oxford-street Unitarian Church, which he has held since 1898.

Birkenhead.—At the annual meeting of the congregation, held on Sunday last, a resolution, according a most hearty vote of thanks to all those friends who had come forward and so kindly helped to reduce the debt on the building of the new church from upwards of £1,800 to about £1,000 was unanimously carried. At the same meeting a resolution recording the great regret of the congregation on the death of the Rev. R. A. Armstrong, and tendering to Mrs. Armstrong and family the sincerest sympathy in the sad loss they had sustained, was unanimously adopted.

Bootle.—The Sunday-school annual concert and prize distribution was held on Wednesday and Thursday, Jan. 25 and 26. A burlesque of "Robinson Crusoe," written for the occasion by Rev. H. W. Hawkes, was, under his superintendence, acted by some of the elder scholars. t is expected that about £7 will be cleared by the effort.

Boston.—Last Sunday evening an address was given by the Rev. W. Stoddart, in Spain-lane Chapel, on the "Revolution in Russia," or "The Answer of Tyranny to the Appeal of the People." At the close of the address the following resolution was passed unanimously by the congregation :—"That this congregation expresses its sympathy with the Russian people in their efforts to obtain representative government, education, better social conditions, and freedom from oppression and tyranny. And we hope that the reform movement may still be characterised with moderation and a peaceful attitude in spite of the terrible provocation of the agents

of despotism. And we also express our indignation at the shameful massacre of peaceful citizens, their wives and children, in St Petersburg, last Sunday, when they were seeking to approach the Czar with a petition for help, pity, and the redress of grievances."

Bradford.—The annual meeting of the members of the Chapel Lane Chapel was held in the Channing Hall, on Thursday, January 26. Mr. William Thirkill, the senior warden, who presided, presented a highly satisfactory report, in which he stated that the attendances at the services had been uniformly good, and that, considering the commercial depression in the district, the finances were very satisfactory. The net increase of membership in 1904 had been fifteen, and several new members had been enrolled since the beginning of the present year. Gifts had been received by the congregation of the aggregate value of about £2,700. The officers and the minister (the Rev. E. Ceredig Jones) were heartily thanked for their services during the past year.

Central Postal Mission.—The first of two Unitarian Conferences arranged by the Postal Mission was held in the Council Room at Essex Hall on Friday evening, Jan. 27, when the chair was taken by the Rev. J. E. Stronge, and an address was given by the Rev. J. Page Hopps, followed by discussion, on "The Unitarian Cause in the Light of To-Day's Thought Concerning God and the Bible." The title of his address should have been completed, Mr. Hopps said, by adding "with special reference to the Dean of Westminster's late lectures in the Abbey and the last volume of Archdeacon Wilberforce's sermons." Behind the scenes, he said, tremendous transformations were going on in what was called the religious world. Old things were passing away, and all things were becoming new —strictly in a Unitarian sense. And that altered the Unitarian case. There was now not the same need of attack. His case now was to concur and to quote those modern writers. Mr. Hopps gave instances of modern statements of the Trinity and the doctrine of Incarnation, quoting specially from the Dean of Westminster and Archdeacon Wilberforce on the subject of inspiration and the Bible in support of his contention. They did not know how this new teaching of the "children of light" would affect the Unitarian body. There were many who now said there was no need, in the face of such teaching, to leave the old churches. Their only answer must be the appeal to honour. They were free from the bondage of the old creeds, and it was an honourable and blessed thing to be a pioneer. In the discussion which followed more than one speaker urged that it was still necessary to deal in doctrinal controversy, for the man in the street was by no means so liberal as these modern teachers. The second conference is announced for Thursday evening, Feb. 9, under the presidency of Mr. E. F. Grundy, when the Rev. G. Critchley is to speak on "The Good and Evil of Modern Revivalism," with special reference to the work of Dr. Torrey and Mr. Evan Roberts. The meeting is freely open to all. Tea (at a charge of 6d. each) is at 7 p.m.; chair at 8.

Evesham (Welcome Meeting). — On Thursday evening, January 26, a congregational "At Home" was held in the schoolroom attached to the Oat-street Chapel to welcome the Rev. G. L. Phelps, the recently-appointed minister. There was a large attendance, and during the course of the evening Mr. A. H. Martin, as chairman of the congregation, offered a most cordial welcome to Mr. Phelps, and said they looked to him to worthily uphold the great traditions of the congregation. Their ministers had always striven for the best interests of the town, and they believed Mr. Phelps' ministry would be one of great promise. In reply, Mr. Phelps said he recognised when he came there the task that lay before him, for he knew the honoured traditions of the congregation; he felt it was an honour and a privilege to succeed such a man as the Rev. Rudolf Davis. He was very pleased to find the cordial relations that existed between the members and minister of that congregation, and the members and ministers of other congregations in the town, and he hoped he should do nothing to interrupt these cordial relations, and that he should be able to work hand in hand with his fellow ministers. They wanted no sectarian differences, for they all had the same object in view—to enlighten and elevate the lives of the people. The Rev. J. Edwin Odgers, D.D., joined in the congratulations and good wishes to Mr. Phelps, and the Rev. Alexander Gordon, Principal of the Home Missionary College, and son of the Rev. John Gordon, formerly minister at Evesham, also gave an address. He was sure, he said, that the congregation desired their minister above all things to be frankly and perfectly honest in expression, and to be truly and deeply sincere in conviction. Mr. Geoffrey New proposed a vote of thanks to Dr. Odgers and Mr. Gordon for their presence and addresses.

London Guilds Union.—The annual meeting of the Union will be held at College Chapel, Stepney-green, on Monday next, February 6. Refreshments at 7.30; 8.15, annual business meeting, the Rev. F. K. Freeston in the chair.

London: Plumstead. — On Wednesday evening, January 25, the Rev. L. Jenkins Jones and Mrs. Jones gave an "At Home" to the members of the congregation. About sixty persons accepted the invitation, and a very pleasant evening was spent. On Monday evening the ninth annual general meeting of the congregation was held. There was an excellent attendance, and the meeting was addressed by the minister, who briefly reviewed the events of the past year, and having touched shortly upon the prospects of a new church, appealed to the congregation for a continuation of that zeal and earnestness which had already accomplished so much.

Lytham.—A movement is in progress to establish Unitarian services at Lytham. Mr. Cuthbert C. Grundy, of Blackpool, has placed himself in communication with several Unitarian families resident in the neighbourhood, and as a consequence the first service is to be held tomorrow (Sunday) at 3, Pollux Gate, Lake-road, Fairhaven, to be conducted by the Rev. Robert McGee, of Blackpool. The room has been taken for three months for the purpose of these services, and it is hoped that a vigorous congregation and Sunday-school may be the result. All Unitarians within reach should rally to the call for this new effort of union.

Nantwich (Welcome Meeting.)—On Monday evening the congregation of the Hospital-street Presbyterian Chapel welcomed the Rev. David Davis, late of Blackpool, as their new minister. About one hundred persons partook of tea in the schoolroom, after which a meeting was held in the historic old chapel. The chair was occupied by Mr. E. S. Haighton (Chairman of the Urban District Council). Mr. John Heywood and Mr. T. H. Hill, on behalf of the congregation, offered a hearty welcome to Mr. Davis. Rev. C. D. Badland, of Whitchurch, spoke on behalf of his brother ministers in the neighbourhood, and the Rev. H. Fisher Short, of Crewe, for the District Association. Mr. F. K. Wilson, of Bootle, testified to the high esteem in which Mr. Davis was held by the congregation of the Free Church in that town, where he had laboured as assistant minister prior to going to Blackpool. The Rev. H. W. Hawkes, who was prevented by indisposition from being present, sent a letter, in which he expressed his high regard for Mr. Davis, who had been his colleague at Bootle. The Rev. J. Morley Mills, a previous minister at Nantwich, spoke in the double capacity of friend of the congregation and of the incoming minister. He briefly traced the history of the chapel, and the cause for which it had so long stood, alluding to the founders and their faith in the future evidenced by the Open Trust, to the occupation of the pulpit for three years by the famed Dr. Joseph Priestley, and in more recent days the life-long connection with the chapel of the late Mr. Philip Barker, to whose benefactions the churches of like principles, and the public at large, were indebted for the Willaston School. It was a congregation apparently insignificant, but having an important history, and it was hoped that in the future it would continue to have a yet more important historical significance. The Rev. David Davis responded to the welcome in a short but appropriate address, saying that it would be his main purpose to foster a truly religious life among them, and to be the friend and helper of his people to his uttermost. Besides those mentioned, there were present Mr. Guy Lewis, M.A., headmaster of the Willaston School, Rev. J. H. Woods, M.A., and several friends from the churches at Crewe and Whitchurch.

Nottingham.—At a meeting of the High Pavement Historical Society on Tuesday evening, Jan. 31, a lantern lecture was given by the Rev. E. W. Lummis, of Leicester, on "Beowulf," Mr. J. C. Warren (president of the society) occupying the chair. The poem, said the lecturer, was written in the sixth century by a scribe, who wrote to glorify the little kingdom lying between Bernicia and Deira. About the year 627 King Edwin embraced the Christian religion, and "Beowulf" was revised, Christian touches being introduced into the poem. A large number of beautiful slides were thrown on the screen showing the "Beowulf" country round about the little village of Hart, near Hartlepool. On the motion of Dr. Blurton, seconded by Mr. H. T. Facon, a very hearty vote of thanks was accorded to Mr. Lummis for his extremely interesting lecture.

Stockport. — The annual parents' party, prize distribution, and entertainment in connection with the Sunday-school was held on Thursday, Jan. 26. After tea the Rev. B. C. Constable took the chair, and presided over one of the largest parents' parties ever seen during the last ten or twelve years. It was specially gratifying to see a considerable number of the congregation present. In a short address the chairman referred to the unfortunate absence through illness of Miss Hirst, who had been usually present at such gatherings for more than fifty years past. In the course of the evening the children performed "Little Red Riding Hood's Rescue" (assisted by a few of the teachers and elder scholars) in which were introduced some action songs and skirt dancing. At the close the prizes for good attendance were distributed.

Swansea.—The annual meeting of the congregation of the Unitarian Church was held on Thursday, Jan. 26, Mr. J. Moy Evans in the chair. A very satisfactory report was read by Mr. C. H. Perkins, and the accounts presented by Mrs. Reid showed a balance of £40 on the right side. Mrs. Tudor Jones presented the Postal Mission report, which showed a remarkable response to the offer of liberal religious literature. The Rev. W. Tudor Jones, in acknowledging the kindness of the congregation, said that it was now six years since he came among them, and he was more impressed than ever with the greatness and the necessity of the work of liberal religion.

Trebanos (Farewell Presentations).—On Monday, January 30, a farewell meeting to the Rev. and Mrs. T. J. Jenkins, on their departure for Hinckley, was held at the Craig Chapel. It was a most remarkable gathering. The chapel was crowded to its utmost capacity by an audience which represented all the Nonconformist churches in the district, while in the "big pew" their respective pastors were assembled. This happy testimony to the regard in which Mr. and Mrs. Jenkins were held was largely due to the marked activity they had shown in the cause of temperance and other social reforms. The Rev. R. Rees (Congregationalist) presided, and Mr. and Mrs. Jenkins were the recipients of a number of gifts, both from their congregation and from local temperance societies. They both acknowledged the presentations with much feeling.

Yorkshire Unitarian Lay Preachers' Union.—The annual meeting of the Union was held at the Upper Chapel, Sheffield, on Saturday, January 28, afternoon and evening. Mr. D. B. Foster, the president, occupied the chair at the afternoon meeting. The Rev. John Ellis opened the meeting with prayer, and the President then gave a brief address. On the motion of Mr. F. Clayton, a vote of condolence was passed with the son and daughter of the late Mr. Pickles, to whose memory a warm tribute was paid, as for so many years a devoted lay-preacher in the district. Encouraging reports of the year's work were presented, and the Rev. John Ellis, as district minister, was elected secretary of the Union. A cordial vote of thanks was passed to Mr. F. Clayton, of Leeds, for his services as secretary for many years. After a brief adjournment for tea, a discussion on the subject of "Laymen's Fees" was opened by Mr. Ellis and a resolution was passed, which will be submitted to the Yorkshire Union. Mr. Blackwell, of Sheffield, the newly elected president, took the chair at the evening meeting, when a cordial welcome was offered to the Rev. John Ellis, and a letter was read from the Rev. C. Hargrove, expressing his regret that he could not be present, and his great sympathy with the lay-preachers in their work. The Rev. C. J. Street then gave a stimulating address based on Emerson's phrase, "The one base thing is to receive, and not to give," and Mr. Ellis responded to the welcome accorded to him.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 5.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. T. E. M. EDWARDS.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. GREAVES.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. W. G. TARRANT, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, Rev. J. PAGE HOPPS, 11.15, "What is Religion? An Apostolic Definition"; 7, "The Spiritual Significance of Unlovely Things."
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. A. FARQUHARSON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. F. CALLECOTT, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. G. CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. E. CAPELTON.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. J. E. ODGERS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel (Unitarian), off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6,30, Rev. EDGAR DAPLYN.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. DAVID JONES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Feb. 5, at 11.15, HERBERT BURROWS, "Hall Caine's Novel, 'The Prodigal Son.'"

PULPIT SUPPLY or LOCUM TENENS.—Rev. W. BIRKS, 56, Gains-road, Southsea.

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DEATHS.

HUTTON.—On Jan. 16th, at Villino Ferrari, Via Piemonte, Rome, the residence of her son-in-law, Eliza, widow of the late Henry Hutton, J.P., of Eden Field, Dundrum, co. Dublin, aged 86.

PRIME.—On January 29th, at Heaton Moor, Arthur Thomas, only and dearly-loved son of Blanche and Priestley Prime, aged 10 months.

Schools, etc.

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NOTES OF THE WEEK.

THE date of this year's meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, to be held at Geneva, has now been fixed. The meetings are to begin on Monday, August 28, and continue until Thursday, August 31. We are informed by the Rev. W. Copeland Bowie that particulars respecting fares and hotels will be furnished to secretaries of congregations and societies in the course of a few weeks.

ON Sunday week, the 19th inst., at the close of the morning service, the memorial brass to Dr. and Mrs. Brooke Herford, which is being placed in Rosslyn Hill Chapel, Hampstead, will be unveiled. The service is to be conducted by the Rev. Henry Gow, and the unveiling to be performed by the Rev. P. H. Wicksteed.

IN the February number of the *Mill Hill Pulpit* the Rev. Charles Hargrove publishes a sermon on "A Great Nation," and on the title-page prints William Watson's lines :—

> She stands, a thousand-wintered tree,
> By countless morns impearled ;
> Her broad roots coil beneath the sea,
> Her branches sweep the world ;
> Her seeds by careless winds conveyed,
> Clothe the remotest strand
> With forests from her scatterings made,
> New nations fostered in her shade,
> And linking land with land.

The preacher's ideal for our people is thus expressed :—"Let us have closer Federation, by all means, but let it be for the sake of mankind, and not of English kind only. A federation of peoples united not only by blood and language and interests, but by the common determination to uphold in the world the cause of Liberty and Justice and Peace. Oh, if this could be effected we should be strong indeed; our State founded not upon the shifting sands of policy and force on which all past empires have rested and fallen, but on the solid rock of Divine Law, built up by the faith in the Omnipotence of Goodness, which is the source of all abiding strength and enduring victory. This is the politics not of a party but of the Bible, of the Old Testament and also of the New, which sums up all with the vision of a new kingdom and a new federation of the world under Christ as King. And it is our privilege and our duty to work to realise the vision."

THE Torrey-Alexander Mission to London was opened on Saturday last at the Albert Hall, and for two months the effort is to be made there to work up the excitement of a great "Revival." Those who believe in that kind of religion must be left to their effort. It is too soon to say what the result will be, even as regards the outward success of a big undertaking; but for first impressions we cannot do better than refer our readers to this week's *Christian World*. The following is the conclusion of our contemporary's account of Saturday's opening meeting :—

It is invidious, perhaps, to compare a Torrey and Alexander meeting with a Welsh Revival meeting, but after being at Welsh Revival meetings the *Christian World* representative could understand criticisms he heard in Cardiff from sensitive Welsh ministers concerning the "clanking of the machinery" of the Torrey and Alexander Mission. Dr. Torrey and Mr. Alexander would probably plead that we cannot have a Welsh Revival in London to order, and that without the machinery, and machinery on the big American scale, we should probably get no revival at all. If the machinery accomplishes the end, well and good. To borrow the language of the Welsh Revival, the "Spirit" can doubtless use machinery, as well as dispense with it, but it is a pity that to rouse London machinery of so many thousand horse-power, so to speak, should be required.

DR. WARSCHAUER has embarked with the Rev. Hugh C. Wallace, of Bristol, on an interesting venture, in the joint editorship of a little penny monthly magazine *The Message*. It is to be a *religious* message, "of and for the twentieth century," "to express, in a language understanded of the people, the new thought of God, and Christ, and man." The Rev. T. Rhondda Williams, of Bradford, takes charge of a section entitled "Echoes from a Study," in which he offers to the best of his ability to answer questions on Religious and Biblical subjects. *The Message*, we are told, "will aim at being undenominational in the best sense, and resolutely stand for the widest liberty of the Spirit."

THE first two numbers, for January and February, have now appeared. The first, among other interesting matter, had an "Interview with Mr. B. Seebohm Rowntree"; in the February number Mr. G. K. Chesterton is interviewed. Among their notes the Editors have the following :—

On the subject of revivalism—more particularly with reference to the manufactured article with which London is shortly to be edified—the Editor of the *Liverpool Daily Post* has recently had some exceedingly sane and wholesome things to say. He rightly points to the absence of any wide or permanent effect produced on London by the Moody and Sankey Missions of former years, but on the other hand admits, not exactly with enthusiasm, the help revivalism can nowadays count upon from a new ally—the cheap and sensational press, always on the look-out for something startling, and ready to make capital out of daily records of experiences and conversions. Probably the distinguished Liverpool journalist, whose interest in enlightened religion is well known, thinks that neither the dignity of the press nor the dignity of Christianity has much to gain from the kind of "booming" that has recently been going on in the halfpenny dailies ; if so, we heartily agree with him.

A BILL has been introduced into the Japan House of Representatives prohibiting the use of any and all kinds of liquor by young persons under 20 years of age, and also prohibiting the sale of any kind of liquor to minors. A strong argument setting forth the harmful effects of alcoholic drinks, especially upon the youth, was attached to the Bill, and was read in connection with it. It is thought by those in touch with such matters that the Bill will become law. The mover, the Hon. She Namote, who is a vice-president of the Temperanee League of Japan, was the framer and introducer of the "Anti-Smoking Bill for Minors," which passed the Imperial Diet and became law in 1900.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE UNEMPLOYED.

SIR,—In last week's INQUIRER writing on the above subject, Mr. Richard Robinson assumes "a breakdown of our industrial system" and "an utter failure of the Poor Law." Our industrial system, by which I suppose is meant organised capitalistic production on a large scale as against the uncertain and penurious toil, its range limited by the then restricted means of communication, lack of capital and labour-saving machinery, of former times. It is also described as being based on "a margin of unemployed," and Mr. Benson is quoted, with apparent approval, to the effect that it is necessary that there should be hungry unemployed labourers that employers may make profits.

So far from this being true, I affirm, without the least hesitation, that the contrary is the case. Employers always wish to be able to give constant and regular employment. Fluctuations in trade, whether upward or downward, affect them adversely, the latter often disastrously. If it were true as alleged, that such fluctuations were a means of profit, the logical consequence would be that employers would endeavour to produce them, but not even the most eager Socialist or the most sensitive philanthropist has ever ventured to suggest such a thing. On the contrary, it is notorious that all employers desire nothing so much as steady trade.

The real cause of such fluctuations must rather be sought in the fluctuations of harvests, the only fundamental source of wealth. When there is less such wealth produced, there is less prosperity, and consequently less employment, but for this not "modern industrialism," but the Natural Order of things, must be held responsible. Modern industrialism, by its improved organisation, has, to a very great extent, equalised the effect of such local variations, so that they now only spell reduced employment where, in the good old days, they meant famine. Any student of history will agree that the condition of the working classes, and with it, necessarily, the state of employment, are infinitely better to-day than before the era of modern industrialism, and those of us who can look back forty or fifty years will confirm this for that period. Then, the Poor Law is said to have failed, but it is left to be inferred how. It still affords relief, at the expense of the public, to those who cannot support themselves. It may not always do so in the way the recipients desire, but it cannot be seriously argued that "the unemployed" have any right whatever not only to claim assistance from the tax- or rate-payers (often little better off than they themselves), but also to dictate the conditions under which it shall be given. The principles on which the Poor Law affords relief were settled, as may be read in Miss Martineau's "History of the Peace," after very careful inquiry and consideration, with the object of checking the degradation of the poor and the fall of wages, which benevolence, generous then as now, at the expense of others, had produced. Where these principles have been set aside, pauperism, misery, and worse have increased, while often in adjoining unions, where assistance has only been given on settled principles, they have decreased.

The pet remedy just now is voiced in the cry "Back to the Land," but not all of those who use it have considered that the town-bred casual labourer would be of little use there. In "Rural England" Mr. Rider Haggard over and over again relates how greatly the farmers lack and desire more labourers, and how young men and women will neither stay on nor return to "the land."

That those who fail to diagnose the causes should fail to prescribe a satisfactory remedy is not to be wondered at, but probably the most impracticable and harmful proposal ever made is that Government or local bodies should organise useful productive labour. That is, when those who understand such things, whose interest and occupation they are, are unable, owing to want of means or trade, to organise labour productively, government or other officials are, with amateur eagerness, to undertake what they do not understand and perform what is not really required, at the expense of tax payers who already have not enough of their own. Faith in "Collective Wisdom" could not go further. Even supposing that such a scheme were practicable and could be brought to a successful issue, would not its effect be immeasurably evil? If it were once established that the State would, and could, if called on, provide employment for those who asked for it, is it not plain that, from that moment, private enterprise and all incentives to personal industry or thrift would cease?

It will doubtless be said that what I have written is neither helpful nor sympathetic, for I write only to challenge utterances too commonly current. If my views were in fashion I need not have written at all, and I trouble you with this letter because I believe that, before remedies can be found, it is necessary to sweep away these misapprehensions and fallacies, which, however plausible they may seem, only divert energy of thought and action into paths which must lead to disappointment and increased misery.

RICHARD SIMON.

BISHOPS' STIPENDS.

SIR,—It is a pity that such an excellent letter as Rev. H. S. Perris's on "Religious Forces in the Metropolis" should be marred by an exaggeration, but so it is. He speaks of "the wails of its impoverished bishops, poor on £10,000 a year." Now, turning to the Clergy List, we find that only one Bishop (he of London) gets that sum; two others (Durham and Winchester) respectively get £7,000 and £6,500; the majority get £5,500, £5,000, £4,200, or £4,000; finishing up with the recently formed bishopries whose princly income is £3,200, £3,100, or £3,000. The two *Arch*-bishops are paid, one £15,000 and the other £10,000.

Several new bishopries have lately been founded, but in every case the bishop, relieved by his decrease of duty, has surrendered either £1,000 or £800 a year.

Several Suffragan Bishops are now at work helping their chiefs. Their stipends were fixed by Act of Parliament at £1,000 a year, *to be paid by their chief*, but they are allowed to hold another post *in commendam*, such as a Canonry, an Archdeaconry, or a Rectory.

I have often heard complaints of episcopal *over-work*, but not of episcopal *under-pay*. I see no cure for the former unless simple presbyters, deans, archdeacons, or eminent rectors were allowed to do Confirmation duty, which must now be done by an Archbishop, a Bishop, a Bishop Suffragan, or a Retired Bishop. But this simple remedy might be opposed as "un-catholic"!

C. A. GREAVES.

Canterbury.

MACAULAY'S STYLE.

MR. JOHN WILLIAM PRESTON, J.P., of Lyme Regis, Dorset, who will be eighty in April, sends us the following note:—

"In THE INQUIRER, Feb. 4, p. 70, col. 2, is the question I have heard before, 'Where did Macaulay pick up his style?' Macaulay was a pupil of my father, Rev. Matthew Maris Preston, then a Fellow of Trinity College, Cambridge, for six years, from the age of twelve to eighteen, when he went to Cambridge. My father's idea of perfection in style was always Robert Hall's sermons, which Bulwer Lytton also admired so much. Anyone who sat under my father, for thirty-two years vicar of Cheshunt, Herts, and familiar with Robert Hall, would at once know where Macaulay got his style. By the way, I possess his first historical essay, which he wrote when twelve years old, a great curiosity certainly, and also his rendering of Ps. cxxxvi., 'By the rivers of Babylon,' into Greek verse."

THE SHEPHERD'S PURSE.

"Filled with corn-like seeds in dull January."

WHAT modest purses by your side!
How pastoral, triangular!
Your light, how fain you'd hide,
Your microscopic star!

Your poor, but flaunting neighbours may—
The crowtoe and his kinsmen all—
Spangle, for mere display,
Bare bank or barren wall.

But you all arid soil relieve,
Your charity can nothing tire,
Purses to all you give—
Quaint purses that aspire.

The farmer's man intent on toil,
Looks darkly on your wallet's yield—
Perchance some barren soil
Was there, still in his field!

A star distinct to childhood's eye,
So careful of its common weal;
"A simple" here they spy
Who mind and body heal.

Sad weeds within the field, and lo!
Upon the waste a starlike brood—
So angels come and go,
Fitting the fateful mood.

E. L. H. THOMAS.

THE CHRIST OF PAUL.*

II.

THE PROBLEM FROM THE JEWISH SIDE.

In considering the elements of Christian thought supplied to the Apostle from the Jewish side, three topics come prominently into view: the powers of good and evil in the world, the significance of the Messiah's person and death, and the ultimate sovereignty of God. Each of these has its Jewish aspect, and the background is in each case supplied by the synagogue.

(1) The teaching of Paul, like that of the Jerusalem fellowship, was in part based upon the Hebrew Scriptures. This was necessary in addressing Jews; and it had its own impressiveness to the Greeks. The conformity of the life of Jesus to prophecy became one of the main props of Christian truth in the first ages of the Church. But in Paul's hands the Scriptures are often handled in a peculiar style. He uses them after the common fashion of his time. Little chains of proof-texts are constituted out of passages wrenched from their context, and grouped in connections to which they did not originally belong, in order to support a view of which their authors knew nothing. As the Apostle passed from city to city, his preaching would naturally repeat itself. In time, his method of argument would acquire a certain fixity, and the prophetic oracles from which he quoted would rise in a certain easy succession to his lips. The series of citations in Romans i., iii., iv., or again in ix.–xi., probably supply typical examples of this practice. In their divorce from their historic meaning they become symbols of new truths, just as the Homeric poems were converted into a repository of morals and religion by the professors at Alexandria. An instance, simple but sufficiently significant, may be found in 1 Cor. ix. 8-10. The Apostle desires to vindicate the right of the preacher of the Gospel (though he had not exercised it himself) to live by the Gospel—that is, to be supported by the gifts of the faithful. He bases this on the precept of Deut. xxv. 4: "Thou shalt not muzzle the ox when he treadeth out the corn." The missionary's labour is far from the agricultural interests of ancient Israel, into which this injunction of humanity for cattle was first launched. With entire disregard of the claims of animals thus forced into the service of man, Paul sets aside the obvious application (which is too insignificant for the divine Author of the Law) to find in the labouring beast an anticipation of the worker in the Christian field:—

> Is it for the oxen that God careth, or saith he it, as he doubtless doth, for our sake? Yea, for our sake was it written; because he that plougheth ought to plough in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?

This style of treatment rises at times into allegory which appears extravagant under the severer restraints of the present day. Thus in 1 Cor. x. the Apostle fetches a warning for the Church out of the apostasies of Israel in the wilderness. The parallel of deliverance under the divine guidance was not, however, sufficiently close, and the correspondence of the ancient salvation with the new was further emphasised in this strange fashion, vv. 1-4:—

> For I would not, brethren, have you ignorant how that our fathers were all under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them, and the rock was Christ.

First, the march between the watery walls of the Red Sea, beneath the protection of the "cloud by day," is regarded as a baptism into Moses. Next, the miraculous provision of manna is designated by the apparently incongruous term "spiritual food," to which corresponds a "spiritual drink." This is explained by the rabbinical fancy concerning the wonderful rock from which Moses drew water, which rolled slowly along after the thirsting people as they traversed the wilderness, and furnished them with a perpetual supply. And lastly, with a sudden and unexpected turn the Apostle completes the analogy by identifying the power in the old dispensation and the new—*and the rock was Christ.* The modern reader cannot put his mind into the needful imaginative attitude to enable him to tolerate, much less to accept, the picture of the travelling cliff, nor can he endure the combination of such a physical object with a historical person. The difficulty is partly overcome when it is remembered that the Jews believed the early history of their nation to have been under the special guidance of Providence. This Providence manifested itself in the Wisdom which made the world and organised society. Now Wisdom had entered into the soul of Moses. Wisdom was the cover or shadow by day, and Wisdom led a holy people through much water (cp. Wisd. of Sol. x.) But to Paul the supreme manifestation of God's wisdom was Christ; Christ, however, not as the bodily Jesus of Nazareth, but as an ideal principle presiding over the developments of history, and as such capable of participating in its great crises with help and guidance. So Christ might be supposed to have aided the chosen nation of old in their desert pilgrimage, even as now he followed and sustained the wandering soul upon its way through life. These are some of the suppressed links in the imaginative courses which issue in a conclusion to us so grotesque. And the reader who would sympathise with the Apostle's teaching must learn again and again to value his ideas in relation to the spirit of his time, before he can find through them the ultimate truth of his thought and feeling.

(2) The preaching of Paul at Rome was concentrated, according to the book of Acts (xxviii. 21), on two main themes, the "kingdom of God," and "the things concerning the Lord Jesus Christ." The kingdom of God was part of the religion of every Jew, though different interpretations might be given of it. As for Jesus, so for Paul, the world as we know it was the scene of continual conflict. There the powers of good and evil were perpetually at work. For no Jew ever thought of man as alone in the universe with God and his dead. The upper and the under worlds were full of mysterious agencies helpful or hurtful, it is not always clear which. In continuous opposition to the will of God is a whole train of active potencies, which will only be subdued when the Messiah reigns. The union of the believer with the love of Christ is endangered in unnamed ways, though it cannot be broken, by angels and principalities and powers (Rom. viii. 38, 39). The powers were probably in some manner connected with the heavenly bodies (Mark xiii. 25), and had their share in the government of the world. Together with every principality (all rule) and authority they must be brought to nought (1 Cor. xv. 24), and this would be the Messiah's task. Their abolition would be, indeed, in one sense, an act of punitive justice, for some of these superhuman activities, as the "rulers of this world," had been concerned in bringing about the Messiah's death (1 Cor. ii. 8). Besides these dwellers in a higher sphere, there were the deities of the Gentile worships, whom, in accordance with a view widely prevalent in the Church in a later day, the Apostle apparently identifies with the demons (1 Cor. x. 20, 21). These were, of course, banded in opposition. And at the head of the realm of wickedness is Satan ever seeking the advantage over the saint (2 Cor. ii. 11); Satan, who can fashion himself into an angel of light—whose business is still temptation (1 Cor. vii. 5)—whose destiny is to be speedily bruised by God beneath the feet of the Church (Rom. xvi. 20). Among all these foes, death is the last enemy to be subdued by the Messiah in the holy war (1 Cor. xv. 26). Are death and Satan different aspects of the same hostile might? The dramatic presentment of the great struggle is not, however, the most prominent in the Apostle's mind. There, the problem of evil assumes a new character, connected with the deep consciousness of sin, which is traced back in one of its phases to the antagonistic elements of human nature, flesh and spirit. These terms were not Paul's invention, though they perhaps more easily recall to us his keen delineation of the conflict which they beget, than the sarcastic contrast of the prophet (Isa. xxxi. 3), or the most poignant utterance of Jesus' agony (Mark xiv. 38). They were part of the accepted expression of the most obvious but withall the most profound facts of the moral life, and they were already connected in the Jewish schools with questions concerning the sin of Adam, the meaning of death, and the relation of the guilt of the race to its first progenitor.

(3) Into the midst of a universe where the divine rule was thus contradicted and defied, where humanity was loaded with a burden of sinfulness which it could not lift off, where one elect nation in proud possession of the Law nevertheless failed to achieve the righteousness which it had been designed to produce, comes the Messiah. But the great fact of his career is its close. The chief event of his life is his death. The Jewish Christian Church presented no very definite view of the significance of the great catastrophe. In one sense it was explained, because Scripture foretold it. "Behoved it not the Messiah to suffer these things" (Luke xxiv. 26). If thought endeavoured to

penetrate deeper into the meaning of the prophetic demand, an answer was found in an undefined doctrine of vicarious sacrifice, which assimilated the death of Jesus to that of the ancient "servant of Yahweh," and declared that his "blood was shed for many" (Mark xiv. 24), or that the "Son of man came to give his life a ransom for many" (Mark x. 45). Moreover, tribulation was the appointed way of access to the kingdom (Acts xiv. 22). Even Christ could not reach his glory, but by a path of pain. Trial was inevitable in a world where the Evil One was for ever haunting the footsteps of the saint, and the Messiah could not escape the last most terrible necessity, if he was (as the author of the Epistle to the Hebrews taught) to be made perfect through suffering. Or, once more, an unrepentant Israel gained through the mercy of heaven a longer season for awakening to a consciousness of its guilt, by the postponement of the final crisis through the Messiah's death, and his assumption into the security and peace of heaven till the divine will sent him forth again (Acts iii. 19-21). But none of these suggestions were adequate to the scope and depth of Paul's view of the world and man. It was not enough that the Messiah should die to prolong Israel's opportunity of conversion, or to provide the Jew with a finished type of endurance of undeserved calamity. There were questions that pressed for solution, both within and without the limits of the chosen race. What of the obligations of the Law which had weighed with such heavy pressure on the soul of the Jewish disciple, when he entered into the new sphere of the Christian fellowship? What of the Gentiles, who had been excluded from the benefits of the Law? On what terms should they be admitted to salvation? There was the stern doom that death was the consequence and penalty of sin. In this matter Gentile and Jew shared a common lot. But then so did the Messiah, for he too had died. Moreover, he had died by a punishment which drew down upon its victim, according to the Law, a special curse (Gal. iii. 13). How could the Messiah, who had known no sin,* fall under its condemnation? Here were problems which Jewish theology could readily suggest, but to which the Jewish Christian Church had no answer, because it had not yet raised them. They mark the limit of the Apostle's indebtedness to Judaism. The scheme of thought which he abandoned as inadequate nevertheless opened a new way. It was there that he found the difficulties which his doctrine of Christ afterwards enabled him to overcome. The process by which the action of the law in making the Messiah accursed, destroyed its own efficacy, so that the very power through which Christ was done to death abolished itself—the mode by which the benefits of the Messiah's death were made available outside the chosen people, so as to include all living men who should appropriate them by faith—these inquiries were intimately related to the conception of the person of the great providential agent of redemption. We note them here only to mark the fact that the speculative construction by which Paul finally satisfied the demands of his moral and religious logic, was based upon principles which Judiasm alone could have supplied.

(4) The hope of his forefathers, or at least of his teachers among the Rabbis, also formed the essential ground of all the Apostle's hopes for the future. He reposes with unwavering certainty on the great prophetic conception of the "day of the Lord." The sovereignty of God will at last manifest itself; there is the ultimate reality, and when it is displayed, all opposition must at last succumb. To the wicked it will be a day of wrath; to all it will be "a day of revelation of God's righteous judgment" (Rom. ii. 5). The "judgment-seat of God" (Rom. xiv. 10) is never far out of sight for Paul. It is God's because he ordains it, is the author of the holiness by which the souls of men will be tested, and appoints a high officer who will preside over the sublime assize. This is no other than Jesus Christ (Rom. ii. 16), by whom, says the Apostle solemnly, "God shall judge the secrets of men, according to my gospel." The sons of light, he tells the faithful at Thessalonica, have no need to fear the advent of the Lord's day, though it should come as a thief in the night (1 Thess. v. 2-5); does he not pray continually that their hearts may be established "unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints" (iii. 13, cp. v. 23)? The church at Corinth is depicted in the same attitude of expectancy, 1 Cor. i. 8.

> Waiting for the revelation of our Lord Jesus Christ, who shall also confirm you unto the end, that ye be unreproveable in the day of our Lord Jesus Christ.

And the letter dies away with the call *Marân athâ*, "our Lord cometh." Years after from his Roman prison he looks forward still with undimmed triumph to the same great consummation (Phil. i. 6, 10)—

> Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ . . . that ye may be sincere and void of offence until the day of Christ.

and again (Phil. iii. 20, 21; iv. 4, 5)—

> For our citizenship is in heaven,; from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things to himself . . . Rejoice in the Lord alway . . . the Lord is at hand.

But the "day of the Lord Jesus Christ" is not, after all, the end of the divine revelation. It is, in fact, only the beginning. It opens the discharge of the Messiah's sublime function, who will reign till he hath put all his enemies under his feet. Principalities, authorities, powers, these fall one by one beneath his sway. Even death itself is overcome at last. But with this victory, the Messiah's task is done (1 Cor. xv. 24)—

> Then cometh the end, when he shall deliver up the kingdom to God, even the Father.

The reason assigned is characteristic. It is, in form, an inference from Ps. viii. 6: "Thou hast put all things under his feet." The conclusion is irresistible (vv. 27-28)—

> But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

This is the vast conception which embraces everything. Behind the solemn history of the Fall and the Redemption, behind the world with its immense multiplicity of forces, lies one sole source of power—from whom all things issue, in whom they all subsist, toward whom they all tend. This One is God. As there is one God and Father of all, there is one creation; and one creation is founded on one plan, works out one purpose, makes for one goal, advances to one end. In that intent all things concerning man and salvation, the kingdom, Jew and Gentile, the rulers of the world, and that dread potentate, impersonation of corruption, Death, are bound up in one; and when God wills it nothing can thwart the issue he decrees (Rom. xi. 36).

> For of him, and through him, and unto him are all things. To him be the glory for ever. Amen.

J. ESTLIN CARPENTER.

* This was already part of the Pharisaic doctrine, as the "Psalms of Solomon" show.

GOSPEL RECORDS.*

MR. DALLAS wins our sympathy at once by quoting on his title-page the beautiful verse from Christina Rossetti—

> Love is the key of life and death,
> Of hidden heavenly mystery:
> Of all Christ is, of all He saith,
> Love is the key.

He also gives us the impression that the Christian theologians have acted in a way not unlike the Jewish lawyers of old. For when we read his appeal for a more intelligent and sympathetic understanding of the life and spirit of the man Jesus Christ, and when we notice his plea that theological dogma has often led men away from rather than led them towards the true knowledge of Jesus, we are naturally reminded of Jesus' remark about the lawyers who did not enter into the kingdom themselves, but who did take away the key, and so prevent others from entering.

When, therefore, Mr. Dallas tells us that the man Christ Jesus appeals to his brethren along the ages with an intensely human desire to be remembered and understood, and that we can only truly know him by entering, on the one hand, into a like conscious assurance of the presence of God, and on the other into a like intense love for our fellow-men, we can but express our entire sympathy with the views thus boldly set before us by an orthodox writer. We rejoice also in the strong fresh sea-breezes that blow upon us straight from the sea of life as it dashes itself at our feet to-day, and not from the sea of Galilee alone. Mr. Dallas appeals frequently to writers outside the Bible for confirmation of spiritual truths discovered therein. Indeed, he seems frequently to treat heathen writers as equally inspired with Christian and Biblical writers; and gladly recognises that in spiritual experience God has been no respecter of persons, or nations, or set seasons.

Thus we have the newest of new wine set

* "Gospel Records," interpreted by Human Experience. By H. A. Dallas. (Longmans, Green & Co. 1903. 5s. net.)

before us, and yet to our utter amazement it is all tied up in the old wine-skins! The particular skins on which our four Gospels have been written are handled with such amazing reverence that all trace of real Gospel criticism is utterly lacking. The fourth Gospel is treated as no less historical than the synoptics, and most of Mr. Dallas' pictures of Jesus' life are taken from it. Once again the miracles—however worthless as evidence—are still retained as historical facts. Mr. Dallas' reverence for these "Gospel Records" amounts almost to a worship of them word by word, and so compels us to call the attention of so great a lover of Jesus to those words in these records which testify that these Gospel stories were often disapproved of by the Master. For we believe that Mr. Dallas will not long accept any interpretation of the Master's life which he believes that Jesus himself was annoyed with.

Let us note then that Jesus himself regarded the craving for miracles in religion as a wicked craving, and as a sign of infidelity. He intimates that, like a faithless husband or a faithless wife, the soul which so distrusts God's providence as to seek to escape from it in some exceptional way, and to enjoy a miracle, is guilty at heart of the spirit of infidelity. Jesus' language is exceedingly strong. The craving for miracle is the offspring of faithlessness; it is the generation of wickedness, of adultery. Thus the "Gospel Records" assure us that Jesus himself wrought no miracles at all. "There shall no sign be given but the sign of the prophet." If then we believe the miracle stories, do we not make Jesus a liar?

Again the "Gospel Records" inform us that such miracle stories as that of Jesus cleansing the leper, raising Jairus's daughter from the dead, and many other stories of a similar kind, including the story of the transfiguration, and the story that Jesus was the Christ—were stories which Jesus forbade people to spread or to repeat. The "Gospel Records" thus criticise themselves, for they first tell the stories and then say that Jesus told them not to tell them! The Gospels, therefore, are disobedient records, and seem almost to glory in their disobedience; for they tell us, as if it were something to be proud of, that the more Jesus charged them not to do so, so much the more a great deal did people publish these forbidden stories about him.

Stories, then, which Jesus contradicted at the time, and denied on the spot, are surely to be rejected at once, on Jesus' own authority, by all true disciples of Jesus himself.

If, however, we still persist in regarding Jesus as a miracle worker, and if we find that his spiritual religion and these miracle stories form a very perplexing combination, ought we not to at least acknowledge that we have only ourselves to blame?

Again, when Jesus says to Peter, "Get thee behind me, Satan." How can we any longer insist upon regarding the inspiration of Peter as being always that of the Holy Spirit? Is a man, whom Jesus rebukes for savouring of the things of men rather than of the things of God, to be regarded as infallible? We do not know Peter as well as Jesus knew him. Would Jesus have believed Peter's Gospel? Is Mark infallible because he depends on Peter. Surely Jesus' criticism is severe!

Again, suppose the Gospel of John really were written by John, was it not John who wished to call down fire from heaven upon the Samaritan village? Did John always understand rightly the message of the Master? Was it not John also who wished with his brother James to obtain for himself the best seat in heaven? Did Jesus believe in the Gospel of John? Certainly not.

Once more, of Matthew and all the disciples, were they not all rebuked by Jesus many times for falsely interpreting his message? Even when they all seriously took counsel together, was not their unanimous answer the false answer? How is it, said Jesus, that ye do not understand my speech? Why reason ye that ye have no bread? Do ye not yet perceive, neither understand? Have ye your heart hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember (Mark viii. 17)? I spake not unto you concerning loaves or bread, but that ye should beware of the leaven of the Scribes and Pharisees!

Thus Jesus used to criticise the "Gospel Records" of these men, and his criticism was sometimes of an exceedingly negative kind. If, however, in spite of Jesus' express disagreement with them, we still persist in regarding the records of these men as infallible; if we discredit Jesus, and put our trust in the contrary statements of Matthew, Peter, and John, must we not once more blame ourselves, and our own deliberate choice of the lower authority, rather than the higher, if, as a natural consequence, we are landed in perplexity?

WILFRED HARRIS.

IN connection with the reconstitution of the Congregational Union, the stages of which have been described from time to time in these columns, we notice an interesting development in the consciousness of the individual churches. Hitherto the Union has not meant much to many of the churches. The feeling of independency has been very strong, and since no tangible and immediate advantage has attached to membership in the Union, numbers of congregations have held aloof. Their isolation was not complete, for they mostly belonged to the County Union; in the case of churches pecuniarily weak there was relation also with the Church-Aid Society. Now the new Congregational Union absorbs the Church-Aid Society, and in other ways becomes a more important factor in the denominational life. Under the new constitution each separate church wishing to belong to the Union must subscribe to its funds, and with subscription naturally goes representation. It is interesting to learn that nearly 200 churches have thus brought themselves into line. Thus a step is taken in the overcoming of the traditional individualism of churches, and towards the growth of a stronger and more sympathetic consciousness of corporate religious life.

THE helping graces of heaven descend and meet the soul intent to rise.—*James Martineau.*

SIR THOMAS BROWNE.

DIED AT NORWICH IN 1682.

A CORRESPONDENT has sent us these extracts from the *Religio Medici* of Sir Thomas Browne, suggesting that they might prove a salutary lectionary for the present Bishop and Dean of Norwich, to show them what a greater Norwich man than they thought of religious tolerance and kindred subjects.

"I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which, perhaps within a few days, I should dissent myself."

"Persecution is a bad and indirect way to plant religion. It hath been the unhappy method of angry devotions, not only to confirm honest religion, but wicked heresies and extravagant opinions."

"I can hardly think there was ever any scared into heaven: they go the fairest way to heaven that would serve God without a hell: other mercenaries that crouch unto him in fear of hell, though they term themselves the servants, are, indeed, but the slaves of the Almighty."

"There is no salvation to those that believe not in Christ; that is, say some, since his nativity, and as divinity affirmeth, before also; which makes me much apprehend the end of those honest worthies and philosophers which died before his incarnation. It is hard to place those souls in hell, whose worthy lives do teach us virtue on earth."

"'Tis true, we all hold there is a number of elect, and many to be saved; yet, take our opinions together, and from the confusion thereof there will be no such thing as salvation, nor shall any one be saved: : . : : Thus, whilst the mercies of God do promise us heaven, our conceits and opinions exclude us from the place."

"Particular churches and sects usurp the gates of heaven, and turn the key against each other."

"I believe many are saved who to man seem reprobated, and many are reprobated who in the opinion and sentence of man stand elected."

"I intend no monopoly, but a community in learning. I study not for my own sake only, but for theirs that study not for themselves. I envy no man that knows more than myself, but pity them that know less."

"I cannot fall out with or condemn a man for an error, or conceive why a difference in opinion should divide an affection, for controversies, disputes, and argumentations both in philosophy and in divinity, if they meet with discreet and peaceable natures, do not infringe the laws of charity."

To love others to the death in absolute forgetfulness of self is the only means, first of becoming consciously at one with God, and secondly, of bringing others into that state of heart which in loving loses self.—*Stopford Brooke.*

OBITUARY.

JOHN COGAN CONWAY.

WE record with sorrowful regret the sudden decease of our faithful friend Mr. John Cogan Conway, who passed swiftly and peacefully away, on Saturday last, at Ringwood. The event impresses us with a sense of loss both to a wide circle of personal friends and to the religious communion which he strove to serve untiringly, and with all his heart.

Associated, both on his father's and on his mother's side, with that cultured type of Nonconformity which proved so healthy a factor in our denominational life, his character was developed in a religious atmosphere permeated by a love of simple veracity in regard to matters pertaining to religious faith.

Receiving his education at University College School, and sharing the acquaintance both of students and of professors at Manchester New College, then located at University Hall, he was early familiarised with our religious principles and doctrines, and with those whose methods revealed the wisest and broadest grounds for their presentment and propagation. His early experiences of Church life amongst us were gained amongst the congregation worshipping at Clarence-road, Kentish Town, during the ministry of the late Revs. William Forster and P. W. Clayden.

From Mr. Conway's youth until his decease the love of truth was a passion in him, and "the reason of the hope" that was within him was a constant source of interest and delight to him.

In regard for the public services of religion, he set a rare example that every one of our households of faith would find it most advantageous to keep steadfastly in remembrance. It may be said that he was indeed a Unitarian of the Unitarians, and yet his religious hopes and thoughts were held on no narrow basis, but in the most catholic spirit of brotherly reverence for the faith of brethren whose convictions were essentially different from his own. Linked closely with such feelings of respect for others, there was found in him an ever modest estimate of himself that lent sweetness to the quiet courage with which he advanced and pursued his own ways of thought or action.

He seemed as much the minister as the layman. Few better than he could set forth the reasons for the convictions he so deeply and consistently cherished; and, indeed, it is difficult adequately to gauge the loyal and efficient services which it was a joy to him to render in the absence of some minister to our scattered houses of prayer, which, but for such kind and effective help as his, must have been closed altogether. Our ministers and theological students could count on Mr. Conway as a warm-hearted friend.

Passing through the exacting experiences of business life in the Metropolis, he was led to settle where his forefathers had dwelt—in the Hampshire town of Ringwood. Here, by his unremitting succour, the little chapel, dedicated of old to a free faith, has successfully kept its doors open for many a year. He heartily identified himself with the work of the Southern Unitarian Association, first as an active member of the committee and subsequently as its President, upon the death of Mr. T. Chatfeild Clarke, when Mr. Conway was cordially welcomed to that office which for the rest of his life he filled with honour and acceptance.

Appreciating the work of the ministry as he did, he was moved to the endeavour to inaugurate some scheme of pension for aged ministers, the essential characteristic of which should be the right of the minister to reap the advantages of such a pension at a fitting age. The thought stirred long within him, and bore its first manifest fruit in a paper read by him at the Triennial Conference held at Sheffield, in the year 1897. Earnest discussion ensued, and at the next meeting of the Conference held at Leicester, in 1900, a committee was appointed to carry out a scheme, there adopted, for a Ministers' Superannuation Fund. Of that committee, the Rev. J. Estlin Carpenter was appointed chairman, and Mr. Cogan Conway became its honorary secretary. It is a matter of pleasant history that with certain modifications, and after arrangements with the Equitable Assurance Company through the kindly advice and help of Mr. David Martineau, the scheme took definite form, under the title of "The Ministers' Pension and Insurance Fund." For his efforts in collecting (in company with the Rev. J. Estlin Carpenter and Mr. David Martineau) an amount of over £20,000 for rendering the plan feasible, Mr. Conway's name will be lastingly and gratefully remembered. Future generations of "faithful and efficient ministers" will have good cause to keep these worthy memories bright, whilst the spirit of Mr. Conway's work in so good a cause stands revealed in his confession that, though unable himself to do great things in the way of material support, he was thankful to have been privileged to urge others more able than himself to take up the work, and to bring it to a successful issue.

In the quiet life of the little country town he loved so well, and amid his co-religionists in the South of England, with whom he worked so heartily and so patiently, it might have been hoped that this useful and gentle life might have long been spared to labour. His earnest efforts for the cause so dear to him were shared to the full by his devoted wife, the youngest daughter of the late John Baker, of Ilminster, who is left now to mourn his loss, and to claim our grateful sympathy in her bereavement.

In his quiet round of life, the end of toil and testimony was solemnly drawing nigh. "God's angel touched him," silently and swiftly, and he slept. All too soon, as the friends left behind him may feel, that bright spirit and that old-world courtesy that marked him as the heir of a generation gone are wrapped in the shadows. The social round, the kindly greeting, the welcome humour in which the well-told tale was set, all are stored now in the heaven of affectionate remembrance.

Faithful to the last, he leaves behind him a memory, already changing to an inspiration to nobler and truer life. In his receding footsteps we, too, are called to press, like him, towards the mark of a high calling; and while the watch is still ours to keep, to take up our duty, and to serve God in our day and generation, even as he strove to do, with a glad, as well as a steadfast heart. A. N. B.

Mr. Conway, who was in his fifty-sixth year, though he removed in 1889 to Ringwood, and from that time was practically the minister of the ancient St. Thomas Chapel there, maintained to the last his connection with the City, being at the time of his death Warden of the Cordwainers' Company, with the expectation of shortly being made, like his father before him, Master of the Company. Before he went to live in the country he served on the Committee of the London District Unitarian Society, and to the last was a member of the Council of the British and Foreign Unitarian Association. The funeral at Ringwood on Wednesday was conducted by the Rev. J. Edwin Odgers, D.D.

PROFESSOR JOHN KOVÁCS.

OUR brethren of the Unitarian Churches of Hungary have suffered a severe loss through the sudden death on Jan. 27 of Professor John Kovács of Koloszvár. His had been a strenuous life, not without its grievous trials, and being now close upon sixty, he was looking forward to a time of somewhat greater ease and comfort, when the swift messenger came in the evening of that day, as he sat quietly reading his newspaper, and in a few moments he was gone.

Professor Kovács was one of the Hungarian students who came to London, to study at Manchester New College, being there from 1870 to 1872. On his return he was appointed Professor of History and English at Koloszvár, and from 1878 to 1891 he served as Rector of the Gymnasium. He was an ardent lover of everything English, and for the past thirty years, as Professor Boros writes to us, he was the most zealous guide and friend of every Englishman who came to visit Koloszvár. He founded the English Conversation Club, and was from the first its president. His faith was that English would become the universal language of intercourse between the nations of the earth.

In his Chair of History Professor Kovács found scope for the expression of his ardent patriotism and love of the heroic. For Kossuth he had a deep admiration, and once visited him at Turin. A letter received from the great patriot he cherished with pride. As Rector of the Gymnasium, with responsible charge of some 400 boys, Professor Kovács rendered good service, but they were anxious and trying years, which brought him also keen personal sorrow. He lost a promising boy, and his wife, who was the daughter of the late Bishop Kriza, was smitten with long and hopeless illness. Latterly brighter days seemed to be dawning. His surviving son was appointed last autumn Assistant Professor of History in the College, and his second daughter came home from Channing House School with a good record. But those brighter days he was not destined long to enjoy,

and the faithful worker has gone to his rest.

At the funeral Bishop Ferencz offered prayer and pronounced the benediction. Professor Gál spoke at the grave, as did also another professor and representatives of the theological and gymnasium students. Great sympathy was expressed throughout the town of Kolozsvár, which will find an echo in the hearts of many friends.

THE CHILDREN'S COLUMN

THE SACRIFICE.

DOWN in the garden at the foot of a hazel there was a round flat stone. It used to remind me of the crown of a skull, and though it lay there embedded in the grass, big, bald, and white, I knew that it knew that it was not to be moved. Who was I to interfere? There it was, and there it must remain, not less than the stone in the Coronation chair, which some avow was the pillow on which Jacob slept when he dreamed of the angels' ladder, or than the altar in the minster. And for the simple reason that it *was* an altar, white, ancient, and sacred, and like the Coronation stone it had had a long, eventful history; a history that went back to the days of the dragons, yea, to the time when the giants of fire and water toiled at the building of the earth. Then was this altar made in the depths of the sea, and being made was straightway laid in a treasury white as the crests of the waves above, and sealed until the day when the waves which guarded it retreated, and it was needed.

Now every morning after the dew had crisped the grass, and the sun had summoned his children to wake, there came cautiously over the greensward one who was clad in homely raiment of brown and spotted stuff. All alert for this first duty of the morning he advanced a pace or two and listened; looked keenly round to see whether anyone were watching; spake not a word, but brought from a flowery thicket of the garden, from the cool secrecy of the leaves or from the mossy tangle of gigantic roots, a burden. He laid it upon the smooth, white stone, and with prompt despatch offered his sacrifice in the sunlight and the dew. Soon I knew that it was accepted. He who came to the altar had gone again, but from the croft above a shower of happy praises fell on my ear. 'Twas a lowly, helpless thing that was carried to the altar on the green—a creature of little feeling and less thought—but the holy fire of life had consumed it, and now it was music on the wing. Even so, thought I, for song and gladness must there not needs be sacrifice? For the sake of them that live among the branches the things of the bank and the dyke must be transformed.

One day, when I had been a privileged witness of the rite I have described, I was walking up into the village after breakfast when I met a neighbour hurrying to my gate. "Good morning, Jennings," I said. "'Morning, sir," said he. "See here; our Ted's got his leg broke; the mare kicked him; his mother and Nell are gone to market, and won't be back till night, and there's no one at home but him and me. I must put the mare in, and drive off for the doctor; but there's no one to stay with he. Maybe ye have a little time on yer hands, sir, and wouldn't mind bidin' an hour wi' the lad till I get back." "Certainly," I said, and we went back to the cottage together, where I found the little chap lying on the sofa, his round, teary face not so rosy as usual, but bravely keeping in his feelings, except for an occasional wince when he tried to shift his position. Ted was a bit shy of me, for I had had occasion the previous September to rate him soundly by reason of the disappearance of some of my best apples when he brought the milk in the morning. But bygones are bygones, and after I had settled him a little more comfortably on the sofa, at the same time applying what little knowledge of First Aid I possess so as to keep the broken leg rigid, we drifted into as cheerful a conversation as the circumstances would allow. And so passed an hour—two hours. I knew that we should have to wait some time, for the doctor lived seven miles away, and as it was morning he would probably be on his rounds, and perhaps difficult to catch. It was rather awkward for me, too, and upset my plans for the day; but there, that must not be mentioned, I was glad I was available. I slipped home presently to report, and to order "dinner for two," and returned with Grimm's Fairy Tales to fill in the interval until either dinner or doctor appeared. The first came duly, but the doctor not till between three and four in the afternoon. Well, to cut a long, and for Ted a tedious, story short, the bone was set and splinted, plastered and bandaged, and did its duty by getting itself thoroughly mended in the course of a few weeks. While this process was going on I made a proposal to the father which he received with renewed gratitude, for he persisted in talking as if I had had a hand in mending the boy's bones. The fact was I had often heard Ted's merry chirp as he whistled or sang down our lane, and had come to the conclusion that he had a voice worth training. I had spoken to a friend in town about him, and now had come the opportunity. Ted heard of our project for him with evident wonder, and no doubt, as he had time to think, with expectations large and splendid. These, however, remained sealed in his own bosom. He was packed off to live in town with an aunt, was doctor's boy for two hours a day—this paid for his keep—and received his schooling and training for a chorister free. All that sounds as if things went by clock-work; but they didn't. Ted soon found they didn't. His heart misgave him, and he grew very fearful of the hours and the labours required. "It'll take a long time to learn to sing properly, sir," he would say gravely when I looked him up. "Well, yes," I would say, "but isn't it worth a long time, and lots of pains and patience? Isn't everything that comes out fine in the end worth time and toil and money, and even some of our pleasure? We all have to make our sacrifices, laddie, but if we do so in proper style, we find out by and by that we have got something a great deal better in their place." I dare not say so, but I knew he smelt the ripening hay in the fields around his home that July day, and was longing for a toss and a roll. But I said nothing about that, and went on gravely moralising. "'You and I are fast friends now, Ted; our friendship was worth paying for, wasn't it? But it's all come about through you getting a kick on the shin that broke your bone.'"

Several years have passed, and Ted and I have grown to one another's hearts. Yesterday when I was in town I reserved an hour for the Cathedral, and went to the service, and heard him sing. He is in the choir. I heard him take a solo, and as his clear, strong, ruddy voice rose and fell among those mighty pillars and solemn arches I could think of nothing but the thrush in the wood by his home, and then my mind went back to the altar in the garden and the sacrifice, for the little brown priest was a thrush, and his offering was a snail, whose shell he cracked on a smooth white flint. Time and toil, they are but sullen, crawling things in themselves, but how may we not sacrifice and consume them, and turn them into love and joy! Then has the snail gone to its heaven.

I waited about in the close when the service was over, and before the voluntary was ended the choir boys were leap-frogging across the gravel. "Ted," I said, for he had caught sight of me, and at once broke away from his companions; "Ted, you young rascal, I've no business to say it, but you sing like a cherub—like a bird!"

H. M. L.

BRAHMO SOMAJ SCHOOL FOR GIRLS.

SIR,—The following extract from a letter just received from the secretary of the Brahmo Somaj school for girls, Calcutta, will be of interest to many of your readers, so large a proportion of the cost having been subscribed and forwarded from England. It is mainly due to this financial support that the plans have been so promptly carried out, and the new building built. ION PRITCHARD.

"I am glad to inform you that the new building of the Brahmo girls' school has been completed satisfactorily, and I hope this month that we shall be in a position to remove the school to the new premises, 294, Circular-road.

"The Lieutenant-Governor of Bengal has been requested to preside at the opening ceremony, at which also the distribution of prizes to the successful pupils of the year will take place.

"With the removal of the school to the new buildings, we have a mind to improve the educational system. How far we shall be successful I cannot say, as the difficulty is to obtain properly trained teachers. It would be highly beneficial to the Institute if any philanthropic lady would be disposed to come over to India for a short time and teach our lady teachers improved methods of education."

TO CORRESPONDENTS:—Letters, &c., received from C. F.; A. H.; H. A. R. J.; E. Y. Ll.; J. R.; V. R. S.; G. St. C.; C. B. U.; J. W.

The Inquirer.

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LONDON, FEBRUARY 11, 1905.

A WORTHY RECOGNITION.

THE Liverpool Domestic Mission received last Sunday evening a public recognition, which was thoroughly deserved, by reason of its faithful services rendered to the poor of that city for nearly seventy years, and of the very admirable character of its present equipment for the work. It was a recognition over which the many friends of the Mission may unfeignedly rejoice, and it was no less honourable to the CHIEF MAGISTRATE who rendered it.

Mr. JOHN LEA, the Lord Mayor of Liverpool, is a Presbyterian, and a member of Dr. JOHN WATSON'S Church, a man of true insight and broad sympathies. On Sunday evening he made an inspection of the Mission buildings and attended in state the evening service in the Mission chapel. A company of some thirty City Councillors and Magistrates assembled in the vestry and joined the LORD MAYOR'S procession into the chapel, where there was a crowded congregation. The Rev. L. P. JACKS, of Manchester College, Oxford, who was secretary of the Domestic Mission during the latter years of his ministry in Liverpool, was the special preacher on the occasion, and took for the subject of his sermon "Purpose":—

"As purpose rises in moral quality," he said, "so it rises in power. Change your purpose in life, and you change the whole world in which you live. Aim at the highest, and the Gates of Heaven will open to you. That Mission, he added, was founded and maintained by comparatively few persons, but it represented a fixed purpose of goodwill, and in it he saw a prophecy of victory over the great evils of the time—evils due to human wrong, and resulting in a position which human effort rightly directed could retrieve. People should not expect God to solve their problems for them, but they should work out the solution for Him, because He was their Friend."

In the congregation was Sir EDWARD RUSSELL, Editor of the *Liverpool Daily Post and Mercury*, who has long taken a cordial interest in the Mission. On the previous day he had published in his paper a leading article on the Mission and the LORD MAYOR'S visit, from which we take the liberty of reproducing a part of the opening and concluding passages:—

"THE LORD MAYOR, still young in his high office, often does exceptional things, and they are always good things, evincing catholicity of spirit and philanthropic sympathy. To-morrow evening he is to attend in state a service at the Domestic Mission, Mill-street . . . one of the most practical and successful of our beneficent institutions. The Liverpool Domestic Mission was founded in 1836, with the object of carrying the spirit of Christianity to the homes of the poor of this city. In the words of its constitution, the minister was 'to put himself into close sympathy with their wants and feelings—to become to them a Christian adviser and friend; to promote the comfort of their homes and the elevation of their social tastes; to bring them into permanent connection with religious influence; and, above all, to promote an effective education of their children, and to shelter them from corrupting agencies.' Among the founders were some of Liverpool's most eminent citizens of that time—Rev. J. HAMILTON THOM, Dr. JAMES MARTINEAU, WILLIAM RATHBONE (the (fifth), H. BOOTH, S. S. GAIR, GEORGE HOLT, SAMUEL BRIGHT, RICHARD RATHBONE, WILLIAM JEVONS, R. A. FLETCHER, CHRISTOPHER RAWDON, and RICHARD VAUGHAN YATES (the donor of Prince's Park). At first the work was carried on solely in the homes of the poor, without any building as a centre of activity, but in 1838 a house in Greenland-street was used for a small Ragged School and Mechanics' Institute under the ministry of the Rev. JOHN JOHNS, who, in the service of the sick poor, laid down his life during the epedemic of cholera in 1847."

JOHN JOHNS, who is widely known as author of the hymn, "Come, kingdom of our God," was succeeded at the Mission by FRANCIS BISHOP, during whose ministry (in 1854) the former Mission buildings in Beaufort-street were opened. After him came successively, S. A. STEINTHAL, JOHN SHANNON, and H. S. SOLLY, to whom, at the beginning of 1883, succeeded Mr. LLOYD JONES, the present minister, "beloved," says the *Daily Post*, "by the people of all creeds throughout the district;" while as resident Assistant Missionary Mr. JOSEPH ANDERTON has now completed twenty-five years of devoted service. The present splendid buildings in Mill-street were opened in 1892 by Mr. ROBERT DURNING HOLT, the first Lord Mayor of Liverpool.

Having referred to the spacious buildings, with their beautiful decorations, and the great variety of religious and social work centred there, the *Daily Post* article concluded as follows:—

"Although its missionaries and most of its supporters and workers are Unitarians, the Mission has no proselytising or sectarian aim; it simply seeks by these varied methods and by personal intercourse with the poor in their own homes to help them, socially, morally, and spiritually, without distinction of sect or creed or party. A sketch of a month's programme of events of interest for the poor people, all of high quality, which may be found in one of the Mission's prospectuses, would astonish any unfamiliar reader of it. Much must be attributed to the indefatigable generosity and endeavours of Mr. WALTER HOLLAND, during his more than twenty years of treasurership. Through his liberality a new wing has lately been added for a girls' gymnasium and cookery classes at a cost of £2,000. The entire cost of the building as it now stands has been £10,000. The LORD MAYOR may well extend the kindly countenance of all good things which characterises him to a work which is a glory of Liverpool, and a glory which gladdens many of our most necessitous fellow-citizens."

It is pleasant to record such public recognition of good work, and we are the more anxious to call attention to this, and to the generous support, both of means and of devoted personal service, given to the Liverpool Domestic Mission, because there is, we hold, no missionary activity in all the world more wholesome than this, or more true to the MASTER'S spirit of self-sacrifice and brotherly love. It is sometimes made a reproach to our churches that they have no missions to the heathen; but here they have a mission to those whose need is greatest, close at home. We must be true to our own light, and do the work to which we are clearly called. Here at least we can forget ourselves in unselfish service, which, the more fully it is equipt with beautiful gifts and all wise means of helpfulness, can make only for the good of the people—a service in which we shall most surely be brought face to face with the realities of good and evil, with grievous and pathetic human needs, and with the power of GOD, in righteousness and love, which alone can truly redeem our common life and bring in His Kingdom into our midst. In our Domestic Missions is the most searching test of the religious vitality and devotion of our people. Do they really care? Will they give amply of their best, both of means and of men, to sustain this work? Their unselfish service finds many channels, but none, we hold, more urgent in appeal or more fruitful of good than in these missions to the neglected poor. We rejoice in the honour done to the Liverpool Domestic Mission. May it be an incentive to more abundant service not in Liverpool alone, but in London and other great cities of the land;

RELIGIOUS FORCES OF THE METROPOLIS.

II.—A REVIVAL (ON NEW LINES) AT "WHITEFIELD'S."

THERE is so much to say of the most inspiring new work which is being carried on at Whitefield's Tabernacle, in the Tottenham Court-road, that, lest space should fail, I had better set down at once the message which I am most moved to address to the readers of THE INQUIRER. It is this: Let all London Unitarians hasten to see for themselves this splendid new venture, attending one of the services, visiting the men's meeting, walking through the various rooms of the new institute, reading the first annual report, and getting into talk with some of the leaders, who will explain and illustrate its methods, principles, and economy. I can imagine nothing better calculated to bring home to us some of the reasons of our own frequent failure in London, and to set us upon lines of thought and activity which will lead to more happy and successful results. Especially let those who have in charge the administration of our London churches and societies make this pilgrimage. If it does not repay them they may put me down as a false prophet.

First a word of the past and present of Whitefield's, as regards its message and point of view. Under the floor of the large hall which extends beneath the chapel lie the bones of Augustus Montague Toplady, author of the famous hymn "Rock of Ages." In the days of the eighteenth century evangelical revival the tabernacle on this spot (then in the fields) was the headquarters of that dry and rigid Calvinism which claimed the loyalty of Toplady and Whitefield, but aroused the heartfelt dissent of John Wesley. Southey calls the place "the high church of the sect." It was of a work by Toplady that Wesley wrote the famous satire: "The sum of all this—one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this or be damned. Witness my hand, A—— T——." And it was of this same Toplady that the poet Southey wrote ("Life of Wesley," p. 439): "It seemed as if he had imbibed the spirit of sectarian scurrility from the truculent libellers of the Puritanical age." If the spirit of Toplady should hover near his grave in Whitefield's Tabernacle to-day, he would hear a milder and more humane Gospel, and breathe a more serene air. The watchword of Whitefield's to-day is Universal Redemption. The merely dogmatic temper is scotched, nay, almost killed. Of theological labels and distinctions there is a wise mistrust in this new "Christian workshop." So far as I am aware there is no theological propaganda carried on within the building. Indeed, there is no room for it. Mr. Silvester Horne, Mr. James Holmes, and their helpers have too much practical work in hand to spare time or strength for the further thrashing out of ancient controversies. As Mr. Augustine Birrell put it the other day, theology is a fine science, but it doesn't seem to have much relation to the problems of Tottenham Court-road. The Congregationalists are happy in having a name which commits them to no theological defensive. Mr. W. H. Brown (the donor of the magnificent institute, which has cost nearly £12,000) revealed the whole heart of the matter when he said that the purpose of the new Central Mission at Whitefield's was nothing more nor less than the bringing of greater happiness and nobler ideals and sincerer brotherhood into the lives of the people in the district. It is "Religion before Dogma" that is being practised here. It is the gospel of the imitation of Christ. Mr. Horne's preaching is of a divinity, realised in Christ, but of which all men are capable and to which all are called. His sermons have the best of the old Evangelicalism in them, but are free from its narrow dogmatism, and are full to the brim of modern instances. That is the note of all the work. Of the men's meeting, which gathers 500 or 600 workers every Sunday afternoon, Mr. E. G. Hemmerde writes: "Of religion, in the denominational sense, there is none. Yet there is in these meetings much robust and vigorous religion of the sort that influences the lives of others as well as the life of him who professes it." Whitefield's of to-day has frankly abandoned sectarianism and all its works, and is content to be "a Christian workshop for the cure of souls."

The huge success which has already been attained in a little over a twelvemonth is the triumph of sane and up-to-date methods. The position, it is true, is a commanding one, and forms one of the best advertising stations in London. Yet it is only now, under the new *régime*, that its full potentialities have been realised. In 1902 the attendance at the Sunday services numbered 162 in the morning and 253 at night (the chapel is seated for 1,200). A recent census showed 634 in the morning and 1,337 at night; with a men's meeting in between which is rarely smaller than 500 or 600. And in addition to this there is the fine new institute, with its manifold activities. The lesson which the London Congregational Union deserve the credit of having been among the first to learn is that the great city of modern times demands different methods from the small town or village of a century and a half ago. London to-day is a city of great combinations. To use the old-fashioned chapel methods alone in central London is about as useful a proceeding as battering Port Arthur with a popgun, or prescribing a pill for the cure of an earthquake. Here are great stores which set out to be "universal providers." Here are gorgeous gin palaces, in possession of most of the best corner sites and fitted out regardless of expense for the purpose of attracting crowds. A place like Whitefield's is, in the best sense, at once a great "store" and an attractive Public House. It is not stuck in a back street, run on the basis of a petty cash account, and open but for an hour or two a week. It confronts mammon, vice, and commercialism in a way which, it is recognised at once "means business." There has been no pottering half-heartedness in its equipment, and no compromise with antiquarian prejudices in its methods. And the result has been triumphant success, a success which, I venture to think, will prove to be of the highest and most enduring kind.

"One is told," says the first annual report, "that the usual fault of committees is either that they take no interest at all, which is a bad thing, or that they take far too much interest, which is worse. The committee of the London Congregational Union has managed to give us help without hindrance." Suggestive words! The cost of "running" the new work at Whitefield's is, I understand, some £5,000 a year, of which upwards of £1,000 a year is raised on the spot by means of collections, &c. The place has been open as a central Mission for about eighteen months. During this time the old debt of £8,000 on the building has been paid off, and £8,000 in addition raised for alterations, the purchase of a new organ, and the furnishing of the new institute so generously given by Mr. W. H. Brown. These figures represent a great outlay of money. But was ever money laid out to better purpose, or spent so as to give a deeper joy and satisfaction to both donors and receivers? The spirit of faith and love here shown is a spirit which deserves and has already won an abundant blessing. We salute these pious founders with an admiring gratitude, and could wish that their example might be widely followed.

The institute, with its separate suites of rooms for the men's club, boys' club, and young men's and women's club, each furnished in an almost sumptuous style, with refreshment bars, billiard rooms, lounge, "quiet room," and all other conveniences of a modern clubhouse, is open every week-day from 6 to 10.30 p.m., and on Sunday at hours other than those of Divine service. In planning and equipping it, I was told, information was sought, not from the churches (which had little to impart), but from the great business houses and commercial establishments. There is a definite membership, with a subscription of 10s. a year or 3s. a quarter. The limit of membership is fixed at present at 500, but there are already plans of extension on foot. London is a great abode of the homeless and the lonely. Here a home is offered, under the auspices of a humane and practical religion, with sufficient interests and occupations in it to fill, if need be, all the leisure hours. "We stand for a complete salvation," writes Mr. Holmes, Mr. Horne's kindly and indefatigable assistant minister. "People call us an Institutional Church, whatever that may mean. I do not think any name will cling to us or stand in the minds of men and women so much as 'Whitefield's,' known for its 'ever open door' and its living work; a place full of Christ's spirit, stamped with home-likeness, eager to serve, seeking to serve, going forth to serve, keen and quick to note altered conditions of life, and then finding out how to meet those altered conditions." "So at ten o'clock," writes the eloquent and beloved superintendent, Mr. Silvester Horne, "the sound of the farewell hymn closes another memorable Sunday. We go away feeling there is no place like Whitefield's, no opportunity so large and good, no congregation so interesting and inspiring, no work so difficult, perhaps, but none so fruitful and rich in reward." At Whitefield's a genuine and worthy revival is already at work!

H. S. PERRIS.

ASPECTS OF THE PRESENT REVIVAL IN WALES.

I FIND it difficult to comply with the Editor's request to give my impression of the present Revival in Wales, because the movement is composed of so many factors of such different nature that it is difficult, on the one hand, to disentangle them, and quite as difficult, on the other hand, to form a correct judgment of the "whole" which these various factors united exhibit.

And also, one cannot say a word against anything in connection with the movement in the form of criticism without having all kinds of evil motives hurled at him by a large section of the supporters. This is quite evident from many scurrilous letters which have appeared during the past week in reply to the Rev. Peter Price, B.A., an eminent Welsh Congregational minister and a graduate in Honours in the Cambridge Mental and Moral Science Tripos. Mr. Price had ventured to show that there are two revivals in Wales at the present time—one a genuine religious Revival which has affected the Principality apart from—and, indeed, in spite of—the shallow forms which it has taken under the leadership of Mr. Evan Roberts and his girl-supporters. Nearly two months ago I ventured to state that it was necessary to call attention to dangerous elements which were found in the movement, elements which are sure to bring about terrible reactions, and, so drive a large number of the converts further away than before, and also make religion an impossibility for a large number of people even in the Principality of Wales, who are incapable of expressing their religious convictions through the excessive channels of emotion and ecstasy. I claim in a humble manner to be competent to deal with various aspects of the movement. When a Calvinistic Methodist minister I witnessed and experienced on half a dozen occasions these sudden outbursts within a smaller area than the present Revival. I possess the advantage also of living close to the source of the Revival—Mr. Evan Roberts's home—and I have spoken to a large number of converts and non-converts who have attended a number of the meetings. When Mr. Evan Roberts was in the Swansea district I went to hear him, and remained in the meeting nearly until midnight. Let me describe some of these experiences and draw the conclusions which seem to me valid.

There are two levels in the present Revival in approaching the fundamental questions of religion. The lower level is represented by Mr. Evan Roberts and his supporters. The higher level is represented by the Rev. Peter Price and his supporters. Wherein lies the difference?

When I entered the Morriston meeting I found the two levels present in the same meeting. Arriving at six o'clock in the evening, one of the first things I heard was a well-known Calvinistic Methodist minister giving a short address to over two thousand people. It was a worthy spiritual address. The audience sat restrained under it. It was evident that many enjoyed it. Some amount of thought was necessary to grasp its meaning. But under the pulpit some of the girl-supporters of Mr. Evan Roberts were present, and, being of very ordinary intelligence—only on the level of the majority of young girls in the congregation—they felt that this address was not enough. You had to think it in order to feel it. Mr. Evan Roberts and his friends have seen the futility of this. There must be an impression made with the minimum amount of thinking. This impression can be produced by repetition of old hymns which have been sung, many of them, in Wales for over fifty years. One or two verses are repeated perhaps a dozen times. They are mainly pictorial or imaginative, depicting some scene in the Garden of Gethsemane, the cross, the nailing on the cross, the judgment day, the doom of the lost, the glory of heaven, a mother in heaven and her last wish for her son, narrow paths and the possibility of falling over precipices, &c., &c. It is difficult for an Englishman to understand the effect of all this pictorial repetition by thousands of people upon those who are "unconverted," but whose emotions are of the same Celtic quality as the "converted." Most of us Welshmen can be brought to tears by this method, and, as it is fair that I should relate my own experience, I have in the past many times been influenced in this very way. But religion does not appeal to me to-day in this way. I own that I have lost this, but I feel that I have been more than compensated in other ways—in ways which the Rev. Peter Price and his followers point out—as I shall try to show further on. During this time strangers naturally asked, "Where is Mr. Roberts?" The reply I had was that he had been for over an hour in the vestry on his knees praying for the coming of the Spirit. About eight o'clock in the evening Mr. Evan Roberts enters. With a smile, the meaning of which I utterly failed to describe, he looks at the congregation, section by section. He gives me the impression—and here I must differ from Mr. Price—of being sincere through and through. But—and here the crux is reached—if he knew more, if his experience had been broader and wider, he would have presented things on a much higher level. His influence is telling because it is almost on the same level of entelligence and conception of religion as the vast majority of the ordinary men and women of South Wales. God is a personal being somewhere at a distance; Christ is a being who can be *seen* and felt. The Spirit is a being who can actually through space descend into the hearts of men. The whole conception is anthropomorphic. Mr. Roberts's appeals have their force, I venture to say, from the fact that to him religion is a matter of the ordinary senses, especially of the senses of sight and hearing, and, indeed, the sense of smell, for in one very successful meeting the Spirit was smelt in the meeting. It is natural that people should struggle to get this same evidence of religion as the leader. The senses are the avenues through which we know everything in the world, and if we could know the things of religion in the same way the evidence of religion would be certain. But a strain of the senses is necessary before this evidence can be found. The singing and the repetition with the minimum of thought in it has helped this strain. It is now carried further by the positive assertions of the leader that all that he has obtained can be obtained by the congregation. Various kinds of images gathered from the pictorial aspects of the hymns are now projected into space, and the reality of Christ and the Spirit then are established. First of all it is a question of origin. When that is settled it becomes a question of validity. The Christ established by the evidence of the senses becomes now the Christ of the heart. I gather that this is without a doubt Mr. Roberts's conviction and method. A friend of mine and a friend of Mr. Roberts verifies this statement of mine, and Mr. Roberts believes that he is able to communicate with people at a distance, that they are able a hundred miles away to relate to him their experiences.

Now comes the question, What is the validity of this method? Personally, from experience, personal and general, I am inclined to believe that it has its terrible re-actions in the case of most people. They have built their religion upon a foundation which can only be perceived in an abnormal state of the nervous system. The people have responded to a stimulus which was devoid of thought, which was a matter of the evidence of the senses in an abnormal state; and, as people cannot continue for ever in this abnormal state, their religion vanishes when they come to the ordinary things of life. There is sufficient evidence even now that this is the case, and we shall see that more evidence will come to hand in the near future. However, this level of the Revival has shown us what is the appeal that tells upon the majority of people in Wales to-day. The question arises—and on some future occasion I may deal with it—Is it better to appeal to people on this level of Spiritism and to gain immediate emotional results, or to try to point out higher conceptions of things and try to lead people up gradually to a higher level? That things are as I have stated is proved by the fact that as far as South Wales is concerned all the ministers of ability have failed to make any contribution to the Revival according to Mr. Roberts's method, and the reason is that religion means something quite other to them than to him.

This is certainly the truth which the Rev. Peter Price and several of us in South Wales have been trying to show. We cannot present religion in this anthropomorphic and spiritistic form to the people. And I am glad to testify that, as far as hundreds of young men in this town of Swansea are concerned, religion cannot appeal to them in this form. I have never had more inquirers and never had larger congregations than since the beginning of this Revival, and this although the people of this town and the towns around know full well, through the daily papers, my antipathy to the methods and the nature of religion presented. I cannot speak of other Unitarian churches, and would not if I could, whether Mr. Evan Roberts's anthropomorphic God, Christ, and Spirit (a real tritheism) appeal to them or not. As far as my people—one and all—are concerned—and they are numbered on Sunday evenings by hundreds—these spiritistic appeals have no force whatever, and the only evidence of God and religion for them is the evidence within, the evidence in the conception of the ideals of the True and the Good and the Beautiful, and in living the good life and acting the good will.

W. TUDOR JONES.

"JESUS SAITH."

V.—THE SOUL'S THIRST.

Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men.

FOR words more pathetic than these we shall look in vain throughout the Gospels; yet the note which is sounded in this fragment is not entirely absent from the canonical narratives of the life, as it could not be absent from the mind and heart, of Christ. A noble soul pours out the treasures laid up within its depths, generously convinced that no more than the offer is needed to secure its acceptance, only to find his invitation declined by many, ignored by yet more, while there will not be wanting those in whom the sole emotion produced will be a bitter enmity towards him who desired only to give to others what he himself prized most. That experience was not spared to Jesus; and one could wish that some great painter might realise for us on canvas his vision of the Saviour standing in the midst of the world, holding out to whoso would his "cool and nowise turbid draught" of heavenly wisdom, which the reeling crowds around him decline with drunken jeers and coarse hilarity. Every reformer and idealist has to learn that he must *create* that thirst for his message which he is apt to assume as already in existence; that most of those whom he thinks eager to come to him have drunk of other waters than his, which may at best have left them without any present thirst to quench, at worst imbued with a positive distaste for what he is offering them.

And here lies an obvious truth for us to ponder—that as a fountain cannot "send forth from the same opening sweet water and bitter," so in the same mind the true thirst—which Christ would satisfy—and the false cannot co-exist. That is a message needed by an age of weak convictions and facile compromises and agnostic consciences, when too many think it possible to imitate Montaigne's worshipper who lighted one candle to St. George and another to the Dragon. This kind of moral legerdemain is absolutely impossible; broadly speaking, we may indulge our thirst either for whatsoever things are true, honourable, just, pure, lovely, of good report, or for their contraries; but we cannot follow after both, either at the same time or turn by turn, according to the saintly or worldly mood of the hour. People of strong emotions and weak wills please themselves with the fancy that, give them but a temporary dispensation to please the lower, they will presently have no difficulty in obeying the claims of the higher self; people whose temperament admits of easy transitions may similarly flatter themselves that they can at will call up this, or shut out that, set of motives, impressions, inclinations, treating their moral nature as a kind of navigable balloon which an adroit pressure or turn will send up or down according to the requirement of the moment. No greater delusion exists; it is simply a fact that indulgence in the drugged and poisoned waters of sin deprives the soul by degrees of any thirst for the waters of righteousness. At the first taste we shall perhaps shudder with repugnance as the heavy, heady liquid touches our unaccustomed palate; but with each libation the repugnance will weaken, the philtre lay a more potent spell upon us, the very desire for any sweeter and purer beverage grow a dimly remembered thing. "To love the highest when we see it" is the instinct of our unperverted faculties; but, alas! it is possible for men, no longer athirst because drunken with the passions they have allowed to gain mastery, to *hate* the highest when they see it, resenting the goodness which reminds them of what they have forfeited. The impure spirit is thrown into angry convulsions at the very approach of Christ, and exclaims all too truly, "What have I to do with thee, thou Son of the Most High?"

What we need is, in the first place, to persuade ourselves of our own capacity of being nourished and sustained from spiritual springs, to believe that in those limpid fountains, not in the turbid waters of sense, lie our health and life. We need, in the second place, to give ear to whatsoever voice speaks to the soul the liberating word, "Thou canst!" It is not true that we must drink of the polluted waves that flow between the winding, muddy banks of yonder sluggish stream; it is true that we are fitted to drink of that immortal fountain which shall become in us a well of water springing up unto eternal life. We need, lastly, to understand this essential difference between the true thirst and the false: the false is not, in its nature, even capable of being quenched; the true (if one may say what sounds paradoxical) is its own satisfaction, is allayed just because it is felt. The false cannot be appeased, but by each indulgence is stimulated to more impetuous, more frantic demands, fretting impatiently against a weakened power of control, more furiously unrestrained for each failure to attain to its fancied, its ever-receding goal; the true cannot fail of that which it seeks, cannot miss the satisfaction which it aims at, is in itself not so much an *earnest* as an *act* of attaining.

Our duty as well as our wisdom will be to place ourselves under such influences as will effectually quicken our noblest longings and fill us with desires tending upwards. Thank God, there are many such influences to which we have but to turn in the spirit of discipleship in order to feel ourselves lifted above the thraldom of sense and time, and urged on to endeavours after holiness and truth at whatever cost; influences that fill us with a holy scorn for base expediencies, with a desire for the serenity which comes from conscious oneness with the will of God, with a sense of triumphant superiority to the bondage of matter and the tyranny of the body. Yet of all the consecrated host One stands forth, their Leader and Head, the cup of life and healing in his hand, himself the supreme quickener of the spirit's thirst. Not all to whom it has come have heeded his invitation—nay, he himself fell victim to that strange, perverted hatred with which the good inspires the lovers and doers of evil. Yet of all who have offered the waters of life to humanity, he is that one who has kindled a deeper, purer desire for right, a stronger love of God and man in those who have yielded themselves to his guidance, than any other. And more than any other has he prevailed in leading men away from appetites that were destroying them, in resuscitating their finer aspirations, in expelling the profane, enduing them with the sacred thirst. In the midst of the confused and struggling mass of men, drunken with unpurified desires, he stands, full of an infinite and yearning pity; despised and rejected, jeered at and struck by sacrilegious hands, he ceases not to entreat, to wean from death, to woo to life. "Take—drink!" is his exhortation; "refuse not that which is for your healing and your peace. Turn not away from the chalice which I hold to your parched and burning lips, and whose contents are for the renewing of your spirits. Verily, I say unto you, Whosoever drinketh of the water that I shall give him, shall never thirst."

J. WARSCHAUER.

MUSINGS.

BY A MINISTER.

XIV.

THE sermon on the character of Balaam is well known to readers of Butler. His character is explained as the result of self-deceit. I am inclined to ask whether this is a sufficient account. Is there such thing as self-deceit? One person can hardly at the same time deceive and be deceived. It is like saying that a man can pick his own pocket. If he deceives, he knows that he deceives; why then does he not know that he is deceived? If, on the other hand, he knows that he is deceived, he is not really deceived.

May it not be nearer the truth to say that Balaam's character was simply the result of that dual consciousness, of which we have heard much of late? One day he is selfish and callous, the next generous and full of feeling; at one time ready to curse, at another as willing to bless. It is not an uncommon experience. Who has not passed on occasion from self-seeking to self-forgetfulness, from vindictiveness to tenderness, from prejudice to fair-mindedness? Balaam lives two lives, but they are, each for the time, independent; one does not put a cheat upon the other. Now he is the son of Beor, taking thought for himself like his fathers before him, parleying, temporising, catching at that which is tangible and close at hand; and now he is Balaam on the hill-top, "having his eyes open," disengaged from worldly thought and care, looking into the reality and so into the destiny of things—a composite character, no doubt, but plain enough to anyone who has ever steadily examined the complexities of his own personality; for he too has been blind to the angel standing in the way, and he too has had his moments of pure prophetic vision.

Another illustration of this dual consciousness is furnished by Isaiah. He also felt his own divided personality. There was the self which slept, and there was the self which watched. Sometimes the slumbering self would wake and grow restless, and call to the watching self, What of the night? and the watching self, having only uncertain signs to go by, but

still watching, would reply, The morning cometh.

What, after all, is inspiration but the discernment which comes of watchfulness? All men have in some degree the prophetic consciousness. "How is it that ye do not discern this time?" was a question put to "the people," "the common people." They and their sons and their daughters might prophesy, and their young men might see visions, if they but knew it and believed it. The hidden consciousness leaps up and asserts itself, and in a moment Saul also is among the prophets. Here, in the upper room, it speaks with other tongues, and there, in the open street, it adds in one day three thousand souls to the new-born church. Saul of Tarsus falls into a trance, hears a voice, and the scales drop from his eyes. Nor does he ever lose the sense of duality. Now he is caught up into the third heaven, and now he is held down by a body which is dead; or the law of his mind is one law, and the law in his members is another; and with one part of himself he serves the law of God, and with the other the law of sin. What is conversion but the triumph of the mind over the members, and what is perversion but the rebellion of the members against the mind? The story of the fall is the story of man's dual nature, and of his disposition for dual service. This disposition leads to double-dealing, but not therefore to self-deceit. The warning that God and mammon cannot be served together shows that there is at least an inclination to make the attempt. I confess, then, to an indulgent feeling towards *By-ends*, whose grandfather was a waterman, looking one way and rowing another, and towards his kinsmen Mr. *Two-tongues* and Mr. *Facing-both-ways*, of the town of *Fair-speech*. I do not defend them, but I have their blood in my veins. Honestly, I do not think we are hypocrites, though we live a double life, and neither side of ourselves has the entire mastery. We do not play a double part, but unfortunately we have two-fold characters. We mean the good for the time as earnestly as we sometimes mean the bad. "What I would, I do not; but the thing that I would not, that I do." The character of Balaam is the character of all the sons of men. Happy those in whom the prophetic consciousness prevails. "Woe to the sinner that goeth two ways."

IN their annual returns to the Local Government Board the various Boards of Guardians in the country are in future to give additional details with a view to showing the cause which has resulted in the pauperism of persons receiving relief. It has on many occasions been declared that three-fourths of the inmates of workhouses and pauper lunatic asylums owe their position to excessive drinking. Figures already in possession of the Local Government Board, showing that drunken paupers cost the London ratepayers alone over £1,000,000 a year, will, it is believed, be confirmed by the new returns.

AN enemy merely overthrown may spring up again; he who is reconciled is truly overcome.—*Schiller.*

THE SUSTENTATION FUND.

ANNUAL MEETING.

THE twenty-second annual general meeting of the contributors was held at Dr. Williams's Library, Gordon-square, on Wednesday afternoon, the President, the Rev. S. A. Steinthal, in the chair, and there were also present Messrs. David Martineau, S. S. Tayler, John Harrison, John Dendy, and Delta Evans, the Revs. W. L. Tucker and V. D. Davis; Mr. Edgar Chatfeild Clarke, treasurer, and Messrs. A. W. Worthington and Frank Preston, hon. secs.

Before proceeding to the ordinary business, the PRESIDENT moved the following resolution:—

The meeting desires to record its deep sense of the loss which the Fund has sustained by the recent deaths of Mr. Charles Harding and Mr. Cogan Conway, whose interest in the Fund has been shown not only by their subscriptions but by their earnest and valuable work as members of the Board.

He spoke with much feeling of the loss of these two friends, both of whom were engaged in good work in very many ways. Personally, he had felt the wonderful power of Mr. Harding's sympathy, and of Mr. Cogan Conway he recalled with special gratitude the earnest and persevering work he had given for years, under many discouragements, which had issued in the successful establishment of the Ministers' Pensions Fund.

Mr. DAVID MARTINEAU, who had been closely associated with Mr. Conway in the work of the Pensions Fund, seconded the resolution, which was passed in reverent silence.

Mr. WORTHINGTON reported letters from Mr. William Long and Mr. Clephan, regretting their inability to be present, and speaking with great sympathy of the loss they had sustained. Other letters of apology for absence were from Mr. David Ainsworth, the Rev. J. E. Carpenter (who was kept away by his lecturing engagements), the Revs. C. C. Coe and William James. A letter from Mrs. Rawson was also read, acknowledging the memorial resolution, on the death of her husband, passed at the last annual meeting.

Mr. WORTHINGTON then read the annual report, as follows:—

REPORT.

In meeting their contributors once more, the managers have to present them with a varied story—of continued effort to help the needy congregations of the country by adequate grants in aid of their ministers' stipends—of the success which has attended the appeal for additional funds to enable them to maintain the liberal level which, in past years, their grants had reached—and of the sad losses by death and resignation which have reduced the numbers alike of the Board of Managers and of contributors to the Fund.

The Board have received a letter from Mrs. Rawson and family returning their sincere thanks for the resolution in recognition of Mr. Rawson's services which was passed at the last annual meeting.

It may be remembered that the name of Mr. John Dendy was suggested as successor to Mr. Harry Rawson on the Board. Mr. Dendy agreed to accept the office, and a resolution, formally renewing his appointment, will be submitted to the annual meeting.

The Board have received, with regret, the resignation of Mr. Frederick Nettlefold, who has been one of the co-opted managers since the foundation of the Fund. The managers desire to express their deep sense of gratitude for the constant and generous interest which Mr. Nettlefold has manifested in the Fund. It will be their duty, at the close of the annual meeting, to appoint a successor to Mr. Nettlefold.

The sudden and early death of Mr. Charles Harding has deprived the contributors of the services of an earnest manager, whose acquaintance with the congregations in the Midland counties qualified him especially for the office. His death occurred so recently that it seemed premature to take definite steps for the appointment of a successor, and the Board submit the question to the consideration of the contributors.

The managers are glad to announce that the appeal made in the last report for an increase of their funds has been met with a liberal response. Donations have been received to the amount of £655 19s. 6d., and the subscription list has been increased by new or enlarged subscriptions to the amount of £80 8s. 6d. In addition, the executors of the late Mrs. Cooke, of Guildford, have paid the net sum of £495, being the amount of a legacy, less duty; and £50 has been received as a bequest from the late Mrs. Yelland. In pursuance of a direction of the Board, all donations of £10 10s. and upwards in amount, together with Mrs. Yelland's legacy, have been invested in the purchase of £686 of Midland Railway Consolidated 2½ per cent. Perpetual Guaranteed Preferential Stock, and with Mrs. Cooke's legacy £650 of the same stock has been purchased, making a total investment of £1,336.

With this addition to the funds, the managers felt themselves justified in paying to the aided congregations the deduction of 10 per cent. made at Michaelmas, 1903, from the first moiety of all grants exceeding £20 in amount; and, in dealing with the applications submitted to their meeting in June, 1904, they ventured to follow their usual method; and thus the expenditure of the year exceeded the income by the amount of £96. This is partly accounted for by the payment of the sums deducted from the grants of the previous year, and has been supplied by the donations which, falling below £10 10s. in amount, were reckoned as income.

The Rev. Douglas Walmsley, having shown considerable interest and taken great trouble to advocate the cause of the fund in Ireland, has been asked to accept the office of local treasurer for Ireland, and has consented to do so.

Mention has already been made of the death of Mr. Charles Harding, Mrs. Cooke, and Mrs. Yelland. To this obituary list must be added, with sincere regret, the name of the Rev. R. A. Armstrong, B.A., whose active and able efforts to secure the first assembly of the National Conference of our congregations led to the immediate establishment of the Sustentation Fund; and also the names of Mr. Grant Dunsford, of Bristol; Mr. Thomas Gladstone, of Birmingham; Mrs. Oldham, of Gee Cross; Mr. Joseph T. Preston, of London; Mr. J. P. Thomasson, of Bolton; Mr. William Thornely, of Hampstead; and Mrs. James Worthington, of Sale Lodge, Manchester.

The following is the list of grants made for the year 1904-5:—

CONGREGATION.	AMOUNT OF GRANT. £	s.	d.
JUNE 22, 1904.—ENGLAND.			
Bedford	20	0	0
Bessel's Green	20	0	0
Billingshurst	25	0	0
*Birkenhead	30	0	0
Boston	20	0	0
Chatham	20	0	0
Cheltenham	25	0	0
Chichester	25	0	0
Cirencester	20	0	0
Colyton	25	0	0
Crewkerne	20	0	0
Cullompton	30	0	0

Deptford	£25	0	0
*Dover	25	0	0
*Gloucester	30	0	0
Godalming...	30	0	0
*Guildford	20	0	0
*Hastings	25	0	0
Ilminster	30	0	0
Ipswich	30	0	0
Kingswood	25	0	0
Lewes	20	0	0
London (Peckham)	25	0	0
* ,, (Wood Green)	25	0	0
Maidstone	25	0	0
Moretonhampstead	20	0	0
Newbury	25	0	0
Newport	30	0	0
Saffron Walden	30	0	0
Sidmouth	25	0	0
Tavistock	25	0	0
*Tenterden	20	0	0
Torquay	30	0	0
Trowbridge	25	0	0
	£345	0	0

* In these cases, some inquiry or suggestion was attached to the grant. In almost every instance, a sufficient reply has been received.

WALES.

	£	s.	d.
Aberdare (Old Meeting)	30	0	0
,, (Highland Place) ...	20	0	0
Brondeifi and Caeronnen	30	0	0
Capel-y-Bryn and Alltyplacca ...	30	0	0
Capel-y-Fadfa and Llwynrhydowen	25	0	0
Cefn Coed	30	0	0
Cribin and Capel-y-Groes... ...	30	0	0
Cwmbach	25	0	0
Dowlais	25	0	0
Gellionen and Trebanos	30	0	0
Llandyssil and Pantdefaid ...	30	0	0
Merthyr Tydfil	25	0	0
Rhydygwyn and Ciliau Aeron ...	30	0	0
	£360	0	0

IRELAND.

	£	s.	d.
Ballycarry	20	0	0
Belfast (York Street)	20	0	0
Killinchy	20	0	0
Moira	20	0	0
Newry	20	0	0
Ravara	20	0	0
	£120	0	0

SUMMARY.

England	...	£845	0	0
Wales ...	...	360	0	0
Ireland ...	...	120	0	0
				£1,325 0 0

The committee of the Triennial National Conference, having invited the Board to send representatives to a meeting to consider the possibility of common action among funds for the assistance of non-subscribing congregations and ministers, and students for the ministry, Messrs. Worsley and Clarke were appointed to attend the meeting, which was held at Essex Hall on June 30, 1904. The subject was discussed at considerable length by a number of representatives from various funds; but, as they had no authority from their several Boards to come to any decision, the meeting was adjourned that a scheme might be prepared and submitted to the consideration of the trustees of the funds, and representatives appointed to a future meeting with further instructions and authority.

The Rev. W. James, one of the managers, has called attention to the injury arising to many congregations from the frequent removal of ministers from pulpit to pulpit. The experience of the Board confirms this statement, for during the past year an unusually large number of ministers, to whose congregations grants were made, have removed to other posts, or will shortly do so. Mr. James attributes this, in some measure, to the small stipends received by many ministers, especially in his own country of Wales, and suggests that congregations might make increased efforts for their ministers' support, and so prevent them from seeking a more satisfactory income elsewhere. This fund was established for the express purpose of adding to the stipends paid by small and needy congregations, and has been able to do much for that object. It has always, however, urged upon the congregations that its grants are to supplement their own contributions, and not to justify them in relaxing their efforts to remunerate their ministers adequately. The managers believe that they have had some success in this way, as some congregations have increased their contributions in consequence. But it must be earnestly and repeatedly impressed upon congregations that it rests with them to do the utmost possible for the support of their ministers, and not to slacken their efforts because a small grant may be anticipated from this fund, in addition to the stipend promised to their minster. By such exertions they will help to secure the continuance among them of faithful and acceptable ministers.

Mr. James also gives some interesting details of the extent to which the Welsh Revival has inspired renewed energy in our own congregations, and has, in some instances, led them to unite in action with the orthodox Free Churches. The Revival of 1859, he adds, was a gospel of Terror, and crowds were frightened to the churches by lurid descriptions of hell, but the message now is the love of God as manifested in Jesus Christ.

Other congregations, especially in the South of England, have various trials to contend with, and the difficulty of securing an adequate stipend for the ministry appears, in many cases, to increase rather than to diminish. The assistance of your fund continues, therefore, to be most needful, and the managers will rejoice in any further increase which may be made to the means at their disposal.*

Mr. EDGAR CHATFEILD CLARKE, as treasurer, presented the accounts. On a total of £2,608 4s. 9d., there remained a balance of £163 16s. 3d. in hand. The investments of the Fund amounted to £24,494 4s. 3d., and current lists showed an appreciation of £392 14s. 1d. on the purchase price.

The PRESIDENT, in moving the adoption of the report and accounts, expressed great satisfaction that the appeal for increased income had met with so generous a response from friends in the country, but he pointed out that their list of contributors was again diminished through the losses sustained, and they must hope that there would be others found to take the vacant places. He joined in the hope expressed by their colleague, Mr. James, that congregations would do their own part of the work to which that Fund was devoted, by increasing the stipends of their ministers. It was a very hard fight for their poorer men to face the world with the income they received. The difficulty of obtaining men for the ministry would undoubtedly be less if men could look forward to securing in that service the ordinary comforts of life. As it was, unless a man had private means, he could not be quite sure of finding that to be the case. He would not say more, because after all that was not the chief consideration, and men to whom it was so, would certainly find disappointment in the result of their labours. He was glad to see the note as to the revival in Wales, feeling that earnest religious work always led to wider sympathies and recognition of the common aims they all had in view. He had great pleasure in moving the adoption of the report.

The Rev. W. L. TUCKER seconded, and said that, as a minister, he wished to thank the managers for what they had done for the ministry. He hoped their efforts would succeed in placing ministers in the South on a level with their more fortunate brethren in the North. As one who had benefited by the labours of Mr. Conway for the Pensions Fund, he joined in the expressions of sympathy in the loss sustained.

The resolution was unanimously passed, and the retiring managers, Messrs. David Ainsworth and E. Chatfeild Clarke were re-elected. Mr. John Dendy was elected to the Board.

The president, treasurer, and secretaries were re-elected, with warm expressions of gratitude for their services. Thanks were accorded to Mr. E. W. Marshall, the honorary auditor, and to Dr. Williams's trustees, and a vote of thanks to the president brought the meeting to a close.

* Mr. Cogan Conway's death was so recent that no reference appeared in the draft report; a tribute to him was, however, to be subsequently added.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chowbent.—On Sunday afternoon last, at a special meeting of the Sunday-school, a fine large portrait of the minister, Rev. J. J. Wright, the gift of the scholars and teachers, &c., of the Sunday-school, was presented to the authorities of the school, as a mark of appreciation and esteem of Mr. Wright. Mr. H. A. Hope presided; the presentation was made by Mr. Robert Greenhalgh on behalf of the donors; and the superintendents, Messrs. Barlow, Gregory, and Partington received the gift on behalf of the school. Suitable addresses were given by those taking part, to which Mr. Wright gratefully responded. There was a large attendance. A religious service preceded and concluded the presentation.

Crewe.—We have been very glad to receive an encouraging report of progress both in the congregation and school at the Beech-street Free Christian Church since the settlement of the Rev. H. Fisher Short.

Great Yarmouth.—The annual meeting of the congregation, held after evening service last Sunday, was well attended. The Rev. J. Birks, F.G.S., presided. Councillor J. Williment presented the report and balance-sheet, which were unanimously adopted. Steady progress and continued improvement had been made in connection with the Old Meeting, which for many years had been considered in a state of hopelessness and decay. Special services and lectures had been given by the minister, and by the Revs. John Page Hopps, Alfred Hall, and Lucking Tavener, with good result. The Social Union had done excellent service in providing social gatherings, lectures, and concerts, with the practical result of adding useful equipment to church and school. It was announced that the Ladies' Society, recently formed to interest the people in the life and work of the church, had in hand a bazaar and sale of work to be held in April next, and members and friends were asked to help to make it a success. The treasurer's accounts had a balance in hand, which had not been the case for many years before. At Filby the minister had regularly conducted the services on Sunday afternoons with good congregations and revived interest.

Halstead.—The members of the Free Christian Church held their annual meeting after service on Sunday week. Rev. T. E. M. Edwards, of Streatham, presided, and in supporting a vote of thanks to the band, said he could always promise anyone coming to preach there good music from the old masters, well rendered by the orchestra. One new member had been added, and there was a little better balance in hand than last year.

Hull. — At the second of Mr. Carpenter's lectures on "The Christ of the Creeds and of Experience," in the theatre of the Royal Institution, the Mayor had promised to take the chair, but before the evening came he changed his mind, and the Rev. F. H. Vaughan presided in his place. In an opening address, speaking of those lectures as designed to present the results of modern criticism on the life of Jesus, and to aid in that reconstruction of theology for which Sir Oliver Lodge so eloquently pleaded, Mr. Vaughan said they had been glad that the Mayor was coming to wish them God-speed in their effort; but the Mayor had withdrawn, and whilst they might respect his Worship's sensitive desire not to hurt the feelings of the orthodox they could not help regretting that he had unconsciously cast a slur on a body of Christians whose House of God had stood for 200 years in Hull for clean living and honesty of thought and action and the worship of the Father.

Leeds: Mill Hill.—The February "Mill Hill Chapel Record" contains the following note by the Rev. Charles Hargrove:—"From Adelaide, in South Australia, comes a parcel of clothing sent by the ladies of the Unitarian congregation for the poor children connected with our Sunday schools. There are in all 273 articles, from babies' caps to boys' jackets, and they come as a welcome present at this season of the year. The Secretary writes:—'With every seam of them we have sewn kindly thoughts and as much of our lovely Australian sunshine as we could.' I told them at the meeting held to bid me farewell, that for whatever profit or pleasure they had received from my short stay among them it was to Mill Hill they were indebted, and I interpret this gift as a kindly acknowledgment that they recognise the obligation, for, as the letter continues—'whatever else we be wanting in we have warm and sympathetic hearts.'"

Liverpool: Hope-street (Appointment).—The Rev. H. D. Roberts has received and accepted a very cordial and unanimous invitation to the ministry of Hope-street Church, in succession to the late Rev. R. A. Armstrong, with whom he had latterly served as co-pastor, after three years as missionary of the Liverpool District Association. Mr. Roberts enters at once on his duties.

London: Essex Church.—In connection with the Martineau Centenary, the Rev. F. K. Freeston announces four lantern lectures on "The Life and Teachings of Dr. Martineau," to be given in the Essex Church Schoolroom, on Tuesday evenings, February 14, 21, 28, and March 7. The titles of the four lectures are:—"From Boy to Man," "Minister of Religion," "Preacher and Professor," "Author and Leader." The lectures begin at 8.30, and admission is free.

London: Islington.—On Monday evening Mr. Mackey gave a very successful concert in the lecture hall of Unity Church, this being the twenty-ninth annual concert which he had arranged in connection with the church.

London (Mansford-street).—The annual meeting of the congregation was held after evening service last Sunday, Mr. Alfred Thompson presiding over a very good attendance of members. The report and balance-sheet were read and adopted; and the committee and officers for the ensuing year were elected. A resolution of welcome and sympathy with the Rev. Gordon Cooper was carried with acclamation.

London: Stoke Newington.—A conference was held on Saturday, February 4, under the auspices of the N.U.T.A. Mr. T. Pallister Young presided, and there were present two congregational ministers, the Revs. Elvet Lewis and H. Johnston, besides the Rev. W. Wooding and many other local friends. Mr. Charles Wakely, secretary of the U.K.B.H. Union, gave the address, in the course of which he made a number of useful suggestions as to varied evenings on subjects touching the fringe of the temperance question. Besides those mentioned above, Mr. F. W. Turner, Mr. Hesler (leader of a local Wesleyan Band of Hope), Mr. J. Bredall, and Mr. Harris took part in the discussion. There was a good attendance.

Maidstone (Resignation).—The Rev. S. S. Brettell, M.A., has sent in his resignation, and will terminate his ministry here (which began in 1900) at the end of June.

Middlesbrough.—The Rev. W. H. Lambelle has accepted a unanimous invitation of the congregation to remain for a further period of two years as their minister.

North Lancashire and Westmoreland Unitarian Association.—On January 28 the annual Sunday-school conference was held at Chorley. After tea in the schoolroom, the delegates and friends adjourned to the chapel, when the President (the Rev. J. Channing Pollard) opened the subject of Sunday-school work, and the Rev. Chas. Travers, of Preston, gave a very interesting address on "The Leakage from the Sunday-school," and Sunday-school work generally. After much discussion, an enjoyable conference was brought to a close by a hearty vote of thanks.

Norwich.—The Guild held a special service of consecration in the Octagon Chapel on Sunday, January 15. The members of both the junior and the senior Guilds were present to the number of 130, and filled the middle of the chapel, the officers occupying the front seat. The lessons were read by two members of the Guild, Mr. Prime and Mr. E. L. King, and a solo was rendered by another member, Miss Edith Batterbee. The Rev. Alfred Hall preached from the text, "Have that mind in you which was also in Christ Jesus!" and spoke of the way in which the life of Jesus was consecrated by his consciousness of God and his considerateness for others. The singing was hearty, and the whole service pervaded by a deeply religious spirit. Mr. Hall has established a Sunday afternoon young people's class, which meets in the chapel, and with 43 members has had an average attendance of over 30 during the last two months.

Swinton.—On Saturday last the congregation had the pleasure of receiving a second visit from the governing body of the Manchester District Association. The afternoon service in the chapel was conducted by the Rev. G. Knight, of Failsworth, and the sermon preached by the Rev. W. Holmshaw, of Blackley. This was followed by tea in the schoolroom, served to about 150 people. In the evening a public meeting was held in the Co-operative Hall, Pendlebury, and was presided over by the Rev. Dendy Agate, President of the Association. A cordial welcome was offered to the visitors, on behalf of the Swinton congregation, by the minister, the Rev. W. E. George, and interesting addresses, which were much enjoyed by a good audience, were given by the chairman, the Revs. W. Copeland Bowie and N. Anderton, and Mr. Richard Robinson. This meeting served as an introduction to a special series of religious services, which the congregation have arranged to hold in the adjoining district of Pendlebury. For the four Sundays in February they are holding their evening services in the Co-operative Hall instead of their own chapel, with the object of attempting to reach those people who are not attached to any place of worship. The series was very successfully inaugurated on Sunday by the Rev. W. Copeland Bowie, who preached on "What shall we believe about the Bible?" to a congregation of more than 200, of whom about one-third were strangers from the neighbourhood. Mr. Bowie visited Swinton as "Special Preacher" from the British and Foreign Unitarian Association, and conducted the morning service in the chapel as well as the evening one in the hall.

Tamworth.—The Rev. J. Howard occupied his old pulpit on Sunday, Jan. 29, previous to his removal to Shrewsbury, where his daughter is about to take up work in connection with the Unitarian Chapel. At the close of the service the congregation remained to bid farewell to Mr. Howard, who for eighteen years had been actively associated with the work of the Colehill Chapel. Farewell gifts were made to Mr. and Mrs. Howard, and to Miss Howard, who had been for eighteen years their organist.

THOUGH not a partizan, a Church of Christ is keenly political, it discerns the principles that should actuate government and the comities that should unite nations. It is not afraid to criticise rulers, but is always in evidence for upward legislation and public-spirited administration. It is the people's Church, and its worthy preacher is one of whom it might be said, as it was of Jesus, "the common people heard him gladly."—*Alexander Webster.*

MR. SIDNEY TRIST, editor of the *Animals' Guardian* (13, Regent-street, S.W.), is anxious to trace the following quotation from a sermon:—"*I would not give much for that man's religion (or Christianity) whose dog and cat were not the better for it.*" "This," he says, "has been variously attributed to Charles Spurgeon, Mark Guy Pearse, Newman Hall, Morley Punshon, Norman McLeod, and either Charles or John Wesley. What I want is the name of the preacher who first enunciated the declaration, and the exact reference, and anyone who can give it to me will place me under a very deep obligation."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 12.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7, Mr. H. NORTHMORE.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. FELIX TAYLOR.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. EDGAR I. FRIPP, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11, Rev. C. A. GINEVER, B.A.; 7, Rev. FREDERIC ALLEN.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15, "Power from Christ to Become Sons of God"; 7, "Love, the Fulfilment of Law," Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. FRANK K. FREESTON, "Old and New Views of Religion."
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. R. H. GREAVES.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. E. WILKES SMITH; 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11, Rev. R. DAVIS, B.A.; 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. E. CAPELTON.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. H. GOW, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6,30, Rev. T. E. M. EDWARDS.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. GEORGE WARD, 11, "The Final Issue of Good"; 6.30, "God, the Saviour of all Men."

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. F. W. DREW.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Feb. 12, at 11.15, JOHN M. ROBERTSON, "The Gospels considered as Histories."

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DEATH.

CONWAY.—On February 4th, suddenly, at Brooklands, Ringwood, John Cogan Conway, aged 58.



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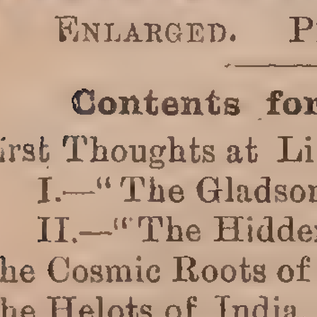
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HIGHGATE HILL.—A Public Recognition Meeting to welcome the Rev. A. A. CHARLESWORTH to the Ministry of the Church, will be held on Saturday, the 18th inst.

The Rev. Prof. L. P. Jacks, M.A., the Rev. Hy. Gow, the Rev. Edgar Daplyn, Howard Chatfeild Clarke, Esq., Wallace Bruce, Esq., L.C.C., and others will take part in the proceedings.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

FRIENDS in London will remember that the memorial brass to Dr. and Mrs. Brooke Herford is to be unveiled at the morning service in Rosslyn Hill Chapel, Hampstead, to-morrow (Sunday), the 19th inst.

THE centenary of the birth of James Martineau, which falls on Good Friday, April 21, will be celebrated on that day at Norwich, his birthplace, and at Manchester College, Oxford, on May 1 and 2. On the evening of Monday, May 1, there will be service in the College Chapel, conducted by the Rev. J. Estlin Carpenter, and Dr. Drummond will be the preacher. On Tuesday there will be lunch at an Oxford hotel, to which it is intended to invite Trustees, old students of the College, and others. On Tuesday evening there will be a public meeting and soirée at Manchester College, when it is hoped that an address will be given on Dr. Martineau's influence and work. Full particulars of the Norwich and Oxford meetings will be announced in due course.

AT a Conference at the Westminster Palace Hotel on Monday, convened by the Balkan Committee, a resolution moved by Mr. Herbert Gladstone was passed, affirming the direct responsibility of this country and of other Powers for the establishment of order in Armenia and Macedonia; and a further resolution moved by Mr. James Bryce, demanding, in view of the failure of the recent attempted reforms, the appointment of a European Governor for Macedonia and Adrianople, independent of the Sultan and responsible to the Powers. The Bishop of Hereford and fifteen members of Parliament were present at the meeting, over which Lord Stanmore presided.

PARLIAMENT was re-opened by the King on Tuesday, with the customary ceremonial, but neither the speech from the throne, nor the speeches of the mover and seconder of the Address contained any reference to the Fiscal question. Sir Henry Campbell-Bannerman, however, pressed for a decision on this vital matter, and said :—

> It is in the interest of trade and of national prosperity that we should be relieved as early as possible from the confusion resulting from metaphysical sophistications. You cannot go on with your formulas and resolutions for ever. You cannot go on feeding the country on these Dead Sea apples. A Parliamentary majority is a great instrument, it is a necessary instrument for the performance of some things, but it is not everything. There is something behind it greater than a parliamentary majority, greater than Parliament itself—and that is the public conscience.

THE opening of the new Mission House of the London Missionary Society is an event of some importance. The new and commodious premises are situated in New Bridge-street on property, first of the ancient royal palace of Bridewell and then of the workhouse for vagrants, founded by the City of London in the sixteenth century. The contrast is indeed a striking one between the new central offices of the Society and the small room over a warehouse where it began what one of the speakers described as a splendid experiment. A century of experience has abundantly justified the enterprise of faith, for the London Missionary Society to-day is represented in almost all parts of the non-Christian world, and carries out a work which is large even when compared with the giant undertakings of the Metropolis of commerce.

THE full significance of this external symbol of a growing energy is only perceived, however, when we look away from the central offices to the churches throughout the country, for, although the cost of the new buildings has not fallen directly on the churches, the need for them is an immediate result of a spirit of unselfish enthusiasm which vibrates through many congregations in great and little towns and country villages alike. The evangelical churches undoubtedly derive great strength from their share in this foreign mission work. It is so entirely disinterested. To a great crowd of otherwise commonplace men and women participation in this work is the one avenue into the larger life that transcends all rational limits. In this work they feel and respond to the claims of our common humanity. And just in proportion to the sincerity of their zeal here is the reaction of a mightier zeal in pursuit of the religious aims in their own neighbourhood. They learn to pray and spend as one man, and for no narrow personal result, and they gain the power of common loyalty and action in many directions. This is the history of numerous churches in connection with the London Missionary Society.

THE Rev. H. D. Roberts, who has succeeded the late Rev. R. A. Armstrong as minister of Hope-street Church, Liverpool, and preached last Sunday for the first time after his election, is a man in the prime of life, and we wish for him a ministry of much happiness and of growing power and influence in the Church, which must ever be illustrious with its memories of James Martineau and now of Richard Armstrong. Mr. Roberts is a Londoner, born at Clerkenwell in 1858, and brought up in strictly evangelical Church of England surroundings. From early years he had the wish to be a preacher, but the difficulty of subscription barred him from the Church. An accident prevented him from going to Cambridge as he had hoped, and he became a grammar school master, as such taking evening courses at Owens College, Manchester, 1877—80. Then in 1884, for reasons of health, he went to Australia and obtained good teaching appointments there, his last post before finally returning home being as extension lecturer in connection with the University of Sydney. While in Australia Mr. Roberts frequently preached, as a layman, but grew more and more heretical, and finally his thoughts turned to the Unitarian ministry. Coming home in 1892-3, he got good tutorial work at Wimbledon, and then for the first time made the acquaintance of Unitarians. He saw Mr. Bowie at Essex Hall, and in 1894 entered for the theological course at the Unitarian Home Missionary College at Manchester. In 1896 he became minister at Chester, and while there wrote the history of Matthew Henry's Chapel. In 1900 he moved to Liverpool as missionary to the District Association, and three years later became co-pastor with Mr. Armstrong at Hope-street Church. Taking now the sole charge, Mr. Roberts is happily not alone, but has in his wife one who is

admirably endowed to strengthen and sustain his ministry.

A PROCESS is slowly working itself out by which the evangelical churches are being drawn into relations of closer co-operation, and which may conceivably issue ultimately in further unions of bodies at present separate. An illustration of the tendency is presented by the Congregational Western College, which has recently been removed from Plymouth to Bristol. One reason for the change is the advantage of affiliation with the Bristol University; another the possibility of partial union with the Baptist College in the latter city. The students of the Western College are now associated with their Baptist brethren "in the greater part of their theological work." The one point of separation between the two denominations is the not very vital one of the age and mode of baptism. Probably a more real cause for these churches continuing unamalgamated is to be found in the somewhat different social classes from which they respectively derive their strength, and this fact may long prevent the closer union of either of these bodies with the great Methodist bodies. But the intercourse is close already, many Congregationalists being members of Baptist chapels in small places where there is no room for two so closely similar congregations. The Congregationalists under like conditions welcome many Baptists. This movement towards a consolidation of the evangelical churches, this firmer organisation of the evangelical as opposed to the episcopal idea, is an interesting phenomenon in the religious life of our times.

ARTICLES IN THE REVIEWS.

IN this month's *Nineteenth Century and After*, Baron Suyematsu, in supplement to a previous article on the Religions of Japan, writes on "Moral Teaching in Japan." The cardinal points of Oriental ethics, he says, are loyalty and filial piety. The latter takes precedence in China, but loyalty in Japan, with which patriotism is closely linked. Human nature and culture, the Baron urges, are much the same in the West and the Far East, and he asks that an unfair and hostile estimate of Japan's national existence may not be formed. Another article of great interest is the account by the Rev. W. Carlile of what the Church Army does for the Reclamation of Criminals, both through visitation of prisons and the offering of homes and help to discharged prisoners. The Prison Commissioners bear high testimony when they report: "So far as prisons are concerned, the Church Army has grown by steady and cautious development into one of the great reclaiming influences of the age." Sir George Arthur, writing as an uncompromising Churchman on "The Bishops and the Reformation Settlement," is very severe on the bishops and on undenominational religious teaching, which even Church people now have to endure in the schools, "the tenets of a brand-new religion obligingly invented for their benefit by a scratch committee of theological amateurs in 1871." If the bishops had possessed a little more grit, he holds, they would have defeated the fateful Cowper-Temple clause. He appears to think of the *Lux Mundi* men as Liddon did, and writes in hot championship of the Athanasian Creed.

Mr. Augustine Birrell writes in the *Contemporary* on "Patriotism and Christianity." A true patriot, he says, does not hate the foreigner, even though as nearly related as the Germans are to ourselves.

If we are to talk of ideals, and dream dreams as we are now often invited to do, let us "hitch our wagon" to the right star. The Brotherhood of Man is a long way off; it may never be reached; but as an ideal it is better worth having than that of half-a-dozen sullen empires, trading only within their boundaries, shut up behind high tariff walls, over which they peer suspiciously, scanning one another's exports and imports with jealous eyes, and making from time to time fawning alliances with one rival, whilst cultivating enmity with another, maintaining millions of men under arms, and spending billions of pounds in armaments, and all the time waiting, waiting, waiting for an affrighted sun to rise upon the day of Armageddon. If this were to be the destiny of the human race, far better would it be if the planet could be spun off its axis and allowed to disappear into the "illimitable inane." But nobler things lie before us, and a brighter dawn.

In the same number Dr. Emil Reich writes in a very superior tone on "The Bankruptcy of Higher Criticism," and thinks that he has demonstrated by the potency of "geo-political" considerations the complete folly of the critics. Miss M. Loane's account of "Husband and Wife among the Poor" is full of human nature, and, therefore, by no means deficient in humour. Mrs. Barnett's plea for "A Garden Suburb at Hampstead" should be also noted.

To the *Independent Review* Mr. G. Lowes Dickinson contributes another of his thoughtful articles, asking under the title "How Long Halt Ye?" whether we are really Pagan or Christian, or perhaps both? Certainly not Christian, he answers, according to the received idea of Christianity, and then sets forth an ideal in which health and strength and beauty and leisure really to live shall lay the foundation on which a complete spiritual life may be built, and shared by all. That "shared by all" brings in the Christian element. Mr. J. A. Hobson utters a warning on the subject of "Millionaire Endowments," and the Rev. Arnold D. Taylor writes earnestly on "The Village and the Unemployed." Dr. Rashdall, in a review of the Life of Liddon, referring to his greatness as a preacher, says: "Liddon's *Sermons* share with Robertson's, Newman's, and possibly Martineau's, the distinction of being the only sermons of the nineteenth century that retain an acknowledged place in literature."

In the *Monthly Review* the illustrated article is a second contribution by the Earl Egerton of Tatton on the "Papal Medals of the Italian Renaissance." The Rev. E. B. Ottley writes on "Religious Instruction in Primary Schools," claiming that authorised teachers must be allowed to give proper teaching to the children in accordance with the parents' convictions and wishes.

The *World's Work and Play* is chiefly devoted to all manner of motors.

TO JOHN W. CHADWICK.

BY THE REV. THEODORE C. WILLIAMS.

A HERO, thou! a warrior! not one
Who smites his brother's life with sword or fire,
Nor of the strife where gold is lost or won
In the world's cock-pits of inflamed desire.

The lonely study was thy haunt of war,
The word thy weapon, and thy long campaign
Was argument or book. Thy conqueror's star
Was if God's truth through thee could speak out plain.

Gold could not buy thee, nor light praise allure,
Nor lust of action from clear honour swerve,
Not thine the fluent phrase on lips impure
That parcels truth some low born end to serve.

Therefore true hearts discerned thee; and at last,
Seeing thy worth shine bright in honoured eyes,
The dull, blind world its vote of homage cast,
And all men called thee good and brave and wise.

The same number of the *Christian Register* (January 19) which published these lines, by Mr. Williams, read at the Ministers' Association on January 9, republished from the *Outlook* the following lines by Mr. Chadwick:—

LATE KNOWLEDGE.

LIFTING mine eyes unto the hills from whence
My help doth come through the long summer days,
They throng enfolded with the silvery haze
Which seems more spirit than a thing of sense;
And lo, a wonder!—that they borrow thence
Clearness of outline: not the day-star's rays,
Illusion spoiling with their ruthless blaze,
So fix each hill, sharp, separate, immense:

And, when to my death-hallowed friends there clings
A tender mist of unavailing tears,
That trembling veil such revelation brings
As never life's full glare! straightway appears
Divinely clear, seen in that softened light,
What life's hard blaze had hidden from my sight.

JOHN WHITE CHADWICK.

WE have received from Mr. V. R. Shinde, B.A., of Bombay, formerly a Brahmo student at Manchester College, Oxford, a letter expressing the sorrow of the members of the Brahmo Samaj at the death of the Rev. R. A. Armstrong, and his own personal sense of loss. Mr. Shinde adds that Mr. Armstrong "has made his name dear to many a young student of the different colleges in this vast country through his beautiful little book, "God and the Soul," liberal grants of which have been made by the British and Foreign Unitarian Association.

THE CHRIST OF PAUL.

III.

THE PROBLEM IN PERSONAL EXPERIENCE.

WHATEVER may have been the Jewish elements of thought which appear in the Pauline interpretation of Christianity, there can be no doubt that the Apostle believed passionately in the independence of his own gospel. The persistent opposition with which he was afterwards assailed on his great mission to the Gentiles, led him to state his own claims in the most emphatic manner. Challenged by his adversaries, he replies with a vehement vindication of his own authority. It has been conferred upon him by no human agency; he has been called by God Himself, who marked him out from birth for this great end. Writing to the churches of Galatia, he thus states his own view of his commission (Gal. i. 1, 11, 12) :—

Paul, an apostle, not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead. . . . I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

Whence did it come, and what was the revelation? The answer to the first question is clear; its source was God, when it was His good pleasure to reveal His son in him (i. 15–16). The answer to the second is not so simple. Paul started from Jerusalem an enemy of Christ. He arrived at Damascus a follower of Christ. Was the change that befel him on the way summed up in the intellectual acceptance of the proposition that Jesus was the Messiah? The glimpses which we have already gained into the Apostle's mind have shown how difficult it is to isolate any one single process of thought from the moral and emotional issues which all the great terms of religion suggested for him. In trying, therefore, to understand his attitude towards Jesus and the conception which he was led to form of him, we must not forget that it arose out of a complex state of inward experience in which various ideas and feelings worked together.

(1) The Apostle's "manner of life in the Jews' religion" was notorious enough for it to be a familiar story even to those who were remote in distance, and after an interval of years. Trained as a Pharisee, he had far outstripped the moderation of his teacher, Gamaliel. The rush of his impetuous nature had carried him beyond the recognised standards of his sect. He had devoted himself to the law with a zeal greatly exceeding that of many of his contemporaries. The traditions which generations of Rabbis had elaborated around its commands and prohibitions had been positively welcomed. Concentrating himself on the attempt to fulfil the will of God by scrupulous obedience to his legal demands, he had found in this the meaning and the object of his life. Looking back afterwards, he saw that he had failed, and this consciousness of failure had long been stirring, it might be dimly and inarticulately, within him. Outward conduct could be controlled; the holy actions could be scrupulously performed, the sacred prayers punctually recited. But could the law regulate inward desire? From immemorial antiquity the Tenth Commandment had said "Thou shalt not covet." How many had noticed it? How many more had found it lay on them an intolerable strain? In memorable words, which can hardly help having an autobiographical significance whatever more general application they may also possess, the Apostle has told us how the burden of the Law thus came to press upon him (Rom. vii. 7). The vivid imaginative language which he employs, only heightens our sense of the struggle in which he was involved. "Sin came to life and I died"; "sin, finding occasion, through the commandment beguiled me, and through it slew me." The effort to master sinful impulse seemed to defeat itself. The more he endeavoured to repress it, the more active it became. The motions of temper, feeling, passion, could not be subdued by rule. The commandment which in itself was good, became the occasion of evil; the Law seemed to lose its power just where it was most needed.—Over against the rigid strenuousness of the Pharisee stood the followers of Jesus. He had died by a Roman sentence, but he had first of all been condemned by the Sanhedrin of his own people. And the motive of condemnation had in great part been hatred of the man whose conduct showed that he thought there were laws above the Law. With eager haste to strengthen aposition which the action of his own conscience was fast undermining, Paul had engaged in the persecution of the Christians. He sought to beat back his own difficulties by committing himself irrevocably against the leader whom his party had succeeded in bringing to the cross. He received the garments of the witnesses when Stephen was stoned. He promoted (so runs the story in Acts viii. 3) a rigorous inquisition against the new sect; himself headed the search from house to house; and filled the prison with his victims, both men and women. The more uneasy he was privately, the more violent were his public operations. But in the meanwhile he was learning, though he knew it not, from the religion which he hated and despised. The patience of the sufferers, the high joy with which they bore their testimony, the unswerving loyalty of their readiness to follow their Lord even unto death—here was a type of character, a way of holiness, unlike anything which he had seen before. True, these Christians had not abandoned the Law. They still served it, but it was plain that they lived above it. They had a Master on whom their hearts were stayed in love. Did they possess the secret which Paul had sought so long? Had they discovered how to harmonise all impulse and overcome the inert or reluctant will in the glow of one great affection? And if so, who was the Christ in whom they trusted? Some such thoughts as these may have arisen in his mind from time to time, before he undertook the memorable journey to Damascus. The details of the event which marked it, have not been related by himself. Three accounts are contained in the Acts, ix. 3–8, xxii. 6–11, xxvi. 12–16. They stand at many removes from the Apostle, and differ in some particulars which are not unimportant, but they all concur in representing Paul as hearing a heavenly voice address him, while a sudden light shone forth from heaven. It was Jesus whom he had persecuted. So does the story attempt to *picture* by outward symbols the occasion and agency of a great inward change. The might and nearness of a new spiritual force broke in upon his soul. The appeal which God had made to him so long through Christ, was understood at last. A life in spirit flashed before his gaze, in which the war between ruling mind and unsubjugated members died away into peace, as love and trust went forth to the Messiah who died upon the cross and rose again. That the presence of which he became conscious should seem to him that of Jesus rather than God, resulted inevitably from the fact that Jesus was the supreme object which then filled his view. At last he knew him as he truly was. The opposition and hatred which had driven him into violence suddenly ceased as he saw the real nature of Jesus, apprehended his character, and found new meaning in his work. God had revealed his Son in him; surely it must have been that Son who called.

(2) One supreme moment, then, sufficed to alter the Apostle's relation to Christ, and in that moment intellect, feeling, impulse, will, seemed all to be baptized anew. A fresh world of spiritual possibilities was, as it were, unveiled. So powerful a nature could not immediately adjust itself to a change which was nothing short of revolution. Time was needed, and solitude and silence, to follow the new thought to its issues, and shape and order the fresh hopes which came surging up so swiftly towards the light. In the streets and bazaars of Damascus, or in a synagogue full of curious eyes, there was no place for the Apostle to possess his soul in quiet, and learn whither the great deliverance would carry him. In the retirement of Arabia he found the opportunity he sought. There he could watch and meditate, there give thanks and pray; and there he could think out the full significance of the experience through which he had passed. Slowly he gave form and definiteness to his conceptions. Slowly he tested them by Scripture, confirmed them by new proofs, and brought them into line with beliefs which he still cherished because nothing had happened to weaken or destroy them. How much he then knew of the traditions about Jesus, Paul nowhere tells us. Alone, it would seem, without aid or sympathy from man, he reconstructed the whole fabric of his religious thought. Hence came his sense of independence, his consciousness of a fresh and separate gospel, the unexpected imaginative forms in which his ideas are clothed. Most prominent of all is the sense of moral change. The laborious and fruitless efforts with which he had strained after an impossible righteousness, are needed no more. He felt a sense of freedom, he entered into a large and ample liberty, begotten by the surrender of all previous aims in the rush of affection for Christ. Just as before sin sprang to life in him, and that worthier self with which he served the law of God had died, so now the love which Jesus had shown upon the cross passed into him, took possession of him, worked, lived in him, and the old

passions faded out, the unworthier self passed away and ceased to be. This could not indeed happen without suffering. The past, as he saw it now, was full of painful memory, and the future involved great renunciations. But in the new life he was conscious of a new spirit. Sometimes it seemed to him as though his whole soul were remade. The fresh thoughts, fresh affections, fresh purposes which welled up within him, belonged to another order of being; he could say of himself that he was born again, he did not move in the same world, he had (as it were) been created anew. Sometimes he felt as if some outside power, some fresh energy, some higher principle, had been implanted within him, and was being formed into high and holy shape to guide and control him. To this, with his habit of thinking, he gave a personal name: it was Christ in him. So his sufferings and sacrifices were assimilated to that gracious type of self-surrender which he discerned in the cross, and he boldly identified himself with his Lord: "I have been crucified with Christ" (Gal. ii. 20). But if crucified, then dead, dead to the world, and the world dead to him—it tempted him no more (Gal. vi. 14); and yet withal he was alive, raised above sin, raised with the risen Christ. And this change, as he came to perceive afterwards, was shared by others also. When he began preaching he found that the experience of his converts resembled his own. Men and women, Jews and Greeks, slaves and freemen, alike received the divine grace; the wondrous life was begotten in them all. He saw in baptism the mystic death of the old man, as they entered into sympathy with the self-denying death of Christ. He saw them rise above the old trials, the old weaknesses, the old sins, in the strength of a spiritual fellowship with a heavenly Lord. The old man was buried in the grave of the past. There issued forth a new man with fresh hope and power. This is not the language of reasoning or argument, but of religious passion. It belongs to a type of experience which can never be common at the pitch of intensity with which it was realised by Paul. There are natures of rare elevation that seem to dwell above it; a process of continuous growth saves them from such agonising crises. There are others which can humbly recognise its majestic force, yet shrink from demanding from themselves or others a precise conformity to its inner stages or its outer formulæ. But in the case of Paul it had this immense significance. It led him to frame his thought about Christ on the basis of his sense of what he believed Christ had actually accomplished. His conception of what Christ *was*, resulted from his conviction of what Christ *had done*. His estimate of his person was founded on his interpretation of his work.

(3) The relation thus established had far-reaching consequences. By its aid the Apostle could explain satisfactorily to himself the mode in which the Messiah's death through the Law finally abolished the Law. In obedience to its supreme demand he carried the gospel forth to the Gentiles, that to them also the way of salvation might be declared. But his preaching could not have consisted solely in the recital of his own experience, and the exposition of the beliefs which were founded on it. Independent he might assert himself to be in office and authority. He derived neither his mission nor his message from Jerusalem. Yet he could not have remained indifferent to the teaching of those from whose example (it is not unreasonable to suppose) he had learned so much. There were, on the one hand, the traditions of Christ's life and preaching; there was, on the other, the continually increasing body of prophetic proof. In the enthusiasm of fellowship with the risen Christ he did not rest his faith on the character or claims of a career which had closed on earth before he knew it. Yet had it no significance for him? His own knowledge of Jesus begins after his death. But he carefully enumerates the manifestations which had convinced the Apostles that the Christ had risen; he prefaces the list with the statement that he does but hand on what had been delivered to him (1 Cor. xv. 3), and he includes under this head alike the facts of burial and re-appearance, and the scriptural justification of Messiah's death and resurrection. This was the gospel which Paul had made known at Corinth (1 Cor. xv. 1), on its outward and historic side. Another tradition was connected with the memorial meal, in which the participants proclaimed "the Lord's death till he come" (1 Cor. xi. 23–26). It is, indeed, sometimes doubtful whether the Apostle's announcements of the word of the Lord depend on a past tradition or on a present assurance. They may be the permanent contents of Christian instruction, or they may be inferences and results from principles or expectations which he believed Christ to have sanctioned (cp. 1 Thess. iv. 15, 1 Cor. vii. 10, ix. 14, xiv. 37). In either case they have a basis in the oral record which was taking shape during this age within the memory of the disciples. The preaching of Paul cannot have wholly ignored the personal characteristics of Jesus, even though the stress of his thought fell on the Messianic function. He carried back his biography far behind the moment of Christ's entry into the work through David's seed, just as he carried it forward to an era indefinitely in advance of his impending descent from the skies. But in this vast sweep from past to future the earthly years had served to create the type of the new life, to fix its features and determine its ideal. The summaries of apostolic addresses in the Acts show that the missionary's task was first of all to present the large and general aspects of the Christian faith. To Paul these opened problems more numerous and intricate than to the fellowship at Jerusalem. They, therefore, more constantly engage his thought. But this does not imply that he had not been profoundly moved by the detail of Jesus' word and deed. Whatever be the interpretation of the difficult passage in 2 Cor. v. 16, it cannot be taken to exclude the acts and qualities in which Paul had come to recognise the supreme revelation of the love of God. Whether Ananias and the disciples at Damascus were his first instructors, whether his first brief visit to Jerusalem (Gal. i. 18) opened to him the stores of apostolic reminiscence, or whether even before his conversion reports of utterance and incident had sunk into his mind, we cannot tell. It is not, perhaps, possible to determine what sayings of Jesus, whether now lodged in the records, or overlooked or discarded by the evangelists, may have prompted the counsel and exhortation of Paul. But few readers of the persuasive words in which again and again he summons the believer to become a follower of Christ will feel that he was not well aware along what paths of behaviour Christ had first led the way.

(4) One other aspect of the apostolic experience must be briefly noted. That revelation of the Son of God within him, how far was it a single event, a crisis of vision, how far was it a continuous process, a permanent communion? Along one line of imaginative interpretation, the disciple has Christ formed in him. Along another, he is the temple of the holy spirit. Do these terms designate different inward conditions, or the same? And if the latter, how is it that like effects can be ascribed to diverse causes? The peculiar relations between the Pauline conceptions of Christ and the Spirit will claim attention by-and-by. For the present it must suffice to remark that just as he believed that he was called to be an apostle through Jesus Christ and God the Father, so he also believed that he received teaching through the spirit (1 Cor. ii. 11–13):—

> For who among man knoweth the things of a man, save the spirit of the man, which is in him? even so, the things of God none knoweth, save the spirit of God. But we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which (the) spirit teacheth.

He lived in a solemn hour of the world's history. The mystery which had been kept in silence through times eternal was now displayed (Rom. xvi. 25, 1 Cor. ii. 7); it formed the very core and essence of his gospel. Well might he need an equipment of divine wisdom to comprehend it and to set it forth. If he is to be accounted a minister of Christ, he is in that capacity a steward of the mysteries of God (1 Cor. iv. 1), the lesser secrets of the vast design. Such a disclosure can he unfold to the Church at Corinth (1 Cor. xv. 51), concerning the destiny of the faithful when the last trump should sound. Like other functions, the word of wisdom, and prophecy which was distinguished from it (1 Cor. xii. 8, 10), were given by the same spirit, administered under the same Lord, wrought by the same God who worketh all things in all. But he was conscious that knowledge and prophesying, after all, were but in part. They had their season, like the thought and speech of a child. The operation even of God could not be more perfect than the medium which he used. No inspiration could transcend the limits laid on the present lot. The believer sees not the reality, but the reflection (1 Cor. xiii. 12); though the key of human destiny be in his hand, he is conscious that it unlocks only a part of the great riddle; not till that which is perfect is come will that which is in part be done away.

J. ESTLIN CARPENTER.

EVERY duty done leaves the eye more clear, and enables gentler whispers to reach the ear.—*James Martineau.*

LITERATURE.

THE EVOLUTION OF THEOLOGY IN THE GREEK PHILOSOPHERS.*

FOURTEEN years ago Dr. Caird delivered two courses of Gifford Lectures at St. Andrew's University, which were afterwards published under the title of "The Evolution of Religion." To many readers who were still partly under the influence of Herbert Spencer those lectures were an epoch in their thought. They maintained that the true nature of religion is to be found, not in its germ, but in its completion, not in the beginning, but the end, not in a residuum or greatest common measure which exists in all religions from the lowest to the highest, but in the full flower of the most perfect thought. Dr. Caird was not afraid to apply the scientific doctrine of evolution to religion, and the result in his hands was not to break religion up into poor unworthy elements, to show that it was based on dreams or superstitious fears, but to vindicate the claims of the highest and most developed religions to be nearest to reality.

Now we have two further courses of Gifford lectures dealing with the development of theology instead of religion, and restricting the subject to the development of theological thought from the time of early Greek philosophy to the time of Plotinus.

Dr. Caird makes very clear his conviction that theology is of secondary importance to religion, but he also makes clear his conviction that at the present day no religion is safe without a theology. "Theology is not religion; it is at best the philosophy of religion, the reflective reproduction and explanation of it; and, as such, it is the product of a time that has outgrown simple faith, and begun to feel the necessity of understanding what it believes. Early religion does not trouble itself about its own justification; it does not even seek to make itself intelligible. Nevertheless man is from the first self-conscious, and he is continually on the way to become more clearly conscious of himself and of all the elements and phases of his being. : . : Even if we allow that reflective thought cannot originate any entirely new moral or religious movement, yet it is inevitable that it should become continually more powerful to disturb and modify religious faith, and that man's hold of beliefs which he cannot justify to himself should become more and more relaxed. Nay, it is inevitable that the results of reflective criticism should enter more and more deeply into the very substance of religion itself, so that it becomes scarcely possible for those who hold it to avoid theorising it."

Then he goes on, a little later, to make the rather startling statement that "Christianity was from the first what we may call a reflective religion" (*i.e.*, a theology), "a religion which gathered into itself many of the results of both Eastern and Western thought. Strictly speaking, it has never been, and can never be, a religion of simple faith; or if it ever relapses into such a faith it immediately begins to lose its spiritual character, and to assimilate itself to religions that are lower in the scale. If a man yields to a fear of the dangers of reflection, with the doubt and perplexity that attend it, and declines into the easier path of reliance on some kind of authority, he will inevitably turn his creed into a dead formula, and his worship into a superstition." Dr. Caird does not offer any proof of his statement that "Christianity was from the first a reflective religion." He does not try to show, as one could have wished, that Jesus was a philosopher as well as a prophet. Presumably Dr. Caird must mean that Jesus initiated not only a new feeling towards God and man, but a new thought about God and man; that he was a great reflective thinker as well as a deeply inspired teacher. This position will hardly commend itself to those who lay chief stress on the simplicity and child-like spontaneity of Jesus, but we believe that Dr. Caird's conception of him as a noble intellect as well as a pre-eminent prophet is nearer to the truth than that of those who think of him mainly as a channel of divine grace, remarkable only for gentleness and love.

Dr. Caird is deeply concerned to show that religion has nothing to fear from reason, and believes that the reasoned dread of reason is one of the chief follies, and one of the chief dangers to religion, at the present day. "The movement of unconscious construction, faith, and intuition, and the movement of reflective analysis are not essentially opposed, but rather form the necessary complements of each other in the development of man's spiritual life. As it is essential to faith that it should develop into reason, so the criticism of faith, as it is a criticism by reason of its own unconscious products, cannot be ultimately destructive or merely negative in its effects." Dr. Caird's whole work is written in the spirit of Plato's famous words: "To hate reason is the greatest evil that can befall you." "In the long run," says Dr. Caird, "a living faith will absorb into itself the elements of the criticism which is directed against it, and will grow by their means into a higher form of religious life." Faith in the human faculties as in agreement so that one does not stultify the other is fundamental with Dr. Caird, and further he believes that the true needs and longings of the soul are one with the ultimate reality of things. "To hold that what we regard as best and highest is also the ultimate reality—the principle from which all comes, and on which all depends, is the great religious spring of moral energy." We are inclined to say, "Fiat justitia, ruat cœlum," as though man's moral nature were at irreconcilable war with the nature of things, as though we were alone moral in an immoral universe. We "forget that justice sustains the universe and cannot be the cause of its ruin." Herein the philosopher relying on reason is at one with the poet. It is the same teaching as that contained in the great lines of Wordsworth upon Duty:

> Thou dost preserve the stars from wrong;
> And the most ancient heavens, through Thee,
> are fresh and strong.

In a much later part of the book, where Dr. Caird is speaking of Stoicism, he says: "The inmost secret of each man's heart is the secret of the whole world, and if we only go deep enough we can evoke an echo in every breast. It is this apparent paradox, that the most individual is the most universal which the Stoics brought to light, and by means of which they changed the whole tone and temper of earlier individualism."

We cannot deal in any detail with the lectures on Socrates or Plato or Aristotle. His remarks on Socrates are full of interest and modern significance. "Living in an age of enlightenment when the old guides of life, religion and law and custom, were losing their hold upon the mind of man, he was compelled to find a substitute for them by reflection upon the meaning and object of human existence. Hence he is the prophet of clear self-consciousness, who takes the Delphic epigram, 'Know thyself,' as his motto, and maintains that virtue must always be founded on knowledge." "A life without reflection upon the meaning of life," says Socrates, "is unworthy of a man." This revolt against authority is too individualistic and universal in its effect. It takes no account of unconscious morality or of the relationship of a man to the community. It puts aside the revelation of God through society or in history. It leads to a contempt for healthy social conventions, and to a rejection of everything that is old which makes for moral chaos. Dr. Caird shows how the teaching of Socrates, when accepted without support from a deeper religious philosophy in the place of that which he rejected, led in Cyrenaics and Cynics to a *reductio ad absurdum* of the Socratic idea of independence.

The lectures on Plato aim especially at describing and illustrating "two principles or tendencies, the union or coalescence of which gives its distinctive characterr to the Platonic philosophy. In the first place, his thought is always moving from the particular to the universal, from the part to the whole"; he is trying to show "the relative and illusive nature of the former as separated from the latter, and to reach a principle of unity deeper than all the differences of thought and things, a principle on which they depend and in relation to which alone they can be understood. And, in the second place, he is bent on establishing an ideal or spiritual conception of this principle of unity; or, in other words, on proving that thought or mind is the ultimate ground, at once the first and final cause of all reality." In other words, Plato believed in a principle of unity which comprehends thought and things, the mind and the universe, and he believed that this principle, this absolute, this ultimate ground, was thought or mind.

In a deeply interesting final chapter upon Christian theology Dr. Caird urges that the great controversies in the early Church about the Trinity and Incarnation were not controversies about words or vain subtleties introduced by degenerate Greek philosophy, as is sometimes supposed: "I do not believe that controversies about words ever occupy a great space in human history, although it is

* "The Gifford Lectures," 1900-1 and 1901-2. By Edward Caird, LL.D., D.C.L., D.Litt. 2 vols. (Glasgow: Maclehose & Sons. 14s. net.)

true that the controversies of the past often seem to us mere controversies about words. . . . The truth is that the question of the early Christian centuries was simply the great problem as to the relation of the human to the divine, of the spirits of men to the absolute Being, which is the greatest theme of modern philosophy; but in that age the opposing views could only take the form of different conceptions of the person of Christ." Dr. Caird is always optimistic in his reading of the history of thought. Where others would look with unintelligent and scornful eyes, and find only endless subtleties and ignorant wordiness, Dr. Caird finds real thought struging for expression. In the very difficulty of the attempt to express the truth amidst alien Greek ideas he finds encouragement. "Neo-Platonism," he says, "tended to break the unity of life and thought which Christianity sought to establish. . . . Yet even so it discharged a very useful office. In the region of spirit a victory won too easily is of little value. An optimism established without any difficulty becomes worse than any pessimism; an idealism that has not entered into all the differences of antagonism of the real is futile."[2] In an earlier lecture he had pointed out that "ancient philosophy was at once and almost without effort free, and perhaps its imperfection was partly due to the very ease with which it won its freedom. . . . As it did not pay a great price for its freedom, as it gained that freedom without any hard struggle with faith and social authority, its emancipation made it lose hold of reality."[2]

This certainly cannot be said of early Christian theology. As the early Christians had to defend their characters and Church in the face of a hostile world, so early Christian theology had to strive for a true expression of the new conceptions of life and God given through Christ, with the Greek philosophies which held the field of thought. Even though Christian theology may have been tinctured by alien elements, it is better so than that Christians should have speculated without interference or conflict. Greek philosophy, so we understand Dr. Caird to mean, had many truths to teach the early Christians, but even when its teaching appeared to be untrue it was yet rather a help than a hindrance to Christian theology, through the very effort which was required to rise beyond it.

Dr. Caird's book is, we need not say, the work of an eminent scholar and thinker, deeply read in Greek philosophy, and with great power of describing simply many different types of thought. It is also the work of a man who believes profoundly in the divine, and who finds in all great intellectual movements a witness to the reality of God and the greatness of man. Henry Gow.

"Devotional culture requires the wise and constant use of means as much as mental culture does. As we recognise the cultured mind, with its wide and accurate reading, with its careful study and observation, so we recognise the cultured soul with its peace and grace and its "harvest of a quiet eye."—*Hugh Black.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE UNEMPLOYED.

Sir,—I have read Mr. Simon's letter with great interest, but the first impression which it leaves on my mind is that of hopeless inability to suggest any remedy for a state of things admittedly serious and productive of much evil and distress. The natural order of things which brings about periodical fluctuations of harvests is apparently responsible for the existence in our midst of some ten million persons always on the borderland of dire poverty, always insufficiently fed, clothed, and housed, and liable, as regards great numbers of them, to slip at any time into entire want of work and wages, food, or any of the necessaries of life. It is a strong indictment against the natural order of things which might make us adopt John Stuart Mill's famous alternative that God could not be both omnipotent and all good, but must be either all good but not all powerful, or all powerful, but not all good. There is, however, an initial fallacy underlying the whole of your correspondent's arguments.

It is admitted that production, aided by the enormous increase in productive power which the modern industrial system has brought about, is sufficient to keep in the enjoyment of all that is necessary to a full and rich life all the human beings which exist upon the surface of the earth. Or, if the width of this statement be too vast to be adequately proved, let us confine it to the case of our own country. The national income has been variously estimated by different authorities, but the most recent and most reliable gives it as about £1,750,000,000 annually. This is what the natural order of things, aided by modern industry and exchange, places at the disposal of the people of this country. How is it distributed? The same authority gives the income of some six millions of the population in 1901 as £835,000,000, leaving £915,000,000 for thirty-five millions of the population.*

Wealth is the effect of labour of all kinds, all human energy and activity exercised upon land, with the assistance of capital. Is it seriously urged that this is a fair distribution? That the labour of the six millions or the use of their land and capital is justly remunerated by the share of nearly one-half of the total production of forty one-millions of human beings? I, for one cannot accept such a conclusion, and I therefore transfer the responsibility for the condition of affairs as regards poverty and unemployment from the natural order of things to the unnatural and man-made laws which govern at present in the distribution of wealth.

I have already occupied too much of your space on this subject, but I feel that I must deal with one point raised by your correspondent. It is not at all necessary to suppose that employers, knowingly and of set purpose, keep up fluctuations of employment in order to maintain a margin of unemployment at their disposal. No such supposition was stated in Mr. Benson's pamphlet or intended by me. Mr. Benson bases his argument upon a quotation from Mr. Charles Booth's "Life and Labour[2]: "Our modern system of industry will not work without some unemployed margin; some reserve of labour."[2]

It will be admitted that it is the interest and to a large extent the object of employers to obtain labour at as cheap a rate as possible, and that the competition of unemployed labour enables them to do this more effectually than if there were no unemployed labour to fall back upon. If no "blacklegs" were obtainable the strikers would always win, at least in ninety-nine cases out of a hundred.

We have an historical case in point. A study of the plague known as the "Black Death," in 1349, as detailed by Professor Thorold Rogers in "Six Centuries of Work and Wages,"[2] shows that the scarcity of labour brought about the fact that "the labourers were masters of the situation,"[2] and not even the severe terms of the Statute of Labourers, drawn up by a parliament of employers and enforced by the whole power of the Government, quite neutralised these effects. Parliament, says Professor Rogers, "constantly complained that the Statute of Labourers was not kept."[2] Wages and conditions of labour did not go back to those in existence before 1349, not, at least, until the last half of the eigtheenth century.

Abolish unemployment by giving that free access to the land which even the native in Africa has where the white man has not taken forcible possession, in the interest of and for the benefit of the community, and you give power to labour to insist that a fair share of the united production should be distributed to the thirty-five millions; and, leaving for separate treatment the question of the incorrigible, idle, and lazy at both extremes of the social scale, the problem before us at the moment would be solved.

Richard Robinson.

Sir,—I should have thought that the advantage to the capitalist of having a surplus of labour to draw upon whenever required was too obvious to admit of a moment's dispute. The whole system of capitalist commercialism, if not actually based on this "margin of unemployed," is clearly dependent upon it for its prosperity and success. Mr. Richard Simon maintains "without the least hesitation that the contrary is the case. Employers always wish to be able to give constant and regular employment." Well, of course they do. It is of no advantage to an employer to have to discharge hands. But just devise and carry out any scheme that would absorb every unemployed labourer for the benefit of the actual workers, and see whether the capitalist employer, for his own benefit, would not soon be crying out that you were bringing up wages and bringing down profits, and crippling the commercial enterprise of the country.

Mr. Simon says that the real cause of business fluctuations is the fluctuations of harvests. No doubt it is the greatest

* Further investigations go to show my authority considerably under-estimates income of six, and over-estimates income of thirty-five millions.

cause, because harvesting is the greatest by far of all our industries. But there are innumerable other causes operating all over the world, wars and the dread of wars being among the most potent. "When there is less wealth produced," says your correspondent, "there is less prosperity and less employment." Quite true. What, then, in the long run must be the effect of the destruction of "wealth" on such a scale as we recently had in South Africa, and are witnessing now in the Far East?

But the most curious thing in Mr. Simon's letter is that while he recognises that the world's harvests are the only fundamental source of wealth, he yet seems to deprecate the idea of getting the unemployed back to that fundamental source. He seems to sneer at the "pet" remedy raised in the cry "Back to the land," and urges again that the town-bred casual labourer is of little use there, and if he were of use could not be induced to stay there.

I have been maintaining for more years than I care to think about that "Back to the land" is the only true remedy for all the greatest of our social troubles. Men will stay there if the conditions are what they ought to be and easily might be, and they will prosper there. What the necessary conditions are is too large a question to enter upon here, but I cannot help saying that it is a great pity that, on so momentous a question as that of unemployment, those who can write, in one sense, so ably and lucidly as Mr. Simon does, should do so with so slight and superficial a knowledge of the subject. His letter is, as he admits, neither helpful nor sympathetic, and is likely, I fear, to be very misleading.

G. F. MILLIN.

Brixton, February 12.

MR. N. M. TAYLER also sends us a letter on this subject, which concludes with the following alternative:—"Is a nation best off with production artificially low in price (caused by railway preferences) and with a great diminution of their natural labour? Or, Is a nation best off with no diminution of its natural labour and productions at prices caused by the natural flow of trade? That is, free trade not artificially interfered with by duties or by preferences over national highways, or in other unfair ways.

OUR readers will see with regret the announcement of the death of Mr. Frederick Fordham, which occurred at his residence, The Old Bank House, Royston, on Sunday morning last. He was one of the few whose active, energetic life, extended from quite the beginning of the nineteenth century, on into the twentieth, and linked the present with an age that has passed into the realm of history. We shall give some short accounts of his life next week.

EXILES as yet from the spirit of unanxious joy, we catch but echoes of that heavenly peace, yet even now the free heart of the happy and triumphant shall be ours, in proportion as we are true to the conditions of faithful service.—*Martineau.*

THE CHILDREN'S COLUMN

THE MASS OF THE FALL.

A GANG of rooks were perched on the topmost branches of the warden oaks as I reached the edge of the wood one brilliant October morning. Like their human cousins, that other class of beings who go on two feet and wear black coats, these grave counsellors know that a festival is not duly kept without the help of something indigestible to eat—be it mince-pie, haggis, or acorns. They chose the last to celebrate the fall of the leaf, and so wrapt up in the subject were they and so talkative, as though bragging to the idle porkers below that an acorn-digestion was no monopoly of theirs, that for awhile they paid no attention to me. Ah! the porkers—he and she with as sturdy a farrow of sixteen piglings as you ever saw free of the stye, and all as black as crows, too, were munching, crunching, burbling, and grunting, rooting and racing, with a day-long zest and industry which would have graced a higher cause, and therefore was all the more commendable in such a lowly pursuit as theirs. But see! pigs and rooks may go where they will. The forest on fire! Every branch a cresset, every leaf a tongue of flame. On through avenues which of late were the solemn haunt of shadows, the green abode of peace, now glowing like a potter's furnace. But no; these flames burn not. It was the pageant of the Spirit of the Woods, whose palaces were blazing through all their glorious arcades, their halls and galleries and cloisters with a dazzling mosaic of garnet and amber and topaz set in shields of burnished copper and gold. Hither came the Sun and the Wind to hold the High Mass of the Fall. This was the day of the Sun, and his very heart went out to the children whom he had raised to bless him.

Next day came his brother High Priest the Wind. The Sun sat on his throne, and watched and heightened with his smiles the lively ceremony. The word went forth, the boughs were swaying, and in a flickering, flashing stream down came the leaves—myriads, myriads of glittering wings in ceaseless flight. Amber and garnet and topaz were shaken out of their places, flung on to the earth in handfuls by the whistling giant. The branches grew bare. I stood at the feet of the King of the Beeches, and, looking up, saw, as it were, the fair blue land of heaven traversed by deep dark rivers. Then, as the last of the host flittered to the earth, I sought of them their secret and all the meaning of the pageant. I cannot tell you all they said, but this I will tell you to-day. High on the great waving boughs where, six months since the buds uncurled, the leaves had grown and greened, and then sat watching every shifting shadow, following every moving form in earth and sky. Day by day they had peered up into the blue ocean above, or at the rolling billows of storm-driven clouds. Night by night stars had travelled over them, flashing hints of time and eternity. Again and again the moon had played before them her drama of the Sickle and the Shield, while the sun had set them shadow puzzles on stem and ground. Raindrops with pattering shoes had lightly danced and slid over them, while the wind was playing the music for the waltz. And last, but not least, in their midst had sung the birds, telling everything they knew—the ditties of the brooding and the hunger of the fledglings, the call for call of woodland mates, the challenge of the sentries of the trees, the chorus of the mornings, and the rush of wings. And so said the leaves as they fell: "We have seen all the sun-gleams; we have heard all the wind's words; we have learnt all the bird-songs; we have watched the never, never-resting stars. And all we have seen and heard we have treasured up, and now that we can hold no more—for, see, how we're loaded with golden secrets—we are taking them down to our great mother Earth that she may feed with the harvest of the air the flowers and fruits which presently she will cherish on her breast.

Then came the woodfolk with barrow and cart and sack, men, women, and children, raking together the precious leaves from dawn to dark, gathering up with handboards, gathering up by armfuls, labouring fast and labouring long to forestall the rain, storing and stacking this dry, comfortable bedding for their beasts, this food of life for their orchards and gardens.

On one of these mornings as I came out on to the green I caught sight of Moses, the village neatherd, with his bleached curly hair and his russet face, with his smock and his stick, and his ancient felt hat, a perfect waterproof surely, and which no one has ever seen off his head, unless by accident, either indoors or out. "Ah, Moses," I said, "is that you? A breezy day; the woods have been in splendid form this autumn."

The old peasant stopped till I came up to him, and then, in his deliberate way, said. "We do read in the Book as 'ow the bush were afire, but never so much as scorched, as Moses saw. 'Moses' be my name tew, and seems to me, master, there's a power o' God in these here woods, but ne'er a branch He'll hurt what tempers the wind to the shorn lamb."

H. M. L.

THE Rev. Joseph H. Crooker, D.D., and his wife, the Rev. Florence Kallock Crooker, have just taken charge of two churches in Boston, Mass., which are less than two miles apart, and easily ministered unto from a common home. Mrs. Crooker is minister of the Jamaica Plain Universalist Church, and Dr. Crooker, of the Roslindale Unitarian Church, an off-shoot of the old West Roxburg parish, of which Theodore Parker was minister. The present Roslindale Church is only about half a mile from the meeting-house in which Parker preached. The present address of Dr. and Mrs. Crooker is 7, Alveston-street, Jamaica Plain, Boston, Mass., U.S.A.

THEISM has hard work to account for the evil of the world. Can atheism explain the good? How should the whole creation move to one far-off event, and rise upon the circling wheels of time higher and ever higher, unless at the call and under the inspiration of God?—*Charles Beard.*

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LONDON, FEBRUARY 18, 1905.

A TRUE REVIVAL

THE dangers of Revival excitement are pointed out, with a note of wholesome warning, in the Rev. GEORGE CRITCHLEY'S address, here published in full. Mr. CRITCHLEY speaks from long experience, going back to earlier Revival movements, with which, as formerly a Congregational minister, he was in close personal contact, and his testimony should be considered with very serious attention. From Wales, also, the scene of the present great Revival, we have received several testimonies of great interest, telling how this extraordinary movement has variously impressed earnest observers. We have the opportunity now of studying, amid present-day conditions of life, the phenomena of intense excitement, which have repeatedly made their appearance from the earliest times in connection with religious movements, and by no means always within the circle of Christian faith.

In Wales the latest sensation appears to be "an ordinary peasant woman," Mrs. JONES, of Egryn, who yet is celebrated as "the Welsh Seeress," for she is accompanied by strange lights, and is said to refuse to go to any meeting unless her star is there to go before her. And this thing grows. Mr. BERIAH G. EVANS, who declares that he has himself seen the lights, and from whatever source derived, knows them to be objective realities, gravely reported in Thursday's *Daily News* that on Saturday at a village near Dolgelly "the brilliant effulgence of a star paled the lights of the room" occupied by Mrs. JONES, and that as she returned from a meeting "her carriage was suddenly bathed in brilliant light descending from a radiant ball in the heavens." After another meeting a professional gentleman on his way home "suddenly saw a gigantic figure rising over a hedgerow, with right arm extended over the road. Then a ball of fire appeared above, a long white ray descended and pierced the figure, which vanished." The implication is that the "gigantic figure" was not the man's own shadow in a mist, for it is said to have been seen simultaneously by "a prominent local farmer" from another standpoint. EVAN ROBERTS also has his visions, if we are to trust the newspapers. Quite early in the movement one correspondent reported ROBERTS as telling how (apparently as a common experience) when he went out into the garden he saw the devil grinning at him, but was not afraid; for he went back into the house. and when he went out again he saw JESUS CHRIST smiling at him. "Then I know all is well."

We may be inclined to turn away from such reports as due to crazy hallucinations, or may be interested to find that the "Welsh fires" have a perfectly natural explanation; but such considerations must not blind us to the fact that the Revival, in spite of these strange accompaniments, has far-reaching practical results, which we are encouraged to think will be of permanent good in the life of the people. As long ago as Dec. 15 "J. B." wrote in the *Christian World* of the intense happiness this Revival had brought to the common people, and of its moral effect upon their lives:—

"In Wales just now the people are deserting the theatres, the public-houses, even the football matches. Why? Simply because they have found a joy, a mental fulness so engrossing, that these things have in comparison become suddenly inferior. And is it not something for those toil-worn, grimy colliers to enter into an inner paradise whose beauty not the gloom of the pit can dim? To give men a gladness of the finest type, a gladness independent of wealth, of position, of luxury, of climate, is not this something? There is nothing in the world so great, so wonderful. These people have received that glimpse of the eternal world which, as a great writer has said, 'is enough to turn to nothingness all that this world can give.'

"And this joy is the power-centre of morality. It is here that the Christian revival is so differentiated from those earlier pagan ones. The point is that the emotion centres round the New Testament ideas, and they represent always the highest ethic. In the Welsh valleys, under this influence, we hear of reconciliations, of family reunions, of a sudden stop to drink, blasphemy, and brutality, And that is an old story. It is the story of Quakerism and of Methodism. It was the early Christian story. Far back in the early centuries ATHENAGORAS thus writes of the work in his time: 'But among us you will find uneducated persons, artisans and old women who, if they are unable in words to prove the truth of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth; they do not rehearse speeches, but exhibit good works; when struck they do not strike again; they give to those that ask of them, and love their neighbours as themselves.'"

We must hope that when the great excitement of the Revival dies away, the hold of the better life that it has given to the people will not be relaxed, but they will know that it is *always* better to do justly, and to love mercy, and to walk humbly with GOD, even in His ordinary world as He has ordered it for normal folk. For ourselves, we recall the old prophet's experience, that GOD was not in the earthquake or the fire, but in "the still small voice," and that other great word with which Mr. CRITCHLEY concludes his address, that "the Kingdom of GOD cometh not with observation."

IN MEMORY OF FRANCES POWER COBBE.

WITH the idea of commemorating the work of the late Miss Frances Power Cobbe in those fields of religious thought, where she was a helpful and inspiring guide to many men and women of our time, a Committee has been formed to collect a fund and found a Memorial Prize.

Miss Cobbe's writings on religion were devoted to the preaching of that Natural Religion which is embodied in every form of creed. All those who recognise a divine life and order in the world may join in honouring her name. The evidence of a Divine Will and purpose in nature and in man, the testimonies of conscience and experience to the realities of the spiritual life; it is on these great matters that her books turn, and through two generations of English people she did much to deepen faith and to uphold the standard of truth.

The Committee aim at the collection of a fund sufficient to supply an annual prize, open to all students and members under six years' standing, in the colleges for women connected with the Universities of Oxford and Cambridge, and Trinity College, Dublin; the prize to be given to the best essay on any subject ethical, psychological, or philosophical, bearing on the evidence of Natural Religion.

Such a prize, open to such candidates would, the Committee believe, be an appropriate means of continuing the work, as well as perpetuating the memory of a representative woman, distinguished for her wise advocacy of the rights of woman to equal treatment in higher education, as well as in the broad field of civic life.

(Signed) CONSTANCE BATTERSEA,
Hon. Secretary and Treasurer.

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REVIVALISM.*

BY THE REV. GEORGE CRITCHLEY, B.A.

THE subject for our consideration this evening is "The Good and Evil of Modern Revivalism." I sincerely wish that the task of opening this conference had been placed in abler hands than mine, and that some authorised representative of rational religion had been commissioned to speak the word of counsel and direction needed by the public on this matter at the present time. However, since nothing of the kind seems to be forthcoming, and the movement is now actually in course of progress, I venture to direct attention to certain features of it which appear to me worthy of remark. And in the first place I would say that there are circumstances in which the wakening of enthusiasm, even of excitement, is by no means to be deprecated, for it is by this means great causes are often carried on to victory; and few, perhaps none, achieve success until the fires of emotion rouse the energies of intellectual conviction and overcome the difficulties which prejudice and ignorance, apathy and self-interest, are sure to place in their way.

Awakening Force of Emotion.

This is abundantly confirmed by past experience. The Reform Bill of 1832, the Abolition of Slavery under Wilberforce, the Repeal of the Corn Laws in 1846, and many measures of a similar character were carried amidst whirlwinds of excitement, and without the forces of emotion, which were behind them, the intellectual arguments would have had very small effect.

Hence, if Revivalism means no more than the wakening and kindling of enthusiasm for a solid truth or a just cause, it is altogether to the good. We ourselves are, of course, ideal specimens of sweet reasonableness, but a little "fire" would not do us any harm.

Good Servant: Bad Master.

But at the same time there is an ever-present danger in emotionalism, for like all other "fires," while a good servant, it is a bad master; it is a first-rate driving power, but it is very apt to run away with the machine. It easily passes over to hysteria, breaks utterly loose from the control of reason, and when people are brought together in any considerable numbers is a disease of a terribly contagious character. A specialist in mental pathology could tell us, no doubt, how and why one passes over into the other, but the fact that they do so, and do so, under certain circumstances with quite startling regularity, is manifest to every intelligent observer. We are not so far away from those sad and disgraceful days, which added the new word "mafficking" to our language, as to be forgetful of this fact.

But, unfortunately, it appears that the religious emotions are most in danger of contracting this disease of contagious hysteria, and whether they are aware of it or not, it is at inducing this condition the ordinary revivalists aim, and on it they depend for their success. Regularly, since Peter the Hermit preached the First Crusade, since the Flagellants sprinkled the road from Perugia with their blood, since the great upheavals accompanying the Reformation, the two things have always gone together.

Nay, right back to that dim past in which religion is traceable at all, and right down to the present time, revivalism has been so closely associated with these abnormal mental conditions, that it is with difficulty to be distinguished from them, and, indeed, there has been little care to make any such distinction, for as a rule the revivalist regards the unbalanced, hysterical state of mind as identical with the work of the Spirit of God upon the human soul. And more, he often lays himself out deliberately to produce it, either by sensuous descriptions of celestial joy or by preaching the awfulness of God and the terrors and torments of an eternal hell. In this connection, much use is made of the words which the author of the fourth Gospel puts upon the lips of Christ, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit"—as if that passage settled the question, and compelled us to refer these phenomena to the realms of awe and mystery, almost of miracle, before which it was sheer irreverence to say a word.

Of What Spirit?

But apart from the inaccuracy of that statement, and the consequent futility of its comparison, there is this fact to be observed. Granting, that within the limits of Christianity these manifestations of excited emotion are effected by the Spirit of God, whence do they come when they appear in other religions? Is the fervour of a Mohammedan Revival, the faithfulness even unto death, which has characterised Persian Babism, the passionate self-devotion recorded again and again in connection with so many of the great religions of the world, all to be set down to insanity and the devil, while what are essentially phenomena of the same kind, occurring within the boundaries of Christianity, are to be counted as the work of God? All scepticism and scorn for those, all reverence and respect for these?

It is a question to be asked. For in anything else but religion, we should regard all such strikingly similar manifestations as proceeding from the same source; we should take it for granted that they were ruled by the same laws; we should eliminate the idea of the miraculous from them altogether, and then submit them to the same kind of examination. It is only in some such way that their real nature and value can be properly ascertained.

Now it will be found, I believe, that when these Revivals are closely investigated, they fall into two pretty clearly defined classes, viz., those that are spontaneous, rising among the people on the spot, and usually originating with some peculiar personality; and those that are brought in of deliberate purpose from outside, and are avowedly designed to bring people over to a certain set of feelings and beliefs. In comparison with the spontaneous movements, these appear to be artificial manufactured, and carry the stamp of their origin upon them from first to last. Curiously enough, we have a specimen of each before us at the present time. The Welsh Revival appears to be thoroughly spontaneous, a genuine home-growth, saturated through and through with the peculiar characteristics of the people among whom it has arisen. The movement of Dr. Torrey is as distinctly an importation, and presents some features which invite remark.

Manufactured Revival.

1st. There is the rather unpleasantly business aspect which the movement has assumed; long preliminary announcements; extensive advertisement; large expenditure, £17,000 for the London campaign alone, I understand; distinguished patronage; use of one of the most imposing buildings in London; choir of 3,000, and all the rest. All things well calculated to stir excitement, to bring vast crowds together, to disturb the mental equilibrium of the susceptible, to secure success of a certain sort; all things singularly in line with the methods of the American hustler, but as singularly alien to the methods and temper of the Man of Nazareth as can possibly be conceived.

Oliver Wendell Holmes once said, that "he wondered whether it was the destiny of America to vulgarise the world." Certainly this seems like vulgarising religion, turning it into a common show.

Mischievous Obscurantism.

2nd. There is another matter, however, of much more serious consequence. Dr. Anderson quotes Sir Leslie Stephen to the effect that "Every revival of religion is characterised by an intellectual reaction"; and the Doctor asks the question, "Is it necessarily so? Is religion inevitably retrograde?" I should be sorry to think it was, for in that case, since intellectual progress is one of the few certainties of the future, religion would ultimately become an impossibility for educated and thoughtful men and women. But I am bound to say that the religion with which Dr. Torrey's revivalism is identified is obscurantist and reactionary to a very remarkable degree.

Some time ago very considerable interest was aroused by a series of articles in the *Clarion* newspaper from the pen of Mr. Blatchford. It was, as of course you will remember, a wholesale attack on religion in general and Christianity in particular. Now one strong point in the defence made by such men as Dr. Warschauer and others, one most effective point was that so far as Christianity was concerned, Mr. Blatchford had levelled his assault on doctrines which the churches had long outgrown; that he was fighting the ghosts of defunct dogmas, not the living ideas of the religion of to-day.

But in Dr. Torrey's teaching, it is these very doctrines which re-appear: Substitutionary atonement in its crudest form; verbal inspiration of the Scriptures; miracles as a violation of natural law; resurrection as the actual resuscitation of the body of Jesus after three days, and of the bodies of believers at the last day;

* A Paper read at the Central Postal Mission Conference at Essex Hall on Thursday evening, February 9.

and the eternal torment of all those who reject Jesus as their Saviour.

Surely, if these doctrines are the gospel of this revivalist, and are to become fundamental in the English Christianity of the future (which they will, in so far as Dr. Torrey is successful), then Mr. Blatchford did not attack what was outworn and outgrown, and we are lifted back to the darkness of fifty or sixty years ago.

This is a serious matter, for one of two things will result, either the progress of religious thought will be indefinitely arrested, and the work of two generations will be undone; or, what is far more likely, after a little there will come a great awakening to the monstrous nature of these doctrines, and the revolt against Christianity will become more absolute and more determined than it has ever been before.

The Stamp of Intolerance.

3rd. There is, in this particular movement, something which to my own mind is darker still. I mean the utter want of kindliness and charity with which those who differ from Dr. Torrey are treated in his remarks. Specimen passages are doubtless familiar to you already, as, *e.g.*, this:—"The Bible is God's word. Show me one who denies it, or persistently questions it, and I will show every time a man who is living either, I don't say all, either a life of greed for gold, or a life of lust, or a life of self-will, or a life of spiritual pride, and I will challenge you to show me an exception."

And this about ourselves. "Jesus Christ was God incarnate, God manifest in the flesh possessed of all the perfections of Deity. The heaviest, most decisive, most damning sin was the sin of rejecting the only begotten son of God. Jesus Christ himself would be their judge. It would be an awful day for the men who tried to make people doubt Christ's well-proven Deity, who trampled him under foot and rejected him because they loved sin."

We read in the old story of one who looked on a great city and wept over it, because the things which made for its peace were hidden from the people's eyes. There is no weeping here! It is all hard, merciless, cruel; the temper which in other days would have meant persecution; and even now, in so far as it spreads abroad, will mean strife, alienation, bitterness of feeling, the saddening of many souls which the Lord hath not made sad.

The Welsh Revival Spontaneous.

The Welsh Revival is of a different kind. It is of the class I have ventured to call spontaneous. It was heralded by no noise and flourish. It has been marked throughout by a certain simplicity which compels one to lenient criticism. It is pleaded that it is thoroughly Welsh in character, and should be judged with a sympathetic recognition of the highly strung constitution of this fervid race. Evan Roberts, with whom it appears to have originated, is a young man of twenty-six, who was earning his living as a coal miner. His characteristics are certainly not those of the ordinary professional revivalists, but rather reveal strong affinities to those of the visionaries who have played so large a part in the religious history of many lands. He has recently been giving an account of his experiences, in which he says: "I said to myself, I will have the Spirit. One Friday night last spring, when praying by my bedside before retiring, I was taken up to a great expanse without time or space. It was communion with God. I was frightened that night, but never since. So great was my shivering that I rocked the bed, and my brother being awakened took hold of me, thinking I was ill."

Then Mr. Roberts tells how he went to school at Newcastle Emlyn, and one morning, with others, held a prayer meeting at a Welsh village. "As one and another prayed I put the question to the Spirit, 'Shall I pray now?' 'Wait awhile,' was the reply. When others prayed I felt a living force come into my bosom. It held my breath and my legs shivered, and after every prayer I asked, 'Shall I now?' I fell on my knees with my arms over the seat in front of me, and the tears and perspiration flowed freely. I thought blood was gushing forth. A lady came to wipe my face. For about two minutes it was fearful. I cried 'Bend me, bend me.'"

Now I desire to speak very gently of all this. For the mind is carried back to Paul, to Mahommed, to Joan of Arc, to George Fox and others in the one direction, but it is also carried to hysterical manifestations of a much lower character upon the other. And I am sure, that if it were not connected with religion, we should regard that description as symptomatic of mental disturbance and disease. Such a subject, endowed as he is with undoubted gifts of persuasive speech, set amongst a people of high nervous susceptibility, is bound to become the centre of wide-spread influence, and we learn that up to the present time something like 70,000 "conversions" have been the result. I cannot judge. I think the man is honest and sincere. But I cannot think that it is wholesome religion. It seems to me an instance of hysterical contagion on the largest scale presented to us in modern times.

Effects that are Good.

Turning now to the effects of these movements, I note two certainly upon the side of good. First, anything that arouses a vivid interest in the subject of religion is distinctly to the good. Our deadliest foe is not ignorance, not opposition, not even falsehood, but apathy and indifference. These will, for the time being, be broken up to a very considerable extent. A breach has been made in the solid wall of selfish materialism, which was imprisoning and even stifling the finer faculties of human nature. Questions of the spiritual life will become possible of discussion. Matters of experimental religion will receive attention. And good must come of the fact that thought has been directed to those subjects which lie underneath the external interests of human life.

Then, secondly, so far as the Welsh Revival is concerned the ethical effects seem, upon the whole, distinctly to the good. I do not attach very great importance to the surrender of games, amusements, and the like, but we are told that debts are being paid, drinking has decreased, the police-courts are less frequented, men are giving more care and affection to their families and their homes, and if that be so, and the impulse to these better ways outlives the period of excitement, so that they become the habit of these people's lives, then we should be churls and fools did we not confess that this is to be counted on the side of good.

Evil Effects.

On the other side the evils to be counted are as follows:—

1st. Both the Welsh and American forms of the present Revival tend to fix false and superstitious ideas of religion upon the public mind. The theology of both is essentially the same, and, though the repulsive features of it are put forth less obtrusively in the Welsh than in the American variety, yet the same blighting influences are there, and the same demoralising effects will sooner or later be produced. These movements are far less a revival of religion, than a revival of barbaric ideas about religion, and to just the degree to which they prevail so will they inevitably produce mischievous reaction along all the lines of human life and thought.

2nd. They both tend, although the tendency is far more manifest in the American variety than in the other, yet they both tend to generate a narrow, bitter spirit toward all who differ from certain particular views of truth. Says Dr. Torrey: "Find a man who has entirely surrendered his will to God, who is leading a life of self-renunciation, of devotion to God and his fellow-man, of humility and prayer, and in every instance you will find a man who is fully convinced that the Bible is God's word. An exception to this cannot be found." Mark the implication there: Every heretic is potentially or actually a bad man, or at best not so good a man as he who agrees with the orthodox view. There it is, "Stand by thyself, for I am holier than thou." This proud, self-righteous spirit lives and breathes at the heart of all revivalism, and easily passes over into injustice, cruelty, and wrong.

3rd. States of high emotional excitement are as a rule followed by corresponding degrees of depression. The reaction comes. People feel that they have been through the whole experience, exhausted all its possibilities, and presently discover that they are less capable of feeling than before. Mr. Stead has given a list of what he calls the "Fruits of Revivals." There seems to me as much connection between some of these events as between the Goodwin Sands and Tenterden Steeple. But instances can be given beyond dispute upon the other side, that so far as religion is concerned, these great waves of excited feeling have been followed repeatedly by disastrous seasons of reaction and decay. My own experience of those years which followed the Moody and Sankey movement in London was that they were some of the most unfruitful and troublesome that I have known. The people who came into the church from those great, excited assemblies, found the ordinary church life tame and commonplace, they became discontented and sometimes disputatious, and in a year or two most of them were gone. And I very much suspect that the majority of them drifted out of religion altogether.

4th. There is another point which I mention with all due caution and reserve. I mean the question of insanity as a very possible result from these periods of high-strung excitement. The evidence is conflicting up to the present, and statistics will not be available for some time to come. But as I have already pointed out, the whole thing is on the borderland of the hysterical, and that easily passes over into graver forms of mental disease. I repeat it is not wholesome religion.

I turn from this noise and stir, these strange coarse passions, these vociferous appeals, and from the dim past there comes another voice: "If any shall say unto you, Lo Christ is here or there, believe them not, for the kingdom of God cometh not with observation."

MUSINGS.

By a Minister.

XV.

In the writings of St. Paul "Doctrine" may be taken as the language of thought; "Speaking in a Tongue" as the language of feeling; and "Prophesying" as the language of thought and feeling combined.

As to doctrine, or teaching, there can be no doubt. It was definite instruction. In three places teachers are spoken of as recognised workers. Soundness was to be aimed at, and by "sound" doctrine was meant doctrine that was "healthful."

As to speaking in a tongue there is less certainty. We need not suppose that the Apostles and their immediate followers, under direct inspiration, spoke foreign languages which they had never learned, but it is easier to say what glossolaly was not, than to say what it was. It was impassioned utterance, vehement, incoherent, often inarticulate. Outwardly there was little to distinguish it from raving. It needed an interpreter. A bystander would sometimes catch its meaning, or the congregation would divine it for itself, but more frequently the sounds uttered were wholly unintelligible. And yet the effect of this rapturous babbling may well have exceeded that of the highest eloquence. It was, to begin with, a sign of supernatural possession. Apart from this, interpreted or not, it told its own tale sufficiently well. For indeed there is no grammar of emotion. It is best understood when it is exhibited, and not described. A look, a gesture, the catching of the breath, the breaking of the voice, move us more than the most finished declamation. Cries and shouts and groans make the whole world kin. Children tell us most about themselves before they learn to talk, when grief and joy are not yet stifled, and sobbing and laughter alike are uncontrolled. Nature also affects us more by mysteries of sound than by revelations of sight. Even in her silence there is significance—

> . . . the silence and the calm
> Of mute insensate things.

Wind and sea and rain and riving frost and muttering thunder speak in a tongue. There is neither speech nor language, but their voices are heard. There may be something of this in the Apostle's mind when he says: "There are, it may be, so many kinds of voices in the world, and nothing is without voice." Animals also are not slow to interpret. To natural notes they have nature's key, and artificial sounds they learn to discriminate. The so-called Gift of Tongues may have been nothing more than exuberant emotion expressing itself in natural, undesigned ways. This unpremeditated, almost involuntary, escape of feeling could not be forbidden, but neither was it to be encouraged; all that the Apostle can do is to compare it with prophesying, with preference for the latter.

Prophesying was the communication of thought exalted by feeling, or we may say that it was the communication of feeling tempered by thought. It had nothing to do with prediction. It was not preaching, for it was a gift which every member of the congregation might exercise in turn. It was the happy power of imparting to others your own earnest conviction of God's own truth—as intimations reached you of His will, and apprehensions of His word. It was the mean between two extremes—intellectualism on the one side, emotionalism on the other. The Apostle felt that he could with confidence say, "Despise not prophesyings"; "he that prophesieth speaketh unto men edification, and comfort, and consolation"; for there can be no edification without the language of thought, and there can be no comfort, and consolation, without the language of feeling, and in prophesying both languages are moderated and preserved.

Of doctrine in modern worship there is no lack. Whether, as the exposition of correct thinking, or, as the exposure of incorrect thinking, it is always "sound," *i.e.*, "healthful," is another matter. Speaking in a tongue we also in some measure possess. Music is a tongue, to some interpreted, to some unknown. Anthems, to those who listen, are mostly songs without words, yet not without meaning. Sermons, it sometimes happens, are not heard, or not followed, and yet are understood. The rise and fall of many voices in praise or prayer is a confused sound, but it conveys a sense, not to be mistaken. It would be wrong to say that the spirit has not its own avenues of intelligence, and another medium than that of articulate speech.

But what of prophesying? The very word has passed out of use. Nor would I like to say that the primitive practice ought to be revived. The conditions of the upper room in Corinth or Thessalonica are not those of the churches of to-day. And yet feeling amongst us may have been too much repressed. Then has come recoil into the glossolaly of the revival meeting and the mission hall, where the language of thought is in its turn almost lost. Something between frigid reserve and weak effusiveness—fervour without frenzy—is sadly needed. "They that feared the Lord spake often one to another." Ministerial doctrine may be very well, but congregational prophesying, with or without the name, is a vital thing, absolutely necessary for edification, comfort, and consolation.

To Correspondents:—Letters, &c., received from R. H. A., E. P. B., A. C., W. H. D., S. F., H. J. G., J. T. H., F. H. J., H. J., H. S. P., A. H. W., A. W. W.

THE WILL TO BELIEVE AND THE DUTY TO DOUBT.

The first of the two phrases which are coupled together at the head of this paper stands as the title of a famous essay by Professor William James, of Harvard, republished together with a number of other essays from his pen in a volume under the same title in 1896. This volume is of moderate size, but of very great importance since it seems likely to initiate a movement which is calculated to effect a deep change in the methods of philosophic thought, and a change which will do much to commend those methods to the average Englishman.

In order to have the question fairly before us we must begin with a few quotations.

Mr. James vigorously preaches "the liberty of believing," "the lawfulness of voluntarily adopted faith," "the right to adopt a believing attitude in religious matters in spite of the fact that our merely logical intellect may not have been coerced." "I wish to make you feel," he says, "that we have a right to believe the physical order to be only a partial order; that we have a right to supplement it by an unseen spiritual order which we assume, on trust, if only thereby life may seem worth living again." "The thesis I defend is briefly stated thus:—Our emotional nature not only may, but must, decide an option between propositions whenever it is a genuine option which cannot by its nature be decided on intellectual grounds; for to say, under such circumstances, 'Do not decide, but leave the question open,' is itself an emotional decision just like deciding yes or no, and is attended with the same risk of losing the truth." The statements thus broadly made require of course, certain qualifications and limitations. "I admit," says Professor James, "that if I were addressing the Salvation Army or a miscellaneous popular crowd, it would be a misuse of opportunity to preach the liberty of believing as I have in these pages preached it. What such audiences most need is that their faiths should be broken up and ventilated, that the north-west wind of science should get into them and blow their sickliness and barbarism away." But other audiences have a very different need. "Paralysis of their native capacity for faith and timorous *aboulia* in the religious field are their special forms of mental weakness." Further, the liberty of believing covers only "genuine options" which the intellect of the individual is unable by itself to resolve. What is a "genuine option"? Let us give the name of *hypothesis* to anything that may be proposed to our belief; and just as the electricians speak of live and dead wires, let us speak of hypotheses as either "live" or "dead." A *live* hypothesis is one which appeals as a living possibility to him to whom it is proposed. "If I ask you to believe in the Mahdi the notion makes no electric connection with your nature; it refuses to scintillate with any credibility at all; as an hypothesis it is completely *dead*. To an Arab, however (even if he be not one of the Mahdi's followers), the hypothesis is among the mind's possibilities—it is *alive*." Let us call the decision between two hypotheses an "option."

Now a "genuine option" is one which is "living," which is "forced," which is "momentous." "A *living* option is one in which both hypotheses are live ones. If I say to you, 'Be a theosophist or be a Mohammedan,' it is probably a dead option, because for you neither hypothesis is likely to be alive; but if I say, 'Be an agnostic or be a Christian,' it is otherwise; trained as you are, each hypothesis makes some appeal, however small, to your belief." "Next, if I say to you, 'Either accept this truth or go without it,' I put on you a *forced* option, for there is no standing place outside the alternative"; but if some one says, "Either love me or hate me," the option is avoidable, for you may remain indifferent to him. "Finally,"[2] says Mr. James, "if I were Dr. Nansen and proposed to you to join my North Pole expedition, your option would be *momentous;* for this would probably be your only similar opportunity, and your choice now would either exclude you altogether (from reaching the North Pole) or put at least the chance of it into your hands. He who refuses to embrace a unique opportunity loses the prize as surely as if he tried and failed. *Per contra,* the option is trivial when the opportunity is not unique, or when the issue is insignificant, or when the decision is reversible if it later prove unwise." In such questions as those at issue within the realm of physical science this is almost always the case.

Once more: the author applies his principle only to genuine options which are of such a kind that they cannot and never could be decided on "intellectual" grounds alone. The word "intellectual" is here carelessly used; he means on grounds of what science calls "observation and experiment," that is, by appeal only to visible and tangible facts of the material world.

Such an option, living, forced, and momentous, is the acceptation or rejection of the religious view of life. What are the essentials of this view? They are stated first in a very general and then in a more definite way. "Perfection is eternal: the morally best things are the more eternal things, the overlapping things, the things in the universe that throw the last stone, so to speak, and say the final word." "The so-called order of nature, which constitutes this world's experience, is only one portion of the total universe and there stretches beyond this visible world an unseen world in its relation to which the true significance of our present mundane life consists." "That God be conceived as the deepest power in the universe; and that He be conceived under the form of a mental personality. The personality need not be determined intrinsically any further than is involved in the holding of certain things dear, and in the recognition of our disposition towards those things, the things themselves being all good and righteous things." "A power not ourselves which not only makes for righteousness but means it, and which recognises us." "In whatever other respects the Divine personality may differ from ours or may resemble it, the two are consanguineous at least in this—that both have purposes for which they care, and each can hear the other's call."

There is no "scientific evidence" by waiting upon which we may hope to have these beliefs proved or disproved. To wait, or to doubt, is to reject them, because if we really doubt them they cannot influence our lives; to accept them is to allow our intelligence to enter into their meaning, and to realise them in our total conscious life, and then they come to be our chief working power. We have willed to believe. What is the result? Our attitude towards concrete evils is entirely different, in a world where there are *none but finite demanders,* from what it is in a world where we joyously face struggle and even tragedy *for an infinite demander's sake.* "This is why, in a merely human world without a God, the appeal to our moral energy falls short of its maximal stimulating power. Life, to be sure, is even in such a world a genuinely ethical symphony; but it is played in the compass of a couple of poor octaves, and the infinite scale of values fails to open up. Many of us, indeed, like Sir James Stephen, in those eloquent "Essays by a Barrister," would openly laugh at the very idea of the strenuous mood being awakened in us by those claims of remote posterity which constitute the last appeal of the religion of humanity. We do not love those men of the future keenly enough; and we love them perhaps the less the more we hear of their evolutionised perfection, their high average longevity, and education, their freedom from war and crime, their relative immunity from pain and zymotic disease, and all their other negative superiorities. This is all too finite, we say; we see too well the vacuum beyond. When, however, we believe that a God is there and that He is one of the claimants, the infinite perspective opens out. The scale of the symphony is incalculably prolonged. The more imperative ideals now begin to speak with an altogether new objectivity and significance, and to utter the penetrating, shattering, tragical note of appeal. They ring out like the call of Victor Hugo's Alpine eagle, *qui parle au précipice et que le gouffre entend,* and the strenuous mood awakens at the sound." Such is the issue of the Will to Believe. Every sort of energy and endurance, of courage and capacity for handling life's evils, is set free in those who have religious faith.

After this brief but sympathetic exposition of the point of view which Professor James is concerned to defend, let us hear what is said by his critics on behalf of the Duty to Doubt. Professor D. S. Miller says: "No one can retort that the mind does not arrive at convictions in the way indicated by Mr. James; the process is all too easy, the issue with many tempers all too assured. The Will to Believe is a thing to be absolutely separated from the will to know the truth. The former is a desire for a purely subjective result, a state of our own minds that we seek in the first instance for its own sake and may be willing to take an efficacious intellectual drug to produce. The latter is a desire that our convictions may correspond with reality, and naturally leads us to seek simply, with inflexible directness, for the fact. The Will to Believe is the will to deceive—to deceive one's self; and the deception, which begins at home, may be expected in due course to pass on to others. It is the will to hold that thing certain which we now feel to be uncertain; it says, This thing seems to my best intelligence doubtful; but I will subject my mind to such a course of treatment, I will so tempt and beguile it by presenting this one matter for its credence and withholding rivals, I will so hypnotise it by keeping its gaze on this one brilliant object, that I shall presently find myself reposing in the peaceable possession of a full belief." And the late W. K. Clifford, in a passage which Mr. James quotes from the essay on "The Ethics of Belief,"[2] speaks in the same strain: "Belief is desecrated when given to unproved and unquestioned statements for the solace and private pleasure of the believer. If a belief has been accepted on insufficient evidence [even though the belief be true, as Clifford on the same page explains] the pleasure is a stolen one. It is sinful because it is stolen in defiance of our duty to mankind. That duty is to guard ourselves from such beliefs as from a pestilence which may shortly master our own body and then spread to the rest of the town. It is wrong always, everywhere, and for everyone to believe anything upon insufficient evidence." Here we come upon the essential meaning—if, indeed, it has any essential meaning—in the gospel which is being disseminated at the present time under the name of "Rationalism." We have no right to suppose anything about the unseen part of the universe merely on the ground that to do so may favour what we are pleased to call our highest interests. We must always wait for sensible evidence for our beliefs, and where such evidence is not forthcoming we must not only refuse to believe, but we must frame no hypotheses whatever: Such is the issue of the Duty to Doubt.

S. H. M.

(To be continued.)

THE "HIBBERT JOURNAL."*

THE *Hibbert Journal* for the present quarter opens, as we have already noted, with two articles on the Church Crisis in Scotland. These are followed by an article by Mr. Pickard-Cambridge, of Winchester, on "The Christ of Dogma and of Experience," dealing with the subject from the broad-minded Churchman's point of view. It must be remembered, he says, "that the battle no longer centres round the problem, What is the Apostolic Tradition? but, What is the Truth?" a position enforced by a palpable hit in his reference, not without sarcasm, to the Bishop of London's recent "public repudiation" of Canon Hensley Henson's theory of the Resurrection. There is a growing disinclination, Mr. Pickard-Cambridge says, to regard mere antiquity as in itself a guarantee of value, and when it is urged that the accumulated weight of centuries of experience entitles the dogmas to respect, "it is a fair reply that there is no disrespect in letting go of the hand of a guide, however old, if he be blind." The number of centuries a dogma has stood is no guarantee of its truth. "Many more centuries have probably believed that the sun went round the earth than have asserted

* Messrs. Williams & Norgate. Quarterly, 2s. 6d. net.

the Divinity (in the ordinary dogmatic sense) of Jesus.'' So he holds that there is good ground for a re-interpretation of the New Testament conception of the life and work of Christ.

''A Plea for Mysticism,'' by the Rev. G. W. Allen ((Vicar of St. James's, Bradford), and the Rev. C. J. Shebbeare's article on ''The Inner Meaning of Liberal Theology,'' are two more interesting contributions from Churchmen making in the same direction of progress in religious thought.

Then there are three articles, of which that by Sir Oliver Lodge on ''Mind *v.* Matter,'' is most within the reach of the ordinary reader, which the editor suggests should be considered as forming a group. The first on ''The Warp of the World,'' by Mr. Newman Howard, of Aberdovey, will for the most part certainly be ''caviare to the general.'' Towards the end we seemed to perceive a glimmer of something profound and beautiful, and have little doubt that it is there, but we shall not pretend to write about what we have so far failed to understand. That Professor Keyser's article on ''The Universe and Beyond: the Existence of the Hypercosmic'' is equally profound and well-grounded in truth we are not prepared to admit; but neither shall we deny it. We congratulate the men of subtle mind who can move easily in such regions, and the *Hibbert* on its fearless launching into deep waters. From Sir Oliver Lodge we quote one brief sentence: ''A premature and cheap Monism is therefore worse than none at all.''

There are two other articles relating to New Testament questions, one by Professor Kirsopp Lake, of Leiden, in ''The New Sayings of Jesus and the Synoptic Problem''; the other by Professor Bacon, of Yale, on ''The Johannine Problem,'' which is his third and concluding article on the subject, dealing with the indirect internal evidence. Professor Bacon finds it impossible to accept the traditional view of the authorship of the Fourth Gospel. The Gospel and Epistles he calls the ''X Literature;'' and this is his conclusion:—

Some nameless Elder-theologian of Ephesus seems a meagre substitute for the bosom Apostle, especially when the colours for his portrait are all borrowed from the literature in debate. In reality we have in the five writings of the Ephesian canon a literature which should be viewed as the exponent of the life of one great branch of the Church in its most critical period. Especially the X literature in its whole structure reveals to us the effort of Paulinism in the second generation after the great Apostle, and in the principal seat of his activity, partly to define itself over against the pseudo-Paulinism of the Docetic Gnostics, partly to find solid anchorage, like that of the Mother Church, in the historic life of Jesus, and the "new commandment which he gave unto us."

The ''Discussions'' in this number open with an extremely interesting contribution by ''Romanus'' on M. Loisy's ''Type of Catholicism.'' His attitude is shown in the following sentence: ''The conservatism of the Roman Church has preserved, it is said, the faith of the simple. It may be so. What is certain is that it has undermined that of the educated. From no religious body is the leakage so large and so significant.'' ''By the Church herself,'' says this liberal Catholic, ''we understand mankind viewed from the religious standpoint; by her teaching, the religious consciousness of mankind as a whole; by her infallibility, the fact that this consciousness in the long run justifies itself.'' After this it was, perhaps, hardly necessary to add, ''Such conceptions are, indeed far from those embodied in Papal and similar definitions. The contribution of the Rev. C. T. Dimont, of the Leeds Clergy School, on ''The Degrading of the Anglican Priesthood,'' in reply to the Rev. W. Manning, should be also noted.

THE report submitted to the meeting of shareholders of the First Garden City (Limited) on Feb. 9, stated that the share capital subscribed amounted to £105,778. Arrangements with tenants did not permit the directors to deal freely with the land until September last, and the water and sewerage works required time, but those are now so far advanced as to permit the development of a large area of land. There are thirty-six houses erected, or in course of erection, and agreements have been made for further buildings to the value of £20,000. Arrangements have been made with five firms to take up land on lease for the erection of manufactories. The industries thus arranged for are the making of mineral waters, asphalte, geysers, printing, and engineering.

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A COMMITTEE of lady members of the Garden City Association is engaged in raising funds for the erection of a Public Hall in commemoration of Mrs. Ebenezer Howard. Arrangements have been made for the construction of works by men taken from the ''unemployed'' lists of the Mansion House. The ''agricultural belt'' is maintained as such. The directors have endeavoured to remain on amicable terms with existing tenants, but two farms which came into their hands at Michaelmas have been sub-divided, and let at increased rentals. There are now ten small holdings, whereas there was only one when the estate came into the hands of the company, and a large development is expected in this direction during the present year.

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AMONG other items of interest in the report are the statements that Letchworth Hall is to be opened as a hotel in March; and that the Fox Inn, Willian, has been let to the People's Refreshment Association. Arrangements are being made for the Cheap Cottages Exhibition to be held July to September this year. In accordance with the voting of the great majority of shareholders the new town is to be called Letchworth (Garden City).

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The February *Sunday Magazine* opens with an article on Antoinette Sterling, by Constance E. Thomas, personal recollections of the ''Christian and Singer,'' in which some charming stories of the warm-hearted woman are told. *Good Words* has an illustrated article on ''Hymns Ancient and Modern,'' and another on ''The Centenary of the London Cab.''

THE moment we see a nobleness which is above us, we recognise it and own its claim, and are fired with possibilities we never guessed before.—*James Martineau.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Brighton. — The Rev. Priestley Prime, having been duly elected minister at a meeting of the trustees and subscribers to the Free Christian Church, is to enter upon his ministry to-morrow (Sunday), the 19th inst.

Chesterfield.—On Thursday evening Feb. 9, Professor Carpenter delivered his first lecture on "How to read the Gospel," in the school-room of Elder Yard Chapel. There gathered together an audience of 300, all the town's churches and chapels being well represented. Among those present were the Rev. E. C. Stukeley, rector of Brampton, and the Rev. Stanley Shergold, Congregational Minister. The chair was taken by Miss Markham, the leading Anglican lady in the town, who introduced Mr. Carpenter to the meeting in a most stirring and appreciative address. The lecturer was in his best mood and held the audience spell-bound for an hour and a half. At the close cordial expressions of gratitude and satisfaction were forthcoming from all quarters, and without the slightest exaggeration we may say that the town of Chesterfield has been profoundly impressed by Mr. Carpenter's visit.

Colyton.—The annual tea and meeting in connection with the Sunday-school was held on Wednesday, the 8th inst. After tea the chair was taken by the Rev. Rudolf Davis (district minister), who gave a most interesting and instructive address. A programme of music and recitations was rendered by the scholars, and the prize books were distributed by the minister.

Congleton.—On Wednesday evening, Feb. 8 a successful entertainment was given in the Town Hall by members of the Cross-street Unitarian Sunday-school, the chief item in the programme being the operetta "Hawthorn Glen."

Crewe.—The annual congregational tea and business meeting of the Free Christian Church were held on Wednesday, Feb. 8, about 150 being present. Mr. Alderman J. Briggs, who presided, said that for many years the prospects of their church had not been so bright, and this he attributed to their new minister, the Rev. H. F. Short. He urged on everyone to give all the help in their power to further the interests of the church. The meeting was addressed by the Rev. H. Fisher Short, and the Rev. D. Davis, of Nantwich, and the officers were re-elected. The choir, under the leadership of Mr. J. Delves, rendered appropriate music at intervals. During the present month large congregations are assembling, and Mr. Short is giving special sermons on Blatchford's "God and My Neighbour."

Horwich.—The annual congregational business meeting was held on the afternoon of Jan. 28. An increase of members was reported, and an improved average attendance in the Sunday-school, but there had been a slight falling off in the attendance at evening service as compared with the previous year, during a part of which a spirited controversy was in progress. After tea an evening meeting was held which was well attended. Addresses were delivered by the chairman, Mr. C. J. P. Fuller, F.C.S., the Revs. W. Harris and John Evans of Bolton, the Rev. R. C. Moore, minister in charge, and Messrs. W. J. Dale and R. Riley. A hopeful tone pervaded the proceedings. It was announced that a bazaar and sale of work would be held in the autumn. On Sunday evening, Feb. 5, the Nonconformist ministers had their annual exchange of pulpits, when collections were taken for the local Nursing Association. The Rev. J. E. Whittaker, of New Chapel (Congregational), occupied the pulpit, and the Rev. R. C. Moore preached in the Independent Methodist Chapel. Afterwards a united communion service was held in Lee Chapel (Congregational) at which all the churches were represented and in which all the ministers took part.

Hull.—At the third of Mr. Carpenter's lectures an audience of over 400 were present, Mr W. R. Locking, a member of the Hull Education Committee, being in the chair. At the last social meeting the congregation presented to the late secretary, Mr. Thomas Hirst, a silver cake basket, &c., in token of their sincere appreciation of his valuable and untiring services during a period of over seven years. The presentation was made by Mr. S. Harris, in the unavoidable absence of the Rev. F. H. Vaughan.

Liverpool Sunday School Society.—A meeting was held in the Hope-street Church Hall, on Saturday afternoon, the 11th inst., when there were over sixty members and friends present. After tea, the chair was taken by Mrs. H. D. Roberts (vice-president), who read a letter from the president (Rev. J. Morley Mills), regretting his enforced absence through illness, and referring to the great loss the society had sustained in the death of the Rev. R. A. Armstrong. The Rev. T. Lloyd Jones then moved the following resolution: "That this meeting of the Liverpool Sunday-school Society desires to express its deep sense of loss in the death of the Rev. R. A. Armstrong, B.A., who was president of the society in 1888, and again in 1898; and who consistently gave the society the benefit of his valued and inspiring presence at its council and general meetings. His wise counsels, his ripe judgment, his wide experience, were always freely placed at the disposal of the officers. His vivid sense of the great importance of Sunday-school work, and the frequent services which he ungrudgingly gave to the Sooiety's interests, notwithstanding the arduous and pressing calls upon his time and energies, rendered him an example to all in the way of personal effort and attendance. This meeting further expresses its deep sympathy with Mrs. Armstrong and her sons in the great loss and sorrow which has befallen all, and its conviction that the Society's best memorial of him will be increased enthusiasm in this work, which was so near to his heart." Mr. F. Robinson seconded the resolution, which was passed in reverent silence. Mrs. Odgers then gave a most interesting paper on the St. Sulpice system of Religious Instruction. She narrated the origin of the system, and its objects, which were with the originators in Paris, to give definite instruction to children on (*a*) Dogma, (*b*) moral obligations and worship, and (*c*) the Sacraments and beliefs pertaining to the Priesthood and the Church. This has been modified and adapted to the Anglican system, and obtains in several English churches. Mrs. Odgers described the system as carried out in two churches she has visited in Bath and Bristol. She proceeded to give an account of the methods of procedure, which was listened to with much interest—particularly the details of the system of instruction by questioning and recapitulation. The paper was followed by a discussion, in which Mr. Cooper, Rev. J. Collins Odgers, Rev. H. D. Roberts, Miss O. M. Rawlins, Mr. Thomas and Mr. Robinson took part. Mr. Odgers, who gave an account of certain experiments of his own, based on this system, was asked to give a specimen lesson at some future meeting.

London Guilds Union.—The annual meeting was held at College Chapel, Stepney, on Monday, February 6. Between sixty and seventy Guild members were present from Essex Church, Highgate, Mansford-street, Stratford, Stepney, and Walthamstow. Half an hour devoted to refreshments and social intercourse was followed by a devotional service in the chapel, conducted by Mr. C. A. Ginever, of Stepney. The annual business meeting was held in the schoolroom, and in the unavoidable absence of the president, the Rev. J. Ellis, the chair was occupied by the Rev. F. K. Freeston. In moving the adoption of the reports the chairman said that the London Guilds Union was the only local union at present in existence under the auspices of the National Conference Guilds Union; but he hoped other local unions would soon be formed. Mr. Alfred Thompson, in seconding, spoke of the help which the Union might give to individual guilds, the strength and encouragement that come from co-operation, and trusted that before long more of our London churches would come into line with the Union. Mr. Alfred Thompson was elected president, the Rev. F. K. Freeston vice-president, the Rev. W. H. Rose secretary, and M. E. Noel treasurer. The business being completed, a most interesting address was given by Miss Punnett, B.A., of Mansford-street, on "The Place of Amusements in Life," followed by a discussion, after which votes of thanks to Miss Punnett for her address, and to their Stepney friends for their hospitality were passed; and the meeting was brought to a close with the benediction, pronounced by the Rev. F. K. Freeston.

London: Peckham.—The annual tea party and prize distribution of the Avondale-road Sunday-school was held on Tuesday, February 14. About seventy scholars and friends sat down to tea, and a large gathering of parents and members of the Church assembled at the later meeting. A children's operetta, "Cinderella" was performed by the junior scholars, and the prizes were afterwards distributed by the Rev. George Carter. Mr. W. R. Marshall, on behalf of the children and teachers, then made two presentations—to the minister and the retiring superintendent, Mr. J. C. Griffin. As "an institution is the lengthened shadow of a man," so the Sunday-school, he said, was the counterpart of their superintendent's geniality and loving sympathy. The presents—framed groups of the scholars and teachers—were the outcome of the children's thanks to both. Mr. J. C. Griffin, in acknowledging the gift, said that his twelve years of labour as the acting-superintendent was a period of real loving toil, and he would gratefully remember the dear children when he looked upon the photograph. The Rev. G. Carter then thanked the scholars for their touching tribute to his efforts, and assured them of his continual sympathy and affection. Reference was made to the work of the Sunday-school Guild, which, under Mrs. A. S. Bright's efforts, has done yeoman service on behalf of the children.

Mottram.—The annual party and concert of the Band of Hope took place on Saturday, February 11. Over 160 sat down to tea, and about 200 attended the concert. A most interesting programme of songs, recitations, action songs, and dramatic dialogue was well carried out. The young people in the six action songs were trained by Mrs. and Miss Smith, and took the parts well. The recitations, dialogue, and speech by the chairman (Rev. H. Bodell Smith) were on Temperance subjects.

Ringwood.—On Sunday evening, February 12, a memorial service was held in St. Thomas Chapel, when the Rev. C. C. Coe, of Bournemouth, preached a beautiful sermon, and spoke of the helpful life and unselfish work of the late Mr. Cogan Conway, who for several years ministered to the congregation. Affectionate friends had decorated the old chapel with lovely flowers, and Miss Siddons, of Bournemouth, rendered the solo "O, Rest in the Lord." A large congregation assembled to do honour to one who was beloved by the whole town,

Sheffield: Upper Chapel and Attercliffe.—The annual report of Upper Chapel for the year 1904, just issued, states that in October last the Rev. C. J. Street completed the first year of his ministry there, a year which has witnessed a revival of activity in the numerous institutions connected with the chapel and Sunday-school. The improvement in the attendance at the morning services has been gratifying, although there is still much to be desired in this respect. The evening congregations are always better than those of the morning, and often large. The steady attendance of the same people, a few of whom have already joined the congregation, is very encouraging. There is a net increase of 26 seatholders for the year, some of these having passed through the minister's preparation class for young people. The question of the retention or otherwise of the new "Seven Services," which have been in use since Easter, will come up for consideration at the approaching annual meeting. Sunday morning services are conducted monthly at the Hollis Hospital (Almshouses), by the Sheffield Unitarian ministers. The report of theAttercliffe Mission shows that progress has been made in spite of difficulties. The great drawback of having no place of its own in which to meet, on week-days as well as Sundays, must inevitably retard progress. The first need of the mission is suitable premises in a convenient situation. Attempts are being made to find a site, and it is hoped that a practicable scheme for building a school-chapel will be forthcoming before long. The relationship with the mother church has been drawn closer. Upper Chapel being now responsible for the ministry, the Rev. Henry Dawtrey (in succession to Rev. G. E. Jenkins) assistant minister at Upper Chapel, acts as minister-in-charge at Attercliffe, under the supervision of Mr. Street. The envelope offertory, which was introduced as the basis of membership, has been a decided change for the better. The number of enrolled members is now 41. All local expenses have been met; the sum of £119 8s., representing special income, has been set aside as the nucleus of a building fund; £10 has been paid as a contribution towards the cost of ministerial services; and £5 has been lent to the sewing society for the purchase of material in view of the sale of work or bazaar, which it is intended to hold in October next. On Tuesday evening a lecture on "Food and Body Building" was given in the Channing Hall by Mr. Charlton Short, of the Ivy Leaf Society, to the members and friends of the Band of Hope and Mercy. The Rev. C. J. Street presided. There was an attendance of about seventy.

Wakefield.—A memorial service was held in Westgate Chapel on Sunday morning last, in reference to the death of Mr. Cogan Conway, who had long taken a deep interest in the work and welfare of the congregation, and had preached the school anniversary sermons about three years ago. In the afternoon the Rev. Andrew Chalmers, who had assisted the Rev. J. E. Odgers in the funeral service at Ringwood, spoke to the teachers and scholars on the impressive tokens of esteem, gratitude, and affection shown by all classes of the people on the occasion of their friend's interment. A resolution of sympathy and condolence was passed, and forwarded to Mrs. Conway, whose sad bereavement has caused deep sorrow among her friends in Wakefield.

To live with God, it is necessary to be like God, and unfaithfulness in earthly duty cannot but poison the purity of heavenly communion. This is so great a thought that we only partially realise it.

Charles Beard.

GOD judges a man, not by his creed, but by his character; not by the opinions his intellect has formed, but by the moral condition of his whole nature.—*Frank Walters.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 19.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. FELIX TAYLOR.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card, **Manufactory, London, W.C.**

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15, "Concerning speaking to one another"; 7, "The Real Manhood of Jesus," Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. W. COPELAND BOWIE, "Old and New Views of the Bible."
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. CHANDRA GHOSH.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, Anniversary Services, 11, Rev. W. H. ROSE; 6.30, Mr. EDWARD CAPLETON.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. L. P, JACKS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. G. HAMILTON VANCE, B.D.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. F. W. STANLEY.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "Religion of Heart and Head"; 6.30, "Science and Prayer."

IRELAND.

DUBLIN, Stephen's Green West, 12, noon.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A JOINSON.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Feb. 19, at 11.15, JOSEPH McCABE, "The Devil in Milton and Goethe."

SUSTENTATION FUND.

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of Contributors, held in DR. WILLIAMS'S LIBRARY, London, on WEDNESDAY, FEBRUARY 8TH, 1905, Rev. S. A. Steinthal, President, in the chair,

A letter was read from Mrs. Rawson, acknowledging the Resolution in memory of the late Mr. Harry Rawson, passed at the Annual Meeting on February 10th, 1904.

It was RESOLVED, on the motion of the President: "That this Meeting desires to record its deep sense of the loss which the Fund has sustained by the recent deaths of Mr. Charles Harding and Mr. J. Cogan Conway, whose interest in the Fund was shown, not only by their subscriptions, but by their earnest and valuable work as members of the Board.

The Managers were directed to endeavour to provide for filling the vacancies thus created on the Board.

The ANNUAL REPORT and BALANCE-SHEET were presented, and the following Resolutions adopted, viz.:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. David Ainsworth and E. Chatfeild Clarke, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That Mr. John Dendy, who was proposed at the Annual Meeting in 1904 as successor to the late Mr. H. Rawson on the Board, and who has been *pro forma* nominated by the President, Treasurer, and Honorary Secretaries; according to Regulation VIII., be and is hereby elected a Manager of the Fund for the next three years.

That the Rev. S. A. Steinthal be elected President for the year 1905.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That Mr. A. W. Worthington and Mr. Frank Preston be thanked for their labours as Secretaries, and re-elected as Honorary Secretaries for the year 1905.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1905.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the meetings of the Fund during the past year.

That the thanks of the meeting be given to the Chairman for his services in the chair.

A. W. WORTHINGTON, FRANK PRESTON, } *Hon. Secs.*

HIGHGATE HILL.—A Public Recognition Meeting to welcome the Rev. A. A. CHARLESWORTH to the Ministry of the Church, will be held on Saturday, the 18th inst.

The Rev. Prof. L. P. Jacks, M.A., the Rev. Hy. Gow, the Rev. Edgar Daplyn, Howard Chatfeild Clarke, Esq., Wallace Bruce, Esq., L.C.C., and others will take part in the proceedings.

Tea and Coffee, 6 p.m. Meeting, 7 p.m.

Friends from other Churches are cordially invited.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

HENLEY GROVE COLLEGE OF DOMESTIC SCIENCE, AND HOME FOR HEALTH CULTURE.
(LING'S SWEDISH SYSTEM OF GYMNASTICS.)
Westbury-on-Trym, Bristol.
Principal: Miss VIOLET BLAND, assisted by Trained and Certificated Teachers. A holiday party is being arranged for Christmas. For terms and full particulars apply to the Principal.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.
Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.(Lond.). Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH.
An Unsectarian Public School.
Head Master, GUY LEWIS, M.A. Opened September, 1900. Foundation Scholarships. Next Entrance Examination, Tuesday, March 28th.

EDUCATION, with Home Life and Healthful Surroundings, on the Cotswolds.—Miss AUSTIN is open to receive for special care and training three or four children. The house is situated one mile from the town, standing in its own grounds, and affords many advantages for a home school.—For further particulars apply to Miss AUSTIN, c/o the Rev. H. Austin, Cleeve Hill, Cirencester.

Situations, VACANT AND WANTED.

A LADY wishes for an engagement as COMPANION, HOUSEKEEPER, or any position of trust. Reference kindly permitted to Charles W. Jones, Esq., Allerton Beeches, Allerton, nr. Liverpool.—Address, Miss H. DOBSON, 276, Upper Brook-street, Manchester.

SITUATION WANTED by a Lady as Mother's Help for Children over three years. Would go abroad.—Address, Miss G. SHARPE, 14, Kemplay-road, Hampstead, N.W.

NURSE WANTED for boy of three, and baby one month.—Apply, Mrs. BENNETT, 28, Victoria-road, Penarth, near Cardiff.

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DEATHS.

BARNES.—On February 11th, at 50, Kenilworth-road, Ealing, W., Kathleen Oakeshott Barnes, aged 6.

FORDHAM.—On February 12th, at Old Bank House, Royston, Herts, Frederick Nash Fordham, in the 96th year of his age.

SHUTE.—On Sunday, February 12th, at 53A, Romford-road, Stratford, Essex, in her 75th year, Marie Madeleine Shute, wife of George Shute.

WILLMER.—On February 9th, suddenly, of septic pneumonia, at 43, Devonshire-road, Claughton, in his 19th year, Charles, eldest son of the late Charles W. Willmer, and grandson of the late Charles Willmer, J.P. Was interred at Flaybrick Hill Cemetery, Saturday, 11th inst.

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NOTES OF THE WEEK.

IN connection with the Martineau Centenary celebrations, we are very glad to be able to announce that at the soirée to be held at Manchester College, Oxford, on Tuesday evening, May 2, an address on the significance of Dr. Martineau's Philosophy will be given by Professor Henry Jones, of Glasgow.

THE Lord Mayor of Liverpool, whose official visit to the Mill-street Domestic Mission we recently reported, has this week done another gracious thing. He is himself superintendent of the Sunday-school of the Sefton Park (Presbyterian) Church, and on Tuesday and Wednesday evenings he gave two "At Homes" at the Town Hall to the Liverpool Sunday-school Teachers of all denominations. An invitation was sent for a representative of every four teachers in all the schools, and over a thousand teachers were present on each occasion.

PROFESSOR BRUINING, of Amsterdam, preached on Sunday morning at the Dutch Church, Austin Friars, and on Tuesday evening gave a lecture on "Immortality," which was well attended. On this subject a handbook by Professor Bruining was published last autumn by the Protestantenbond, and is already in a second edition. Next month the Rev. P. H. Hugenholtz is to preach and lecture at Austin Friars.

OF the Torrey-Alexander Mission, now in progress at the Albert Hall, the Rev. H. S. Perris writes in our present issue. On Tuesday, during the luncheon hour, the redoubtable Doctor gave an address to business men at the Cannon-street Hotel, and, according to the *Daily News* reporter, favoured his City audience with some "scathing sentences," which referred "to Unitarians, to David Strauss, to Ernest Renan, and to the 'Higher Critics' who attempted to shatter the authority of the Bible." We wish, for our delectation, that these enlightened remarks had been more fully reported. A measure of the Doctor's mind may be taken from his reported assertion, before he began the scathing process, that "there was good reason to believe that the apostles took notes in Aramaic and Greek of the words that fell from their Master's lips" One would like to hear a comment on this address by the minister of the City Temple.

MASSACRE of unarmed people in the streets of St. Petersburg on January 22; murder of the Grand Duke Sergius, the most remorseless and reactionary of the uncles of the Tsar, at Moscow, on February 17, such are the tragic incidents in the history of a people cruelly oppressed, marking their passionate struggle to be free. The assassin declares that he acted "in the interests of an oppressed people." Can we say that the balance of guilt is on his side? The same papers which reported the murder published an appeal presented by the women of Moscow to the Empress:—

> Peace is being violated, not only beyond the frontiers of our country, but even in the heart of the Fatherland. We see with terror in the recent troubles the beginning of calamities that may crush all Russia if the Emperor does not seek, in unity with his people, to avert them. All the bases of life are shaken, and all moral foundations are trembling. Mothers, those who have to bring up the young generation, are saddened, and their task made impossible. It is beyond their power, beyond all possibility, to train children up on bases of unshakeable truth and love of duty when the social life of the country does not rest on these for its foundation. The youth of the country, on entering life, constantly meet contradictions to what was taught them in their families. They thus lose all faith in the principles taught them, seek new faiths, and fall into extremes. Our best forces are perishing. Mothers' hearts are breaking. They cannot remain silent. They feel that many more lives will yet be sacrificed, for what is happening is not spasmodic, but the result of earlier calamities. The Emperor can still save Russia by his puissant will. Be our pleader, and pray the Emperor that he may listen to the voice of the country and the cry of its mothers.

THE committee, consisting of Sir Edward Fry, the Bishop of Stepney and Lord Welby, appointed to inquire into the charges of appropriating funds subscribed for the maintenance of the hospitals to the support of the medical schools has now issued its report. The object of the inquiry was threefold: to decide whether money "subscribed for the relief of the sick poor" has been diverted to medical education; whether any equivalent return has been made by the schools to hospitals; and, lastly, whether there is justification for so diverting the funds. The last question is too large a one for even a strong committee to decide. On the questions of fact submitted to it the committee's report is clear and merits serious consideration. In brief, it is an ample confirmation of the charges which have been so vigorously pressed by Mr. Stephen Coleridge. The medical schools have received money subscribed for the sick poor.

THE report as to the relative value of hospitals, with or without schools, should put an end to the preference hitherto shown to the former in the allocation of the funds. The Committee recognise that the past must be left alone. "But for the future the matter is different, and we venture to submit that the distinction between the hospital and the school should in every case be drawn, not only definitely and exactly, but with such clearness that it may be understood by the general public, and so that no question may arise as to the distinction and application of moneys contributed, whether by the King's Fund or from some other source." The reading of the report confirms our conviction of the need for constant criticism of these philanthropic institutions, and its publication will indeed be of considerable value if it serves to direct public attention to the many serious problems connected with the administration of our medical charities.

THE report of the Royal Commission on coal supplies is reassuring reading. The individual householder is chiefly concerned with the number of pounds he has to pay for his winter supply, or the number of pence she must spend for her week's or day's consumption; and to this immediate out-of-pocket conundrum, the Royal Commission gives no answer—to do so would be beneath its dignity. The questions with which it is concerned are on a larger scale, as, *e.g.*, how many thousand million tons of coal are to be got at depths not exceeding four thousand feet? The depth

of four thousand feet is taken because, beyond that, it is supposed that it may not be practicable to go, indeed, at that depth the temperature is somewhat excessive. But the difficulty is the less because of mechanical devices which are being introduced to cool and dry the air, and because of the growing utilisation of coal-digging machines so that the physical toil of the miner would be lessened. It is interesting to notice that the number of these machines is increasing, and that their output in 1903 was over four million tons, not a large amount, of course, compared with a total output of forty-six times the quantity. In the result of many calculations it would appear from the report that we need not fear the failure of the supplies for at least some four or five centuries, and before then many things may have happened.

THE New Year's number of *Theologisch Tijdschrift* (Leiden: S. C. van Doesburgh) opens with the address given by Professor F. Pijper, of Leiden, at the opening of the session last October. The address was a defence of the freedom of the faculty of Divinity in the University against the Orthodox attack, which has made itself heard in the debates on the Government's Universities Bill. In the proposed sectional universities the theological teaching will be strictly bound to the creed of the founders, and if the teachers in the present national universities cannot be brought under the yoke of Orthodoxy, there are those who would prefer the entire abolition of the faculty. Professor Pijper makes a noble plea for the true honour of theology, as concerned with the highest interests of mankind, and insists that its teachers must be free. "In freedom," he concludes, "truth shall prosper!" This number of the *Tijdschrift* contains also an article by F. Dijkema on the attitude of Prophets and Psalms towards the subject of "Sacrifice," and another by Professor Meyboom, of Groningen, on the Magi. There are a number of interesting book reviews.

Teyler's Theologisch Tijdschrift (Haarlem, de Erven Loosjes) begins its third year with the January number, and is published quarterly. It opens with an article by Professor J. C. Matthes on the customs of mourning and honour of the dead in Israel. Professor Bruining of Amsterdam has an article on Neo-Hegelianism and Gospel preaching, strongly deprecating what he regards as the concealment of the use of the old Evangelical phraseology by those who offer what is no less than Neo-Buddhism, an entirely different teaching of religion. Another interesting article is on "The Religion of the German Classics," a notice of Professor Sell's book in the series of "Lebensfragen," edited by Professor Weinel, to which we have recently referred in these columns. The number concludes with book reviews, and a useful classified list of recent publications.

To CORRESPONDENTS. — Letters, &c., received from G. A. A., E. P. B., E. E., C. A. G., A. H., A. I. I., G. A. K., F. L., G. H. N., A. P., M. R., M. W.

THE BISHOP OF SOUTHWELL ON UNITARIANISM.

PREACHING in St. Mary's Church, Nottingham, on Tuesday evening, Feb. 14, Dr. Hoskyns, the Bishop of Southwell, dealt with the question of Bible teaching, and urged the need for Churchmen to stand firm on that question of the instruction of the young in the truths of the Bible. He made, in particular, one statement which gave rise to the following correspondence between him and the Rev. J. M. Lloyd Thomas, minister of the High Pavement Chapel.

To the Editor of the Nottingham Guardian.

SIR,—The following letters have been exchanged between the Bishop of Southwell and myself:—

"8, *Colville-street, Nottingham,*
"*February* 15, 1905.

"MY LORD,—In to-day's *Nottingham Daily Guardian* you are reported to have said at St. Mary's Church last night: 'It was for that reason that it seemed to him that they would have to stand, as they stood before, for that old faith against the spread of Unitarianism, against that indifferentism, and against that spread of undenominationalism which bred Unitarianism, which was emptying the places of worship and leading men into carelessness and sin.'

"Before making any public reference to this passage I write to ask whether the report is accurate, and, if not, to invite you to correct it.

"I am, yours faithfully,
"J. M. LLOYD THOMAS.

"The Right Rev. the Lord Bishop of Southwell."

London, February 17.

"DEAR SIR,—I have no reason to suppose that the report in the *Guardian* is otherwise than fairly accurate. Of course, the word 'was' in the closing sentence ought to be 'were.'—Yours truly,

"EDWYN SOUTHWELL."

I regret that the Bishop could not disclaim the accuracy of the report. He should have realised that to Unitarians their religion is their salvation from indifference, carelessness, and sin. I venture, therefore, to ask his lordship acting in the spirit of the Master we all strive to serve, to consider for how much that is Divine Unitarianism stands to many truth-seeking souls. Having done this he will, I am sure, take an early and conspicuous opportunity to withdraw the bitter reproach of his words and repair the breach he has made in the courtesies that should prevail among Christian gentlemen.

I am, sir, &c.,
J. M. LLOYD THOMAS.

Nottingham, February 17, 1905.

The Bishop's reply, in the Nottingham Guardian of Feb 21.

DEAR MR. LLOYD THOMAS,—Though I could not deny the accuracy of the report in the *Guardian*, yet I should wish now, in answer to your courteous letter, to add that in my sermon I was using the word "unitarian" in a sense somewhat different to that understood by yourself. I had not in my mind that definite Unitarianism, which you rightly spell with a capital U, which stands for much that is cultured and refined in thought, and beneficent in action, but rather for that spirit which is frequently referred to as unitarian, standing for what is vague and indefinite, ready without search to deny Our Lord. Such a spirit has crept in the Christian world today, into the Church itself, and is now leading many of those in authority to treat lightly and carelessly the whole subject of the religious instruction of the young.

My argument, briefly, was that the keenness of St. Paul was due to the definite faith in the Risen and Ascended Christ. Take this truth away, and paralysis creeps over men, with all the miserable consequences. I think that the context to the passage quoted made quite clear to my hearers what was in my mind.

For any who do not now hold the same faith as the Christian Church, but who are taking trouble to search for truth as lovers of God, I had not a word to say on this occasion. —Yours sincerely,

EDWYN SOUTHWELL.

Mr Lloyd Thomas's concluding letter.

8, *Colville-street, Nottingham,*
February 20, 1905.

MY LORD,—It is a pleasure to acknowledge the kindly tone of your letter, which will go far to remove any remaining dissatisfaction.

I was certainly not aware that it was customary to speak of what is vague and indefinite as "unitarian." Having regard to the present misapprehension, I feel sure you will agree with me that such a custom is much to be regretted, and ought to be discontinued.

To prevent further mistakes, I should like to add, without argument, that though our endeavours to follow the Spirit of Truth have led us away from the older theology, we do not consider ourselves to have forsaken the faith of the Christian Church; and, though we reject a particular theory of the personality of Christ, we do not regard ourselves as having become thereby in any sense deniers of Him who is the Lord and Master of us all.

It would help the public to a better understanding of your lordship's attitude if you gave me permission to publish this further correspondence.

I am, sincerely yours,
J. M. LLOYD THOMAS.

The Right Reverend The Lord Bishop of Southwell.

ON February 17th, the sixth anniversary of her death, the statue of Miss Frances Willard was presented to the United States Congress by the State of Illinois, and placed in Statuary Hall, in the Capitol Building at Washington. For the first time in its history the United States Congress suspended business on that day to honour the memory of a woman. The National Women's Christian Temperance Union officers and many leading members were in Washington, and in the evening a great Frances Willard commemoration meeting was held in the Metropolitan Church. The statue is of Carrara marble, a little more than life-size, and represents Miss Willard standing in an easy, graceful position. The right arm is slightly extended, the hand resting upon a reading desk: the left arm is at her side, with a few pages of manuscript in the hand. The pose of the head is very life-like, as Miss Willard appeared when looking out upon an audience. The face is strong and spiritual. The pedestal is of Vermont marble, and bears the following inscription in Miss Willard's own words:—"Ah! it is the women who have given the costliest hostages to fortune. Out into the battle of life they have sent their best beloved, with fearful odds against them. Oh, by the dangers they have dared; by the hours of patient watching over beds where helpless children lay; by the incense of ten thousand prayers wafted from their gentle lips to heaven, I charge you, give them power to protect along life's treacherous highway those whom they have so loved."

THE CHRIST OF PAUL.

IV.

THE PERSON OF JESUS.

IN the hour of his conversion Paul accepted Jesus as the Messiah. What conception did he form of him in his own mind, and how did he present it to his hearers? That it constituted the centre of his preaching is apparent. His gospel is a "gospel of Christ"; and its first peculiarity is that it compels him to preach a Messiah crucified (1 Cor. i. 23).

(1) A slight acquaintance with the Apostle's letters suffices to awake attention to the fact that the designations by which the Messiah is described recur much more frequently and with much more emphasis than in the Evangelic records. "Christ" has almost ceased to be a title, and has become a personal name. "Jesus Christ" and "Christ" and "Christ Jesus" are equally natural forms of speech; and while the historic appellation "Jesus" rarely stands by itself, its counterpart "Christ" (sometimes with, but more often without, the definite article) is the Apostle's favourite term. The Christian confession is not, however, completed by the recognition of Jesus as Christ; it further involves the acknowledgment of Jesus Christ as Lord (Phil. ii. 11). Of such high consequence is this function, so much follows from its admission, that it carries with it the disciple's destiny (Rom. x. 9):—

> If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

This title also, therefore, both alone and in various combinations, appears with great frequency. One other name, of high significance but of much less common use, is the term "son of God"; it is found only once in combination with the compound Jesus Christ.* The Apostle's view of Jesus must be gathered in part from his use of these terms, together with the attributes and functions ascribed to their bearer.

(2) Compared with the Jerusalem apostles, Paul's knowledge of the Messiah had been gained in a different way, and involved peculiar issues. They had been associated with him in personal companionship; to Paul he had only been revealed after death. He had no recollection of him, therefore, in human form; no likeness was hung in the chamber of memory; no tone of his voice was ever recalled to enforce a command, to point a rebuke, or to assuage a grief. He never thought of him sitting teaching in the synagogue, or on the hill side, or in the boat upon the shore. He knew him only as risen; and in that aspect his first quality was not flesh but spirit. This is the first point of divergence from the conception of the Jerusalem fellowship; and its consequences were far-reaching. The "brethren of the Lord" and their associates clung to the notion of a Messiah reserved in heaven, while the spirit, poured forth by him in accordance with his Father's promise, set the seal of heaven on the believer's conversion. But Paul persistently fixes on the consciousness of the new life as his starting point. Using the terminology with which the Scriptures provided him, he speaks of the holy spirit as the energy or working of the ever present God. As such it manifests itself in power, it is a kind of moral and religious force, showing itself in wonders of repentance, in signs of a changed heart (Rom. xv. 13, 19). It was the characteristic of the Apostle's preaching to produce such impressions, not by persuasive words of wisdom, but by demonstration of spirit and of power (1 Cor. ii. 4). It was by this agency that God condescended to dwell in human hearts (1 Cor. iii. 16-17: cp. vi. 19):—

> Know ye not that ye are a temple of God and that the spirit of God dwelleth in you? . . . The temple of God is holy, which temple ye are.

There seemed, indeed, to be an actual physical presence of Deity under certain conditions; for, in a church meeting, the outburst of prophecy would convict the stranger, and he would "fall down on his face and worship God, declaring that God is in you indeed" (1 Cor. xiv. 25). But if the spirit is in the believer, in another sense the believer is in the spirit. Its nature is contrasted with the solid matter of flesh, and with the rigid constraint of law. It is possible to be yet in the body, but not "in flesh"; and he is "in spirit" who has God's spirit dwelling in him (Rom. viii. 9). But from another point of view similar language might be used of Christ. Christ is the principle both of outward and of inward holiness. They that have been baptized into Christ have put on Christ (Gal. iii. 27); and this high investiture is the security for walking honestly as in the day (Rom. xiii. 13, 14). Is this only one of the Apostle's glowing imaginative expressions? Consider the startling phrase, "It is no longer I that live, but Christ that liveth in me" (Gal. ii. 20), or the Apostle's anxiety for his "little children" in Galatia until *Christ be formed in them* (Gal. iv. 19). The Corinthians he urges more strenuously (2 Cor. xiii. 5):—

> Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate.

It is through this continuous presence and action in the disciple's soul that he is realised as "life-giving spirit" (1 Cor. xv. 45); and it is by this inner union that all believers are bound together in membership of one body, where all gifts and graces flow from Christ who is the head. To be "in Christ," therefore, is the summary expression for participation in these saving energies; there only is the gift of eternal life (Rom. vi. 23). For Christ belongs to another world than that of sense, a world of spiritual creation, where he can, as it were, re-make those who confide themselves to him (2 Cor. v. 17):—

> Wherefore if any man is in Christ, he is a new creature (or, there is a new creation).

Such an one, joined to the Lord, is one spirit (1 Cor. vi. 17). So it comes about that the "spirit of God" and the "spirit of Christ" are interchangeable terms, and the presence of either in the believer is equivalent to the immanence of Christ (Rom. viii. 9, 10):—

> But ye are not in flesh, but in spirit, if so be that God's spirit dwelleth in you. But if any man hath not Christ's spirit he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.

On these high themes language loses its precision; clearness of definition is impossible where every form moves in a kind of radiant haze which baffles distinction, so that one continually seems to pass into another. In 2 Cor. iii. 17 the Apostle boldly identifies the two terms which he has employed as symbols for the same inward forces:—

> Now the Lord is the spirit, and where the spirit of the Lord is, there is liberty.

Yet even here the emphatic statement which unifies the Lord and the spirit passes into some fresh aspect of discrimination as the "spirit of the Lord" enters into the field as guardian of liberty.*

The limits of these expressions are still undetermined. All that can be asserted is that they have as yet no fixed forms or unalterable relations; thought, feeling, speech, are all still fluid. How far Christ, conceived as spirit, could be said to possess any shape or visible mode of being, the apostolic language hardly enables us to decide. We hear, indeed, in 1 Cor. xv. 44, of a "spiritual body"; but its nature is not described. To God, indeed, the incorruptible (Rom. i. 23), belongs a glory which is presented imaginatively under the emblem of light. That light, under the old covenant, was reflected in the face of Moses (2 Cor. iii. 7); the Christian beholds it in the face of Christ (2 Cor. iv. 6). But it is apparently something more than a figure; for the Apostle anticipates that in the process of time—perhaps by the great change when this corruptible puts on incorruption—all his true followers shall in their turn with unveiled faces reflect the glory of the Lord. Passing from him to them, it will transform them into his image (2 Cor. iii. 18: cp. Rom. viii. 29, v. 2), and those that have borne the image of the earthy shall be raised in glory to bear the image of the heavenly (1 Cor. xv. 49).

(3) For while the Messiah is spirit, it would seem that he is still man. His is, however, a heavenly humanity. The "pillar" apostles at Jerusalem had known the Messiah only within the conditions of an earthly form. *Then*, he had of necessity lived in a particular country, and belonged to a specific people. As a Jew, he had been under the obligations of the Law. But in entering the world of spirit he left Judea, and escaped from the control of its historic institutions. All that was local, all that attached to him by race or family, fell away. He ceased to be counted simply among the children of Abraham; he laid down the national dignity of Son of David. Only what was universal and

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* The variations in the apostolic phraseology in the six letters selected for consideration, may be roughly grouped thus:—Jesus, 12; Jesus Christ, 32; Jesus Christ our Lord, 5; Jesus our Lord, 2; Christ, 156; Christ Jesus, 35; Christ Jesus our Lord, 3; Lord (sometimes doubtful), 106; Lord Jesus, 12; Lord Jesus Christ, 34; Lord Christ, 1; Son of God (his son, &c.), 15.

* In ver. 18 Weiss and Beyschlag both understand the last words to mean "the Lord of the spirit"; this interpretation, if correct, supplies further proof that these large elastic religious expressions must not be pressed into false harmonies of logic.

essential survived in him. From the spirit-world he was able, therefore, to come as near to the Greek or the barbarian as to the Jew: he stood in the same relation to all, or, in Pauline phraseology, all were one in him (Gal. iii. 28: cp. Col. iii. 11). A manhood thus capable of unifying all the characteristics of sex, nationality, and social circumstance, was obviously not the manhood of the corporeal frame. It belonged to another order. It represented the type which had originally come into being in the creative mind of God. For there were two possible forms of existence. There was, first, the bodily and visible, which ran its course on earth, and passed out of the flesh through the gate of death to the under-world; this took its rise, historically, in Adam; it was of the earth, earthy, yet it had been made, so Scripture taught (Gen. i. 26), in the image of God; and in virtue of this august origin, Adam could be called the son of God (Luke iii. 38). But, secondly, neither world nor man could have been *made*, till it had been *thought*. That which is first apprehended by us through sense, is first constituted by mind. In the processes of our experience the natural man stands first. But for him to be at all, he must correspond to some intention or design on the part of God. Some conception, as we say, some idea, must have preceded him. The Jewish philosophers had already begun to concern themselves with these pictorial forms. And they ascribed to them a kind of outward reality. They were something more than the plans or patterns of the great Artist. His very thinking of them gave them some sort of being. They were types, but they were individuals as well. Among these types, as has been already stated, was Messiah's name. In ancient modes of speculation, the name often denoted the significant essence of the person or object to which it belonged. It marked it off from every other; it fixed its specific place, and characterised its inner nature. This seems to have been the line of speculation which Paul's thought now followed. There was an ideal of Messiah, in the heavenly world. Paul took the great step which his own inner life-history suggested, of placing him at the head of a humanity above, as Adam was the progenitor of the humanity below. Here was the originator of a new order in the spirit, to which the believer was to rise by his quickening power.

(*To be continued.*)

J. ESTLIN CARPENTER.

WE are all of us raised above our old selves, if, indeed, we are ever raised at all, by faithful love of that which is better and higher than ourselves; and no subtle debates before the tribunal of conscience, no intellectual disciplinings of the will can do as much for us as one free fine spontaneous going forth of the whole man, heart, and soul, and mind, towards a nobler personality than our own.

Charles Beard.

No beggar ever felt him condescend,
No prince presume; for still himself he bare
At manhood's simple level, and where'er
He met a stranger, there he left a friend.

J. R. Lowell.

"JESUS SAITH."

VI.—THE KINGDOM WON BY WONDER.

"*Jesus saith, Let not him that seeketh cease until he findeth; and when he findeth, he shall be astonished. Astonished he shall reach the kingdom, and having reached the kingdom, he shall rest.*"

AMONG phrases which have gained considerable currency of late years is that of "the renascence of wonder," and the novel note struck in this new saying of Christ's is precisely its emphasis on the element of wonder, of astonishment, as something without which the kingdom of heaven cannot be reached. As a matter of fact, that which makes the Gospel message so largely ineffective is that we have listened to it till we have ceased to suspect it of any quality of strangeness; we do not reflect how improbable such a well-worn utterance as "Seek, and ye shall find" must have sounded to Christ's hearers, in what absolute contradiction it seems to be to the most easily ascertained facts of experience. Instead of facile acquiescence, let us put the question plainly to ourselves: Has our own seeking been finding? Have we not rather sought and not found, asked and not received, knocked with ineffectual hands at iron portals that never opened?

It is only when we rouse ourselves sufficiently to *wonder* at the words of Christ that we become able to discover them to be true. And the truth which a candid self-examination will reveal is this, that the things we have found in life are those we really sought after—the things we have missed those we may have weakly and intermittently *wished*, but not earnestly and single-mindedly *striven* for. We reap that we sow—not figs from thistles; we gather that we have planted—not grapes of thorns; we obtain that we have desired with all our hearts and with all our strength, that which we may have gone out after, maybe with bleeding feet across deserts and stony places—not that which we merely wished to come to us. "Everyone that seeketh, findeth" that which he truly seeks, and no other thing at all.

Jesus *meant* his teaching to be listened to with astonishment; those who can listen to it otherwise, who dully hear and dully answer "yea," not grasping the drift of the words that are spoken to them, can never feel their transforming power; and he who is not "astonished" by the preaching of the Gospel of the kingdom, who takes it all as a matter of course, will be among the last to find his way thither. A man must be roused to wonder ere he can be roused to exertion; he who is past being surprised into wonder—the beginning of all generous emotion—may also be said to be past helping.

It is this thought which Jesus expresses by saying that unless men become as little children they shall in no wise enter the kingdom of heaven; for the child is a poet—he still moves amid marvels which habit has not yet made ordinary—the world to him is still a beautiful mosaic, the freshness of whose exquisite colouring has not yet been dimmed by layer upon grey layer of accumulating dust. Must the vision fade? Is it inevitable that beauty, art, heroism, poetry, religion should lose their power of making quick appeal to us, sure of quick response? Have we no choice but to submit to this devitalising process, growing year by year less capable of the gladness of being roused from the monotony of daily life? Surely, it is not so: the child within the man or woman need never die, may be re-awakened from torpor and seeming death; and the man or woman become as a little child again, to their own wonder and amaze, will find themselves filled with the power to aspire and to attain. "Astonished they shall reach the kingdom."

That which paralyses our religious aspirations and makes us laggards on the heavenward way, is often not so much perversity or positive distaste for the spiritual life, as that we have grown incurious, listless, unamazed—practically unaware of what religion means. We have become "used" to its appeal, and think little about it. Religion ceases to interest us: then counter influences assert themselves, and become potent for ill. Most of us have little taste for emotional raptures, self-induced ecstasies, catastrophic experiences; let us beware of the opposite danger of treating religion as though it were a possession which can be locked away out of sight and kept intact and undiminished without being so much as looked at. Such a possession, as it is of little *use* to the owner, will presently come to have little *value* for him; nay, a faith so passively held will in course of time infallibly wane and disappear. The realities of the spirit never grow less wonderful; it is only as we fail to wonder at them that they fail to be real to us.

How can we fail to marvel at the mere *promise* of the kingdom? Into a world so full of suffering and delusion and hurtful passion as ours, whence comes this message telling of an ideal state in which wrong shall be righted and goodness sit enthroned, and purity be triumphant? The belief that the golden age lies in the past might be thought far more natural to man than one in a golden age that is to come! But that this same assurance should visibly, if slowly, be compelling its own fulfilment; that the kingdoms of this world should be undergoing that transforming process which will yet change them into the kingdom of God—if we wonder not at this, the fault is with our vision and its downward bent, not with the prophecy and its realisation in the upward trend of the world. Not a mere figment of the imagination, but a pattern laid up in heaven for realisation on earth, the kingdom of God is at hand. Do we believe it? Let us marvel and give thanks!

Jesus saith: "Let not him that seeketh cease until he find the kingdom; only see that ye be steadfast, and lose not the brightness and wonder of the quest in dreary unimaginativeness and acquiescence in what is, rather than aspiration after what should be. Listless and impassive, ye shall miss the kingdom, astonished ye shall reach it, astonished lay hold of the reward prepared for you before the foundations of the world; for that reward—O ye that here have been tossed about by passion, and maimed by sorrow, and vexed by vain desires, and wasted by sufferings of heart and mind—that infinite reward is *peace*."

J. WARSCHAUER.

LITERATURE.

BOOKS NEW AND OLD.

THE biography of a great preacher is generally interesting on account of the breadth of sympathy and the insight into living problems, which are among the special gifts that fit him for popularity. The biography of Canon Liddon has little of this charm, and probably many readers will lay the book down with a feeling of disappointment, a little puzzled to understand the secret of his power. The memory goes back to one of those wonderful Sunday afternoons in St. Paul's, the vast throng of worshippers under the dome, the breathless silence, and the solitary figure in the pulpit who holds all these men and women in the hollow of his hand with his spiritual intensity and his matchless voice. Every word penetrates to the farthest edge of the crowd, and it comes winged with a message to the soul. His life does not explain it, and its failure to do so must surely be attributed in part to his biographer. Possibly he has done his best with the materials, but the book drags heavily in places, and it is overweighted with controversial details which have ceased long ago to be of interest.

It is true that it must have been singularly difficult to draw a portrait of Liddon so as to give a just impression of the man. It is the penalty of the controversialist that the memory of his hard thrusts and his false prophecies live after him, while the elusive personal charm is forgotten by all except his friends. Liddon was a man of war from his youth. There was no moderation in his hostility to *Essays and Reviews* and *Lux Mundi*. He had the Oxford passion for pressing the logic of an argument home to the last syllable of the last word. Amid the fatal inroads of the modern spirit it was his glory that he stood always *super antiquas vias*. He was the last great champion in the English Church of infallible, unalterable dogma.

But Liddon was something much more than this. He was a religious genius, and it was this, and not his lost battles or impossible opinions, which enabled him to sway the hearts and mould the characters of men. The Bishop of Oxford has written an appreciation of him, largely from this point of view, which forms the last chapter of the biography. It is a delicate and searching analysis of his character and influence, both in their strength and weakness. But he closes rightly on the religious note, and Liddon's habitual way of regarding men as the New Testament speaks of them. "He fulfilled, with the further penetration of Christian insight, the saying that the abler a man is the fewer ordinary people he finds. Even the distinctions of intellect and culture did not stay his direct looking to the real vocation of the soul. The roughest tramp upon the road was in his eyes one who might come to be numbered with Christ's saints in glory everlasting; the most brilliant and distinguished guest he met had no higher possibility than that; and there was a peculiar note of sadness and of pity in the way he sometimes spoke of men who, with splendid gifts and ample opportunities, seemed to have declined their task in life or lost their way." These few sentences, perhaps more than anything else that the book contains, lay bare the secret of his power, and they account for the ineffaceable memory of a Sunday afternoon in St. Paul's long ago.

Miss Louise Imogen Guiney has edited a bulky volume upon Hurrell Froude. The word "edited" is used advisedly, for it consists chiefly of extracts from his letters and journal, and various estimates of his character and influence drawn from the voluminous literature of the Oxford movement. To many students of the movement, Froude has been a fascinating and rather mysterious figure, linked indissolubly with Keble and Newman in those far-off romantic days. To others he is the evil genius whose impulsive rashness drove Newman into extreme courses, and precipitated the final catastrophe. There is no fresh material for the solution of the problem in Miss Guiney's book. The three volumes of the *Remains of Hurrell Froude*, which caused such consternation on their appearance, are not often met with, and they are never likely to be reprinted. There is, accordingly, an obvious convenience in possessing a judicious selection from the material for the history of the Movement which they contain; but any attempt to rescue the memory of Froude from growing oblivion, and to claim a place for him among the great religious leaders is hardly likely to be successful. The book contains some interesting illustrations. The pencil sketch by Miss Maria Giberne of Newman, T. Mozley, and Froude, in the Oriel Common Room, in 1832, has never seen the light before.

Some readers will turn possibly with a sigh of relief from these clerical biographies to the two delightful volumes of the *Memorials of Burne-Jones*. Delightful they are in every sense of the word, in their sumptuous outward appearance, with hand-made paper and beautiful pictures, and in the simple unaffected narrative written with fine judgment and literary taste. Lady Burne-Jones has told the story of her husband's life as part of her own. It is almost like reading an autobiography. There is no pretence of detachment, and the first person singular is used throughout. It is all the better for this naturalness. The picture of the artist himself and of his group of friends is a very fascinating one. They are all moved by the same ideals, a revival of wonder and of feeling for the beautiful, which becomes with some of them a passion strong as life. Bohemian they were, no doubt, but not in the sense which a stiff social creed often attaches to the word. There was about them a noble simplicity of purpose, an unworldly carelessness about the morrow, and a rare genius for friendship. Nothing could be more tender and sympathetic than the picture of Rossetti—their glorious Gabriel—before sorrow and mental trouble played havoc with his life; and after all that has been written about Ruskin, there are here many fresh touches which make us more intimate with him as a man and a friend. Next to the pages of *Præterita* they are among the most revealing things which have been written about him. But of all the friends of Burne-Jones there was one who stood closest, and it is fitting that these two volumes should be worthy of a place beside Mackail's *Life of William Morris*. For the lover of good literature and beautiful books it is hardly possible to give them higher praise.

Messrs. Macmillan have published recently a volume of sermons by Canon Ainger. It is called *The Gospel and Human Life*, and the task of selecton has been entrusted to the capable hands of Canon Beeching. Probably many people will turn to it with higher expectations than is usually the case with a book of the kind. They remember the unique personality and look of the late Master of the Temple, his mobile and expressive face, his delicate humour, and his excellent conversation. They recall the wonderful setting of the venerable church, which gave a sort of mystic charm to the service. There was not a note either in the music or the reading that jarred. False emphasis of any kind, the self-conscious phrase, the striving for popular effect were completely absent. My memory goes back to a Sunday afternoon in the Temple Church many years ago, which remains with me, not for any word bitten into, the memory by the eloquence of the preacher, but as a perfectly satisfying spiritual impression. But now that the sermons are taken out of their setting, and given to us in a book, they are disappointing, just because we want to find in them qualities which the printed page can never convey. Perhaps to a greater degree than is the case with the work of most preachers, they are interwoven with the texture of the service, and are hardly separable from it. There is, too, a vein of quiet sadness running through them, which, perhaps, should hardly surprise us in the interpreter of Charles Lamb; and a curious aloofness from the difficulties which beset dogmatic Christianity at the present time. These difficulties are mentioned, but they are handled in such a way as to show that the preacher never entered deeply into their heart, or really understood the tragedy which they create for many earnest minds. Altogether it is not a book which is likely to live more than its season; but many readers will be glad to spend a quiet hour with it, especially if they are able, as they read, to recapture from the envious years the look and tone of a rare and arresting personality.

The centenary celebration has become one of the fashionable excitements of modern literary life. Its short-lived enthusiasm has something rather artificial about it, but it is justified if it sends even a few readers to the great books which they have been neglecting. It is to be hoped that this will be the result of the ter-centenary of the publication of *Don Quixote*. Mr. John Lane has published a short *Life of Cervantes*, by Mr. Albert F. Calvert to mark the occasion, with full bibliographical details, a series of portraits (none of which apparently is authentic), and reproductions of title pages and early illustrations. An appendix is devoted to a collection of the proverbs of Cervantes, which make excellent reading. Few of them probably are original. They were the current coin in Spain,

the land of proverbs, at the time when Cervantes wrote. But it is interesting to notice how the same form of expression is continued for centuries in popular speech. Many of these sayings are characteristic of the invincible good humour of Don Quixote. I venture to commend the two following as worthy of wide acceptance: "When one door is shut another is opened," and "He who sings frightens away his ills."

W. H. D.

THE STAR

(VERSES SUGGESTED BY THE FIRST OF BRAHMS' "DREI INTERMEZZI").

Be it star of the sky,
Be it star of the sea,
'Tis the star that alone
Thy pilot shall be.

No clouds can obscure it,
No darkness can hide,
Tho' the slant wing of Death
Swoop down on the tide.

At thy launching it rose
A flickering spark;
Thro' youth unregarded
It guided thy bark.

None other can guide thee,
None other can show
Thro' all the waste waters
The way thou shouldst go.

Ah, reveal it to none,
They will laugh at thy quest,
And foolish and vain
Is a purpose confessed.

But in the still hour
When all slumber save those
Who watch for thy bark
In the haven's repose,

With hand on the tiller,
With eye on the goal,
With silence begirded,
Commune with thy soul.

Lo, vast is the deep!
Lo, the haven is far!
Trust thyself to the deep,
Fix thine eye on the star.

Be it star of the sky
Be it star of the foam,
At last, ah, at last
It shall pilot thee home.

THOMAS J. HARDY.

THE late Mrs. James Worthington, of Sale, has left bequests of £1,000 each to Manchester College, Oxford; Owen's College, and the Manchester Domestic Mission, and the Manchester and Salford Sick Poor and Private Nursing Institution.

THE Venerable Maharshi Devendra Nath Tagore, who, on the death of the Raja Rammohun Roy, became the leader of the Brahmo Samaj, of India, passed away in his ancestral home at Calcutta, on Thursday afternoon, January 19, in the 87th year of his age. He is described as a man of deep, spiritual influence, and it was he who first recognised the power of Keshub Chunder Sen, who afterwards became the chief inspirer of the movement.

OBITUARY.

MR. FREDERICK NASH FORDHAM.

FREDERICK NASH FORDHAM, of Royston, younger son of the late John George Fordham, was born at Odsey, near Royston, on November 16, 1809. He was educated at Mr. Tayler's school at Nottingham, and Dr. Carpenter's school at Bristol. Here he received a liberal classical education. He belonged to a family keenly interested in politics and religion, and taking in both a Liberal position. The Fordhams of Sandon and Odsey were among those who were associated, in different parts of the country, in the Freethinking Christian movement. In later years this was practically merged in Unitarianism, and Mr. Frederick Fordham and his brother, the late Mr. Henry Fordham, were among the chief supporters of the Unitarian congregation in Royston. At the age of twenty Mr. Fordham was appointed treasurer of the "Freehold Land Association," which was formed for the purpose of creating small holdings to give the voting qualification for Parliamentary elections. He was an ardent reformer and free trader in the old pre-Reform and Corn Law days. His conversation was full of reminiscences of old times, travel on the Continent and in England in the old coaching days, the fashionable life of Bath and of his native county in the early nineteenth century, political contests in the time of open voting and not a little rough horseplay.

Though for many years he had ceased to take an active part in political movements, his interest in life and in the life and welfare of those about him never flagged.

In the year 1838 he married Mary Ann, daughter of the late Mr. Edward Fordham. He leaves a son, Mr. F. John Fordham, of Royston, and four daughters — Mrs. Grundy, of Royston, Lady Prevost, Miss Rosa and Miss Josephine Fordham, of Royston.

Mr. Fordham died at his residence, the Old Bank House, on Sunday, the 12th inst., after some few weeks' illness. The funeral took place at the cemetery on the 16th inst., the service being conducted by the Rev. F. H. Jones. The very large attendance at the service testified abundantly to the esteem and affection with which Mr. Fordham was regarded.

MR. J. G. STEPHENS.

BY the death of Mr. John G. Stephens Exeter has lost a worthy citizen and George's Chapel a life-long member. He was a kindly and courtly gentleman, and will be much missed in the places that now will know him no more. For several years he had been prevented by deafness from joining in the chapel services, but as a trustee he continued to the last to take an active interest in its affairs. Some of the more poorly-paid ministers of Devonshire have had reason to think gratefully of him, for he was treasurer of the Towgood Fund, from which they annually received a small but welcome addition to their income. He leaves a widow, a son and two daughters. The Rev. T. W. Chignell officiated at the funeral, which took place on Saturday last.

MUSINGS.

BY A MINISTER.

XVI.

IT has been said that the old Roman spirit, a spirit of manliness and fortitude, nearly always broke down under banishment, and the names that at once recur are those of Ovid, Cicero, and Seneca.

Ovid's "Tristia" is a long-drawn wail, which drops more than once into peevish whining. The cause of his banishment is a mystery still. All that is known with certainty is that in his fiftieth year he was ordered by Imperal edict to withdraw from Rome, and to betake himself to the extreme border of the empire, near the mouths of the Danube. The severity of the climate and the roughness of the inhabitants afflicted the poet greatly. The five books of the "Tristia" were written in the first four years of his exile. It is impossible to clear them from the charge of abject entreaty and still more contemptible flattery. The indulgence of Augustus is implored in terms which might be addressed to a god. He seems, however, to have earned in later years the respect of the people amongst whom his lot was cast, and there is one well-known passage in his poem which shows that, in the midst of his despondency, the cringing courtier was not entirely without spirit. The following lines may serve as a translation:—

Of home and friends and native land bereft,
Despoiled of all that force can take away,
One joy I have, one sweet companion left,
A poet's mind that laughs at Cæsar's sway.

Ovid died at the age of sixty, in the tenth year of his exile, A.D. 18.

It was in the year 58 B.C. that Cicero, expecting an adverse vote in the Senate, left Rome, and left also his wife Terentia, his dauguter Tullia, and his little son Marcus. He was then in his forty-ninth year. His offence was that during his consulship, five years before, on the discovery of Catiline's conspiracy, he had interpreted too freely the Senate's commission to provide for the safety of the State, and had ordered the execution without trial of five of the conspirators. For this abuse of power, on the motion of his bitterest enemy, he was now called to account, and the Senate which he had served was made the instrument of his punishment. It was not until the middle of the following year that he was recalled, and his letters during that period show him at his weakest. He had no sooner taken the dignified course of leaving the city peacefully, to spare it the calamity of an armed struggle, than he was filled with passionate regret that he had not risked a conflict. His letters to his wife and children, temperate enough in parts, are often broken by lamentation and vain self-reproach. The letters to Atticus show that at times he suspected his friends, and was ready to stoop to stratagem in order to be reconciled to his enemies. If he writes a sentence or two with composure, he is sure to end with a string of complaints. In almost the last letter that he wrote, a year before his death, he speaks thus: "I do not forget, in all my troubles, how much I owe to philosophy. Philosophy it is that weans me from anxiety, and even arms me against

all the attacks of fortune. Follow my example. Where there is no evil there is no ill.'' This is well said, but it is with wisdom as with courage—it too often comes after the event. It nerved Cicero to meet his cruel death, but did not support him in the misfortunes of his life.

The failure of philosophy was still more marked in the case of Seneca, for he was steeped in the doctrine of the Stoics, and aspired to the name. The reason for his banishment to Corsica is as little known as the cause which drove Ovid to Tomi. The date of his sentence was the year 41 A.D., and he was then about forty-eight years of age. The rocky islands of the Mediterranean were crowded with political exiles, and Seneca's lot was pitiable indeed. At first he made an effort to bear up bravely, and, if the lofty tone of the "Consolatio ad Helviam Matrem" had been maintained, the statesman-philosopher would have been honoured for all time for his patience and firmness under adversity. Nothing can exceed in dignity and grace the comforting words addressed to his mother. The happiness denied without he found within. Exile was only a change of habitation; never was rock so wild and barren as not to be for some time their chosen abode; he had the sky above him to gaze at, and his bodily wants were few; disgrace could not touch him until he despised himself; let her rise above the weakness of a woman's tears, as she had always been superior to the follies of her sex; let her find not less delight than before in the companionship of those who were left to her, and think hopefully and cheerfully of her absent son. Two years afterwards Seneca wrote another "Consolatio." It was a letter of condolence with a certain Polybius—a freedman advanced to great power in the Emperor's Court—on the death of his brother. It was really intended to come under Cæsar's eye, and to plead with him on the writer's behalf, for in it was penned the most grovelling adulation of the man whose name and memory he afterwards covered with hatred and contempt. The attempt failed, and five more years passed before Seneca was recalled to Rome.

Religion also has failed men in the hour of tria , but there can be no doubt that a new spirit of endurance came into the world under the sign of the Cross. It breathes in words like these: "I, John, was in the isle that is called Patmos for the word of God and the testimony of Jesus. I was in the spirit on the Lord's day"; "He took bread and gave thanks to God in presence of them al"; "The brethren came to meet us as far as the Market of Appius and the Three Taverns: whom when Paul saw, he thanked God, and took courage"; "The things which have happened unto me have fallen out rather unto the progress of the Gospel. Christ is proclaimed; therein I rejoice, yea, and will rejoice"; "Brother, let me have joy of thee in the Lord: refresh my heart in Christ"; "All that would live godly in Christ Jesus shall suffer persecution." Such are the scanty references in the first Christian records to exile, shipwreck, captivity. Even more restrained are the few veiled allusions to personal suffering. "Thanks be to God, which always leadeth us in triumph in Christ" (a captive behind his car); "The word of God is not bound" (chained like the writer's hand); "I am already being offered" (poured out as a libation). It has been said that the early Christians were Stoics without knowing it. It would be nearer the truth to say that Christianity showed how little Stoicism, by comparison, was worth knowing. Macauay speaks of the cant of Seneca's philosophy. It is certainly curious to reflect that, whilst the philosopher was meditating "epigrammatic conceits about the evils of luxury, in gardens which moved the envy of sovereigns," the Apostle, within a stone's throw, was forgetting all his pains, and even liberty itself, in the thought that he was "the prisoner," not of Nero, but "of Christ."

THE CHILDREN'S COLUMN

THE LOST VOYAGE.

ONE thing that helped to reconcile Peggy to her fate, and encouraged her in the manufacture of pillows was a story her mother had told her, which, as far as I recollect, for I had heard her mention it too, ran as follows:—

Mrs. McIntyre had gone out to Australia with her father and mother when she was a girl. They went up country, through miles and miles of bush in an ox-wagon, took a section of land, and settled down to the life of what is called in the Colonies a squatter, that is, a sheep-farmer. They had their fair share of good fortune and bad, winning the former by dint of intelligence and hard work, and bearing up against the latter, which came chiefly in the form of an occasional drought which killed off half their sheep and cattle, with sturdy patience and perseverance. Grace Bakewell, as her name then was, grew up with her brothers glorying in the stirring, free life of the bush and the farm. Everyone in the family had a part to play in the round of daily duties for which he or she was held responsible. Grace was her mother's right hand indoors, where cooking and cleaning, making and mending and washing gave them almost as much as they could get through. And then in the evenings, if not too tired or busy, sometimes there would be a song with one of her brothers, or she would play over an old school piece on the piano. Out of doors, too, Grace had the sole management of the poultry yard, and she had good reason to be proud of all her fluffy darlings, her straddling geese and gobbling turkeys. There was a family of kangaroos in the neighbourhood, and, as Mr. Bakewell would not allow his boys to hunt these timid beasties, which hopped over the country like enormous fleas, in dry weather, of which there was more than enough, they would sometimes venture close up to the settlement, and drink from the bucket of water which Grace set for them outside the paddock fence. But time passed, and Grace was discovered by the son of a neighbouring squatter. They were married, and started for themselves with a sheeprun of their own not far away from their old homes, and by and by, around them came boys and girls as well as sheep and lambs. And in their turn the children grew up, went away to school and college, and came back to help their parents or started homes of their own elsewhere; and by the time the youngest boy, Rob, was away as third mate of a steamer, Grace McIntyre found herself getting on in years. But every year that passed only increased her longing to come back on a visit to England to see the dear old home country and the few faithful friends who were still alive. And now that all her children were old enough to look after themselves, the opportunity seemed to have arrived. So she wrote to her friends in London to say by what steamer she was sailing, packed up her boxes, and finally her husband and one of her daughters went down to the port with her to see her on board. But before starting she thought she had better get a new pair of spectacles as her sight was not as good as it had been. So they called at an optician's in Sydney, and he examined her eyes. Little did she dream of the disappointment that awaited her. "Madam," said the man, "your eyes are in a very serious condition. The sight of one is almost gone, and that of the other is rapidly following. I should advise you to see a specialist at once." Mrs. McIntyre took his advice, but the specialist's opinion only made the prospect darker. She had to give up all hope of the voyage, went back to her home, and in six months she was totally blind. She knew it would be so. The doctor had forewarned her that there was no means of saving the sight.

Well, what did she do? She set to work at once, while she still had the use of one eye, to read and write according to the method of the blind, so that by the time her sight was completely gone she could just fumble out the letters, and was fairly well on the way in learning to write. This is done by the help of a wooden tablet or frame, something like a slate, only full of little holes, the letters being formed by making rows of dents in the page by pushing it with a small instrument into the holes. To read it the paper has to be turned over, and then the dents are felt as raised dots. Mrs. McIntyre persevered and in course of time was able to prick out the words rapidly. Then she determined to put her newly acquired art to good service. She would translate a book into the blind lettering, so that others who were afflicted like herself could read it with their fingers. So her husband or one of her children, or occasionally a friend would give her her writing frame and paper, and then sit slowly reading from the book at which she was working. Word by word, line by line, and page by page, she transcribed it into blind characters, until the whole book was done. For years she has been thus working away steadily at her beneficent task, during which time she has turned no less than a hundred books into the lettering which the blind can read. This is the way that blind Grace McIntyre became sight to the blind, feeling with her fingers, when her eyes had failed her for travelling, a track that others could follow into the many strange and beautiful lands of the world of books.

H. M. L.

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MORE LIFE, AND FULLER.

WE have long been accustomed to hear it said, with somewhat wearisome iteration, that our churches are cold and dead, and that we have no Gospel, and therefore, of course, must die. For three generations at least, and probably a great deal longer than that, candid friends, the wish being father to the thought, have gone about saying this, and yet, somehow, it does not prove to be true. There is an obstinate stirring of vitality in what some people would like to believe are the dry bones of Unitarianism; the churches, with their great inheritance of freedom, still are here, and people still gather in them to worship in spirit and in truth. And when it is said that a Unitarian cannot have a Gospel or be a Christian in any vital sense, or help his brethren in the crises of supreme mortal need, one wonders what these talkers have known of the hidden life of earnest Unitarians throughout these generations. One remembers faces of the aged long ago, and in these last days, which in the evening time were radiant with heavenly hope, and on which there ultimately came to rest the sure impress of Divine peace. One remembers strong men and devoted women, who bore the burden and the heat through long years of honourable service, with a noble integrity doing the world's work, ministering quietly, unselfishly to its pathetic needs, strong in fidelity to truth and in unwavering faith in the Divine kingdom to be established in our midst; when the working day was over, content to be led wherever the Divine purpose might appoint, with no fear of death, but with earnest expectation and the calmness of a beautiful trust. This we have seen even when death came through the agony of suffering, and long, silent martyrdom; there has been victory of faith and love wonderful to see, tokens of Divine benediction, manifest even in the midst of agony, and the deep assurance of life stronger than death. Remembering such lives nurtured in our homes of faith from one generation to another, seeing what conflict there has been for righteousness, what purity of soul won through grievous trial, what wrestling with temptation, what gracious helpfulness to lift men and women out of the baseness and foulness of degraded life, one wonders at the fatuity of the prejudice which can assert that Unitarians have no Gospel, and no vital power to overcome evil with good.

True, we have our own thought of the Divine compassion and the Eternal Goodness, and of the methods by which GOD leads His children up to nobler life; but we affirm that our thought is in the true line of Christian insight and in perfect harmony with the MASTER'S spirit. We do not want a new Gospel, for the old is completely satisfying to every human need. What we want is to enter more completely into its spirit and realise that it belongs to our present life as it is in the world to-day, as it grows with growing knowledge and an enlarged conception of the Universe of GOD. It is not the Gospel as the creeds of the Churches, commonly called orthodox, have attempted to interpret it, but as it was in the heart of Jesus—the Gospel of human fellowship, that hungers after righteousness and would be pure in heart, the Gospel of hope and confidence, whether in life or death, in the FATHER'S constant care and perfect love.

We long for a revival of religious life, a deepening of faith, a strengthening of the hands which would help and heal, a perfecting of the love that shall have the victory over all evil. Such a revival must come, not by any forced excitement, but by the quiet ways of the Spirit, in the ordered growth of faithful life, and the unfolding of true affection, even as now the earth is being led silently but surely in the way of GOD'S faithfulness to the great revival of the spring. The days lengthen, the sun gains more power, once more love is victorious, and all the earth will rejoice in the fulness of life. Why should there not be now a revival of such life in our churches, through the power of vital religion unfolded in the hearts of faithful men and women, and the children who are growing up to rejoice with them?

The way of faithfulness for us is in a stronger hold upon righteousness, which we know to be of GOD, wherever duty leads and calls us to serve or to endure, seeking to be more true and brave, seeking for the fuller vision, waiting steadfastly and humbly for that joy which is of the LORD. *Righteousness first* is for ever the great word of the coming Kingdom; righteousness which works and is perfected in love, that is the truth which every Christian knows. We are pledged to life, and true life is only by that way. Revival, renewal, increase of a strong and joyous faith in our religion will come as we stand together in true comradeship, acknowledging our strength to be in the righteousness of GOD, our life and service in His world. We shall be brought nearer to Him as we face every problem of our life with a new earnestness, with the joy of a true fellowship, strengthening one another, bearing the burdens of the weary and heavy laden, seeking to rouse the indifferent, to shame the recreant, to lift up the fallen. We are to enter into the glory of a true manly life, brave, pure, tender and earnest, doing the world's honest work, striving for a better ordering of the world's affairs, because it is GOD'S world and His Kingdom is to come. This ideal touches our life at every point. It is concerned with the shaping of character, the casting out of evil, victory over sordid vice and reckless passion. It is concerned with the unfolding of the graces of life, making all things beautiful in the homes where the children may be glad, healing the wounds of those who are hurt by the world's unkindness, making an end of oppression and wrong. And it is concerned with every effort of social reform, of national amelioration, and international peace and goodwill. Earnest men have different theories of how the betterment is to be attained. What is essential to religion and to a revival of its power is, that men should be convinced that these things are its concern, and their concern above all, because this is GOD'S world, and they are bound to search out GOD'S way of righting its wrongs and bringing harmony and true well-being to all alike.

If we give to social effort its true place at the very heart of our religion, side by side with the discipline of character, we shall have gone a long way towards preparing for that great revival in the spiritual life with GOD, for which we long, and which can come to us only by the Grace Divine.

When we have set ourselves so to prepare the way, and, when we look into one another's faces, know that we are pledged to that great endeavour, and even with passionate fidelity mean to keep our hold upon that righteousness in which alone we can be strong, making *our life* our religion and our earnest prayer to GOD, then there will be a deeper purpose and a new spirit in our common worship. There we shall have the living testimony of the prophets of old and of the word of Jesus in his beatitudes, the grace of his spirit, the fellowship of his love and of his prayer to the FATHER of us all. With him, surely, his life was his religion, and it is for us the great reality, as he is the great Chief of faithful souls. In our work and in our prayer we find it true; and as we gather in the freedom of the spirit for

common worship in the Church we rejoice in that great communion of the seen and unseen, and know that we in our day and generation are to live and labour as the MASTER did, to give ourselves for the brethren's sake, and to be faithful unto death.

Through this testimony of our faith the clear daylight of the modern world glows with rich light of the spirit, in which is the eternal truth. We have but to be faithful to the duties of our own day, in humble, fearless service, patient, eager, and strenuous, asking only that we may do our work as GOD appoints it, in His love and fear, loving the brethren with a frank, rejoicing love, and we shall find that the Grace Divine adds beauty and a great joy to our lot. Then comes the opening vision of the greater glory, the renewal of life, the strong and true revival of religion, which shall put to shame our days of little faith, and bring blessing to the world beyond all that we had dared to hope.

MARTINEAU CENTENARY CELEBRATION AT NORWICH.

SIR,—Will you kindly allow us through your columns to give preliminary notice that the congregation of the Octagon Chapel desire to celebrate worthily in his native city the centenary of the birth of Dr. Martineau, on Good Friday, April 21, and on Easter Sunday, April 23. We hope that Dr. Drummond will preach at the service to be held on Good Friday morning, and that the Revs. P. M. Higginson, J. Estlin Carpenter, C. B. Upton, W. C. Bowie, V. D. Davis, W. G. Tarrant, Dr. Blake Odgers, Mr. David Martineau, and others will take part in the subsequent proceedings. On Easter Sunday the Rev. P. H. Wicksteed will conduct one of the services. Representatives of the British and Foreign Unitarian and the Sunday School Associations will be present, and we trust that all the district societies will send delegates. Our hospitality is limited, but we offer entertainment to all ministerial delegates of associations. There are several good hotels in the city at reasonable prices, particulars of which, with the programme of proceedings (as soon as ready), will be sent to any address on application to the Secretary.

ALFRED HALL, Minister;
W. H. SCOTT, Chairman;
A. M. STEVENS,
55, Magdalen-street, Norwich,
Secretary.

WE shall publish next week an article on "Richard Acland Armstrong: Social Reformer," by Sir Edward Russell, editor of the *Liverpool Daily Post and Mercury*. Sir Edward Russell writes from intimate knowledge of the great effort for the cleansing of the city of Liverpool, in which Mr. Armstrong took so decisive a part, and his article is a tribute for which many friends will be grateful. To avoid disappointment orders for extra copies of the paper should be sent in at once.

MEMORIAL TO DR. AND MRS. BROOKE HERFORD.

THE memorial brass to Dr. and Mrs. Brooke Herford, which has been placed in the Rosslyn Hill Chapel, Hampstead, by the congregation, was dedicated and unveiled by the Rev. P. H. Wicksteed at the close of the service last Sunday morning. There was a very large and representative congregation, and the service was conducted by the Rev. Henry Gow.

The memorial, which is placed on the wall of the chapel facing the congregation, to the right of the chancel, is a very beautiful piece of work in *repoussé* toned brass, by Mr. George Wragge, of Manchester. The upper part of the oblong is decorated with foliage, surrounding a symbolic cross, and below is the inscription, ending with a sentence of Dr. Herford's own. The whole surface of the brass is raised, and surrounded by a decorated border, and the lettering is very skilfully wrought so as to be eas y legible. The inscription is as follows:—

IN MEMORY OF
BROOKE HERFORD D.D.
FROM 1892 TO 1901 MINISTER
OF THIS CONGREGATION
BORN 1830 DIED 1903
AND OF HANNAH HIS WIFE
DAUGHTER OF WM. HANKINSON
BORN 1823 DIED 1901
LET US LIVE AND WORK
WITH OUR FACES EVER
TOWARDS THE LIGHT.
B. H.

The service, which began with the opening address and prayer from Dr. Martineau's "Ninth Service," included as lessons Psalms xcv. and xcvi., and Romans xii. This latter was also the subject of Mr. Gow's sermon, the text being, "Not slothful in business, fervent in spirit, serving the Lord" (Rom. xii. 11).

After dwelling on the "consecrated common-sense" of this chapter, which he regarded, with Rom. viii. and I. Cor. xiii., as among the greatest of St. Paul's utterances, Mr. Gow concluded as follows:—

"I have dwelt at length upon this chapter of Paul's, because it reminds me so continually of the man who is in all our thoughts to-day. There was such keen, practical insight into human nature, such strong business faculty, such a religious love of order and neatness, such a gift of showing mercy with cheerfulness, such a quiet, inexhaustible humour, finding something to smile at even in his own weakness and pain; such a note of reality in everything he said, and behind and within it all such a deep and noble faith in God. It is not for me to speak now of him in any detail, nor of her who was so true a helpmeet and a friend, and who is united with him in your affection and your gratitude. They were both strenuous workers, equally faithful and devoted, in small things as in great, lovers of simplicity and truth, rejoicing in life, and not afraid of death. The love of God and man was the source of their happiness and power; it consecrated the commonplace, it gave courage and cheer in the darkest passages of life, it made beautiful their home, it kindled the affection and reverence of friends. When we think of them, we feel how truly they are described by Paul's noble words, 'Not slothful in business, fervent in spirit, serving the Lord.'"

At the conclusion of the sermon, the annual collection for the London Domestic Missions was made, and meanwhile "O rest in the Lord" was beautifully sung by a member of the choir.

Mr. WALTER BAILY, speaking from the chancel steps, then gave a brief address, referring to the simplicity of the inscription as most in accordance with what Dr. and Mrs. Herford would have wished, and saying that while they needed no outward memorial of their friends, they would yet be glad to have always before them there such a visible sign of the feeling that was in their hearts, while for those who came after them, it would serve to keep those names in perpetual remembrance. He read the inscription, and, on behalf of the congregation, asked the Rev. Philip Wicksteed, as an old and intimate friend, and the writer of the memoir in the last volume of Dr. Herford's sermons, to unveil the memorial.

REV. P. H. WICKSTEED'S ADDRESS.

Mr. Wicksteed then gave the following address:—

This memorial is one of a now large number that deepen and sweeten the associations of this place of worship. To almost all who are here, perhaps, there will be some personal reminiscences connected with the memorial windows and reliefs that are around us, associations with the early promise of a friend, unfulfilled in the concrete performance of life, because cut off by death, but still living and working in our hearts; or with strong and earnest lives that bore the burden and heat of the day; keen intelligence; beauty and grace; companionship long cherished and never to be forgotten. But there is one monument, in particular, that will be in all our thoughts to-day in connection with the one I am to unveil. It is that to Brooke Herford's predecessor, Dr. Sadler. There may be many here whose memory goes back with mine to the days, some 40 or 50 years ago, when as boys, they strolled on a Sunday over what were then the Shepherd's Fields, from Adelaide-road to the Sunday service here, where the pastor led his flock by the still waters and through the green pastures of the Lord, and gave them the sense of Sunday peace and consecration.

There may be many who as girls were taught by him to love the poetry perhaps of Milton or Wordsworth, or to understand those utterances of Paul, of which we have heard once more this morning. His gentle shepherding bore fruit in many lives, and gathered and fostered the communal sense of worship here; and this chapel itself is his monument. A certain saying of his will lead us to the subject which is more directly in our thoughts to-day. He once came down when I was minister at Little Portland street to give a paper at our Congregational Society on the older London ministers, who were only a tradition to us. He laid stress on the fact that although *opinions* had greatly changed since he first knew the London ministers, yet the men of those days were not a whit behind the frowardest representative of the later generations in

the firmness of their grasp of the *principles* of freedom of thought and religious liberty. In fact, they were by no means the fossils we were apt to imagine them. For, he added, though "we all of us know that our ancestors are dead, we do not always remember that they were not dead when they were alive."

No! *They were not dead when they were alive;* and there is no fear, I think, so long as any memory or tradition of Brooke Herford lasts, that anyone will think that *he* was dead when he was alive. Nay, for he is alive still, more living in the lives of many of us than the people who walk about, and "eat, and drink, and sleep, and put on clothes."

His elder brother, who is still with us, remembers how, when they both were young, they were taking an open-air service together, and Brooke gave out the two opening lines of a long metre hymn, but someone started it to a common metre tune. How they got through the first two lines I do not know; but from that point onward Brooke gave out the hymn two lines at a time, but, by extemporised changes and omissions, turned it as he went along into common metre, to his brother's amazement and admiration—not unmingled with the feeling that it was all a piece of audacious effrontery! But now, after sixty years, I suppose, his mind goes back to this trivial incident as to a type of the ready mastery with which this man handled life; for he was alive, and everything he touched lived. The hymn itself became a living organism, and shaped itself to its environment, in his hands. It was not a lifeless property but a living ally. No doubt Brooke himself keenly enjoyed the performance, for he retained in manhood a freshness of childlike wonder and delight in his own experiences, resources, and discoveries. I am reminded how once, not far from here, a number of little scholars were constructing a cunning apparatus for measuring and adding up the angles of a triangle. Each child had drawn a triangle for himself, and all were of different forms. The first child added up the angles of his triangle, and found that altogether they took him just half round a circle; then the next tried his, with the same result; then, gradually, amid growing excitement, they came to suspect that this was a universal property of triangles, and one cried out: "If it is, we shall have *found a truth!*"

Now Brooke Herford was a child, in the best sense, all his life; and, as he read and thought and lived, he was always "finding truths," as fresh as if they had never been found before, and, week by week, he came here and entered the pulpit, having "found a truth," and giving it forth with the flash of wonder and delight of childhood. It was this sense of the freshness of life—a new discovery day by day and week by week—that gave that intensity to his personality which makes him still alive. And this same vitality gave unity to all his moods and all his doings. There was no "dead wood" in his branches. There was nothing that went on of itself by tradition and had ceased to draw upon his vital forces for its nourishment; and so there was no side of his character that could mar the context by inappropriate intrusion when some other side of it was on show. His humour, his shrewdness, his common sense, his knowledge of the world and his moderation and dislike of anything overstrained were not intruders in the pulpit, that needed an apology if they appeared there; and his earnestness, his sense of the weight and magnitude of the issues of moral choice, his cheerful devoutness and his zeal for righteousness were not intruders in his undress, easy intercourse, in his holiday-making, and his over-flowing fun. They were not things alien fom the temper of the moment that had to be fetched when wanted. They were there all the time. He never had to escape from his religion in order to give it a rest, or to indulge his irresponsible whims without being watched. It would never in his most unguarded hours have seemed strange to him or have needed an effort or a wrench to pour out the feelings of the moment in prayer or thanksgiving. This mutual interpenetration of his religion and the whole range of a life that was sensitive at every point, stands as his great characteristic.

Indeed I cannot keep my mind from that most beautiful of the *Transformations* recorded by Ovid, in which he tells how Jupiter and Mercury came to earth, and found no hospitality in the abodes of the wealthy; but the peasants Baucis and Philemon gave them of the simple fare they had, and entertained deities unawares. The gods led out the peasants, and showed them the plain, with all its inhospitable dwellings overwhelmed in a great flood, but their own little cottage stood on an eminence transformed into a temple. And when the gods asked them what gift they would have, they begged to be the priest and priestess of the temple, and that they might die together on the same day. So they were priest and priestess in the temple which their own simplicity and tenderness, their frank acceptance of the daily burdens, duties, and opportunities of life, and cultivation of its graces, had made into a shrine. Their cottage had become their temple and then their temple became their home, and it was granted them to "grow aged together" and to die on the same day. So Brooke and Hannah Herford, in their days of poverty and struggle, made their severe surroundings gracious with cheerful hospitality and love, and filled their lives with a spirit that gave it a beauty above that of luxury or art. They made their cottage their temple, and their temple remained their home.

And if the prayer of Baucis and Philemon was not fulfilled to the letter for them, if there was a period of separation, yet it was not long. Happy are they who came so near to the fulfilment of that prayer; and whose names are inevitably and inseparably united as are theirs.

But their true memorial must be built in the lives of men, and most of all in yours. Yours be it to say to them, not with lip, but with life: "*We* are your epistle, written in our hearts, known and read of all men, manifestly declared to be the Epistle of Christ, ministered by you, written not with ink but with the Spirit of the living God, not in tables of stone, but in tables that are hearts of flesh."

Mr. Wicksteed, then repeating the memorial words, "Let us live and work with our faces ever towards the light," unveiled the brass, and the service concluded with the singing of Bishop Mant's hymn:

For all thy saints, O Lord,
Who strove in thee to live,
Who followed thee, obeyed and loved,
Our grateful hymn receive.

* * * *

For this thy name we bless,
And humbly pray that we
May follow them in holiness,
And live and die in Thee.

THE WILL TO BELIEVE AND THE DUTY TO DOUBT.

II.

WE have found a sharp antagonism between two opinions on the subject of our right to believe. On the one hand, there was Clifford's view, which may be summed up as follows:—"Believe nothing and keep your mind in suspense for ever, rather than, by closing it on insufficient evidence, run the awful risk of believing what is not true." This is the expression of an emotional mood, and one which (be it deliberately said) is in the highest degree fantastic and absurd. It is clear that there are whole groups of beliefs which are inevitable beliefs, wanting which we should become dangerous lunatics, and yet these beliefs cannot be proved—if by "proof" we mean what Clifford and the "Rationalists" seem to mean—verification by scientific observation. The other critic, whom we quoted fully, allows that there are legitimate beliefs which cannot be proved, remarking that "Reason cannot communicate validity to all beliefs, for reason itself rests upon certain beliefs." But we need not dwell on this, for we grant that religion is not one of these natural, instinctive, and inevitable beliefs; and it is the bearing of Professor James's view on religious belief that we wish to consider.

We shall find a way to the inner meaning of his contention if we first consider what the work of science really is. Science consists in nothing else than the discovery of what exists in the material world; bare facts, in the sense of actual events in space and time, are the only things she cares about, and she seeks to add fact to fact for ever. And by means of the facts that she discovers she can correct—or, rather, give us the means of correcting—false beliefs. To these two things she is strictly limited so long as she remains science and does not change into something else—first, the infinite ascertainment of fact, and, next, the criticism of error. From the nature of the case she cannot estimate the goodness or badness of any facts which she discovers; all that she requires is that they be shown to be facts. Her findings may indeed be turned to practical purposes, good or bad; she is ready to help all purposes, but knows nothing of their goodness or badness. Her results may be employed equally to save life and to destroy; but scientific observation cannot prove that life is any good, and it cannot prove that life is not any good. Science has discovered evolution and its natural causes; but she

cannot show that evolution is any good or the reverse. It is possible that one day science will enable men, if they desire, to live in an earthly paradise from which pain and everything inconvenient is removed; it is also possible that one day science may find out enough about the constitution of matter to enable men, if they desire, to blow the whole universe (including themselves) to atoms, and to disintegrate the very atoms into their component electric forces; but science cannot demonstrate that the one desire would be any worse or better than the other. We have risked labouring this point too much, for it is one of immense importance; in the light of it, numerous pretentious theories, claiming to be "scientific," will collapse like a burst balloon. Such theories assume as scientific facts that, for example, the process of natural evolution is good, or that the stability of society is good, or that the increase of human life is good; or that the happiness of the greatest number is good; but if a man chooses to deny any of these statements there is not a word, from the merely scientific point of view, to be said against him.

These statements may be true, but their truth cannot be established by science alone.

We are therefore driven to the following conclusion:—If you say that scientific evidence is the only evidence, you have, of course, disposed of religion, for religion always looks beyond the visible world; but you have done something more—you have dissolved all morality into chaos.

This contention is a familiar one in modern philosophy, which in part devotes itself to the search for a wider notion of evidence, and tries to set us free from the *impasse* in which physical science, by itself, leaves us. This kind of inquiry is usually called the "Theory of Knowledge." At this point the originality of Mr. James's position, and also its strength and its weakness, appear. Professedly abandoning the path marked out by the majority of modern philosophers, he strikes out a new path, and maintains that we have a right to believe at our own risk any hypothesis which is beyond the range of science to verify, and at the same time is "live" enough to tempt our will. We are to believe it (of course with the complete belief which includes readiness to act) and take the consequences.

We must fully grant to the author that to wait for *scientific* evidence is absurd, as we have seen; but, whatever be the kind of evidence to be expected, it is almost equally irrational merely to *wait* for it. Consider, for instance, the essentials of religious belief, which are, in brief, as follows:—There is an Unseen which is not merely an *It*, but a *Thou*, caring for the things that are best, and recognising us in our struggle for those things; and, for this reason, life is worth living. The agnostic rule for truth-seeking, if it means anything, means that we are not to believe until some kind of evidence which will literally compel belief is produced, and for such evidence we are to wait; we are to be passive resisters until the evidence itself *takes* us. Now, suppose, first, that the religious hypothesis is really true, and, next, that the evidence for it is of such a kind that we cannot even understand it unless we meet it sympathetically, or, as it were, go to meet it halfway. In these circumstances, the "passive resistance" mood would effectually prevent us from ever recognising the truth. "A rule of thinking which would absolutely prevent me from acknowledging certain kinds of truth if those kinds of truth were really there is an irrational rule."

We believe that as we cannot remain mentally stagnant like a pool, our minds must, on the whole, be tending in one of two directions—in the direction of wanting to believe in God or in the direction of wanting to *disbelieve* in Him. We may try hard to halt between two opinions. We may dismiss the whole subject from our minds (as we think), or we may incline now one way, now another; but there can be no doubt that the general drift will be either towards a mood in which belief seems desirable or towards one in which belief seems undesirable. In the former case we are open to conviction, for we are ready to go to meet the evidence; in the other case there is no evidence which would convince. The "rationalist" insists that the desirability or undesirability of the belief has nothing to do with the question, which is—*Is it true?* This is what we call the "passive resistance" mood. It resembles a fraudulent commercial company, promising to pay on the strength of mines that do not exist. The passive resister professes to be ready to believe when evidence is produced, although he knows perfectly well that there is no evidence which could ever make him believe.

The first question, then, in discussing what we call "the existence of God" is do you *want* it to be true? If you do not, then all discussion is useless.

We may also go with the author when he urges that faith, in the case of things dependent on our own personal action, may bring forth its own verification. Thus, by trusting in another person, we may beget trustworthiness in him; by believing in our own moral responsibility, we actually become more conscientious; by believing that we are able to overcome some difficulty, we are actually helped to conquer it. According to an illustration of which Mr. James is rather fond, "suppose that you are climbing a mountain, and have worked yourself into a position from which the only escape is by a terrible leap, have faith that you can successfully make it, and your feet are nerved to its accomplishment; mistrust yourself, and you will hesitate so long that at last, all unstrung and trembling, and launching yourself in a moment of despair, you roll in the abyss." In such cases faith and want of faith verify themselves correspondingly. The principle that faith in an uncertified result can make the result come true is most clearly applicable to the great question of life's worth. "Optimism and Pessimism are definitions of the world. Our own reactions on the world, small as they are in bulk, are integral parts of the whole thing, and necessarily help to determine the definition." "This life *is* worth living, we can say, since it is what we make it, from the moral point of view; and we are determined to make it from that point of view, so far as we have anything to do with it, a success."

Mr. James further urges that faith in the worth of life cannot long survive if we regard this world with all its riddles as the *ultimatum*. "Our faith in an invisible order is what inspires those efforts, and that patience which make this visible order good for moral men; our faith in the seen world's goodness (goodness now meaning fitness for successful moral and religious life) has verified itself by leaning on our faith in the unseen world." He then raises the final and supreme question of whether or how our *faith in the unseen world* verifies itself. It is here, we believe, that his case, as he states it, breaks down. "Faith in a fact helps to create the fact," he tells us. True, we reply, of facts dependent on our own personal action, but not of other things. The qualification is indeed suggested by Mr. James himself. And the whole motive of the belief in an unseen order is that there may be an order—or a world—which is better than ours, and yet is *not dependent on our own personal wills*. A God created by our faith in Him is nothing but the shadow of ourselves.

It remains to ask whether the author's more general principle—that we have a right to believe at our own risk and take the consequences—is of any avail here.

S. H. M.

(To be continued.)

RELIGIOUS FORCES OF THE METROPOLIS.

III.—"REVIVALISM" AT THE ALBERT HALL.

After watching closely, for some time past, the various newspaper accounts of the Torrey-Alexander mission, some friendly and some the reverse, I have been visiting the "Revival" for myself, so as to be able to speak with more accuracy of its men, methods, temper, and possible results. My standpoint is, of course, that of a Unitarian, but of a Unitarian who welcomes any and every revival of true religious emotion and resolve; grieving most at the langour and indifference which seem to have been lying like a blight upon the churches, and perceiving clearly that mere intellectualism is not of itself sufficient to set the heart of this great city aflame again, or bring healing for its woes.

It is needless for me to cover the ground again which has been covered in your columns by the able contributions of the Revs. E. P. Barrow and G. Critchley. They speak out of a wide experience, and do well to point out the dangers of excessive stimulus, the frequent instability of the emotions of crowds, the historic perils of religious "mafficking," and the folly of theological reaction, masquerading in the garments of "revivalism." I am bound to say that my own observation compels me to attach weight to their warnings. The Torrey-Alexander mission is being "run" by that section of the churches which is nearly always opposed to intellectual, and usually to social and political, progress. Misunderstanding the reference of Jesus to the revelations which come to "babes," these worthy but dangerous folk make a virtue of ignorance, and in the name

of "Truth" scout the evidence alike of knowledge and experience. Though there is a better translation of the scriptures, they will by preference use the worse. Though the historicity of the discourses of Jesus in the Fourth Gospel is notoriously doubtful, they will use them habitually without comment, as the proof-texts of their dogmatic assertions. They turn the religion of Jesus into a religion about Jesus, without a word of scruple or explanation. There is no mention (save by way of abuse) of the other great religions of mankind, or of how the best that is in them may be brought into line with the heart of the Christian faith, and thus an approximation to a World-Religion be found. These higher unities of thought and aspiration do not appear to come within the purview of the machine-evangelists. Throughout the whole of their preaching there is a mischievous antinomy between "faith" and reason—the old seedbed, this, of half the irreligion in the world. A discredited doctrine of the Atonement and an effete doctrine of Scriptural infallibility are presented naïvely, as though they were self-evident truths which grew on every tree. Just as the Romanist worships the feminine attributes of God in the Virgin so does the Revivalist in the person of Jesus. The Divine Being Himself recedes in this system to an unreachable distance, being almost lost in the illimitable inane. The only prayer that avails is prayer offered "through" or "in the name of" Jesus. Here we have the old, bad system of salvation by formula — a formula, moreover, which excludes the majority of the human race. For thorough-going infidelity and agnosticism, "Revival" theology would be hard to beat! We Unitarians can serve our time, I think, by witnessing against this obfuscation.

Revival of what? we can ask. Of decaying dogma, or of living religion? Of the authority of the Dead-Hand in ancient systems? or of the authority of the voice of the living God, interpreted by to-day's reason and conscience?

But there is more than this to be said, if we would truthfully represent the emotions of the thousands who daily crowd to these great assemblies from distant corners of the metropolis. Many, doubtless, as of old, come to see what is really a "reed shaken by the wind"—a theology shaken by knowledge, pretending to a vitality which it has not. Others, doubtless, represent the insatiable curiosity and unquenchable thirst for sensationalism, a new thrill, which is a part of the Cockney temperament. They come here just as they would go to the Hippodrome, the Palace, or the Coliseum, to see the latest "stars," whose performances are in every mouth. To them it is simply a new and unfamiliar piece that is being staged, in a gigantic theatre, with practised actors and supers, with the excitement of a music-hall, a public confessional and a police-court rolled into one. But I am convinced that, at bottom, there is a deposit of something nobler and more august than this; a great human need which is, as yet, unsatisfied; a longing for the betterment of Society and Self; a soul-weariness begotten of a too close contact with the world: and an appeal against the tyranny of godless habit to the tribunal of aspiration, hope, and love.

Of the two men who have control of the "Revival" so much has been written that I need not speak of them at length. I am inclined for my own part to agree with a writer in the *Christian World*, that the singing evangelist "brings to the Torrey-Alexander partnership the larger proportion of working capital." His own voice is clear, strong, and agreeable; and when singing by himself he gives to the words their proper accent of emotion and full religious significance. He is a masterly conductor; and he made the impression on me of a lovable and ingenuous nature. Of Dr. Torrey I regret that I cannot speak in similar terms. His voice is harsh and unmusical, his accent atrocious. He neither reasons nor persuades, but dogmatises with thundering reiteration. Ninety per cent. of the audience, I should say, is composed either of regular church and chapel-goers, or of the merely curious, whose name in London is legion.

The preacher either does not understand, or does not wish his hearers to understand, any other message or point of view, any other way of "getting to heaven," except his own. His prayers jar upon the ear with their crudeness of phrasing and Yankee peculiarity of tone. At the close of his address he calls for "confessions of Christ" in a method for all the world like that of an auctioneer inviting bids for a property he has just been crying up. Force there is, beyond question; but it must be marred, for many, by a certain commonness of manner and matter, a too insistent dogmatism, and the absence of that large catholicity of temper and outlook which disarms criticism and woos assent. Salvation by hustling is a process, assuredly, which does not appeal to all. Yet that there is no "soul of goodness" in this much-trumpeted "Revival" I should be reluctant, indeed, to say. Let me try to disengage, in conclusion, some elements of its usefulness and attraction.

(1) Londoners have become accustomed, in recent years, to Imperial pageantry and display; and that is an appetite that grows with what it feeds upon. Yet religious efforts have been somewhat under a cloud, and their harvesting has been relatively small: I fancy the churches are beginning to be ashamed of their supineness, and are not sorry to have the chance of a grand "march-out" in the heart of the pleasure-loving and indifferent West-end. Many workers will feel heartened at the spectacle of an audience gathered twice daily, far exceeding in numbers that of the greatest theatre or music hall in London, for the purpose of religious exercise. An occasional rally in force gives courage and confidence to the weakening and languid, whatever its effect on "the enemy."

(2) There is abroad a great yearning for a revival of religion, and for the renewal of those pieties and enthusiasms which have been the glory of the churches in the past. Hungry hearts may be forgiven for thinking that almost any revival is better than none at all—better than dwelling in the "centre of indifference"—better than that death in life which consists simply in resting on the achievements of a bygone day, and warming themselves by the dying flames which others kindled.

(3) The gatherings are a revelation of the power of religious song, when carefully managed and adapted to the common need and capacity. One remembers the lasting hold that many of the better Moody and Sankey hymns had, especially upon audiences of simple folk (and after all, is it not safest to aim at the "simple folk" in these matters? It is not easy to sing praises in blank verse). I may have been specially fortunate, but at the services I attended the hymns selected by Mr. Alexander were almost uniformly moving and helpful, bright and joyful in their setting, and with a refrain that easily captured the sympathetic ear and heart. Sung as he had them sung, by that mighty throng, they melted the hearts of the indifferent; speaking through simple figures of the common loss, the common hope, the common yearning for a spirit like that of the Redeemer. Then, with what consummate skill the singer prepared the way for the preacher; the long-sustained notes of the chorus "Thy God reigneth" producing an atmosphere of restful assurance adequate for prayer; the pleading solo "God is now willing, are you?" drawing the hesitating to their feet in an act of confession and resolve! The hymns that "go home" are those written and composed with the one object of "the cure of souls": and by preference, those with a simple refrain that haunts the memory and steals into the heart.

(4) Coming now to Dr. Torrey's preaching, let the injunction be remembered, "if there be any virtue, and if there be any praise, think of these things." The matter was sometimes more useful than the manner was pleasing. After the too frequent smoothness, obscurity, or irrelevance of much pulpit discourse, the direct personal summons and appeal is sure to take effect. Regular churchgoers may (and do) object to be classed among the sinners—more especially among the "miserable sinners." But here, at the Revival, they come expecting to be told the truth about their condition; and they are not disappointed. Their imprisonment by some darling sin, their slavery to pleasure or money, their fear of man, their towering pride—these things are scourged by the preacher in language the directness and relevance of which leave nothing to be desired. The armour of convention, the frost of custom, and the ice of self-righteousness are broken through by this fierce assault; and the poor soul emerges from its fool's paradise into self-knowledge and consequent humility. Let us not be too apt to play the *rôle* of "the Superior person," if and when such results are garnered by men and methods other than our own. The main thing is, as Matthew Arnold pointed out, that to "sunk, self-weary man" the message should be delivered: *Thou must be born again!*

H. S. PERRIS.

WHEN all men seek for truth by the unfettered exercise of their own faculties, then we may hope to find them gradually approaching to that unity of the spirit for which devout souls have always watched and prayed.—*Frank Walters.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE UNEMPLOYED.

SIR,—In their interesting letters on the above subject, your correspondents deal, among other things, with the statement that without a margin of unemployment our present industrial system would not work, owing to the fact that without such a margin wages could not be kept down to a point at which profits could be made.

Mr. Millin's view is that "the whole system of capitalist commercialism, if not actually based on this margin of unemployed, is clearly dependent on it for prosperity and success." And he goes on to say, "Just devise any scheme that would absorb every unemployed labourer for the benefit of the actual workers" (I am not quite clear as to the exact meaning of this phrase), "and see whether the capitalist employers would not soon be crying out that you were bringing up wages and bringing down profits, and crippling the commercial enterprise of the country."

With Mr. Simon, I believe the contrary would be the case. The success of our present industrial system, or, if the expression is preferred, of "commercial capitalism," depends not on the lowness of wages, but on freedom of exchange, on the efficiency of labour and administration, and on a steady demand for the things produced. Our periods of greatest commercial prosperity are also the periods when wages are highest and unemployment lowest. If every worker now unemployed, or partially employed, had full and remunerative employment, whether wholly as wage-earners or as profit-sharers as co-operative producers, or as owners of a small holding, we should have a condition of general prosperity that would doubtless raise wages, but which would stimulate production by a greatly increased demand. The workers are also our largest consumers. Commerce cannot gain by the poverty of consumers, nor capital by the idleness of the producers of wealth. Whatever else might be its effect, therefore, there can, it appears to me, be no doubt that commerce and capital, as well as industry, would benefit by the total absorption of the unemployed in the ranks of the employed. But surely the existence of such a state of things demands the permanent equilibrium between supply and demand, and I fail to see how a change from private to collective ownership of capital would secure this.

Mr. Millin uses the phrase "commercial capitalism" as if it were some injurious combination, but commerce, the distribution and exchange of the results of national industry, is a necessity, and it is impossible without the employment of capital. The ownership of that capital affects commerce mainly so far as it affects the skill and suitability of the methods of distribution. The present competitive system has produced a marvellous flexibility and adaptation of means to end. Given complete freedom of exchange and the process of distribution would so far appear to be nearly perfect. Whether under the operation of State-owned capital results would be obtained equally advantageous in these respects to the community at large is doubtful.

If hitherto the results of our industrial, as distinguished from our commercial, system are in many respects so little satisfactory, we have to consider that it is still contending against the operation of evils which it has not created and which affect it to an extent impossible to calculate. It has to contend against a land system that cruelly cripples the national development and our greatest industry, agriculture; against barbarous conceptions of trade that result in hostile tariffs; against the incalculable waste of realised wealth and of productive energy caused by war and militarism, due to conditions and to passions which in varying forms have never been absent from human society, but which have never been so disastrous in their effects as now; against intemperance, ignorance and vice. In these matters, as in all else where the human will in concerned, the moral factor plays a determining part. Are we to lay to the charge of our still developing industrial system the untold evils which such things must produce, and of which the endless ramifications can never be fully traced or understood? Assuredly, as Mr. Millin contends, the cry of "Back to the land" is no vain or passing one, but the embodiment of a need rooted in our nature, which no State can fail in some way to satisfy, and yet be economically, morally, and physically sound.

RUSSELL SCOTT.

SIR,—The letters in last Saturday's INQUIRER seem rather to raise fresh issues than to dispose of my arguments; but Mr. Robinson re-asserts that a reserve of unemployed labour is necessary to "Modern Industrialism," and goes back 550 years for a case in proof. I can find him more recent instances, to the contrary, within my own experience:—In 1873 and again in 1900, employers had the utmost difficulty in obtaining labour, nevertheless these were profitable years, and general wages increased only moderately and soon fell again. Besides the competition of labourers among themselves, the value of the result of labour is a factor in limiting wages. It is quite true that Mr. Robinson did not charge employers with producing trade fluctuations, nor did I say that he did. I pointed out that, if such fluctuations were necessary to "Modern Industrialism," employers would have discovered it, and would have acted accordingly; for they are not so stupid as to be unable to perceive what is plain to Mr. Robinson or Mr. Booth.

This "margin of unemployed" fallacy dates back to Mr. Denison, the founder of Charity Organisation, fifty years ago, who invented it to explain the number of casual labourers about the London Docks. Mr. Robinson also suggests a more equal division of profits (which might, or, also might not lessen poverty), but he overlooks the fact that often among the working classes, several members of a family are wage-earners, so that the aggregate earnings of a household are generally more than at first sight seems to be the case. There are also other causes of poverty besides low wages, such as, for instance, improvidently early marriages. Mr. Rowntree, I think, shows that only ten per cent. of labourers earning over £1 a week, marry under 21 years of age, while 20 per cent. of those earning less than £1, do so.

On the other hand, the "reward of capital" is not so large as may appear at first sight. Thus, there are new mills building in Lancashire at the present time, calculated to employ 7,000 persons. The capital invested is £3,000,000, or nearly £430 for each employee.

As capital invested in buildings and machinery is perishable, and the profits in the cotton trade notoriously small, it would appear that the share of capital may, after all, not be so disproportionate. Again, a very large amount of capital is invested in railways, which yield but a very moderate dividend, although 55 per cent. of the gross income is devoted to dividend, and the wages of railway servants are not always high.

It is thus evident that the apparently large share taken by capital is rather the consequence of the very large amount invested (largely by the working classes themselves and those lower middle classes which have sprung from them), than to its receiving an undue share.

It is easier, I know, to criticise than to construct; but, as diagnosis must precede treatment, so is it necessary, before suggesting remedies, to realise that in social matters, as in Nature, the struggle for existence and the survival of the fittest is the divinely ordained order, whether the Divinity be that of the Idealist or of J. S. Mill. Even then I would hesitate to prescribe. While letting Humanity build hospitals for those who have fallen by the wayside and Charity give relief, the only safe way would seem to be to aim at freedom of development in Social economics, as much as we do in thought, politics, or trade; and to seek to remove still remaining obstructions, such as, for instance, hinder the dispersal of land, but not on any account to create new ones, by so-called constructive legislation, or by establishing bodies of officials whose existence depends on their making and executing regulations at the expense of the public.

RICHARD SIMON.

THE Rev. J. A. Brinkworth, of Saffron Walden, was entertained at a luncheon at the Holborn Restaurant, on Wednesday, February 15, by his fellow trustees of Joseph Davis's Charity (a Baptist Trust), when an illuminated address was presented to him, acknowledging the services he had rendered during the past nine years as honorary clerk and receiver. The chairman (Mr. J. Wallis Champion) and Dr. John Clifford, who made the presentation, spoke very warmly, as did the address itself, of the capable and devoted services Mr. Brinkworth had rendered in the administration of the Trust.

FAR as you can, enter into the *soul* of him who speaks.—*M. Aurelius.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: Blackfriars Mission.—The Rev. W. L. Tucker and Mr. Charles Bone, the Librarian, appeal for a supply of new books suitable for scholars from ten to sixteen years of age, for the Sunday-school library, which sadly needs replenishing.

Billingshurst.—On Wednesday, Feb. 15, the Rev. H. S. Perris gave an able and interesting lecture, illustrated by lantern views, on "Lights and Shadows of London Life." The occasion was rendered specially interesting by the facts that the Working Men's Club lent their hall for the the meeting, and that the vicar of Billingshurst, the Rev. John Stanley, took the chair, and moved a vote of thanks to the lecturer. In proposing a similar vote to the chairman, the Rev. George Lansdown spoke with appreciation of the friendly spirit thus evinced not only by the vicar himself, but also by members of various denominations who were present and assisted in the proceedings. The newly appointed Congregational minister materially helped by his cordial announcement of the lecture.

Bolton: Unity Church.—A course of four Monday night lectures has just been completed by the Rev. Herbert V. Mills, of Kendal. On the opening night a violent gale and snowstorm was raging, so that the electric cars were stopped, but an audience of 160 persons assembled to hear the lecture on "The Autobiography of the Earth." The chair was taken by Mr. W. W. Midgley, F.R.M.S., the Curator of the Chadwick Museum. At subsequent lectures the attendance increased to 320. A large proportion of the audience were strangers who had not previously entered the church building.

Bristol: Lewins Mead.—The annual meeting of the congregation was held on the 17th inst., when Mr. Francis E. Gillard resigned the honorary treasurership, which he has held for the past ten years. A presentation of a silver tea and coffee service and a writing table was made to him by Mr. J. Kenrick Champion on behalf of Rev. A. N. Blatchford and the congregation, who asked him to accept these tokens of their warm personal esteem and high appreciation of his faithful and excellent work. Mr. Gillard, in acknowledging the gift, thanked the members for their support, and asked for the same consideration to be extended to his successor, Mr. Arthur Pope.

Hindley.—Four Tuesday evening lectures have just been delivered in the large Co-operative Hall by the Rev. H. V. Mills, of Kendal, on "Evolution." They attracted an average audience of over 300 persons.

London: Highgate (Welcome Meeting).—On Saturday evening, February 18, a meeting was held in the Unitarian Christian Church, to welcome the Rev. A. A. Charlesworth as minister. Tea and coffee were served in the schoolroom at 6 o'clock, and there was a large and very pleasant gathering of friends and members of the congregation. At 7 o'clock the meeting was held in the church. The chair was taken by Mr. F. Withall, and the meeting opened with hymn and prayer by the Rev. H. W. Perris. Mr. J. H. S. Cooper, hon. sec., announced apologies for absence from several London ministers, and local ministers of other denominations. The Rev. D. Macfadyen, of the Congregational Church, sent cordial good wishes, and the Rev. A. Ramsey, Presbyterian, hoped to make Mr. Charlesworth's personal acquaintance, and to work with him in social and moral efforts. The Rev. F. K. Freeston recalled his first meeting with Mr. Charlesworth twenty-one years ago, when he first joined the Unitarian ministry, and was at Godalming. The chairman having expressed gratitude to the friends who had come to join them in that welcome meeting, said that for fourteen years the congregation had been under the grand guidance of their founder and first pastor, the Rev. Robert Spears. Then for a time they had to rely partly on their own efforts, and lastly came three full and earnest years under the leadership of the Rev. R. H. Greaves. Through all that time he believed they had never lost the deep, earnest faith and catholic sympathies which characterised their founder; and because they believed that Mr. Charlesworth would carry on the work in the same spirit they had asked him to be their minister. They did not expect him to do all the work, but to be a leader and a comrade working with them, and showing them the true spirit which must prevail in all their efforts. They had always endeavoured to carry on that church on broad, helpful, democratic lines, and they warmly invited others to come in and help. They looked forward with great hope to the future. The Rev. L. P. Jacks, of Manchester College, Oxford, as a friend and formerly a fellow-worker with Mr. Charlesworth in Birmingham, moved a resolution of cordial welcome, expressing the hope that his ministry, under the Divine guidance, might prove a source of much spiritual blessing alike to his congregation and to himself. Mr. Jacks spoke of the high esteem in which he held Mr. Charlesworth, of his courage, ability, and devoted earnestness, and expressed the belief that he would find there exactly the kind of work for which his character and mind alike were best fitted. Turning to speak of the religious outlook, Mr. Jacks said he had been deeply impressed by the widespread, eager interest in religion at the present time. Men of letters and of science were manifesting a like profound interest in central religious questions, and they represented tens of thousands of people whose names were never heard. Then how is it, he asked, that our own Church does not progress more rapidly? One difficulty was that they were suffering, like all other Christian Churches, from a dearth of good ministers. The old Nonconformist families were not supplying the men to fill the vacancies in their ministry. Those who came were not of the same status or ability as of old. Why did the young men of to-day not show the same disposition to go into the ministry? He did not believe it was because the worldly attractions of the ministry were insufficient. Such a reason never stood in the way when there was a clear call of duty. One reason, perhaps, was that now there were so many more careers open to men of ability and courage than there were a hundred years ago; but a third and deeper reason was that young men were deterred by doubts and perplexities concerning the great ultimate truths of religion. That reluctance they must honour and respect. Yet those doubts and uncertainties he believed were much exaggerated. If they were fairly looked in the face they would be seen to be due to underlying faith, an acknowledgment by the inmost soul of truths in their awful transcendent reality. When that was understood they were brought to a different attitude towards the ministry. Their churches, he thought, suffered from insufficient emphasis on the need for public worship. There was in the soul a deep and permanent need of worship, and any church which truly answered to that need would not be long in finding a wide-spread response. They might get on without sermons, but not without the word of aspiration and gratitude. The man who went to church to confess his sins to Almighty God, to purify his conceptions of duty and cleanse his life from debasing passions, to commune with the highest truth in spirit, that man was a tower of strength to the church where he so worshipped. And any minister who laid himself out to meet the needs of that man, was dealing with the central need of the present time. A minister, whom he had known and loved, once told him how when people came asking what Unitarians stand for, he always replied; "If you cannot find out what I believe from my prayers, it is not worth your while to try and find out in any other way." He was confident that Mr. Charlesworth would never subordinate religion to anything less than itself. Mr. H. G. Chancellor, who seconded the resolution, spoke of the eagerness with which they should seek to spread the knowledge of the truth they held, and said that the secret of success in the Methodist Church and the Salvation Army was that when they got hold of men they made demands on them and did not make their religion too cheap. The Rev. Henry Gow joined cordially in the welcome, and spoke of Hampstead and Highgate as real friends. The best view of each was to be had from the other, just as among friends each is best seen through his friends' mind. He was glad to think that their congregations had a strong tradition of worship and real spiritual helpfulness, for which people came to them. The Rev. Edgar Daplyn also spoke, and a letter was read from the Right Hon. William Kenrick, President of the B. & F. U. A., saying how gladly he would have joined in the welcome, and speaking warmly of the universal esteem which Mr. Charlesworth had won in Birmingham. Mr. H. Chatfield Clarke, President of the London District Unitarian Society, and Mr. W. W. Bruce, President of the Provincial Assembly, added their hearty good wishes, and, the resolution having been unanimously passed, Mr. Charlesworth replied. He said that he felt very deeply the spirit underlying the welcome accorded to him. He believed there was a great work to be done there, and it was a signal honour to be asked to come. He was grateful for the generous and hopeful words that had been spoken. It was primarily a religious work they had to do, to realise the true spirit of worship, to consecrate themselves to the service of that God who meant so much to them; and whatever work came to them through His will, minister and people together must throw themselves into it, not unworthy of the vocation with which they were called, not unfaithful to the great privilege of service laid upon them. A vote of thanks to Mr. Jacks and the other speakers, moved by Mr. F. Tremayne and seconded by Mr. C. A. Ginever, and a further vote of thanks to the chairman and secretary, brought the speaking to a close. A hymn was then sung, and the Rev. A. A. Charlesworth pronounced the benediction.

London: Wandsworth.—In consequence of the lamented death of the Rev. R. A. Armstrong a great number of friends were disappointed of hearing his course of lectures on "Agnosticism and Theism." An attempt is being made by the Rev. W. G. Tarrant to meet, in some degree, the desires of those who had so eagerly anticipated an exposition of this subject. On February 12 the first of six Sunday evening lectures was given by him to a very large congregation, and at the second, given last Sunday, the church was crowded. Mr. Tarrant's course substantially follows the syllabus prepared by Mr. Armstrong, and efforts are made to supply literature appropriate to the different points raised. This literature is taken eagerly, and the interest manifested is very keen.

Mossley (Appointment).—The Rev. James E. Stead, of Park-lane has received and accepted a cordial invitation to the ministry of the Christian Church in succession to the late Rev. T. R. Elliott. The church has just lost one of its stalwarts in the death of Mr. William Lawton, which took place on Friday, Feb. 10. Mr. Lawton worked in the mill from a very early age, and, as a consequence picked up what education he could after the day's work in the mill was done. When a young man he went out to America, returning to this country in 1861. Whilst in the States he gained considerable experience, and when the Civil War broke out he very warmly espoused the cause of the North. On returning to this country, he obtained employment at a woollen mill as clerk, rising in course of time to cashier, which position he held up to his death, having served the same firm for 44 years. He was secretary to Mossley Church for 30 years, and worked assiduously for its welfare. He will be most missed in the school, where he was one of the superintendents, taking alternate Sundays, and on the other Sunday teaching the young women's class. The funeral service was conducted last Sunday by the Rev. H. B. Smith, who preached a memorial service from the words "Well done, good and faithful servant."

Mottram.—On Sunday, Feb. 19, Mr. Fred Duxbury was the preacher morning and evening, and in the afternoon gave an hour's recital of Tennyson's "Enoch Arden." His sermons were of an inspiring character, and his recital touched and delighted all who heard him.

Nottingham: High Pavement.—At a meeting of the High Pavement Historical Society, held at the schools on Wednesday evening, February 22, a very interesting paper was read by the Rev. E. Gwilym Evans, of Chesterfield, on the "Story of the Life of Milton." The president (Mr. J. C. Warren) was in the chair, and there was a good attendance of members. A hearty vote of thanks was accorded to Mr. Evans, on the motion of the Rev. J. M. Lloyd Thomas, seconded by Mr. A. Nicholson.

Padiham.—Four Wedesday evening lectures on "Evolution and Religion" have just been completed in the Unitarian School, by Rev. H. V. Mills, of Kendal. The attendances were the best which have assembled for lectures for many years in Padiham, and several prominent townsmen and members of evangelical congregations in

the town were attracted, and continued to attend the whole course.

Sheffield: Upper Chapel.—The annual meeting of the congregation was held on Monday evening, Mr. A. J. Hobson in the chair. The report and accounts were adopted, and new members of committee appointed. A cordial vote of thanks was passed to the Rev. C. J. Street for his services during the year, and to this he responded, expressing satisfaction with the progress made and happiness in his new settlement. The question of the Liturgy was discussed, and it was decided to continue for the present the use of the "Seven Services," and appoint a committee to make further inquiries as to any other suitable book. On the recommendation of the trustees and committee, a building scheme for erecting a school-chapel at Attercliffe was cordially approved. This means an outlay of at least £1,000, not reckoning the cost of the land, which may possibly be secured for the present at a ground rent. Mr. Street announced that £500 had already been promised, conditionally on the general support of the congregation, which was now pledged. Arrangements are being made for a sale of work in aid of the building fund, to be held next October.

Stockton (Resignation).—The Rev. Henry Cross has resigned his charge here, which he has held for the past three years, having been appointed minister at Dewsbury, under the Yorkshire Unitarian Union.

Todmorden.—On the 11th and 14th inst. a Japanese Fête was held in the schoolroom, opened on the first day by Councillor Wm. Healey, J.P., of Heywood, who gave a splendid address. Mr. C. H. Parsons presided. On the second day two of the younger scholars performed the opening ceremonies. As a result of the two days efforts about £42 will remain for the Sunday-school treasurer, an amount which exceeded all expectations. On Tuesday, the 14th, Dr. Bellingham, of Blackburn, lectured to a large audience on "With Caravan and Camera through the Land of the Lancashire Witches." The lecture was very much appreciated.

Walthamstow.—The annual meeting of the congregation was held on Feb. 16, the Rev. W. H. Rose presiding, and encouraging reports were presented. Miss Emily Sharpe and Mr. C. A. Ginever were among the speakers, and Mr. Noel told of the services to be held in the Stratford Town Hall in April.

Of all acts, is not for man Repentance the most divine?—*Carlyle.*

THE faith which teaches that God is good, not in name only but in deed: good as our inmost hearts yet scarcely dare to dream of goodness; good in the sense of a love which knows no bound or measure, which is absolute, changeless, supreme, that faith alone is qualified to teach us also what sin is, how base, how hateful, how full of blackest ingratitude.—*Frances Power Cobbe.*



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BIRTH.

WOOLLEY.—On February 17th, at Wrenwood, Kersal, Manchester, the wife of E. J. Woolley, of a son.

DEATH.

GITTINS.—On February 16th, suddenly, at his residence, Trafalgar-road, Moseley, James Hanmer Gittins.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 26.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11, Rev. W. J. JUPP, and 7, Rev. W. COPELAND BOWIE, "Conversion."

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. FRANCIS WOOD.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15, "The Guests of God;" 7, "Enduring as Seeing the Invisible," Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. V. D. DAVIS, B.A., "Old and New Views of Christ."

Peckham, Avondale-road, 11, 3, and 6.30, Minister's Farewell, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. G. ST. CLAIR.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, Anniversary Services, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. G SKELT.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. E. I. FRIPP, B.A.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. F. H. JONES, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Supply.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Feb. 26 at 11.15, JOHN A. HOBSON, M.A., "Optimism, Pessimism, and Other Attitudes."

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN SQ. W.—February 26, at 11.15, DR. WASHINGTON SULLIVAN, "The Creed of Christendom—a New and Revised Edition."

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By the late Rev. R. A. ARMSTRONG.

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THE celebration of the Martineau Centenary at Norwich, on Good Friday and Easter Sunday, of which we have written in a leading article this week, may suggest to many of our readers the arrangement of a few days' Easter holiday in that neighbourhood, including the days of the commemoration at Norwich. Those who have been hitherto strangers to East Anglia need not fear for what they will find in that country, whether inland or by the sea, and Norwich itself is one of the most interesting cities in the country. The noble Cathedral, the old Norman Castle, with its museum, and other ancient buildings, besides the Octagon, and all the special personal associations, offer abundant occupation for several days. We commend to inquirers Mr. W. A. Dutt's book on "Norfolk," in Dent's Series of County Guides.

DR. TORREY'S references to Unitarians and the Bible have suggested to the Rev. J. Page Hopps a series of Sunday evening lectures, which he will give in Little Portland-street Chapel on "The Plain Truth about the Bible." The first lecture will be given to-morrow (Sunday) evening, the service beginning at 7 o'clock.

MR. STOPFORD BROOKE is to begin his second course of five Shakespeare lectures for the present session at University College, on Thursday evening, March 16. *Much Ado about Nothing* is the play for that evening, to be followed by *King John*, *All's Well that End Well*, and *Hamlet*. Tickets for the course cost 7s., or 5s. to teachers. Application for tickets is to be made to the hon. secretary, Stopford Brooke Lectures, University College, W.C.

THE full text of the Report of the North Sea Commission, which was published in Monday's papers, has been received with the utmost satisfaction in this country, both for its own sake as thoroughly vindicating the British view of the case (though with a curious addendum on the courage and humanity of the Russian Admiral and commanders) and as a signal triumph for the principle of arbitration.

ON Dr. Torrey's enlightened remarks on the subject of Unitarians and Higher Critics we made a note last week. The *Daily News* of Friday, Feb. 24, published the following letter from the Secretary of the British and Foreign Unitarian Association :—

Sir,—Many readers of the *Daily News* will share the regret, expressed by the writer of the article describing Dr. Torrey's visit to the City on Tuesday, that no attempt was made by the revivalist to set before business men some high ideals of religious life and duty. Instead of this, we are informed that Unitarians, Higher Critics, and certain eminent persons long since dead were referred to in "scathing sentences." The *Daily News* had some experience of Unitarians in the days when Sir John Robinson, Mr. Frank Hill, Mr. P. W. Clayden, and others helped to make it a power in the land for freedom, truth, and righteousness; and perhaps I may be allowed space in which to make my protest as a Unitarian against Dr. Torrey's travesty of the religious opinions held by not a few of your readers.

The epithets "impostor," "lunatic," and the like, so freely used by Dr. Torrey in reference to opinions held by Unitarians respecting the Founder of Christianity are not only offensive, they are untrue; they show that the speaker is ignorant of the religious principles held by the people whom he so glibly condemns.

Further, unless your report does Dr. Torrey grave injustice, his address on "Why I believe the Bible to be the Word of God" betrays a woeful lack of knowledge of the most elementary facts of modern Biblical criticism. It is an ancient and familiar device in theological controversy to charge those who differ from you in opinion with possessing a canker of wickedness in their hearts; but the use of such discredited weapons had surely better be discarded by a man whose avowed mission, we are told, is to convert London from falsehood to truth, from sin to righteousness.—Yours, &c., W. COPELAND BOWIE.

Essex Hall, Essex-street, Strand, W.C.
February 22.

FURTHER correspondence, in the *Daily News* of February 28, produced some weighty authorities for what in the light of reasonable Biblical criticism we can only call the stupid argument that Jesus must either have been God or an imposter, and also some curious instances of Coleridge's spleen against Unitarians. That kind of thing is calculated, we should think, to make judicious Trinitarians grieve.

ON Thursday the *Daily News* published the actual words used by Dr. Torrey, in which we fail to find anything very "scathing" :—

Dr. Torrey said: "Jesus of Nazareth was that which He claimed to be, a Divine person in an altogether unique sense, or else He was one of the most daring impostors that ever walked the face of the earth, or else one of the most hopeless lunatics. The modern Unitarian position that Jesus of Nazareth was not Divine, but a good man, is the acme of irrationality. If he was a mere man He was not good; if He was not more than man He was an impostor or lunatic. Now, let me ask you a question—Was the influence of Jesus of Nazareth upon subsequent history the influence of a lunatic? Nobody but a lunatic would say so. Was the influence of Jesus of Nazareth upon subsequent history the influence of an impostor? Only a man whose own heart is cankered and deceitful would say so. If He were not a lunatic or an impostor, then beyond peradventure He was the Son of God, and we are bound to accept Him as such."

Certainly Jesus was the Son of God, and in a very profound sense divine; but to say this may be something very different from saying that Jesus was God the Son, in the orthodox Trinitarian sense. But that, of course, Dr. Torrey will not see.

A NEW Life of John Wesley is appearing in weekly sections in a contemporary. To judge from the opening chapters there will be no lack of vigour in the narrative. Yet is the effect somewhat marred by the form in which it appears, and yet more by the loud drum and trumpet advertisement which heralds the newly-told story into this world. For the life of John Wesley is like the life of St. Paul. Whoso deals with it deals with a vehicle of Divine revelation. And a man who should write a life of St. Paul, especially if he had got hold of some distressful stories of the Apostle's sister, and some anger-kindling anecdotes of the harshness, and arrogance, and incapacity of forgiveness of the Apostle's father—and things akin to these may have existed, but Heaven has kindly hidden them—would surely tell them as in a class meeting, in which chastened souls listen and are

admonished; and not as in a fair where the loudest organ and the boldest boaster, and not the most conscientious speaker, gains attention. "But if class meetings are going out, and business methods are coming in?" Why then, there will be stories to tell by and by when class meetings come up again, and the early years of the twentieth century are not much admired.

The Young People's Societies of Christian Endeavour have felt the prevalent influence of big names, as is shown by their Great Simultaneous Forward Movement. The Movement, like the idea of the Societies, comes from America, but has spread into many lands. We learn from some interesting figures in the *Examiner* that the single society with a membership of fifty-eight in 1881 has grown to 70,000 societies with 4,000,000 members. It is not even confined to English speaking countries, for branches are found in France, Germany, and Switzerland. We are interested in the extension of these unions of young people because of its bearing on the spread of inter-denominationalism. The Y.P.S.C.E., as it is familiarly known, is of no one church policy, nor is it confined to one form of dogma, at least not to that of any of the historical sects. Probably dogma is too rigid a word for the faith and thought here propagated. These societies are rather emotional, practical, experiential in their method and aim. Above all they are Evangelical. The members of the Endeavour Societies become in large numbers members of particular churches; but they retain the memory and influence of their youth, and in this memory must lie a force which will prove a solvent to the doctrines which serve to separate the Evangelical Churches. There are many signs of a drawing together of the orthodox Nonconformists as against Catholicism and Episcopalianism on the one hand; and against a more liberal Christianity on the other. And this goes on side by side with an ever-increasing tendency to engraft much of the newer thought on the old stem. Thus currents and cross currents are at work in these young people's unions, and serve to intensify the unrest in the churches to which they belong.

In the March number of *The Message* Dr. John Hunter has an article on "Religious Revivals." He speaks sympathetically of the Welsh revival, which seems to him "simple and real enough, and likely to continue so if only the newspapers and preachers would cease to advertise it, and religious busybodies would not try to drag its leaders on to platforms in London and Glasgow, and elsewhere, but leave them to live and work in their own natural fashion among their own hills and valleys." But in other so-called revivals of religion he has not by any means the same confidence.

There is often much that is painful to think about in what is popularly known as revivals of religion. They are often the revival of quite unworthy ideas and feelings about God, and life, and the hereafter, and they are often not naturally and simply, but artificially induced, dependent on the presence of men who have the gift of awakening a certain kind of religious interest, and upon agencies and accessories some of which reveal a deep distrust in the simple power of truth and in the power of men to respond to truth. Everything must be made big and loud and striking in order to attract. Many of these revivalistic methods are just forms of bribery and corruption—attempts to win the mind and heart with that which is less than truth and less than God.

He cannot understand the action of religious teachers, who in their hearts distrust artificial and elaborate attempts at "revival," and yet for the sake of peace, or for some ecclesiastical or sectarian reason, make no protest.

We had better all die faithful at our posts than go over to the noisy adherents of popular error and superstition, drawn by their success into using what are to us questionable or forbidden means to produce good ends. Religious movements have no claim upon us merely because they are successful. For it must be plain to every intelligent man that the most defective and corrupt forms of the Christian religion have not only been more popular, but in a sense more effective and successful, than those forms of it which approach nearest the simplicity that is towards Christ. We must have reality in our religion, and in all the religious methods we employ. And yet the most unreal thing about men is often just their religion.

This same number of *The Message* prints some interesting opinions on a very different subject, "The recent recrudescence of popular unbelief." The Rev. R. J. Campbell does not believe it exists, but the Rev. H. Arnold Thomas, of Bristol, writes:—

I should think it likely that in so far as Unbelief has become more pronounced and aggressive of recent years, the explanation is to be looked for in the popularisation in this country of the writings of Prof. Haeckel. In him the cause has found a champion, incisive and uncompromising, who speaks with the accent of authority, and the omniscient air that count for so much with the multitude. I believe that he has a great following.

The opinion of the Rev. J. Estlin Carpenter is as follows:—

The thing (viz., aggressive unbelief) is always there, but it needs a personality to become articulate. A generation ago it was Bradlaugh, now it is Blatchford, whose 'unbelief,' however, is of very different quality. The Rationalist Press people have *organised*, like the rest of us; they have got a learned man in Robertson, though he uses his learning badly; they are parading Haeckel—but he does not belong to this generation.

Canon Hensley Henson holds that we are living in a period of transition, such as that out of which the Reformation came, and he adds:—

We shall work out in due course to an equilibrium once more, but not, I apprehend, without a heavy price to pay for our own folly and obstinate refusal to learn wisdom from experience. The Christianity of the future will be a new thing, wider and stronger than anything we have yet known. It is a pity the Churches are not more teachable.

There are replies to the editors' question from Baptists and Methodists, and this from another Unitarian, the Rev. L. P. Jacks:—

Unbelief seems to be a constant factor in the history of the human mind. I question whether its amount or its aggressiveness varies much from age to age. Its causes and its forms certainly vary, just as the forms and causes of religion do. The chief rock of offence in current Christianity seems to be the contradiction between its ethical ideals and the actual practice of the communities which profess it.

The February number of the *Pacific Unitarian*, the monthly organ of our brethren in the Far West, published at San Francisco, has on its cover the passage from Richard Acland Armstrong, beginning "God is Love. For me that is enough. . . . It is to my whole manhood, and to every part thereof, joy, and confidence, and strength." And among the Editorial Notes, a warm tribute, which concludes as follows:—

His most lasting influence, however, will doubtless be through his writings. He has been to Martineau, his old teacher, very much what John Fiske was to Herbert Spencer—an interpreter and simplifier of his master's works. It is well known that Martineau's great work, the "Study of Religion," is difficult reading, calculated to repel those not trained in philosophy. But Armstrong, in his two little books, "Man's Knowledge of God," and "God and the Soul," has given us the main lines of Martineau's argument in a form so clear and readable that an average high-school student can follow it with ease, and so delightful that to read it is sure to be a rare pleasure to anyone interested in religious subjects. If any of our readers are befogged as to fundamental religious beliefs, and wish to come to clear and satisfactory conclusions under the guidance of a wise master, we can wish them no better fortune than to get and read these two little books. The present writer owes more to them than to almost any others he has ever read.

On the day following the death of the Maharshi Devendra Nath Tagore, to whose memory we have devoted a leading article this week, the *Statesman* wrote as follows:—

"His death removes the last representative of the great age of social and religious reform in Bengal, as well as the one man in modern India who, while departing widely from the faith and practice of orthodox Hinduism, has been recognised and acclaimed as both saint and sage by all sections of the community. The purity and dignity of his character is a common spiritual possession for his race. For many years pilgrimage was made to him, and he was accessible to all. He came, and rightly, to be reverenced as the noblest living representative of a people which has been remarkable during the last hundred years for its power of producing great personalities. Wisdom and high character make a universal appeal. Saintliness is more powerful than prejudice or tradition. Hence it came about that divergence of belief and custom faded away in the presence of this noble old man, who compelled admiration by his intellectual greatness and conquered the reverence of all by the purity and reality of his religious faith. Now that he has gone to his rest the people of India do well to honour him, not only as a great member of a family rich in scholarship, genius, and public spirit, but as a leader of thought and a shining example of virtue."

Religion and virtue, wherever they exist, are the mind itself, and nothing else. —*Channing.*

The solemn joy that soul-communion feels,
Immortal life reveals;
And human love, its prophecy and sign,
Interprets love divine.

J. G. Whittier.

THE CHRIST OF PAUL.

V.

The Person of Jesus.

(*Continued.*)

Christ, then, corresponded in a certain sense to what we might call the ideal man.

(*a*) This ideal, however, had its own independent being. As soon as God set it over against Himself in thought, He gave it substance and some sort of form. The solemn title of Messiah, "Son of God," now won a deeper meaning. If it was said of the first man, who was of the earth, earthy, that he was made in the image of God, still more emphatically could this be asserted of the second. The Jewish theologians had, indeed, some difficulty in determining the precise scope of the expression. Sometimes it was supposed to lie in the gift of rule or dominion over other beings. Others connected it with an immortality which man was designed to possess, but lost by sin. To Paul, the term is charged with a wealth of contents difficult to define. On the one hand, it seems to glance at likeness of nature, conceived as spirit; on the other, it implies likeness of character in holiness and love. So it is said of Jesus Christ considered as son of God, that while he "was born of the seed of David according to the flesh," he "was designated son of God with power, according to (the) spirit of holiness, by the resurrection of the dead" (Rom. i. 4). The holiness here named as his determining quality (the English idiom would almost be better served by inverting the Greek, "holiness of spirit," cp. 2 Cor. vii. 1, 1 Thess. iii. 13), was no doubt displayed during his life as son of David. But it belonged to him in virtue of his heavenly rather than his earthly being. How it manifested itself from the realm of spirit, the Apostle knew from its effects on his own soul. How it had been displayed in Israel, the cross, in which the Messiah's life on earth found its great (if bewildering) consummation, triumphantly made clear. Was there no other indication of it? As son of God, as first-born in the order of spirit, his true nature might be first disclosed by the resurrection. But he did not acquire this high status through that event. It belonged to him originally in the upper world. Into that earlier time the Apostle does not attempt to follow him, in the letters now under consideration. The speculations which surrounded the throne of God with mysterious types, ranged through nameless ages before the creation. But of the hour of generation of the son of God Paul says no word. With that elastic indefiniteness which almost inevitably marks such modes of thought, the half-personalised attributes of Deity can be concentrated in him, and Christ is both the Wisdom and the Power of God (1 Cor. i. 24). Nor is he pictured in relation either to the physical creation,* or to the humanity of the flesh. Did Paul suppose that all men pre-existed in some higher world? The author of the *Wisdom of Solomon*, and the Jewish philosopher Philo, seem to have thought so, following at greater or lesser distance the indications of Plato. So did the author of the *Book of the Secrets of Enoch*, who asserts (xxiii. 5) that "every soul was created eternally before the foundation of the world." In the *Assumption of Moses*, the prophet is said to have been "prepared before the foundation of the world" to be the mediator of God's covenant with Israel (i. 14). Paul's mind apparently does not touch the question. But the man "from heaven" seems certainly to have lived ere he appeared in Palestine. He had already interested himself in Israel, and supplied their needs upon the desert march.* The resurrection which demonstrated his true nature as spirit threw a flood of light on his prior condition. He had but resumed a being he had once possessed; he had returned to the life and love and brightness which he had laid aside that he might redeem the men "of earth."

(*b*) The greatness of this sacrifice made the deepest impression on the Apostle. It had a twofold aspect, according as attention was concentrated on God or Christ. On the one hand, it depended on the purpose of God, and supplied the crowning proof of his love. The conception is briefly stated in Gal. iv. 4—6:—

> When the fulness of time came, God sent forth his son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the spirit of his son into our hearts, crying, Abba, Father.

The process here so shortly described is expounded more fully in Rom. viii., where the marvellous condescension of God awakes the Apostle's triumphant outburst of trust:—

> For what the law could not do, in that it was weak through the flesh, God, sending his own son† in the likeness of sinful flesh, and for sin, condemned sin in the flesh. . . .
>
> What then shall we say to these things? If God is for us, who is against us? He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things? . . .
>
> For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

On the other hand, if the initiative lay with God who sent the son, the voluntary acceptance of the mission on his part supplied a similar example of self-sacrifice (2 Cor. viii. 9):—

> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

This entry on the lonely state of life in the flesh, amid the sinful, lies, perhaps, behind the saying "for even Christ pleased not himself" (Rom. xv. 3); and certainly prompts the fuller contrast between the Messiah's antecedent glory and the humiliation of a manhood that could die upon the cross (Phil. ii. 5-8):—

> Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be grasped to be on an equality with God; but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross.

The passage is not easy to expound in a few words, and the great variety of interpretations shows that none can claim to be so obvious as to win general assent. The main idea is expressed in a series of antitheses, couched in peculiar language which is found nowhere else. All readers will probably agree that the Apostle describes an act of personal self-surrender; but it may be doubted how far its precise character and conditions can be determined. Two states are certainly contrasted, "the form of God," and "the form of a slave." Christ divests himself of the one, he assumes the other. But by what process? What is meant by being in the form of God? And at what stage of his existence was he in that condition? It has been suggested that the Apostle here employs a term derived from Greek philosophy, meaning "having God's idea in him," possessing that by which God constituted humanity, that notion, as we say, which God had in making man. This exposition does not, however, fit the second clause, which describes Jesus as taking the form of a slave. The expression is of course figurative, because Jesus was not a bondman to anybody; but it implies that he was in some way regarded as passing into a dependent and subject condition. The bondage may have been servitude to the law, involved in his earthly life as a Jew; cp. Gal. iv. 1—4. Does the Old Testament give us any help? In Num. xii. 8 it is said that Moses should behold the "form" of God, and this expression is rendered by the Greek translators the "glory" of God. Can we find a link through this with the Apostle's thought? Glory belonged to God as maker and sovereign of the world; its emblem was light; it was the visible symbol of his spiritual essence. So far as Paul suggests any representation of Christ as the man of heaven, made in God's image, it is certainly also connected with the "spiritual body" whose characteristic is glory. [Compare the account of Michael's investiture of Enoch with the raiment of divine glory, "And I gazed upon myself, and I was like one of his glorious ones." (*Secrets of Enoch*, xxii. 8—10): and see the representations in the *Ascension of Isaiah*, chapters ix. and x.] To that extent, therefore, we may understand him to mean, Christ was in the form of God. That mode of life, however, belonged to him in the spirit-world. Was he, in virtue of it, empowered to grasp at equality with God? The scale on which we now conceive the relative proportions of the universe and any human ideal, gives to such a question a character almost of grotesqueness. But Paul has in view a being who is to be hereafter exalted to the second place in the great divine order, God alone being superior to him, and this future dignity is, in a manner, reflected on to him at an earlier stage. In some fashion beyond our power to conceive, Paul supposes that Christ might have attempted to clutch at equality with God. Yet what, in its turn, does this last phrase describe? At what kind of equality might Christ have aimed? Equality of *nature* is plainly

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* On 1 Cor. viii. 6 see below.

* See Inquirer, Feb. 11.

† The peculiar emphasis of the phrase suggests a sonship in some way transcending that of the believer by adoption, and resting on an inner relation of nature.

beyond his grasp. The heavenly man could not have dreamed of capturing half the Deity of God.* Equality of *dignity* is apparently within the Apostle's view; that "seat at God's right hand," to which he should attain when exalted as Lord. This is presented, as we shall hereafter see, as the sequel of his suffering. Christ did not, therefore, grasp at the triumph without the service which was its condition. He sought no throne of homage to which he had not trodden the appointed way. That path led him first from the world above to the earth below.

J. Estlin Carpenter.

LITERATURE.

A DEMOCRAT'S RELIGION.†

This book, filled with almost prophetic indignation and written with passionate intensity of feeling, is indeed, in the words with which it closes, "a serious call to the churches." Its author is at once a sincere Christian and an ardent democrat. As a Christian he longs for the advent of the kingdom of Heaven, and bitterly reproaches the churches for their indifference to it. As a democrat he is filled with burning enthusiasm for the Democratic Ideal—for liberty, equality, and fraternity. And to him these are not two, but one. He sees the churches sunk in lethargy and worldliness, unmindful of their great mission of social regeneration. And he finds the cause of this in their capture by the forces of rank and wealth, which has made them the props of class rule, commercialism, and militarism. They have grown cold or even hostile to democratic movements and social reform, to the cause of the poor and the oppressed, and so have lost, or are fast losing, all influence with the people. To this he attributes the "waning of Evangelicalism," which is the subject of the first chapter. In spite of lavish expenditure and of the constant building of new churches and chapels, the attendance and membership are declining. Wesley, Whitefield, and Howell Harris refused to make common cause with the great democratic movement of the eighteenth century. Evangelicalism "saw nothing in the Gospel but a plan of individual salvation. It had but little idea of a common salvation, of the unity of mankind in Christ, and of the mutual responsibility of all men"; as a consequence it became the religion of the wealthy and respectable. The working class was neglected and alienated. The wealthy classes having now become imperialistic, the spirit of national pride and militarism has dominated the churches also; the Boer War showing that "the religion which prevailed in Great Britain was but a national one; that, instead of the Universal Father, we worshipped a sort of tribal divinity called the 'God of England.'". Even more widespread than the worship of the "God of England" is that grosser worship of Mammon which Mr. Heath denounces as the great canker of the churches. Their very efforts to evangelise the heathen world are poisoned by the all-pervading influence of commercialism. Mr. Heath quotes the striking words of the President of the Native Baptist Union at Lagos: "What are you to think of a religion which carries a glass of rum as a *vade mecum* to a hymn-book; which points with one hand to the skies, bidding you lay up for yourselves treasures in heaven, and while you are looking up, grasps all your worldly goods, seizes your ancestral lands, labels your native forests and places your patrimony under inexplicable legislation?"

Basing himself on denominational reports, on the researches of Mr. Charles Booth, and on the *Daily News* census, Mr. Heath shows that the churches generally are declining in membership and attendance, and that even the few who can point to an actual increase have declined relatively to the growth of the population. Thus in London, where the population has nearly doubled in the last half century, the attendance at the churches sank from 37·58 per cent. of the population in 1851 to 22·44 per cent. in 1902. The working classes are almost entirely outside the churches. Mr. Heath repeats Dr. Clifford's statement, that while "83 per cent. of our countrymen are working men, only 3 per cent. of these were being influenced by religious teaching."

Turning to the Established Church, and quoting a statement of the late Archbishop Benson that the aim of the Prayer Book was to create in each parish a really Christian and Apostolic Society, Mr. Heath indignantly exclaims: "It seems a farce to talk of aiming at an Apostolic Society"; and he adds, "There has never been a time when any English parish : : : has shown the least likeness whatever to an Apostolic Society."

Mr. Heath reviews the history of the Church of England, and with the righteous indignation one would expect from the author of the pathetic history of the "English Peasant," he charges it with being "a power which necessarily opposed liberty and human rights. How it resisted liberty of conscience Nonconformists of all descriptions have known, : : : How little it has cared for the dignity of the human Person, for the Image of God, its long indifference to Colonial slavery and to the sufferings of its own baptized children in mines, factories, and agriculture testify. How completely it has sided with the ruling class in all things, its attitude towards legal and Parliamentary reform and towards laws affecting labour testify. And recently by its uncertain attitude on the Chinese Labour question, and by its support of the new Licensing Bill, it showed that it considered its position as the bulwark of Property more important than its calling as Watcher over the soul of England and the souls of the English people. : : What has desolated the church, and is desolating the church, is the worship of Property."

The working men—the vast majority of the nation—are apathetic or hostile to the churches because they doubt their sincerity, their real belief in the teaching of Christ. If the churches desire to win over the people "they must allow no doubt as to their maintenance of the Democratic Ideal, still more must they show it in practice. They must, as churches, produce not only types of the true individual, but of the true social life. : : Mammon worship must go and Fashion worship, as well as the cult of the smug god Respectability."

The concluding chapter is entitled "The Need of the World." In it we get to the central thought of the book. For Mr. Heath, the ardent democrat, the hope of the world lies in the triumph of the Democratic Ideal. But how is that ideal to be realised? It can only triumph when the cause of justice shall have found "a thoroughly stable *point d'appui*." "But no people or nation," Mr. Heath believes, "no country or city can of itself create such a *point d'appui*." The realisation of the Democratic Ideal is for ever impossible if we have to trust to human nature and evolution alone. Supernatural aid is necessary to its triumph. The necessary *point d'appui* can only be found in the one hope of Humanity, a divine society, "a visible ideal society in manifest enjoyment of the direct help of God pouring out upon it the gift of the Spirit." One cannot but feel the force and the justice of Mr. Heath's passionate indictment of the churches, for their surrender to wealth and power, their failure to be true to the ideal of the Master, and their lack of enthusiasm for the kingdom of heaven. But although these are main causes of their decadence, there is another and potent cause which he himself, incidentally, admits. Their influence is declining because their theology—their whole conception of the world—is out of harmony with the best thought of the day. Many truly religious men are turning away from the churches to cultivate the Religion of the Free Spirit in freedom from supernaturalism, dogmatism, and formalism—the religion of free inquiry, of human service and human fellowship, of trust in the Perfect Whole of which we are members.

One regrets to differ from one whose heart throbs with such a passionate love of humanity, who is so whole-hearted a lover of righteousness, and whose thought keeps such a firm grip on the essential idea of human solidarity, but it is impossible to share Mr. Heath's faith in the church. Like the great Catholic thinkers of mediæval times, he seems to regard the church as a supernatural society, receiving miraculous guidance from God Himself; the perfect, infallible guide alike of the individual man and of the nations of the world, and therefore independent of, and superior to, civil society, which is, at the best, of the earth—earthy. But the history of the church forbids us to believe in its divine perfection and its supernatural guidance. This very book is an exposure of the failings and sins of the churches, no more divinely preserved from error than is the State. Besides, the old

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* In *Christ and Modern Theology*, 4th edition' p. 309, Principal Fairbairn writes:—"Although in the form of God, he did not think the being equal with God a thing to be clutched at, but emptied himself for our good. Prior being is here affirmed, a being so in the form of God that to be equal to Him is a thing of nature." But if equality with God already belongs to Christ by nature, how is it to be gained by clutching at it? The suggestion that equality might be got by snatching, surely implies that the snatcher does not already possess it.

† "The Captive City of God, or the Churches seen in the Light of the Democratic Ideal." By Richard Heath. (A. C. Fifield. 191 pp., 2s. 6d. net.)

idea of the supernatural is impossible for modern thought, which recognises the natural only. That is full of wonder and mystery, miraculous if you like—a spiritual revelation unfolding itself with the evolution of Man and Society. But we know of no supernatural interference with its course; no miraculous grace descending from above to constrain men to do what their nature would else reject. To us, again, the State is not the wicked and accursed thing it seemed to the early Christians. It is itself a true "city of God"; the creation and manifestation of the spiritual nature of man; imperfect, like himself, but growing with his growth and developing as his moral and intellectual powers slowly gain the mastery over his animal impulses. We strive for the realisation of the Democratic Ideal in and by the State; in Biblical language, that the kingdoms of this world may become the kingdom of heaven.

MAURICE ADAMS.

THE DUTY OF SELF-REALISATION.*

Two chapters of the volume before me are already familiar to readers of THE INQUIRER, having appeared, though not precisely in the same form, in the *Hibbert Journal* for January, 1904; and these, dealing as they did with the Gods in their relation to Race Memory, must have whetted the appetite for more. In the book they form part of an interesting and illuminating theory of the nature of reality, but especially of personal reality, and then of the Race-life as a whole.

Some of their leading thoughts are closely akin to those of Professor Royce in his "The World and the Individual," though the position of the two thinkers is not identical. Both, however, lay emphasis on what is generally known as "mystical experience," and, like Professors Starbuck and James, accept the scientific value of religious phenomena. Indeed, one might properly go much further than this in speaking of the work of Mr. Edward Carpenter; for there can be no doubt that its appeal is ultimately to the religious, rather than the purely intellectual faculty of the reader; he is a seer first and a philosophical essayist afterwards.

Those who are familiar with his several books know this writer as a student of Indian mysticism; and much of the esoteric lore of the East has gone to the making of these pages. In many respects their writer shows as much of the Buddhist as of the Christian attitude of mind; and in any case, he comes near to fusing both, combining them with elements derived from Plato and from modern science, to create a religious position of his own. In a word, there are few writers who are at once so profoundly and movingly religious, and so wholly emancipated from current religious phrases and trappings.

His pages display a wonderfully balanced wisdom in their estimates of the several Gods; they give Christ his place and Mary hers; but in so doing they enrich, where others have impoverished, humanity. For they stand by the brave old assertions of Incarnate Deity; they relegate nothing of the Divine to the foolish limbo of the past; instead they seem to make new, and, if it were possible, more daring claims.

One is forced at once frankly to admit that Mr. Carpenter is a poet. He does not see the world in the "dry light" of science; but rather under that light "that never was on sea or land." One may make the admission without regret; for the real poet is not the dreamer of stale dreams, but the confidant of a God; and if he does not know all the latest science, yet, in Whitman's phrase, "Creation is his friend."

And the interesting fact remains, for the encouragement of the prosaic reader, that Mr. Carpenter really does know a good deal of the latest science. As a former Extension Lecturer upon astronomical and other cognate topics, he speaks in these matters with a degree of academic authority; and all his many references to the present tendencies of scientific hypothesis and discovery appear to be carefully weighed. There are few more delightful and suggestive passages in the volume than the study of the transformations of the May-fly, relegated to an appendix.

The moral of that story, and I think of the whole book, is that "there is nothing that man or other creature may not do provided he only chooses"; and this brings us at length to the subject—the art of creation. There is a trace of quaint humour in the largeness of the title, and it is a quality never long absent from these serious and reverent pages; for humour is one of their writer's marked and delightful characteristics. But it is only a trace, for the book really does profess to initiate the reader into that highest and oldest of the arts by which the worlds were made.

And if, as Edward Carpenter would teach us, the Gods are all enshrined and potential to-day in our own nature, their old creative power may also be ours. The Word that was with God in the Beginning is still to-day with man. For God the Creator is the principle and formative purpose which is immanent in the whole of material things, making them not merely what they seem, but what they eternally *are*. Man also is an expression of that purpose; but he is more. For it is given to him to rise into the consciousness of that purpose, and to find himself in It. Finding that, he discovers the Self of which these pages treat.

The purpose which created and is creating the actual body of man is still, it would appear, incomplete. And as, individually, men enter into It, they will continue its creative work, gradually lifting up the Race to nobler destinies. For in this region, the gain of one is actually the gain of all, since all are interrelated parts of a single life.

That is to say, we are all, according to this writer, members of a living and immortal Being, the Human Race, whose life flows in our veins, whose purpose embraces ours. This Human Being must not be confused with that vague Comtian concept of humanity which seems to be the mere lifeless generalisation of individuals. For Carpenter's "Race" is something intensely vital and vigorous, like a true Platonic "Idea." In relation to the individuals, it is as the whole body is to its constituent corpuscles and parts. Each cell of the body has, according to certain observers, a kind of cell-consciousness, but the body as a whole seems to live far more fully than do its cells; and even so, the Race lives far more fully than do the individuals which are its parts.

Are we, then, to account ourselves mere vanishing molecules in the infinite Divine Purpose?

I do not think that this at all represents the whole of Carpenter's meaning; for he speaks of Love, of Imagination, and of the sense of Beauty as faculties of the larger, deeper, and immortal life; and in these we, as individuals, already share. To love is to share in the life of God; and that which loves is itself immortal.

But it may well be that what we now regard as our self is but a temporary expression of our real and eternal self, and that, as childhood with its fancies dies into youth, and youth dies into maturity, so manhood must die into the next phase of our unfolding life. For as yet we do not know ourselves "as we are known."

I began by saying that the book set forth a theory of reality, and I will conclude with another word on this subject. As to the theory, I must refer to the book itself, for it needs accurate statement; but there is tied up with it an ethical notion which deserves more than a passing notice. It is, briefly, that our highest duty is that of literal self-*realisation*. We can be consciously one of several selves or phases of ourself; it behoves us to live in the consciousness of the most Real of these, until we discover the Divine or Elemental Self. "To thine own self be true" becomes, in this reading of it, a profoundly significant injunction. For the life of the Divine Self is the life of "a quickening spirit," the only truly creative power known to us; and it is this life to which each one is being called.

H. B. B.

*"The Art of Creation: Essays on the Self and Its Powers." By Edward Carpenter. (George Allen. 5s.)

THE UNEMPLOYED.*

ALTHOUGH, as Mr. Alden is obliged to tell us, little practical progress has been made in solving the problem of the unemployed, yet this little volume is at once a welcome evidence of the clearer views that are beginning to prevail, and a valuable contribution to the more complete understanding of the subject. We are especially indebted to the author for the suggestion contained in his sub-title—A National Question. For so long as the problem is regarded either as a local one or as an intermittent one, no solution is possible. It is not here and there, but everywhere; not now and then, but always. Its effects are most disastrously concentrated in the towns, but for its causes we must look equally to the country side. The dehumanising condition and lack of opportunity of village life is one of the forces driving surplus labour to the town. The emphasising of this fact on the title-page is the more necessary because the few and too short chapters which follow are concerned almost entirely with detail, so that at times there is risk of an inexpert reader failing to see the wood for the trees.

*"The Unemployed: A National Question." By Percy Alden, M.A. With a Preface by Sir John Gorst, M.P. (P. S. King & Son. 1s.)

The book, a deftly filled storehouse of information, is an extremely careful summary of recent experiments and proposals for dealing with the evils of unemployment. This renders it difficult to give any adequate description of its contents, and in fact we shall confine ourselves to some reference to a single aspect, though we might draw on these chapters for interesting knowledge on many points, as, *e.g.*, the descriptions of the German and other labour colonies, to which Mr. Alden paid so fruitful a visit last summer. These and other matters we must pass with a simple mention of the clear, moderate, and severely practical account of many agencies for dealing with a national evil.

The one point to which further reference may be made is the analysis of the various classes which compose the mass of the unemployed, for in this analysis the scientific value of the book chiefly consists.

The first division is into the unemployable and the unemployed, a distinction essential to be borne in mind, both for theory and practice, since the remedial measures suitable to the one are obviously unsuited to the other. But these classes again are themselves composite, and the unemployable are divided into (1) criminals, semi-criminals, vicious vagabonds, and the incorrigibly lazy; (2) the physically and mentally deficient: (*a*) the aged; (*b*) the weak and maimed, including the blind, lame and deaf, and men with weak hearts; (*c*) epileptics; (*d*) inebriates, and the mentally deficient. At the present time these classes are left to compete in the labour market, so that their work, dear at any price, at once lowers the wages and the industrial standard of the real industrial class, and, as Mr. Alden shows, an adequate treatment of this class would in itself do much to ease the problem of the genuine unemployed, and also that equally dangerous phenomenon of the underemployed and the underpaid.

Turning to the second main division, we are at once aware that this also is a composite class, which may be broken up into: (1) Those who are unemployed owing to dislocation or change in methods of industry; (2) those who are unemployed owing to depression of trade or severe weather; (3) those whose labour is always casual. Such is Mr. Alden's account of the problem. The larger part of the book is occupied with a classified description of proposals offered and methods adopted for dealing either with the problem as a whole, or with the special requirements of the separate classes. The general spirit in which the task should be approached is aptly expressed thus:—"Unemployment is labour that might be utilised in the production of wealth, that is not so utilised for one reason or another, and is therefore wasted" (p. 32). Labour power is potential national wealth, and consequently remedies for unemployment are in no sense to be considered charitable. They are imperatively demanded for the real welfare of the whole community, and must be carried out on the responsibility and at the cost of the nation.

A first reading of this book gives, perhaps inevitably, a too massive impression of the many things tried or proposed, and this rather tends to obscure the actual conclusion that, after all, very little has really been done. The numerous schemes proposed are, as Mr. Alden tells us, merely palliatives. I think the value of the book would be enhanced if this fact were more fully emphasised, and if even among the palliative measures we found more guidance as to their relative value from one who knows his subject so thoroughly as Mr Alden does. I had noted a few points either not mentioned or not brought, as it seemed, into sufficient prominence. The "unemployed" includes a large and very costly class of idle, rich people who, by their anti-social habits, aggravate every form of national distress. The condition of the unemployed is also affected by the large number of those who are wrongly employed, as, *e.g.*, the children who are so largely set to work before they are fit for industrial life. No doubt the need for a small book such as everyone may and should buy and read, is a legitimate reason for the omission of many things which would find a place in a more comprehensive treatise.

Most of the remedies proposed are remedial and not curative. There are hints in the book of the more thorough and far reaching measures that are needed, and should a second edition be called for, these might with great advantage be worked up into an additional chapter on the ultimate causes and the radical cure of unemployment, for the evil is indeed "rooted in our social system," and can only be adequately dealt with by "industrial re-organisation or social reconstruction." The real value of the remedies already proposed will be tested by the effect they may have in preparing the way for this. And it may well be that the measures adopted and the attention drawn to the subject in this winter of widespread and poignant distress will issue first in a deeper view of the causes and then in a more largely conceived policy for the removal of unemployment, and will lead on to a more profound consideration of the disability and hardships that inhere in the industrial system itself.

B. Kirkman Gray.

Do you fear because the earth has dwindled to a sand grain? So much the more glorious is the field in which it lies.—*Martineau.*

Self-crucifixion has an object, an end; and what is it? Its great end is to give liberty and energy to our nature. Its aim is, not to break down the soul, but to curb those lusts and passions "which war against the soul," that the moral and intellectual faculties may rise into new life, and may manifest their divine original. Self-crucifixion, justly viewed, is the suppression of the passions, that the power and progress of thought, and conscience, and pure love, may be unrestrained. It is the destruction of the brute, that the angel may unfold itself within. It is founded on our godlike capacities, and the expansion and glory of these is its end. Thus the very duty, which by some is identified with self-contempt, implies and imposes self-reverence. It is the belief and the choice of perfection as our inheritance and end.—*Channing.*

"JESUS SAITH."

VII.—CORDS TO THE KINGDOM.

Jesus saith, Who are they that draw us to the kingdom, if the kingdom is in heaven? The fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea—these are they that draw you.

Without parallel in the Gospels as this saying is, it reminds us strangely of the Jesus of the Synoptics; through it there breathes the air of the Galilean fields—the speaker is one who had been a country lad, conversant with country sights and sounds and scents, in keen sympathy with the country's multitudinous, stirring life, and rejoicing in every one of that life's manifestations as the handiwork of God.

Taken in its most obvious and literal meaning, we might well wish that this utterance had been recorded by one of our four Evangelists; the effect for good would have been invaluable, the amount of physical anguish callously inflicted upon sentient creatures would have been lessened to a degree past computing, had the Church been able to point to an authoritative deliverance of Christ's, expressing not merely his pity for defenceless beings, but also his sense of their right to considerate treatment. "These are they which draw us to heaven"—if we look upon them as evidences of Divine purpose and power, if we use them with the consciousness of having a trust laid upon us, if we reverence the Creator in His creation.

But is this all that the words are intended to convey, or may we give to them a wider as well as deeper signification? "Who are they that draw us to the kingdom?" This question propounded to Christ is only another form of the perennial query, "What must I do to inherit eternal life?" We know that again and again men in search of an answer to that query have persuaded themselves that in order to lay hold of spiritual blessings they must turn away from all that nature offers; that the body and the senses were given them solely and expressly to be mortified and crucified; that the visible creation contained no message from on high, but was merely the arena of every depraved instinct and hateful passion, from whose defiling touch nothing would preserve save the austerities of asceticism or the cell of the anchorite. As a matter of fact, there are inherent in every kind of asceticism moral and spiritual dangers which have time after time manifested themselves, and among them, not the least, that of spiritual pride.

In direct condemnation of all the laborious and unwholesome futilities which would force an entry to heaven by heaping dishonour upon earth, which would glorify the spiritual, not by subjecting, but by maltreating the natural, Jesus exclaims: "Who are they that draw us to heaven? The fowls of the air, and the beasts of the field, and the fishes of the sea! You must live in this world—not go out of it—so using as not to abuse, nor be abused by it. You must learn that God verily expresses Himself in the facts and allotments of this work-a-day earth. You will not reach the kingdom of heaven the more swiftly by turning away from the surroundings which are to train you; that is not first which is spiritual, but that which is natural; *then* that which is spiritual."

And do not His words further administer a valuable corrective to the common error that men are bounded by their opportunities, cramped by their environment, prevented from soaring upwards by the want of stimulus in their surroundings? But the commonest phenomena of nature may draw us to heaven, if we are willing to be drawn! Prosaic destinies, unromantic avocations, a contracted sphere of dull and monotonous duties—none of these can hinder us from finding the kingdom, if so be that we have a mind to seek it; all of them may help to draw us thither, provided that we care to have it so. Out of materials incredibly meagre and unpromising the soul can construct for its ascent a leader from earth to heaven; surroundings the most ordinary may be consecrated by the aspiring heart, and transformed into a temple where God Himself may be met and held converse with. Not outward occasions, but the inward disposition constitutes the determining factor. The question is always Christ's "*Wilt* thou be made whole?" *Wilt* thou be drawn to the kingdom? Where that will exists, it will force all mere circumstances into subservience to itself, and transform hindrances into allies and trials into auxiliaries; where it does not exist, no seconding opportunity or favouring breath of heaven will be of any avail whatever. Let us cease preferring the wretched plea that it is our surroundings which mould our destinies and decide our course; it is for us rather to react upon our surroundings, and to make them our instruments for accomplishing our quest.

> The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings.

Lastly, there is in these words, "Who are they that draw us to heaven?" a very searching question to each one of us. What is the kingdom of which, in our inmost hearts, we long to be citizens? What is the heaven of our dearest dreams, the paradise where we desire to be? What are the satisfactions we really care most for, and which act as the strongest magnets upon us? What strange confessions we should hear—or haply make—were we all compelled to return true answers! Where is our heaven? In the grossly fertile alluvial plains of wealth and material pleasure? In the unsubstantial cloudland of personal pride and ambition? In the demon-haunted, waterless wastes of passion? Or in the knowledge and love of God, and of him whom He hath sent, Jesus Christ?

Jesus saith: "What are they that draw you to the kingdom—is it indeed toward the kingdom of God that you are being drawn? Have your souls been rapt and set on fire by the vision of some Holy Grail, the contemplation of a Truth, a Goodness, an everlasting Right, which, however distant, you have no choice but to toil after in a pilgrimage which never will end? Watch and pray that this be indeed the object of your journey; follow the true magnets, the simple instincts, the plain and certain duties, familiar and unmistakable as the commonest objects around you, for these you may trust to lead you aright. The simple sanctities of work and home and love and sacrifice—these are they that draw the soul to heaven, and make it one with God."

J. Warschauer.

THE CHILDREN'S COLUMN

THE BATTLE OF THE WEEDS.

The battle has begun! The big battle that will go on day after day all over the country—the Battle of the Weeds.

Oh, I thought you just pulled them up and then they died, and when there are a great many you have a bonfire and burn them, and they're done with.

Did you? Well, things don't end just like that. I'll tell you what happens. You begin—where do you begin?—you go straightaway down the garden, say, to see how your winter seedlings have fared, and there you come upon a fine bed of chickweed flourishing and flowering with tiny white stars—bless its heart! when doesn't it flower?—as though nothing suited it so well as winter. Nothing does except summer, and then it simply gallops.

What horrid stuff!

Not at all.

But isn't it your enemy?

Yes; but that's no reason why I should not think well of it. I have the highest respect for my weeds. Of all enemies, none have so nearly persuaded me to love them. For you see, the harder we fight the more I find out their good points. I call them "My friends the Enemy." A dogged foe, but fair as a friend. You see, you get to know your weeds if you have much to do with them, and you've only to get to know anybody thoroughly well, and you're almost sure to like him. We all like ourselves so much because we know ourselves so well—or think we do. Even Russians and Japs are learning by fighting to respect one another. That is better than ignorance and contempt; and if only they would get a little nearer still and take to living in one another's cities and playing football together and buying each other's butter and eggs they would soon become good friends.

Anyhow, a little warfare has taught me to take off my cap to my weeds. The good fellows find me sturdy exercise. Like a boxer of spirit they are always ready for a bout. They don't understand defeat. Their courage is perfect. Their energy is inexhaustible. What, nothing to learn from dealing with such people? Happy fortune may one day bring you a neighbour with a thistle-patch. Give his thistle-seeds a fair chance to open their parachutes and sail over the hedge and invade your territory, and then entrench themselves to the number of—say—a thousand. There is a downright good tussel before you. War will not end that year. They'll want attacking and rooting up one by one. Leave an inch or two of tap-root in the ground, and, like the invulnerable Jim Dandelion, Tom Thistle will recover from his wounds and meet you with his prickly smile once more. You must make good every inch of your ground. So we salute; you hear the clink of steel on stone, and then we fall to. Folk say that cats have nine lives. How many lives have buttercups, I wonder? Look at that patch. I dug it well last spring. It bore a fine crop of buttercups in the summer. I hoed them up and sowed winter spinach, and the earth between the rows was green with their rosettes again long before Christmas. Yes, weeds are beings of untamed energy. The people like them make the best kind of men and women under proper restraint and education. Always try to get a piece of garden where the weeds grow freely. They are to be understood as a promise that with proper sense and industry your leeks and potatoes shall be just as prolific. They have their uses, not a few, and they're comely to look upon.

What, weeds pretty?

Yes, weeds are very pretty. A hayfield red with sorrel, a meadow all with daisies pied, or golden with buttercups, a ten-acre mantle of poppies spread over a wheat-field, a great waste of rag-wort, an old gravel-quarry turned into a refuse-pit but claimed by the camomiles for their own garden—why, half the beauty of the earth is the beauty of its weeds. Look at that band of soft apple-green picked out with blue and white spots among the lanky stalks of the brocoli! Only a weed. One wishes sometimes there were room for all of them to come and grow as they will.

Industry? They beat us all. Whoever else is not at his post by daylight, they are sure to be. They go on working, if there's a ray of sunshine to help them till supper-time. And then only do they shut their eyes—blue, white, or yellow, according to their kind, and go to sleep, to be up and at it for certain long before you get out with your hoe next morning.

But this bit of our conversation from other days, which, for want of anything else to say, I am now trying to recollect and write down, I intended for a "kind of a sermon," Peggy. So here's what we call the application or wind-up:

You and I are gardens, and there's never a garden without weeds. I don't exactly know what we should do without some weeds to chop at and pull up. Shake out that nettly corner of sharp temper. Do it thoroughly. It *may* be done with nettles once and for all. If that hulking fellow Lazy-dock comes in, beware! Catch hold and tug. But no, you can't pull him up. Off comes his head and over you go. In a month's time he will be laughing at you from amidst his rampant green leaves and sending up three stalks for one. You must get down deeper next time.

As for Goose-foot, the conceited fellow, he never knows when he's tall enough. He thinks he can look down on everybody. Up with Master Conceit; he sets his chin too high for me. Keep a sharp look-out, too, for Sir Craft, the wily Snakegrass, who stealthily creeps in from under the hedges, and burrows hither and thither like a mole before you know where he is, and will start life afresh if you give him the chance on a fragment of root no bigger than two inches of packing-thread.

We've all got a battle to fight with the weeds, my fellow-gardeners, and some of those which, if we look carefully, or take the word of others who can see better than we, are to be found growing in the walled garden of our own hearts, will need as much attention as docks and dandelions, and will repay us for the tussel quite as handsomely with brimming health and brave thoughts and sunny tempers. "Watch weel!" was the motto which a great man set up in the middle of his garden. 'Tis a good motto for a gardener: Watch weel!

H. M. L.

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LONDON, MARCH 4, 1905.

THE MARTINEAU CENTENARY.

THE minister and officers of the Octagon Chapel, Norwich, made last week a preliminary announcement as to the celebration of the centenary of the birth of JAMES MARTINEAU, for which they are preparing in his native city. April 21, which is the birthday, falls this year on Good Friday, and those who are unable to leave home at that time and make the journey to Norwich in order to take part in the celebration, will have a later opportunity at Oxford, on May 1 and 2, when Manchester College is to hold a further commemoration; but we trust that many representatives of our churches throughout the country, and many other friends who have owed so much to the inspiration of Dr. MARTINEAU'S life and teaching, will be able to make this pilgrimage to Norwich, and join in the services of Good Friday and Easter Sunday and the public meeting of commemoration. No season of the year could, in reality, be more fitting for the grateful and reverent remembrance of such a life, than that in which the Christian Church throughout the world celebrates the holiest self-sacrifice and the great joy of the immortal life risen out of the shadows of death. A worthy memorial of MARTINEAU must be in perfect harmony with the spirit of the Easter festival. The lowly spirit of the disciple, no less than the transcendent power of the prophet and seer of heavenly things, will be set in the truest light amid the holy thoughts, the adoration and thanksgiving, which unite earth and heaven in one great communion of love and trust.

That the true spirit will not be lacking in this commemoration is already assured by the promise that Dr. DRUMMOND is to be the preacher of the centenary sermon on Good Friday, and that among those taking part in the celebration are to be the Revs. PHILIP H. WICKSTEED and J. ESTLIN CARPENTER. Other old students of Dr. MARTINEAU'S will be there, spiritual children of his, belonging to different generations, and also, as we trust, his own children who are still with us, and other members of the family. The house where he was born still stands in Magdalen-street, and the old Octagon Chapel is venerable with many sacred memories, besides those of the childhood, the early pieties and young enthusiasm, and the life-long affection of JAMES MARTINEAU. The ancient cathedral city, stirring now with modern life, may know little of one of her greatest sons, but this occasion should be rendered memorable by a gathering from near and far of those who will bear testimony by their presence to the profound significance of his life, and to the abiding honour and reverence in which he is held. It should be a very happy occasion for the gratitude and affection silently cherished in many hearts, and a season of fresh consecration in the deeper life of the spirit, for those to whom he has spoken and speaks with prophetic power, who have found in him the friend and helper of their faith, the quickener of their holiest thoughts and aspirations.

Of this Norwich celebration there is something more to say. Not all those who would like to be present will be able to be actually there; but all will have the opportunity of taking part in the commemoration, by making an offering of reverence and gratitude towards the erection at Norwich of what we trust will be generally recognised as the national memorial of this centenary. It is most fitting that such a memorial to JAMES MARTINEAU should be raised in the city of his birth, and it is a happy coincidence that the needs of work in connection with the Octagon Chapel, which he himself in early manhood had a share in originating, and in which he always took a deep interest, should determine its form. We wrote of this last year, in THE INQUIRER of April 23, telling how, through the falling in of leases, the school-buildings long connected with the Octagon, the scene of generations of devoted work, with which in their day such men as JOHN WITHERS DOWSON, TRAVERS MADGE, and MARK WADE were identified, are passing out of the hands of the congregation, and the necessity has arisen to secure a fresh site for the erection of adequate buildings, as a home for the Sunday-school, and all the manifold activities which are the natural expression of the faith and energy of a living church. Hitherto the boys' and girls' schools have been held in separate buildings, both at some little distance from the chapel, but now a valuable property adjoining the chapel, and with a frontage to the street by its entrance-gates, has been purchased, and the best possible opportunity secured of meeting the urgent need by the erection there of a Martineau Memorial Hall and Schools. For the site and the houses now standing on it £2,000 has been paid, and to carry out the scheme in its completeness a further £4,000 will be required. This is far beyond the unaided powers of the congregation, and can only be accomplished by the cordial and generous co-operation of many friends. This has been already recognised in the purchase of the site, and we would venture once more to express the earnest hope that this idea of a Norwich Memorial may kindle the faith and the imagination of our people, as a thing in which all should heartily and thankfully unite. It is not only that we desire to make this visible memorial of our great Teacher worthy of the occasion, unpretentious indeed, yet noble and beautiful among buildings dedicated to such high ends, but that we are also to strengthen the work and the testimony of our faith in one of our historic chapels, in the chief city of a great province, on which far more depends than the prosperity of one congregation. Without a few really great gifts, such as generous hearts and ample means can give, we fear the end so ardently desired cannot be attained; but with these, and with a general response from the members of our churches and other friends throughout the country, and as we will dare to hope from friends in other countries also, our faith will be justified, and a memorial to JAMES MARTINEAU will be raised in his native city, worthy of the great name we seek to honour, and adequate to the needs and the growing possibilities of a religious work, true to his spirit, and identified with the most cherished interests and affections of his life.

THE LATE MAHARSHI DEVENDRA NATH TAGORE.

A SPECIAL number of the *Indian Messenger* is devoted to the memory of the venerable MAHARSHI DEVENDRA NATH TAGORE, "the patriarch of the Brahmo Samaj," whose death at Calcutta on Jan. 19 we briefly recorded last week. The funeral procession on the evening of that day to the place of burning was a striking testimony to the reverence in which the aged man was held. All sections of Brahmos, in particular, were fully represented; for although he witnessed and could not approve of the new departures of KESHUB CHUNDER SEN, and the founding of the Sadharan Brahmo Samaj, but remained true to the] end to his own principles in the Adi Samaj, no differences of judgment, we are assured, were allowed to interfere with the warm affection with which he regarded the younger leaders of the movement, or with the veneration with which they regarded him. He was a great *Rishi*, an inspired *Rishi*, a veritable saint and sage; so the warm

tribute of the *Indian Messenger* runs; not only the patriarch of the Brahmo Samaj, but a unique spiritual figure in India. "In him the spiritual genius of India was concentrated; and in this age of materialism, secularism, and agnosticism we had a living example of spiritually-mindedness in his life."

Born to great wealth and rank, with a career of the highest distinction open to him, he chose the better way of self-renunciation and contemplation, and as a young man, after severe inward struggles, became a religious reformer among his own people. He followed the RAJA RAMMOHUN ROY, and became the second founder of the Brahmo Samaj, suffering much for conscience sake, by reason of his protest against idolatry. This is the tribute of Mr. A. M. BOSE:—"I will not speak of my personal loss, or of my private grief. Let me rather remember his deep learning, and his profound piety, his inspired and inspiring presence, and his active and earnest sympathy with every good cause. Let us all be grateful to GOD that he was spared so long, a living centre of saintly influence to which people went as to a holy shrine, and felt uplifted and ennobled by that glorious and beautiful presence. . . . Many pens will no doubt record that wonderful history, how, abjuring the ease and luxury which surrounded him, he set out in his great quest for Truth; and how, having attained that Truth from his meditations and wanderings in the hills, and from the Upanishads which he loved so dearly, he returned to Calcutta and poured out that truth in burning words which carried conviction. . . . May the fire which he kindled in the Brahmo Samaj, and in many seeking souls, be imperishable, abiding for ever in our hearts and in our lives."

Of such a personality we should be thankful to know more, and we are glad to see the wish expressed by Mr. BOSE that his autobiography, which is evidently a remarkable record, telling the story of his early struggles and of his life down to his fortieth year, may be translated into English, to give us in the West more understanding "of the development of an Eastern, I may say in its best sense, a Hindu saint." In that wish, and in sincere sympathy with those who are most nearly touched by the sorrow and loss caused by the departure of this venerable leader, we beg respectfully to join.

WHAT is religion? Not a foreign inhabitant, not something alien to our nature, which comes and takes up its abode in the soul. It is the soul itself, lifting itself up to its Maker. What is virtue? It is the soul listening to, and revering, and obeying a law which belongs to its very essence—the law of duty.—*Channing.*

RICHARD ACLAND ARMSTRONG,
SOCIAL REFORMER.

THE Rev. R. A. Armstrong has many claims to grateful remembrance. Those, however, who believe that righteousness exalteth a city will longest cherish his memory because of his connection with what came to be known *ad nauseam* as the Liverpool Purity Crusade. Mr. Armstrong revolutionised accepted ideas as to the duty of a great Corporation in dealing with facilities for shameless drunkenness and glaring immorality. What happened was largely the direct result of the awakening of the public conscience by Mr. Armstrong, though one would not wish to detract from the valuable services of many good men with whom he was associated.

Only those who lived through the time and watched events can now realise the extent to which pandemoniacal immorality held certain portions of Liverpool city in its grasp up to twelve or thirteen years ago. Absolute free trade seemed to exist in drink and prostitution. At an early hour in the evening many thoroughfares in the centre of the city were practically closed to respectable pedestrians and given over to a carnival of vice. Drunkenness and gambling, even among boys and girls, and worse evils were openly permitted on licensed premises. The authorities looked calmly on, and even those of them who would have been glad to alter the state of things gave up in despair all hope of bringing about any change. The head of the police advised the Watch Committee, in effect, that the best method of dealing with the evil of prostitution was to sit still, and do nothing, and that the public interest demanded the localisation of haunts of vice and violence where they would be under close supervision. The Watch Committee acquiesced only too readily.

Fortunately, others in the city took a different view. Four or five months after the Head Constable's declaration a deputation of leading citizens waited on the Watch Committee, with Mr. Armstrong as the memorial bearer and principal speaker, to protest against their inaction. Mr. Armstrong pointed out that there were two classes of people who were not affected either by looseness or strictness of administration—those who were resolved to keep pure and those who were resolved to be otherwise. But there was another class who were undetermined either way, whose moral salvation or ruin depended on the flagrancy or infrequency of temptation.

To this deputation the Watch Committee did not deign even to reply. There was no visible improvement. The City Magistrates certainly did make a stand for public morality, but were invariably overruled by the County Bench, whose invariable custom in this matter seemed to be to sacrifice public morality to property interests. Another scandal of the period was that the then Chairman of the Watch Committee happened to be the legal adviser of the brewing firm which owned the majority of the public-houses in the protected areas.

Apathy again prevailed. But not for long. A bolt came from the blue in October, 1890, in the form of a pamphlet by Mr. Armstrong; and for this pamphlet it is often claimed, and with justice, that it succeeded where all other endeavours had failed. Its sudden effect was unprecedented. Indignation of two sorts was aroused. Those who supported and profited by the city's "deadly shame" were indignant with Mr. Armstrong, and thought that his accusations were met sufficiently by the epithet "lying." But the populace also were indignant—at the condition of things revealed and at those who permitted it. Their imaginations were touched, and they realised that truth was written clearly on Mr. Armstrong's statements. And, indeed, the pamphlet was altogether a record merely of his personal observations. Under safe convoy he had watched brothel keepers at work in their own dens, had spoken and gently remonstrated with their victims and associates, and especially had formed very plain conclusions as to the unholy alliance—intentional or unintentional—between civic rulers and the drink traffic. He saw, too, that many public-houses were deliberately allowed to become recognised meeting places for prostitutes and their customers. He had studied the law and was able to show that Liverpool's disgrace was entirely due to a passive non-carrying out of Imperial decrees that had been specially created to meet such cases. He admitted that magistrates, councils, and police could not cleanse the souls of men or wipe out greed and lust from their lurking-places in men's hearts; but he counselled his fellow-citizens to insist that magistrates, councils, and police should show themselves on the side of sobriety and decency; that they should strictly administer existing laws and be a terror to evil-doers; they should minimise street temptations to the young and weak and avoid even the shadow of suspicion that they were influenced by rich men thriving on the degradation of the people.

The people responded to Mr. Armstrong's call. The firstfruits of his wonderful revelations were seen in the municipal elections of the following month, in the enforced resignation of the Chairman of the Watch Committee, and a slight change in the personnel of the Committee itself. The action of the Licensing Bench was transformed. Public-houses were subjected to more stringent inspection, and incidental abuses were remedied. Legal proceedings were taken against tenants of houses of ill-fame, many of which were closed. The Liquor interest made desperate efforts to uphold the dominant political party which was supposed to be identified with cakes and ale and social license—the change of policy having been inaugurated entirely by the Liberal members of the Watch Committee in spite of Tory resistance. In 1892, just before the elections in which Tory rule was, for the first time in many generations, overthrown and a majority given to the Liberals, Mr. Armstrong circulated a retrospective pamphlet among the electors, urging them to follow up the line they had taken two years before as to drink and impurity. He referred to the scandal of brewers' drays carrying Tory voters to the poll; of loquacious barmen and tapsters giving vent to the most approved Tory opinions among the customers; of free beer and beer on the cheap provided by brewers'

bounties. The tangle, he said, was inextricable and could not be untied. It must be cut, and the only way to cut it was to put Toryism in a minority. The voters accepted Mr. Armstrong's counsel. The tangle was cut. A month after the appearance of this pamphlet a Liberal Lord Mayor reigned at the Town Hall, and the old official dalliance with the liquor traffic and its attendant evils became largely a thing of the past. The moral ardour of the Liberals was all along audaciously vilipended and ridiculed by many local politicians; but, though the Liberals maintained their numerical supremacy only for a very short time, the public conscience had been sufficiently roused to ensure that no return should ever be made to the bad old ways. A line of action as to the drink traffic and immorality was instituted which has continued down to the present day, and has been wisely developed, especially by Sir Thomas Hughes.

Much was achieved, but Mr. Armstrong's zeal did not abate. As occasion arose he contributed cogent and powerful and instructive letters to the Press, and, indeed, constituted himself a sort of watch-dog over Liverpool's morals.

The Watch Committee continued their prosecutions of tenants of immoral houses; but no one could understand how it was that in many cases, though tenant after tenant of particular houses was prosecuted and fined or sent to prison, the houses maintained their disorderly reputation, and new tenants of the same class were always immediately forthcoming. Mr. Armstrong's keen scent soon spotted what was wrong. The miserable tenants were compliant pawns in a game used by agents or owners who were deliberately speculating in debauchery. Some of the houses, although in reality dens of immorality into which young and unsuspecting persons were cruelly decoyed, bore externally signs of being merely respectable private hotels, and the owners and agents conveniently and audaciously pretended to be unconscious of their true character. As a matter of fact, Mr. Armstrong had reliable evidence of what was going on. The Criminal Law Amendment Act of 1885 contained a clause which, if rightly interpreted, could bring these callous criminals to book. The Watch Committee were slow to set this law in motion, because they doubted the possibility of doing so with success. But the Home Secretary had declared that the law was perfectly sufficient if properly and rigorously administered. Mr. Armstrong showed the Watch Committee that they were being deliberately and systematically defied by these owners, and urged them to strong action. An influential deputation to the Watch Committee followed this letter, Mr. Armstrong again being the chief speaker. The deputation was this time well received. The Watch Committee promised to test the question fully and see if the law was sufficient. If they were beaten on the law itself, said the chairman, it then became a question as to how they could get the law altered.

Mr. Armstrong's last important public intervention in this matter was in 1896, when there was a suspicion of relaxed effort by the authorities. As usual, his letter was masterly in its presentment of facts, and had an excellent effect.

Closely identified as Mr. Armstrong was with the public discussion of delicate subjects, it is good to remember that he cannot be said ever to have discoursed on unsavoury topics in such a manner as to pander unconsciously to prurient instincts—an error of which many good men and women are conspicuously guilty. Even to young people he addressed himself freely on difficulties of life in which, through thoughtlessness and ignorance, they were apt to go astray, giving them wise counsel and securing their attention without any danger of exciting morbid curiosity.

Keen, stern fighter though he was, he at the same time was gentle and tender and chivalrous, and he gained the respect even of many who little sympathised with his methods. In every department of life and work he always sought the very highest standpoint, and never descended from it. This was well exemplified in his final appeal to the Watch Committee as to immoral houses—a striking mixture of joy on the "Te Deum" level at what had been accomplished, and a wail of despair lest through apathy the good should be undone. "With those who regard prostitution as a necessary and permanent element of civilisation I do not attempt to argue. But with those who believe in the Gospel of Christ, who look on men as the children of a Heavenly Father, who accept the doctrine that the pure in heart shall see God, and recognise no purity of heart where the body is not kept pure as the temple of God, and who believe that in the process of the ages the kingdom of God shall really come—with these I plead that they be not seduced into paths which can only lead us back to the reinstitution of 'the Deadly Shame of Liverpool.'" Characteristic utterance of a great teacher and leader and reformer whom all loved and whom all now mourn. Nothing better could be wished than that its warning notes should go ringing down to future generations of Liverpool citizens as their watchword and guide in this aspect of municipal government.

Liverpool. Edward Russell.

This year's "Jowett Lectures" at the Passmore Edwards Settlement, Tavistock-place, W.C., are to be given by the Rev. J. Estlin Carpenter, on "The Earliest Sources of the Life of Jesus; a Study of the Literary Relations and the Historical Value of the first three Gospels." The object of these lectures, which are given with the support of the Hibbert Trustees, is to place before the students some of the results of modern study of the conditions amid which the first Christian traditions assumed their present literary form. The revised version of the New Testament will be used. There are to be ten lectures, on Wednesday evenings, at 8.30, beginning on March 8, and concluding on May 17, the Wednesday of Easter week being omitted. The subject of the first lecture is "The Place of the Gospels in the Christian Church." The chair on that occasion will be taken by Mr. Claude G. Montefiore. Admission to the course is free.

THE CHRIST OF THE ANDES.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto the people, thy God reigneth!—Isaiah lii. 7.

In 1900, Argentina and Chile, sister Republics, were on the brink of war. It was an old dispute about boundary lines. On Easter Sunday good Bishop Benevente, of Argentina, appealed to his countrymen to settle the dispute by arbitration instead of by war. The two angry nations calmed themselves, King Edward of England was asked to be arbitrator, and both countries quietly acquiesced in his decision.

Then both began to disarm. Chile has turned an arsenal into a school of trades. She is teaching sciences to her cadets in hours once given to military tactics. She has sold some of her warships, and spent ten millions of dollars received for them in making good roads through the land.

To signalise and perpetuate this Victory of Peace a colossal statue of Christ was dedicated, March 13, 1904, on the boundary line, 14,000 ft. above the sea. One hand holding his cross of sacrifice, the other uplifted to Heaven, the Christ of the Andes stands on the height between the two countries, blessing both as they rest below him in peace. The inscription reads: "These mountains shall crumble to dust ere Argentines and Chileans break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain."

What gleams so bright on the mountain-top
In the rising and setting sun?
What happy song do the rivers shout,
As down the mountains they run?

They sing that the Beautiful Feet have come
Of him who publisheth peace;
Who saith to the lands, The Good God reigns,
And the Hells of War shall cease!

The angel-song in the skies of old
At last is echoed of men;
The Beautiful Feet have come, have come,—
Christ, go not back again!

Nor linger there on the mountain-tops;
Come down to the plain, the shore,
To the noisy mart, to the plotting kings,—
Wander the wide earth o'er!

Press into the heart of the warring folk,
The nations from hate release!
Press into our hearts, O Feet of Christ,
And bring the world thy peace!

W. C. Gannett.

The history of creeds enforces the injunction, "Do not dogmatise." It will be well with the Churches when they realise the consummate wisdom of Jesus in this respect. He prescribed no creed; he set up no ceremony. But still he was aware of the necessity for a working principle in religion. To him the term "Father" was enough to express his theological ideas. It has all philosophy, all morality in it. It does not indicate a speculative doctrine that comes by ratiocination, but an intuitive consciousness that wells up in his heart. When Jesus pronounced the words "Our Father," he opened a circle of worship large enough for all souls, presented a yoke which is easy, and a burden which is light. No Church should ever have more or other than "Our Father" as its bond. It is enough for thought; enough for worship; enough for life.—*Alexander Webster.*

THE WILL TO BELIEVE AND THE DUTY TO DOUBT.—III.

We have seen that faith in a fact helps to create the fact when our own personal action enters largely into the fact.

The opinion in which Mr. James is specially interested goes further than this. He holds that we have a right to believe any hypothesis which is "live" enough to tempt our will and cannot be verified by appeal to the senses—to believe it so as to act on it and take the consequences. This does not mean that a man may set up a habit of believing things which he fears or thinks to be baseless. The essential points in the situation are three. A man may believe at his own risk—what? Something which he wants to believe; and when? When its truth is left undecided by physical facts. The examples considered by Mr. James are of this kind: "We have a conception which, being opposed by another, is only *probable*. But we feel that it is so good that it is *fit* to be true; it *ought* to be true; it *must* be true. And then we say, 'It *shall* be true for me; it *is* true.'"

Let us test the question, whether by willing to believe something that we want to believe we can be led to truth, with reference to a case of a kind which Mr. James does not take into account. A man wants to indulge his passions, but is aware of a moral principle which, if binding on him, will hamper them. It will be admitted that he can—not all at once, but by degrees—deaden his recognition of the moral principle until at last he ceases to feel it, and self-indulgence has a free course.

This is a case of willing to believe (immorally) which does not and cannot lead to truth, for the moral principle is binding still. Mr. James would reply that we have overlooked the first main factor in the situation: the man was to believe at his own risk, taking the consequences. What are the "consequences" in this case? They are the moral condition to which such "belief" leads when acted out in life. We suppose a man to believe that there is nothing to restrain the indulgence of favourite passions; to act on this belief is to indulge them, and the results are to be valued from the human point of view. The results are that he has ceased to lead a human life, and is leading a life which is—to borrow Hobbes' words—"solitary, poor, nasty, brutish, short." Manhood, or Humanity, has both actual and ideal meanings which are not less true because he has chosen to cease to be a man.

We have not, however, so easily got rid of the "will to believe." We speak of Humanity having meanings which are true; how should we know anything about the various possible meanings of Humanity unless various human beings had willed to believe these meanings—that is, had lived out and realised in their lives these ideas of what Humanity is and may be? What else is meant by the moral power of any heroic soul, or the moral supremacy of Jesus?

The position we have now reached is plain. We have found that the will to believe is not a means of manufacturing truth, but a test of truth. It means that we must test all beliefs by their practical results, their working power; only, when we use the words "practical result" and "working power," we must understand them in their widest possible sense. Thus, in the case of a moral belief, a belief in the truth of a moral principle, the practical working consequences of willing to believe it are found in the worth of a living character animated by that principle. Consequences in any kind of bodily welfare or outward fortune or happiness are altogether of subordinate importance. The thing that matters is the being more of man, the attainment of a state of manhood which is heroic and in the highest souls sublime, and at the same time works with a helpful redeeming power in its social effects. As regards outward happiness, Jesus made a wreck of his life; but in all probability he saved the Western world; and the moral sublimity of his own soul was nowhere more clearly manifest than in the bitterest hour of the outward ruin of life.

Turn now to the supreme question oi belief in God, who is thought of as an unseen power, more than ourselves, who not only makes for righteousness but means it, and recognises us in our efforts to realise it. Mr. D. S. Miller has spoken as follows of this belief:—"It is, despite its difficulties, so sovereign a thought that one cannot better express the futility of the postulating humour (the 'will-to-believe' mood) than by saying that the whole nature's craving to know it true may be quite disjoined from any temptation to drug one's doubts, creep into the belief on any terms, and have done." The pathetic absurdity of the "duty to doubt" humour is unconsciously but effectively displayed in these words. Here we have a belief which by admission is a desirable belief, and one which cannot be judged on the evidence of the senses; does it not seem reasonable to urge us to adopt it and live by it in order that we may have at least an opportunity of experiencing any other kind of evidence that there may be for it? Speaking from Professor James' point of view, Mr. H. R. Marshall has said that there are cases where to hold a balance of conviction leaves a man cold when his heart should be warm, or stolid when enthusiasm is needed if he is to do his part in the struggle towards the higher life. "Then there can be little doubt that the voice of those whose opinions we all honour would be raised in defence of a deliberate dissolution of the deadlock by making a choice of one of the two balanced beliefs. True, we may perchance choose the losing side; but even so, we shall be no better off in the end if we remain inert and inactive. It is the part of a courageous man to be willing to incur the risk of failure in the interest of that forcing of divergent opinions to their issues which will the more readily put their validity to the test of experience." Thus, the reply to those who urge the duty to doubt rests on a conviction that *there are* other kinds of evidence than that of the senses. There are, indeed, many—including the present writer—who hold that we can philosophically demonstrate that *there must be* other kinds of evidence; but the only way actually to find them is to live out the belief which is to be tested; and, if we will not do this, we by that act of refusal cut ourselves off from the possibility of appreciating such evidence. Mr. Miller has said that the will to believe is a resolution to have faith in excess of the evidence. This is only a half truth. It is a resolution to have faith in excess of one particular, limited kind of evidence, for the sake of finding experimentally whether there are not other means of verification.

The "duty to doubt" mood, in fact, shuts us off from all chance of experiencing certain kinds of truth. There is an even more weighty charge to be brought against it. Is it possible to *maintain* such a mood? Is it not in the end practically impossible to distinguish doubt from dogmatic negation? In one place, it is true, Jesus says, "He that is not against you is for you" (Luke ix. 50, R.V.); but elsewhere He says, "He that is not with me is against me" (Luke xi. 23). And in the case of doubt *versus* belief, he who is not for is against. Mr. James has illustrated this point in his usual vivid way: "If I refuse to stop a murder because I am in doubt whether it be not justifiable homicide, I am virtually abetting the crime. If I refuse to bail out a boat because I am in doubt whether my efforts will keep her afloat, I am really helping to sink her. If on the mountain precipice I doubt my right to take a leap, I actually connive at my destruction. He who commands himself not to be credulous of God, of freedom, of duty, of immortality, may again and again be indistinguishable from him who dogmatically denies them. The universe will have no neutrals in these questions: In theory as in practice, dodge or hedge or talk as we like about a wise scepticism, we are really doing volunteer military service for one side or the other."

Be it observed, finally, that this testing of a moral and spiritual principle by action and experience is exactly the same *in method* as the testing of a scientific truth or hypothesis by experiment. The difference is that in the latter case we understand the conditions much more completely, and the facts with which we deal are capable of definite measurement; we can therefore make the experiments much more exact. In the testing of a moral or spiritual belief we are dealing with facts which cannot be measured—facts where the very idea of physical quantity is absurd.

S. H. M.

The Nonconformist Grammar School at Bishop's Stortford affords a curious illustration of the working of the Education Acts. The school is a large boarding, a small day school, with a staff of resident masters. One of these became a Roman Catholic after his appointment, and was accordingly dismissed. Nothing would have been heard of this but for the fact of the school being in receipt of public money in the shape of a grant from the Hertfordshire County Council. Not unnaturally the *Tablet* draws attention to this practical comment on the "no-test for teachers" argument.

A good man's piety and virtue are not distinct possessions; they are himself, and all the glory which belongs to them belongs to himself.—*Channing*.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE UNEMPLOYED.

SIR,—I have no wish to unduly prolong this correspondence, or to raise fresh issues. Permit me, however, to add a final word or two in reply to Mr. Richard Simon.

(1) I cannot agree that the "margin of unemployed labour" did not exist either in 1873 or in 1900. Employers may have had difficulties in obtaining labour of a particular kind or in a particular place, but it is matter of common knowledge that such unemployed labour existed during both those years. It is a part of the dissatisfaction with the present haphazard and chaotic system of production, that it produces at the same time artificial gluts and scarcities, without necessity and with resulting misery.

(2) The value of the result of labour cannot limit wages until it is first ascertained that labour obtains its fair share of the value of the result. It is my contention again that wages are limited because land and capital being in comparatively few hands, are enabled to demand a larger share of the value of the result than they are entitled to by their contribution to the common product.

(3) The complete divergence between our respective views of the problem cannot, however, be better seen than in Mr. Simon's last paragraph. He says it is "necessary before suggesting remedies to realise that in social matters, as in Nature, the struggle for existence and the survival of the fittest is the divinely ordained order." Apart from the question as to whether it is the "fittest" who "survive" in a struggle which so often gives the victory to the strong and the unscrupulous, it is becoming increasingly evident that the principle of mutual aid and assistance is the Divinely ordained order, whether in nature or in social matters. The instinct in humanity which cares for the weak and the suffering, and the less fortunate, and extends pity to the erring and the sinful, is recognised by the vast majority as a Divinely implanted instinct which proves our kinship with the God of Love. A social and industrial order which permits a third of its population to live on the constant borders of dire poverty, and allows at recurring intervals something like a million men, with their families dependent upon them, to seek for the means of living without finding it, is no part of a "divinely ordained order." It is the product partly of a system which seems to require such injustice as its basis; partly of human greed and selfishness, and will have to be remedied by the action of the community acting through representative bodies, prompted by that Christian philanthropy which urges us to remedy recognised ills.

RICHD. ROBINSON.

NOT how much talent have I, but how much will to use the talent that I have, is the main question.—*W. C. Gannett.*

AUTHORITY AND DIVINITY.

THE correspondence between the Rev. J. M. Lloyd Thomas, of Nottingham, and the Bishop of Southwell, which we published last week, reminded us of another correspondence, which appeared in the *Examiner* last year, from which we had intended to reproduce some passages as occasion offered.

The writer of a "Psychological Study of Mr. Chamberlain" in the *Examiner* of Feb. 11, 1904, had made the following reference to the character of Unitarian belief:—

"Our political life, as well as our theological thought, are vastly indebted to the Unitarians. But they would be the first to own that men are thrown by Unitarian beliefs very much on their own moral consciousness for guidance; when this cools they may cool. When this is warm, they may, at their option, become zealous advocates of righteousness. They have no Divine Christ to compel obedience, but only a Jesus, whose moral precepts they may criticise, and which they may accept or reject, according to their own judgment; thus their own judgment becomes the dominant authority in their lives."

On this Mr. Lloyd Thomas wrote to the *Examiner*:—"A writer who professes to offer 'a psychological study' must be presumed to know, with some exactness, the value and meaning of his terms. Yet I know no Unitarian who relies on the individual consciousness in a sense other than that in which every thoughtful Congregationalist relies upon it. 'The right and duty of individual judgment' is a Protestant and not a merely Unitarian principle; and, even so, has reference to divinely given data. No Unitarian treats obedience to the call of righteousness as something at his 'option.' Righteousness *commands* him precisely because it is not his private caprice, but the Life of One who is All-Holy. Dr. Martineau wrote in the preface to the third edition of 'The Seat of Authority' that 'The whole purpose of the First Book in this volume is to show that religious authority is objective and supernatural.' When the Divine Life that constitutes this authority no longer kindles and illumines our consciousness it undoubtedly 'cools'; but this cooling is, I regret to say, not confined to us. I could wish that it were. It is a pathetic fact of spiritual decadence, only too common in every religious communion.

"Nor is the writer accurate in saying of us that 'they have no Divine Christ to compel obedience, but only a Jesus.' The phrase 'only a Jesus' perplexes and repels me. If it is intended to mean a Jesus sundered from God's living Substance of love, I can only say that we know no such Jesus. All the Unitarians I know believe profoundly in the Divinity of Christ, and only reject the doctrine of His Absolute Omnipotent and Omniscient Deity. If with the Society of Friends we love to dwell much on the 'Inward Light' of the Holy Presence in every human soul, we never forget the importance of that world-transfiguring fact of 'God in Christ.' Nay, some of us would even admit that there is in this an element of uniqueness not discoverable in any other saviour of mankind.

"This Divine Christ is therefore for us an authority that 'compels obedience' precisely because he is not 'only a Jesus.' I have quoted from Dr. Martineau's ripest utterance. Permit me to conclude by quoting one of the ablest of our younger philosophers. Dr. Mellone, in his 'Converging Lines of Religious Thought,' p. 133, says: 'The consciousness of God cannot be so living and clear as to work strongly on feeling and thought without external influence to arouse it. For human nature as it is, this appeal from without is absolutely indispensable. But the external influence is not that of instruction alone, still less is it that of law or commandment; it is the sight of a personal ideal of goodness such as is set before the eyes of Christendom in the figure of the Saviour, whose love is shown at its height in the crowning sacrifice which love alone led Him to make, in surrendering Himself to the death which unavoidably lay between Him and the full completion of His work.'"

The writer of the "Psychological Study" wrote in reply with cordial acknowledgment of Mr. Lloyd Thomas's letter, which showed, he thought "an approach to the Johannine conception of our Lord." Yet he still felt that there was "an *essential* distinction between Unitarian and Evangelical beliefs as they are commonly held." As to Dr. Martineau's work on the "Seat of Authority," he said that when he read it, "it seemed to me that his effort was to reduce Christ to the level of a mere common, though unique, manhood, and to show that he possessed no really divine authority. The right of private judgment is not the right to appeal to reason as the final tribunal, but to reason, as informed by Christ and inspired by the Spirit of God. The subjective inner light must be guided and irradiated by the objective and outward revelation which is embodied in the Word made flesh."

In his final letter, which appeared in the *Examiner* of March 10, 1904, Mr. Lloyd Thomas wrote as follows:—

"The two points I wished to bring out were simply these:—

"1. That Unitarians do not rely on the individual consciousness in any sense other than that in which a thoughtful Congregationalist relies upon it.

"2. That they believe profoundly in the divinity of Christ.

"To the first point your correspondent replies that the right of private judgment is a limited or qualified right, viz., a right to appeal to reason 'as informed and inspired by the Spirit of God.' I read this to mean that the Christian and inspired mind will respond more truly to certain moral and spiritual realities than the non-Christian and uninspired mind. Granted, only I cannot consent to use even so simple and profound a truth as this as a means to qualify or limit the full exercise of the Protestant right of private judgment. I see a Roman Catholic pouncing eagerly on your correspondent's phrase and retorting, 'Exactly, just one little step further, and I also agree. We must appeal to reason informed by Christ as interpreted by my Church, which has been continuously inspired throughout history by the Spirit of God.' This may not be sound Roman Catholic theology,

but, as a well-known statesman has said, it illustrates my argument. Once admit that the human mind first needs initiation into Christianity (or Buddhism or Theosophy), before it can be allowed to exercise the right of private judgment, and the door is opened to many subtle kinds of abuse. I want to convince a non-Christian of the present superiority or final supremacy of the Christian religion. I am speaking to a mind not 'informed by Christ.' How can I address myself to him except as to a man as much entitled as anyone to exercise the right of private judgment at his own risk? Or, I want to convince an Agnostic of the supreme reality of religion. I am speaking to a mind that will not admit that it is 'inspired by the Spirit of God.' I must, nevertheless, address myself to him as to a man as much entitled as any believer to exercise the right of private judgment. It follows, I think, that however true your correspondent's statement may be, it is, *as a method*, surely illegitimate, and even dangerous, to use this truth for the purpose of excluding the vast non-Christian majority of the population of the globe from the full exercise of the right of private judgment. Where the Congregationalist and the Unitarian are in complete accord is in recognising that religious authority is not an individual caprice or subjective fancy, but something that is 'objective and supernatural.' 'The *consciousness* of authority is doubtless human; but conditional on the *source* being divine.'

"This letter is already too long for me to do more than touch on the subject of the Divinity of Christ. I may briefly say that I mean by the Divinity of Christ the Divinity which I believe all modern Athanasians would ascribe to every man. That is to say, Man as such is at his highest, not merely of like substance, but of the same substance with the Father. The Rev. R. J. Campbell has said, 'Man is a fragment of divinity, and he never can forfeit his origin. "Only a man"—but we must take each man at his real value. How much of God does a man contain? That is the way in which to measure his humanity. "Only a man"—may he never cease to be a man, too, when his manhood towers up and up till it touches God and reveals God! We are mistaken when we try to draw any line between that humanity and the God that created it.'

"'Cease talking about mankind as though it were something different from Deity. The difference between man and God is a difference not in kind but in moral height' (*Christian World Pulpit*, February 18, 1903).

"I make use of this quotation not to join in the stupid cry that Mr. Campbell is unorthodox. We are all unorthodox now! Mr. Campbell probably less so than many of his brethren. The quotation, moreover, being torn from its context, probably gives undue emphasis to the point now under discussion. But it serves to show what I mean by the Divinity of Christ. I do not think that His Divinity is different in kind from the Divinity of any other great Saviour of men. But is 'God in Man' or 'God in Christ' any less God to me for that? I see in Christ both the Epiphany of Man in God and the Incarnation of God in Man. I worship God in Christ, I worship God in human nature and in the universe. I do not worship Christ or human nature or the universe, but the Supreme Reality they reveal.'"

EAST CHESHIRE CHRISTIAN UNION.

Annual Meeting.

The annual meeting of this "Union for Missionary Purposes" was held at Dean Row on Saturday, February 18. Afternoon service was held in the old Chapel, when the Rev. W. C. Hall preached the annual sermon from the text, "I am come that they might have life" (John x. 10).

The Rev. E. L. H. Thomas subsequently presided over the business meeting, when the report and the Treasurer's statement of accounts were adopted, and March 12 was appointed to be Mission Sunday.

The Report began by noting the ministerial changes of the year, including the removal of the Rev. W. L. Tucker to London and W. C. Hall to Birmingham. The Rev. W. Harrison, who had retired from the ministry to a well-earned rest, had been succeeded at Stalybridge by the Rev. W. G. Price; the Rev. E. A. Maly by the Rev. D. Davis at Nantwich; the Rev. W. L. Tucker by the Rev. W. F. Turland at Flowery Field. The Rev. H. Rawlings had resigned his charge at Denton. Death had removed the Rev. T. R. Elliott from Mossley, where he had served for 21 years, and was much beloved; he is to be succeeded by the Rev. J. E. Stead; and the Rev. H. Fisher Short has taken charge of Crewe, where welcome signs of new life are noted.

The special services conducted by representatives of the British and Foreign Unitarian Association were recorded, the preachers being the Revs. W. C. Bowie, R. Davis, V. D. Davis, H. E. Dowson, J. Harwood, W. G. Tarrant, and Frank Walters; also the result of the grand Union Bazaar on November 30 and December 1—3, when receipts were £3,070 and expenses £500. Thus various adverse circumstances prevented the attainment of the £5,000 aimed at; but apart from the financial gain to the Union, much good was done by the united effort. The report cordially recognised the value of the services rendered by the lay preachers and other workers for the Union, and concluded with a warm expression of sympathy with the Rev. H. Enfield Dowson in his long illness.

The accounts showed a total income of £353 2s. 6d., and a deficit of £157 11s. 10d., increased to £174 6s. 8d. The income included grants to Ashton, Congelton, Denton, Macclesfield, and Mottram, from the B. and F. U. A., amounting to £180. The annual subscriptions were £63 8s., congregational collections, £63 5s. The disposition of the Bazaar Fund has still to be made.

In the election of officers and committee, the Rev. H. S. Tayler was appointed President, and the Treasurer, Mr. Walter Hudson, and Secretary, the Rev. B. C. Constable, were re-elected.

Cordial votes of thanks were passed to the retiring President, Mr. J. Hall Brooks, the officers, and the preacher.

The Public Meeting.

After tea in the school-room a public meeting was held, Mr. Thomas Worthington presiding.

The Rev. H. S. Tayler, who was the first speaker, referred to the past of the Dean Row Chapel, and its renovation, as illustrating how one church could help another. He hoped that the Union would always be ready to lend a helping hand wherever it was needed. In glancing over the history of Dean Row he noticed the names of Worthington, Robert Hyde Greg, and the Rev. J. Brooks, and he read with interest the account of a sermon by the Rev. J. J. Tayler. In the course of that sermon reference was made to the extraordinary catholicity of spirit of their puritan forefathers, and he rejoiced to think that that same catholicity of spirit still maintained its hold in their various churches in East Cheshire. But they, as a church, were confronted by considerable difficulties; they found considerable prejudice on the part of the community outside. It might not be there in Dean Row or the district near, but they found it in some of the large towns, notwithstanding the progress of thought, and the wonderful light that was spreading over the country through science and fearless utterances in the Church of England. They found a considerable amount of prejudice on the part of the average man in the street, and this would have to be overcome before they could expect to see the people gather more in their churches and chapels. The question was whether their Union was doing all it might do to overcome this prejudice, and to increase the centres of worship in populous towns. Various things might be done which he felt would help to break down this prejudice.

The Rev. H. Fisher Short spoke of the visions which he said some of the young men of the church had, visions of a larger church, fulfilling a larger mission, and sending forth a larger influence. Revivals were in the air, and those who saw visions asked why not a Unitarian revival? They wanted enthusiasm in the church. They must not be discouraged. They loved their faith, and they believed in it. They felt it was a happy, a hopeful, and a satisfying faith. They felt that their Unitarianism, rightly viewed and understood, was just; that they had indeed a gospel to preach. They believed in the great principles of liberty of truth, and of faith; they believed in God, and the nearness of God. There was a new spirit entering into theology and religion, and that was beautifully brought out by their afternoon preacher. It was the spiritual view of life, the putting aside of material things and realising in the inner life a world which thrilled with God. If they made that the dominant note, then he thought the vision of which he had spoken would be realised. But before they went outside there must be a revival in their own church, and they must consider the best ways and means of bringing that about.

The Revs. W. G. Price and H. B. Smith also spoke; and votes of thanks brought the meeting to a close.

Sheffield: Upper Thorpe.—On Sunday evening last a special musical recital which had been arranged by Mr. W. R. Stevenson (organist) was given at the conclusion of the ordinary service. The annual congregational meeting was recently held and was well attended. Attention was called to the loss the congregation had recently sustained through the decease of Mrs. Allison.

NEWS FROM THE CHURCHES.

Birmingham: Newhall-hill.—Preaching last Sunday evening on "The Problem of our Towns and Cities," the Rev. Thomas Paxton gave some startling figures as to housing in Birmingham. Among other items, he stated that there were in the city between thirty and forty thousand houses of the back-to-back type. We have too long been accustomed, he said, to think of God in connection with mansions above, too seldom have thought of Him in homes below.

Blackpool: South Shore.—A very successful sale of work organised by the Sewing Society was held on February 15 and 16, opened by Councillor W. Healey, J.P., of Heywood. Mr. Thomas Kenyon presided, and the Revs. Robert McGee and T. Leyland also took part in the proceedings. The object in view was the reduction of the debt on the new building. The net amount realised was £156 19s. 2d., which has been paid to the building fund.

Bradford, Yorkshire.—A new organ was opened and dedicated at Chapel-lane Chapel last Sunday, and there were very large congregations at the three services. The organ bears the following inscription:—"This organ, originally the gift of the Dawson family, was reopened February 26, 1905, having been restored and enlarged by Mrs. W. Percy Sladen, in loving memory of the late Mr. John Dawson, who was born at Royds Hall, July 7, 1809, and died at Northbrook Park, Devon, February 14, 1898." In addition to special anthems by the choir, morning and evening, there was a musical service in the afternoon, and the excellent qualities of the new instrument were well brought out by the organist (Mr. W. Clarkson Barker). At the morning service the Rev. E. Ceredig Jones, in his dedicatory sermon, dealt with the elevating power of music. Since the first organ was erected in the church over 150 years had elapsed. Still, some of the sweet notes which sustained the hymns of praise of former generations were heard by the worshippers that day, for what was best in the original organ had been retained and embodied in the new instrument. This was symbolical of their faith; while accepting every new truth that dawned on the expanding mind of man, they were careful to retain all those great principles which past generations had found helpful. They rejoiced that the organ in its renovated form was the gift of a representative of one of those who worshipped on that spot when the first house of prayer was opened there in 1719. That fact gave historical continuity to their cause which might be regarded as a precious possession. A very large audience assembled again on Monday evening, when an organ recital was given by Mr. W. Clarkson Barker. Hymns were sung by the congregation to well-known tunes, and the choir, assisted by Miss Bertha Rigg, gave a fine selection of sacred music. Another member of the Dawson family, Mr. M. S. Dawson, of Melbourne Hall, has recently defrayed the expense of a much-needed improvement in the apse of the chapel.

Bury.—On Sunday, February 19, services were conducted by the Rev. Frank Walters, of Newcastle-on-Tyne, as representative of the British and Foreign Unitarian Association, at Bank-street in the morning, and at Chesham in the evening. Mr. Walters' lecture in the Athenæum Hall on Monday evening on "Unitarianism: A Prophecy of the Church of the Future," was delivered to an audience of upwards of 300. Further contributions to the subject of the lecture were made by the chairman, Alderman Thomas Holt, J.P., and by the Rev. E. D. Priestley Evans and Mr. T. Rigby in connection with the vote of thanks to the lecturer, and by Rev. J. M. Bass and Mr. W. Dearden in conveying thanks to the chairman.

Dudley.—The Year-Book for 1905 of the Old Meeting House gives full particulars of the congregation and its various institutions, with a list of members, and the balance-sheet for the past year. There is also a letter from the Rev. Alfred Thompson, who entered on his ministry January 3, 1904. The report shows good progress and a sounder financial position, and the minister's letter concludes with these words:—"With an inheritance ampler, and an outlook broader than that of our sires, our responsibilities are proportionately heavier; but whatever our advance on their position we have need of one another even as they had; nor can we, without imperilling our highest and purest culture, turn away from our many opportunities for mutual helpfulness and brotherly love.

Dundee.—On Sunday, February 19, anniversary services were conducted by the Rev. H. Williamson, who on the following evening presided over the annual service in the church hall. He gave a short history of his ministerial work, and a very pleasant evening was spent; several of the office-bearers and members of the congregation also made helpful speeches. The managers have in view a scheme for renovating the church buildings, which are beginning to show signs of wear and tear both outside and inside. The cost will be somewhat considerable, but with the help of friends it is hoped the financial difficulty will be overcome.

Halifax.—The annual meeting of the Northgate-end congregation was held on Thursday, February 23, when the report and treasurer's statement were adopted, and the meeting endorsed votes of thanks to the Revs. F. E. Millson and P. E. Richards for their services during the year, to the organist, choir, and the officers of the chapel. Mr. J. Sayar presided. The congregation has decided to hold a three days' bazaar in April, and they will be glad of any help from former members now living in other towns, and from any other friends.

Leeds: Holbeck.—At the congregational annual meeting on February 20, reports and statements were presented which bore testimony to a busy and successful year's work. The membership of the church, allowing for losses, showed a slight increase, while a gratifying addition of forty-nine names had been made to the school. By the bazaar held in November £240 had been cleared. A deficit on the current account had been met, a loan of £100 repaid (in connection with the electric lighting of the church), and a balance of £82 remained. A revised set of rules for the congregation were discussed and adopted. The chairman, Mr. J. T. Kitchen, Messrs. Reason, Smith and Senior, and the Rev. W. R. Shanks addressed the meeting. Special votes of thanks were passed to Mr. Kitchen for his loan of £100, without interest; to the Ladies' Sewing Society, the collectors, and appreciative references were made to the services of the minister and his wife.

London: Peckham.—On Monday evening a meeting was held to take farewell of the Rev. George Carter as pastor of the congregation with which he has been connected (with a short interval during which he was minister at Bermondsey) for nearly forty years. Farewell services were conducted by him on the previous day. There was a good attendance on Monday, including many friends from a distance. After a social hour the chair was taken by the Rev. W. G. Tarrant, who paid a cordial tribute to the long and faithful services rendered by Mr. Carter, and urged the congregation to spare no efforts to render his labours permanently memorable in that neighbourhood. It was gratifying to know that, thanks to the generous sympathy of friends in different parts of London, some moderate provision had been made to lessen the anxieties of his declining years. The secretary, Mr. W. J. Cooley, read letters of apology from the Rev. W. Copeland Bowie, Mr. S. S. Taylor, Mr. David Martineau, and others, all testifying to the high esteem felt for Mr. Carter. On behalf of the congregation and friends, Mr. J. Bredall, a former member, then presented Mr. Carter with an album of autograph greetings, together with a purse of gold. Mr. Bredall gratefully acknowledged the stimulus and help he had received, as a convert from orthodoxy, under Mr. Carter's liberal teachings. Mr. Carter, in replying, spoke with much feeling, and again urged, as he had done on Sunday evening, that all his friends would help to build up the congregation into the fullest possible strength. He was not leaving the neighbourhood, so that if any pastoral help were needed before a new minister was appointed, he would gladly be their helper still. He was grateful for all the help he had received, and specially thanked Mr. Cox, who had for many years most generously served as organist. Mr. Carter said he had loved his work there, and put his heart into it. He commended them all very earnestly to the divine blessing and care. Short addresses were also given by Mr. N. M. Tayler and the Revs. T. E. M. Edwards, F. W. Stanley, F. Allen, and the meeting closed with hymn and benediction.

Manchester: Pendleton.—In connection with this Church four religious services were held in the public hall, Irlams-o'-th'-Height, on Wednesdays, January 25, February 8 and 15. The services were conducted by the Rev. N. Anderton, who delivered addresses on the following subjects:—"A Free Church," "Belief in God," "Belief in Jesus," and "Belief in Man." The services were held with a view of making more widely known the form of worship at the Pendleton Church. The average attendance was about sixty.

Pentre.—Dr. Warschauer, of Clifton, lectured here under the auspices of the S. E. Wales Unitarian Society, on Tuesday evening, February 28 on "Agnosticism and Religion." There was a good, attendance in spite of the all-absorbing attention given in the district to the Revival. One interesting feature was the fact that the audience was in the main made up of men, among whom there was a large sprinkling of teachers from the elementary schools. Questions were invited and answered. The Rev. D. R. Davies occupied the chair.

Poole.—The annual meeting of the congregation was held on February 22. Mr. C. Carter, J.P., in the chair. The balance-sheet was very satisfactory. A hopeful spirit pervades the congregation under the ministry of the Rev. James Burton.

Preston.—On Sunday, February 19, the Rev. J. E. Manning, by the kindness of the British and Foreign Unitarian Association, conducted special services. His subjects were, "What do Unitarians believe about God," and "How the Doctrine of the Trinity came to be believed." There were very good congregations, including a number of strangers, and the sermons were intently listened to. On the following Tuesday evening the annual congregational tea-party was held, and after tea the chair was taken by Mr. Councillor Parkinson, who spoke of the pleasure of Mr. Manning's visit, and remarked that in his recollection the congregation and Sunday-school had never been in so satisfactory a condition all round. Mr. Manning addressed the meeting on the distinctive points of Unitarianism, and eloquently appealed for a whole-hearted devotion to the chapel. The chairman then moved a vote of thanks to Mr. Manning for his sermons and speech, and to the British and Foreign Unitarian Association for its kindness. Special music by the choir added to the enjoyment of the meeting, and enriched the Sunday services.

Richmond.—The annual meeting of the members of the Free Church, Ormond-road, was held on Thursday, February 23, at 8 p.m., in the church. The report and financial statement for the year ending December 31, 1904, were passed. The retiring committee were re-elected for the current year. The proceedings of the evening were entirely of a business character.

Stockton-on-Tees.—On Thursday, February 23, an At Home was held in the school-room by Mr. and Mrs. W. J. Watson, and a most enjoyable evening was spent. The proceeds were for the Church funds.

Trowbridge.—The annual congregational meeting was held in the Conigre Chapel school-room on Wednesday, February 22. There was a large attendance, and much interest was manifested in the proceedings. Reports, all of a satisfactory character, were read by the treasurer, trustees, Sunday-school, and Benevolent Society managers. A project to introduce a new hymn book was deferred for a year. Allusion was made to Mr. Wain's successful classes for young people, and Mr. W. Walker eulogised his work as a minister, saying that he seemed to be the natural successor of the late Rev. Samel Martin.



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 5.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A., and 7, Rev. GORDON COOPER, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15, "Religion Considered as the Poetry of Life"; 7, "The Plain Truth About the Bible," Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. HENRY GOW, B.A., "Old and New Views of Man."
Peckham, Avondale-road, 11, 3, and 6.30, Mr. ALBERT THORNHILL, B.A., of Manchester College.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Mr. A. J. CLARKE.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. CROSSLEY; 3, Young People's Service, Mr. A. COOPER.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. J. E. CARPENTER, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. D. DAVIS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. V. D. DAVIS, B.A
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS, and 6.30, Rev. R. P. FARLEY.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, "Do Believers in the Infinite Love of God Fear Death?" Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. DR. WARSCHAUER.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. JAMES DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Mar. 5 at 11.15, HERBERT BURROWS, "The Soul of a Nation—Japan."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—March 5, at 11.15, DR. WASHINGTON SULLIVAN, "Art and Morality."

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DEATH.

MITCHELL.—On February 27th, suddenly, Florence, eldest daughter of the late Rev. Wm. Mitchell, of Sale, and Mrs. Mitchell, of 55, Barton-street, Moss Side, Manchester.

SERMONS FOR THE DAY.

By the late Rev. R. A. ARMSTRONG.

Jan., 1905.—*CHRISTIANITY AND THE STATE.*
Feb., 1905.—*THE LAST THING BEFORE DYING.*
Mar., 1905.—*THE CO-EQUAL DIGNITY OF THE SEXES.*

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I.	The Place of the Gospel in the Christian Church	March 8
II.	The Literary Problem	„ 15
III.	The World of the Jew	„ 22
IV.	The World of the Gentile	„ 29
V.	The Messianic Idea	April 5
VI.	The Messiah's Career: The Baptism, Temptation and Transfiguration	„ 12
VII.	The Virgin Birth and the Ascension	„ 19
VIII.	The Gospel according to St. Mark...	May 3
IX.	„ „ „ Luke ..	„ 10
X.	„ „ „ Matthew	„ 17

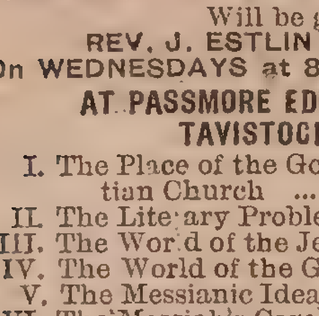
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CHAIRMAN, J. HARRISON, ESQ.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3272. NEW SERIES, No. 376.] *LONDON, SATURDAY, MARCH* 11, 1905. [ONE PENNY

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NOTES OF THE WEEK.

A PRELIMINARY programme of the meetings of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, to be held at Geneva, Aug. 28-31, together with a letter from the Rev. W. Copeland Bowie, giving particulars as to proposed English parties, fares, &c., we shall publish in full next week.

WHEN the two volumes of the "Life and Letters of James Martineau," by Dr. Drummond and Professor Upton, were published in the autumn of 1902, the price of 30s. net was prohibitive to many who were eager to possess the work. The remainder of the edition has now been acquired by the British and Foreign Unitarian Association, and it is matter for congratulation that in this Centenary year this record of a great life, with its rich store of Dr. Martineau's letters, and Mr. Upton's masterly exposition of his philosophy, can be purchased for 12s. 6d. Not many more than a hundred copies are available, and we advise friends who wish to secure one to do so at once.

THE new Centenary Life of Dr. Martineau, which was announced last year by the British and Foreign Unitarian Association as in preparation by the Rev. J. Estlin Carpenter, is now in the press, and will be published shortly. The work, of which the original idea was something of the form of the English Men of Letters series, has grown to a substantial volume, and will be found to be a masterly study of the greatest value, though by no means superseding the original "Life and Letters." The title of Mr. Carpenter's book is, "James Martineau, Theologian and Teacher: A Study of His Life and Thought." The published price will be 7s. 6d.

THE meetings of the Evangelical Free Church Council, held in Manchester this week, have been very largely attended, over 2,000 delegates from all parts of the country being present, 400 more than at any previous meeting. The address of the President, Dr. Horton, was on "The Opportunity of the Free Churches." It included an aspiration after unity, an uncompromising attack on the Education Acts, a plea for simpler and more concrete preaching in the language of the people, and a suggestion that the churches ought to make the social needs of the age their special care. This was strongly enforced on Wednesday by an address by the Rev. C. Silvester Horne on the Institutional Church, and a striking speech which followed by a young Wesleyan minister, the Rev. J. E. Rattenbury, of Nottingham, whom the President afterwards greeted as a worthy successor to Hugh Price Hughes. "God's house," he said, "ought to be the people's house."

THE Report of the Council forms a bulky pamphlet. The General Secretary, the Rev. Thomas Law, has gained a reputation in the political world second only to that of Dr. Clifford in connection with the Nonconformist campaign against the Education Acts. The Council itself is a force in the country, representing as it does nearly 900 local Councils. In their name it speaks on many topics, and bears witness to their intense convictions. The report deals with various questions of social reform: it aims, for instance, at providing a programme for the army of temperance workers throughout the country. At this time, when revival is in the air, we are prepared to find a good deal of attention given to the subject of missions.

THE Council employs its own corps of Evangelists to propagate "the simple Gospel." They act with the support of the different churches, with the prestige of a great organisation. They help to spread the belief that few things are wanted in the religious life, perhaps incidentally encouraging the idea that clear thinking is not one of them. Similar in character is the work of the Mission van. Very useful work seems to have been done by aid of the van in several villages, and in more than one instance a village Free Church has been started as the result.

To Dr. Horton's presidential address to the Free Church Council at Manchester *The Times* of Wednesday devoted a leading article, of praise in the first instance, and then naturally of very vehement dissent from his views on the Education and other public questions. The praise, as the more unusual and interesting, we reproduce here :—

Dr. Horton does not personally belong to what may be called the political section of Nonconformity. Himself a scholar, endowed with the trained historical sense, he can raise his vision beyond the dust and heat of daily controversy. Hence it is not surprising to find him setting forth a lofty ideal of what the Free Churches may become, and including in it an aspiration for their reunion with the other Churches that exist side by side with them. With his general protest against both sacerdotalism and Erastianism, we imagine most moderate Churchmen will agree. They will not deny, either, the great opportunities of national service which Dr. Horton claims for the Free Churches; and they will fully recognise the immense part which those Churches have played in the religious life of the people.

THE following letter appears in this week's *Christian World* :—

SIR,—In your issue of March 2 Dr. Torrey is reported as asking, "Why don't the Unitarians answer what I say?"

I am not a Unitarian, but I do know that when Dr. Torrey made his unprovoked and unwarrantable attacks in this city, upon the morality of Unitarians, he was instantly answered, and that most effectively, by the Unitarian minister, Dr. Warschauer.

It may be that he has never explicitly spoken of Unitarians as "impostors and lunatics," but he has never denied, and cannot deny, having said again and again that they have rejected the Deity of Christ "because they loved sin," and "Unitarianism as a rule is not because of intellectual difficulties, but because of moral difficulties."

When his rabid utterances on Unitarianism resulted in his being challenged to prove them, he sought a congenial refuge in the pathetic plea of want of time. Imagine a man who finds time for the systematic slandering of a religious people not having time to prove so much as the integrity of his intentions, let alone the accuracy of his statements!

How anyone outside the ranks of the narrowest bibliolatry can support this type of "evangelism" passes my comprehension.—Yours, &c., HUGH C. WALLACE.

David Thomas Memorial (Congregational) Church, Bristol, March 2.

THE report read at the fifth annual meeting of the National Council of Adult Schools, held at the end of January, shows a steady development of the movement. There are now 900 schools and

nearly 77,000 members, of whom more than 56,000 are men, and nearly 18,000 are women; leaving some 2,500 juniors (either lads or girls under 18 years of age). The principal increase during the sixteen months which have elapsed since the last report—an increase of nearly 17,000 members and of 138 schools—has taken place in the Bristol, Birmingham, and Yorkshire zones of influence, London and Leicester following close after them. Some discussion on the practicability of carrying the movement into Wales took place, but the matter was wisely left to the able and active association of Bristol and district.

Many friends will be glad that the series of the late Rev. R. A. Armstrong's sermons, published by the Liverpool Booksellers' Company, as "Sermons for the Day," are being continued for the present year. The February sermon is on "The Last Thing before Dying." Its powerful appeal comes home with new depth of feeling now that one remembers how beautifully the close of his own life illustrated its great truth. The March sermon on "The Co-equal Dignity of the Sexes" was preached last year on June 19. The ideal man and the ideal woman, Mr. Armstrong said, are destined to reach one ideal of humanity, one perfection and balance of human character, but by different paths of development. The germ from which the character is to grow is not the same in each. Thus he stated his conception of the destined growth:—

> I do not believe that courage, truthfulness, and steadfastness are to be the man's alone, while purity and gentleness and sympathy are to be left to women. Nor do I believe that purity and gentleness and sympathy are to be the woman's alone, while courage, truthfulness, and steadfastness are to be left to men. I hold that to all these graces every child of God is called. But I do believe that the beginning of manly character is in the more virile elements, and that the beginning of womanly character is in the gentler ones. You cannot begin to build a boy's soul to soundness if he is a coward: that is even a more hopeless flaw in him than in his sister. You cannot begin to train a girl's soul to soundness if she is without tenderness; that is even a more hopeless flaw in her than in her brother.
>
> It is with spiritual things as it is with physical. Unless the foundation of a man's physique be stalwart, the softer graces will never endow him with beauty. Unless the physique of the woman be gracious, nobility of feature will never give her charm.
>
> And so we have them peopling the world and subduing it, the two differently mixed types of our human kind—always diverse, yet both alike called to the same perfection.

The Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit* is entitled "God's Ship *Earth:* A Meditation on Board Ship in the Pacific Ocean." The sermon, he says elsewhere, was preached in substance on the *Sierra*, Oct. 16, and on the *Sononia*, Nov. 13, last year, and afterwards adapted to home use.

The March number of the *Theologisch Tijdschrift* opens with an elaborate article on "How the Will Works in Man," by Dr. C. H. Kindermann, of Leiden. Dr. L. Knappert follows with an article, "Anabaptistica," no less elaborate, dealing with the Anabaptists of the Netherlands in the period 1530-66. Before the book notices there is a little German interpolation on a question of textual criticism, by Dr. G. Schläger, of Celle, arguing that in the original text of the Book of Acts it is not likely that the terms "Jesus" and "Christ" occurred together as a composite personal name.

In the March *Coming Day* the Rev. J. Page Hopps publishes the address on "The Unitarian's Case in the Light of To-day's Thought Concerning God and the Bible," which he gave recently at a Postal Mission Conference at Essex Hall; and also one of his Little Portland-street discourses, "Glad to See Jesus."

We congratulate Mr. Roy Meldrum, who is a scholar of St. John's College, Cambridge, on his success in winning the Sir William Browne medal for a Latin ode. The competition for this medal is open to all resident undergraduates of the University. Mr. Meldrum is a grandson of the late Mr. Richard Keating, of Nottingham, and both on his mother's and his father's side closely connected with the High Pavement congregation.

The Rev. William Rounseville Alger, of whom a memorial notice appeared in a recent number of the *Christian Register* is probably most widely known by his elaborate work, "A Critical History of the Doctrine of a Future Life," of which fourteen editions have been published. To his enthusiasm was due the publication in 1858, in America in the first instance, of the volume of Martineau's essays, "Studies of Christianity," and he was the author of a volume of translations from the Persian and other Eastern languages, "The Poetry of the Orient" (1855), and other works, including "The Friendship of Women" and "The Genius of Solitude," which had a wide circulation. Mr. Algar, who was of Huguenot origin, worked as a boy for five years in a cotton-mill, but succeeded in making his way to college. When he graduated from Harvard Divinity School in 1847, T. W. Higginson and Grindall Reynolds were among his class-mates. He took rank among the first of Unitarian preachers, and was a fearless champion of the Anti-Slavery cause.

MINISTERS' PENSION AND INSURANCE FUND.

Sir,—Will you allow us to give notice, in consequence of the death of our lamented colleague, the hon. secretary, Mr. Cogan Conway, that the next meeting of managers will be held on Wednesday, April 12. Applications for benefit should, therefore, be in the hands of the treasurer, Mr. Howard Chatfeild Clarke, 63, Bishopsgate-street Within, London, E.C., before that date: and ministers proposing to insure this spring are asked to communicate with Mr. Clarke, from whom all information may be obtained, without delay.

J. Estlin Carpenter, Chairman.
Howard Chatfeild Clarke, Treasurer.
March 6, 1905.

THE JOWETT LECTURES.

The Rev. J. Estlin Carpenter gave the first of his course of Jowett Lectures at the Passmore Edwards Settlement, Tavistock-place, on Wednesday evening. The subject of the course of ten lectures is, "The Earliest Sources of the Life of Jesus; a Study of the Literary Relations and the Historical Value of the First Three Gospels."

Mr. Claude Montefiore, who took the chair, said that he felt it a great honour to be asked to preside at the first of that course of Jowett Lectures. The subject was one of the profoundest interest. To treat of it three qualifications were essential, immense knowledge, sympathy with the subject, and impartiality. These they would find pre-eminently in their lecturer.

Mr. Carpenter, at the beginning of his lecture, said that forty-five years ago that very month a book appeared which made a profound sensation, and marked a distinct era of advance in the theological thought of this country. In that book, *Essays and Reviews*, the last of the essays was by Jowett, who there laid it down that in the interpretation of Scripture the same principles must be applied to the Old and New Testaments as to any other book The same maxim had been uttered a quarter of a century earlier by the late Dr. Martineau, but in 1835 English theology was not ripe for the enunciation of such a principle. To them, in the present day, it seemed simple enough, but in 1860 it made a great sensation. In the previous year a still more revolutionary book, Darwin's *Origin of Species*, had appeared, and that also had its effect on the interpretation of history. It was felt that a great historical personality must be studied in relation to his surroundings and the age in which he lived. Renan's *Vie de Jésus*, published in 1863, and Strauss's second Life of Jesus, a year later, gave a great impulse to such studies, and even in this country the effect was felt. Mr. Carpenter noted as of the highest significance the article on the Gospels by Dr. Abbott in the "Encyclopædia Britannica" published in 1879, which he suggested should be read by all those who did not yet know it, as the best preparation for the work they were to do in those lectures. He then described the work of Baur and his theory of tendency in the early church, and showed that, however illuminating that had been, Baur's position as such was no longer held by any scholars; so much new material was now in their hands, such as the "Teaching of the Twelve Apostles," and other ancient literature re-discovered, which necessarily suggested fresh points of view. Much work had been done on the Messianic literature, and in the vast range of the Oriental religions, and also in the study of religious conditions under the empire, all of which clearly had influenced the growth of the Gospel tradition, and left their traces in the Gospels as they now had them. Mr. Carpenter illustrated in the most interesting manner the method by which the oral teaching had taken form, and had in time produced the written material from which the Gospels had been composed. The lecture next Wednesday is on "The Literary Problem."

THE CHRIST OF PAUL.

VI.

THE PERSON OF JESUS.

(Continued.)

(*c*) OF the mode of Christ's entry into this world the apostle says nothing. He describes him as being of Davidic descent (*cp.* Rom. i. 3, ix. 5), but it must remain uncertain whether this belief rested on any personal knowledge, on general report, or on a supposed conformity to prophecy. The phraseology which he employs has been thought to mean that he traced the lineage of Jesus through his father: and if this be not pressed to exclude the doctrine of the miraculous birth, the statement that "God sent forth his son, born of a woman" (Gal. iv. 5), must not be invoked to confirm it. As on other details in the personal career of Jesus, so on this, the Apostle is silent. Nor does he further describe the process by which the pre-existent Christ "emptied himself." He parted, we are left to infer, with the freedom and splendour of the heavenly life; but there is no hint that he surrendered any of those qualities or powers which constituted the true personality of the celestial manhood. What he was in knowledge and love and holiness as Son of God, he remained as son of David. Into the particulars of the infancy or growth of such a being Paul does not enter. These are not the questions that engage his thought. He accepts the contrast in its breadth and simplicity, and its moral grandeur awakes his passionate devotion. The condescension of this radiant spirit is an act of supreme self-devotion, which thrills every fibre of his heart. The effect is heightened when he reflects what was its object. The Son of God was sent in the likeness of sinful flesh for our deliverance; he wore our nature, but with a difference; he could suffer weakness, and death had him in his power; but the lusts which conquer us did not beset him, he "knew no sin" (2 Cor. v. 21). This statement belongs to the same large class of generalisations which gather round the Apostle's view of Jesus. It is not historical, it is, so to speak, theoretic;* it is a necessary element in his conception both of Christ's person and his work, and it is needless to inquire to which it more closely belongs. Paul's attention is fixed rather on the general aim and purport of his life; here, even more than in that upper sphere, "he pleased not himself"; he chose poverty, he bore obloquy—"the reproaches of them that reproached thee fell upon me" (Ps. lxviii. 10, Rom. xv. 3)—till compassion for man and obedience to God brought him to the cross. That single word sums up for Paul the uttermost sacrifice, the uttermost love. And in the sacrifice and the love both God and his Son have a share.

(*d*) One final necessity fell upon the Christ ere he could resume his heavenly life. Scripture required that he should be raised on the third day (1 Cor. xv. 4). Of the resurrection of the fleshly body Paul says no word; he tells of no wondrous change; nor does he speak of any empty tomb. We are left to infer how he might have supplemented his story in view of latter-day difficulties. But between the hour of dissolution and the re-entry into the world of spirit, what destiny awaited the dead Messiah? Could it be said of him the moment after frailty and pain had yielded to the doom allotted in every other case to sin, that he was then alive, living to God (Rom. v. 10)? The spirit of the ordinary man went down below; there, in the underworld, was the region of the departed. Thither, then, even the man "from heaven" must fare; and in the "abyss" (Rom. x. 7, a word introduced into a quotation from Deut. xxx. 11-14 to make it apply to Christ) he waited till God should raise him from the dead. As in the apostolic preaching, so in the letters of Paul, this is always interpreted as a divine act. Christ does not raise himself; he is raised. "He was crucified through weakness, yet he liveth through the power of God" (2 Cor. xiii. 4). The disciple "believes on him that raised Jesus our Lord from the dead" (Rom. iv. 24). "Jesus our Lord" is an almost unique combination, but the testimony to the great event as having its source in God, its operation by him, so pervades the language of the Apostle as to need no further illustration. What, however, is meant by the phrase "Jesus our Lord"?

(4) The bodily life of Messiah formed a brief transit between two vast and undetermined periods – the age of the heavenly manhood, prior to his descent to earth, and the age of exalted lordship after he had resumed his spirit form. It was the essence of Paul's message to "preach Christ Jesus as lord" (2 Cor. iv. 5); to make the great affirmation "Jesus is Lord" needed the aid of the holy spirit (1 Cor. xii. 3). The title was no doubt derived by him from the cycle of Jewish ideas about Messiah, and it carried with it the "seat at God's right hand" (Rom. viii. 34), in accordance with Psalm cx. 1. By this authority judgment was passed within the church (1 Cor. v. 4, 2 Cor. x. 8, xiii. 10); his will and word are the final ground of rule and faith (1 Cor. vii. 10, 1 Thess. iv. 15). It is in this character that Jesus Christ becomes the medium for the reign of "grace through righteousness unto eternal life" (Rom. v. 21); it is in him that God bestows eternal life as his free gift (Rom. vi. 23). Well may men look to him for aid, for he transcends all distinctions, and is "Lord of all" (Rom. x. 12):—

> And is rich unto all that call upon him; for, whosoever shall call upon the name of the Lord shall be saved:

Where the passage from Joel ii. 32, which is also quoted in Acts ii. 21, is applied to Christ. The Christian, therefore, belongs to his Lord, and all his life is consecrated to his service (Rom. xiv. 7, 8).

> For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's.

This sovereignty, of souls, however, did not belong originally to the man of heaven. It was the consequence and completion of his work of redemption, the goal to which the earthly life of humiliation was the needful prelude; for the Apostle thus justifies the demand for the disciple's devotion (Rom. xiv. 9):—

> For to this end Christ died, and lived again, that he might be Lord both of the dead and living:

and in language more emphatic still he places his elevation in inseparable connection with his suffering (Phil. ii. 8-11):—

> Being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Whatever dignity Christ here possesses it has been conferred upon him; it does not belong to him by intrinsic nature. Moved by his perfect compliance with the divine will God lifts him into the loftiest eminence. This is the counterpart of that equality with God which he had refrained from snatching; now he is qualified by obedience to receive it. The Apostle sees him imaginatively enthroned as the great object of universal homage, in lieu of the contumely once heaped upon him. He expresses this in terms of ancient prophecy. When Cyrus was triumphantly advancing to Babylon the Hebrew seer discerned in the impending fall of the proud city the demonstration of the sovereignty of Yahweh, and in his name he summoned the nations to allegiance to the only True (Isa. xlv. 22, 23)—

> Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every knee shall swear.*

These words suggest to the Apostle the height of Messiah's glory. Thrones and dominions, principalities and powers, the dwellers in the three zones of heaven and earth and the dim subterranean regions of the dead, all own his sway—a submission which redounds to the ultimate majesty of the God and Father who had thus made him Lord. There is, then, even in this seat of splendour, a distinction between the source and the recipient of authority; and in the solemn profession with which Paul marks off Christian truth from Gentile error, this is once more emphasised (1 Cor. viii. 5, 6)—

> For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, through whom are all things, and we through him.

In ancient days prophetic thought had been content to confess one being as "God of gods and Lord of lords" (Deut. x. 17). The sovereignty thus formerly regarded as part of the divine prerogative has now been delegated to a second person at his side. What scope, however, is allotted to his rule? What objects are included in the phrase "all

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* It was already part of the Pharisaic doctrine of the Messiah, for the pre-Christian author of the "Psalms of Solomon."

* It is characteristic of the elastic conceptions of the Apostle that he should use this same passage (in a free quotation from the Greek version) to establish the doctrine of the final judgment of God (Rom. xiv. 11, 12).

things" which issue from the one God and come through the one Lord? Does Paul thus ascribe a cosmic power to Christ, and was he in any sense the agent or instrument of creation? Such a function is undoubtedly ascribed to him in Col. i. 16, but it may be questioned whether it is now within the Apostle's view, for no other passage in our six letters confirms it. The comprehensive neuter, "all things" has very various applications—as a few illustrative passages may show:—

(Rom. viii. 32.) He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

(1 Cor. xi. 12.) For as the woman is of the man, so is the man also by the woman; but all things are of God.

(1 Cor. xii. 6.) And there are diversities of workings, but the same God, who worketh all things in all.

(2 Cor. iv. 15.) For all things are for your sakes.

(2 Cor. v. 18.) But all things are of God (*cp.* 1 Cor. xi. 12).

(Phil. iii. 21.) According to the working whereby he [the Lord Jesus Christ] is able even to subject all things unto himself.

In none of these instances does the phrase mean the visible universe of rocks, trees, cattle, stars. It designates (among other meanings) the vicissitudes of life, the blessings or graces imparted by God, the operations of the spirit on the heart and soul of the believer, the powers that are subdued beneath the heavenly Lord. Now it is in this last-named function that all things are said to be through Jesus Christ. This limitation really excludes the cosmic application, for even though the man "of heaven" should be conceived to have preceded creation in those timeless depths, he was not yet Lord. Only after his death and resurrection did Jesus acquire the privilege of transmitting the Father's gifts to the believer, and it is these which, issuing from the eternal source of all salvation, are communicated in actual experience to the church by the life-giving fellowship of spirit first realised in Christ.

(5) It is among the prerogatives of the Lord Jesus Christ, as is seen in the words just quoted from Phil. iii. 21 to "subject all things unto himself." His sovereignty will include even the bodies of the saints, for the great change which will fit both dead and living for his glorious advent will be his work. But the dominion which he claims will not be undisputed. The "God of this world" has many votaries; and a whole band of superhuman powers follows in his train. Such are the "rulers" who ignorantly connived at Messiah's death, destined ere long to "come to nought" (1 Cor. ii. 6, 8); such are the principalities, authorities, and powers, which set themselves in opposition to his sway (1 Cor. xv. 24). Dim figures these, hardly more clearly outlined in Ephes. vi. 12, which serve to give imaginative expression to the great conflict between the evil and the good. As Paul conceives it, the struggle is not endless. The royalty bestowed upon the Son is wielded by him to bring it to a close. He is the agent to whom God has entrusted the colossal task of suppressing every rival, and mastering every foe. The details of the enterprise are not revealed. One by one the principalities are overthrown, the authorities are shaken, and the powers fall. Last to endure the fate it has so often inflicted, is Death. But when sin is dislodged from the heavenly places death can hold out no more; its strength is broken, and death itself dies. Flushed with success, triumphant on every side, will the Son now "snatch" at that equality which had once loomed before his view? Not to such a close does the mighty drama of the universe march forward. As at the beginning of the redemption process the Son "emptied himself" for the sake of man, so now he lays praise and honour and majesty and dominion, spoils of the holy war, at the feet of God; resigns the command entrusted to him, and submits to "be subjected to him that did subject all things unto him, that God may be all in all" (1 Cor. xv. 28). Beyond this stupendous climax the Apostle does not project his gaze into the timeless future. The end has come, and the Messiah's work is over. He has established the universal rule of God; creation no more groans and travails in its pain; the world returns to its Maker fair and free as he designed it; his undivided supremacy is realised; and the song which Paul overheard rises from the lips of the redeemed (Rom. xi. 33-36):—

O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out. . . .

For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

MUSINGS.

By A Minister.

XVII.

I was fond in early days of dipping into commonplace books. A commonplace book is a kind of literary biography, and, if you think of it, the story of the mind's progress in pursuit of learning ought not to be of less interest than the story of the body's adventures in search of wealth or pleasure. *Qui mores hominum multorum vidit et urbes* is very well as the exordium of an Odyssey, but he has seen little of the world who knows only the men and cities of his own time, and has never lived in thought with the ages that are gone. It is pleasant, therefore, to have even the rough jottings of a scholar's wanderings in the world of letters. Dr. Johnson thought that the names of the schools or masters of great men ought to be preserved. Then, to do full justice, we ought to keep in mind the names of their nurses, for these also have had no small part in their education. Virgil, by the way, gives the name of his hero's nurse, his companion in exile, though he makes no mention of the Orbilius who taught him in Troy. It is not through their schoolmasters that the learned become illustrious. A student's real history begins when he puts himself to school, sets himself voluntary tasks, and does not spare the salutary rod, and his commonplace book is a register of that severer discipline in which the willing pupil and the exacting teacher are one.

Such a register was the diary in which Casaubon for seventeen years recorded his daily studies. The MS. of the "Ephemerides" was found in the library of Canterbury Cathedral, and was published, I believe, about fifty years ago. I remember little more than the often-used Latin sentences in which he notes the hours given now to reading and now to prayer, and urges himself to greater effort both in toil and devotion. They are something like the entries in Macaulay's Journal, running on for weeks together: "My task"; "Did my task"; "My task, and something over"; "Wrote fast and long"; "Wrote my regular quantity." In both lives there was the same stern love of labour, the same strict use of time.

Southey filled many volumes with the gathered fruits of wide reading. His "Doctor" is little more than a commonplace book thrown into narrative and dialogue, but the little more is touched with genius, and the connecting passages are full of quips and cranks and breaks and turns and interludes and surprises, with much mystification of the reader, and laboured concealment of the writer. On the first page of my edition was a portrait of the author, his back turned broadly on the public. Southey's humour was often ponderous; Macaulay thought him an insufferable jester; and in fiction he was hopelessly awkward in the introduction of character and scene; but the mind which threw off "The Three Bears," the delight of every nursery, and threw them into the midst of solemn pages written for solemn elders, was not wanting in playful fancy. The publishing tribe long ago plucked away this little flower, and the parent stem is left to wither unseen. No one, I suppose, reads "The Doctor" now.

It is easier to make a commonplace book than to make judicious use of it, for a scholar may show his scholarship, but must not parade it. The revival of letters led the way to a somewhat pedantic display of learning. The pages of Jeremy Taylor, for example, are thickly strewn with citations from ancient authors, from Homer to Prudentius. How he came by them has been the wonder of many readers, and why he showered them upon unlearned readers the wonder of many more. It was the fashion of his time, a fashion upon which Milton delivers his mind very plainly when he speaks of "marginal stuffings" and "horse-loads of citations." But Milton also had his commonplace book. It was discovered some two hundred years after his death. Its extracts are from eighty different authors, and consist chiefly of historical facts. To the better storehouse of memory he entrusted that wealth of old poetic thought which afterwards enriched his own verse with classical allusion.

I would not too much exalt that which, after all, is largely made up of other men's labours, but I see in the commonplace book a hidden piety which moves my admiration. It is more than a bare chronicle of regulated industry. It reveals the workings of a conscience, not the less moral for being literary, rendering account to itself in secret. It is one of the books which are no books, but I would give it a place not much below the shelf which holds the devotions and confessions of saints. I say this the more sincerely because, for myself, I would as soon post a ledger as keep a diary in any form.

There has been much speculation over

the books and parchments which St. Paul left at Troas, and was anxious to recover. About the books I have no conjecture, but the Apostle was a man of "much learning," and of the parchments I could, therefore, hazard an explanation.

RECENT BOOKS ON THE PHILOSOPHY OF RELIGION.

One noteworthy and very valuable result of the "higher criticism" has been to give an immense impetus to the study of the philosophy of religion among Protestants. A student of the University of Aberdeen was asked several years ago how he harmonised the teachings of Dr. Bain with Christian Theism, and his reply was that Dr. Bain's philosophy was good so far as it went, but that, of course, it could not reach the grand truths of "revelation," and hence it was the natural and proper thing to go, not to philosophy, but to the professors of Biblical criticism and exegesis for necessary light on the fundamental questions of theistic belief. From this grievous misuse of the Bible as a sort of supplement to philosophy it came about, as Dr. Martineau remarked, that half a century ago Protestants were very far behind the Roman Catholics in thorough acquaintance with philosophical literature, and even during the lifetime of the Metaphysical Society it was the Catholic divines, such as Cardinal Manning, Father Dalgairns, and Dr. W. G. Ward, who were Dr. Martineau's ablest coadjutors in his conflicts with agnosticism and atheism. But happily all this is now changed. Truer views of the function and value of the Bible are rapidly making their way. It is now seen that the basal doctrine of the incarnation of God in the consciousness of His rational creatures is indeed grandly exemplified in the Scriptures, but that its foundation and justification are to be found in the normal experiences and in the rational insight of all the world's greatest prophets, poets, and philosophers. This perception of the universal character of theological truths has sent the most cultured ministers of religion everywhere to the earnest study of religious philosophy, and it is this view of the true relation between philosophy and religion which is now introducing this subject into the regular curriculum of the newly-founded Universities in this country.

Among the books which this new condition of things among "orthodox" Protestants has called forth, one of the most valuable is *Studies in the Philosophy of Religion*, by George Galloway, B.D.* In an early number of the *Hibbert Journal* there appeared a very able defence by Mr. Galloway of Dr. Martineau's doctrine of Moral Freedom against the criticism passed on it by Professor Pringle-Pattison. It is, we think, to be regretted that the Edinburgh Professor vouchsafed no reply to the powerful arguments set forth in Mr. Galloway's paper. In the first essay of the present very interesting volume the Hegelian philosophy of religion is carefully examined, and its inadequacy as an interpretation of man's moral and religious experiences is conclusively shown. A second paper discusses that form of idealism, akin to Berkeley's, which has found recent supporters in Professor James Ward, Dr. Hastings Rashdall, and others. This, too, is pronounced unsatisfactory, and in another essay Mr. Galloway gives his own view of "The Ultimate Basis and Meaning of Religion," a view which has very important points of agreement with the religious philosophies of Lotze and Martineau. Not the least valuable and suggestive part of the book is the final Essay, which very acutely criticises the views of the Ritschlians.

Another treatise which is likely to be very serviceable both to ministers and to students who are preparing for examinations in the philosophy of religion is *Selections from the Literature of Theism*,* by Professor A. Caldecott, M.A., D.D., and Dr. H. R. Mackintosh. The editors of this admirable series of extracts from the works of the great philosophers are evidently eminently well equipped for their task. Long passages bearing on the different phases of the philosophy of religion are selected from Anselm, Thomas Aquinas, Berkeley, Kant, Cousin, Lotze, Martineau, and others. Each of these extracts is introduced by a brief but very luminous sketch of the writer's philosophical system, and is accompanied by helpful footnotes elucidating difficult passages. The introduction to the chapters dealing with "Religion in the Critical Philosophy" is an excellent summary of the main features of Kant's religious philosophy, and the footnotes to the long extract from "The Critique of Pure Reason" show keen philosophical insight. More than twenty pages are devoted to Dr. Martineau, and the editor, rightly discerning that it is in the treatment of the *ethical* side of man's relation to God that Martineau's contributions to the philosophy of religion are most important and original, has selected that impressive section in the *Study of Religion* which deals with "Right as Universally Valid." In the introduction to this passage Dr. Mackintosh, after describing the "inferential" mode of reaching belief in God which forms a large part of Dr. Martineau's formal philosophy of religion, proceeds to explain that—

> This Intellectual and Ethical Rationalism, as has been pointed out, reposes at bottom on a fundamental *intuitive* perception of the being and character of God, and in Dr. Martineau's last work he declares that "in the very constitution of the human soul there is provision for an immediate apprehension of God." He distinguished the faculty of reverence, accordingly, as *par excellence*, "the religious sense." But this aspect of his theory was never fully worked out. Isolated expressions could also be quoted to suggest that for him the sense of beauty was one of the "confluent intuitions" which meet in the thought of God; but neither did this receive any adequate recognition in his formal philosophy. He is greatest, unquestionably, when expounding what he would have called the ethical aspect of God's self-revelation to humanity.

It is somewhat surprising that no extract is given from Martineau's elaborate and singularly able defence of the Freedom of the Will; and throughout the volume the editors, we think, have failed to give to this fundamental question proportionate presentation in their selection.

The third of these philosophic defences of theism from the point of view of "the new orthodoxy" is entitled *The Essence of Christianity*.* Its author is Dr. W. A. Brown, D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York. The two preceding works deal mainly with questions of pure theism, and do not discuss the points which differentiate theism from some forms of Christianity. Dr. Brown, on the other hand, while maintaining that Christianity is the ultimate philosophy of religion, yet appears to make Christ, rather than God, the centre and inspiring source of the religion which Jesus founded. The final result of his inquiry into the essence of Christianity is thus summed up:—

> Christianity, as modern thought understands it, is the religion of Divine sonship and human brotherhood revealed and realised through Jesus Christ. As such it is the fulfilment and completion of all earlier forms of religion, and the appointed means for the redemption of mankind through the realisation of the Kingdom of God. Its central figure is Jesus Christ, who is not only the revelation of the divine ideal for man, but also, through the transforming influence which he asserts over his followers, the most powerful means of realising that ideal among men. The possession in Christ of the supreme revelation of God's love and power constitutes the distinctive mark of Christianity, and justifies its claim to be the final religion.

The book is a learned exposition of the progressive accounts of the essence of Christianity which are found in the Ancient Church, in the leaders of the Reformation, and finally in the chief modern philosophers and theologians. It is written with marked ability, and reveals wide reading and sound scholarship. In our view its chief value consists in the full and, on the whole, accurate description of the forms of the philosophy of religion set forth in the writings of Schleiermacher, Hegel, and Ritschl. The very numerous footnotes not only give quotations from the originals which substantiate the statements in the text, but also a fair bibliography of the several authors, and interesting illustrative passages from recent German literature. Students of the philosophy of religion will find this a useful work, even though some of them may think, as we do, that the natural and logical outcome of the writings of such thinkers as Schleiermacher and Hegel is by no means that "Christocentric" view of the absolute religion, in which Dr. Brown, following Albrecht Ritschl, sees the finality of religious thought.

Charles B. Upton.

ARTICLES IN THE REVIEWS.

In this month's *Contemporary* the most attractive article will probably be found by most of our readers in Mr. W. Hall Griffin's on "Early Friends of Robert Browning," one of whom, Joseph Arnould, wrote in 1845 of his poet-friend, "He is a noble fellow. His life so pure, so energetic, so simple, so laborious, so loftily enthusiastic. It is impossible to know and not to love him." In this number Canon Cheyne replies to Dr. Emil Reich's onslaught of last month on the "Higher Critics," with a cogent remonstrance, "Shall we put the Clock back in Biblical

* Blackwood & Sons, 1904.

* Edinburgh: T. & T. Clark. 1904.

* Edinburgh: T. & T. Clark, 1904.

Criticism?" Canon Cheyne speaks of his critic as "a much-travelled and widely-read man," whose comments might be of real value "if he can moderate his tone, and be a little less eager to make points," and if he will "resume for a time the critical and philological study of some special branch of ancient history," as the corrective of too wide a range, and too superficial a knowledge of critical literature. Sir Edward Fry, in his article on "Science and Education," utters a timely warning as to the relative value of scientific knowledge and moral insight. This is his conclusion:—

We live in an age when physical science has advanced by strides, and I fear lest "the unlocking of the gates of sense and the kindling of a greater natural light" may lead many to offer an undue pre-eminence to science above morals in the scheme of education; lest we should forget that it is not power that is a blessing, but the good use made of such powers as we possess; and lest in the art and practice of education a somewhat superficial psychology should be made to take the place of that influence of the mind and soul of the teacher on the minds and souls of the taught, without which all science in teaching will be useless.

The *Nineteenth Century and After* opens with a valuable article by Mr. John Morley on "Democracy and Reaction," noticing the book by Mr. L. T. Hobhouse on that subject. Lady Wimborne renews her championship of the Protestant faith, appealing naturally to the Articles, in her article on "Rome at the Reformation," and Prince Kropotkin has a very interesting article on "The Morality of Nature," in which, however, he does not succeed in persuading us that Darwin's theory gave a true explanation of the sense of duty in man. Mr. Slade Butler's curious article on "The Greek Mysteries and the Gospel Narrative" deserves careful attention. Sir W. B. Richmond writes in very high appreciation of Watts, setting over his article the motto "From the Utmost to the Highest." We had thought the motto was, "The Utmost for the Highest," as truly expressing the spirit of the great artist's life. Watts, it is here said, "ennobles noble themes, and does not degrade his genius when he tells an appalling story. He is never melodramatic, always epic or lyrical, and that is why we have called him the Æschylus of modern painters as well as an interpreter of the more gentle Tennyson."

The *Independent Review* opens with some strong political articles, that on "Labour," by Mr. Arnold Holt, in particular, deserving sympathetic attention. "The Labour Movement in Russia" furnishes useful insight into recent movements, and has for appendix the very thorough programme of the Russian Social Democratic Labour Party. Mr. C. S. Roundell furnishes some interesting "Recollections of Mr. Gladstone." Mr. Brailsford's article on "A Levantine Messiah" tells the curious story of a seventeenth century Spanish Jew, a native of Smyrna, who at the critical moment submitted to Islam, but still maintained some secret claims to a divine commission. His followers, the sect of the *Dounmé*, half Jewish and half Moslem, appear to be still the dominant power at Salonica. Mr. Lawrence Binyon writes of "Watts and National Art," declaring that "the last century claims him as its most typical and commanding expression in English painting."

The *Monthly Review* opens with a curious rhapsody on "Man," by Maxim Gorki, full for the most part of rather terrible superlatives. More human and much more refreshing is the article on Edward Burne-Jones. The article on "The Effect of the War on Russian Public Feeling," by L. Villari, should be also noted.

This month's *World's Work and Play* is not given over so entirely to motors as the February number, but the motor has supplanted the Editor's notes on "The March of Events," in the first place. Mr. J. H. Whittey, M.P., writes on "The Urgent Need for Land Reform," and there are also articles on "Can the Townsman Farm," and "A German Labour Colony."

OBITUARY.

ROBERT HAMPSON.

We have to record the death of Mr. Robert Hampson, on Feb. 24, at St. Leonards-on-Sea, after a long and wearisome illness, at the age of 71.

His name has long been familiar in many of our households in connection with various movements for social reform, while his spirit of fairness and chivalry towards women made him specially zealous in striving to obtain recognition of their powers, and in the breaking down of barriers which prevented them from entering certain professions.

As a young man he had intended to enter the medical profession, but after two years' study at the Manchester Medical School and Royal Infirmary he was obliged to relinquish all idea of becoming a physician, on account of a very serious illness, which permanently affected the spine. In 1864 he qualified as pharmaceutical chemist, and practised first for many years at Alderley Edge, near Manchester, and afterwards in London, where he was elected on the Council of the Pharmaceutical Society. Here he soon became known as a vigorous worker, and many excellent reforms were carried out largely at his instigation; among others was that of admitting women to the laboratories, and allowing them to enter for examination. The following resolution passed at the Council meeting on March 1, will show the estimation in which he was held by his *confreres*:

That this Council records its regret at the death of Mr. Robert Hampson, who for twenty-seven years served as a member of the Council, and for nine years filled the office of treasurer to the Society. His strong character, generous impulses, and cultured habits won the esteem and regard of his colleagues, and his work in connection with the modifications of past procedure to meet modern needs, should always command the approbation of those who desire rational progress in pharmaceutical administration.

When a medical student Robert Hampson came to know Caroline Passman, then a teacher in the Lower Mosley-street Schools, under the Rev. Travers Madge, and this lady became his wife.

Having the same aims and ideals they worked together in many a good cause. In the course of their labours Mrs. Hampson was brought into contact with the sad lives of young girls who had strayed from the path of virtue, and to the work of uplifting them and of setting them once again in the right road she thenceforth consecrated her life; and when Mr. and Mrs. Hampson removed to London a home was started in which to carry on her unique form of rescue work, a work that was continued until a few months before her death. Naturally such an undertaking meant an act of self-denial on the part of the husband almost as great as to the wife; but as both were filled with enthusiasm for the uplifting of humanity, they were, both of them, able and willing to make the necessary sacrifice.

After Caroline Hampson's death Winifred House was made into her Memorial Home, and became the well-known Convalescent Nursing Home for Invalid Children, of which Robert Hampson was one of the hon. secretaries. And although for some years past he has been too ill to take any active part in its management, his name was retained, and his strong interest in its welfare never flagged.

In 1895, Mr. Hampson married Miss Mary Emma Marr, and once more enjoyed the comfort of a happy married life; indeed, had it not been for this lady's devoted care and skilled and loving tendance, his wearisome illness would have been almost impossible to bear.

The funeral took place at Ore Cemetery, the Rev. Gardner Preston officiating.

M. P.

MISS FANNY MALCOLM.

There passed away on February 27, at her residence Hill Hall House, near Belfast, an old and much-loved member of the Remonstrant Presbyterian congregation of Dunmurry, where her father, the Rev. Andrew George Malcolm, D.D., laboured most successfully from 1807 till 1809, when he was called to Newry, dying there in 1823. Miss Fanny Malcolm was the fifth child of Rev. Dr. Malcolm by his marriage with Miss Eleanor Hunter, a member of a leading Dunmurry family, and her baptismal name was that of her grandmother, Fanny, daughter of the Rev. Andrew Kennedy of Mourne, co. Down. Her eldest brother, Rev. James Malcolm, died minister of Chester in 1855. Another brother, Mr. W. H. Malcolm, of Belfast, and latterly of Holywood, where he died in October, 1899, was a man of cultivated mind and fine taste. The useful little volume, "Shakespeare and Holy Writ," was from his pen, as also a charming work, "Flowers of Shakespeare," which, unfortunately, has not yet got beyond the manuscript stage. Another brother was Andrew George Malcolm, M.D., who died in 1857, and whose valuable services to the Belfast Royal Hospital will not be forgotten for many a long day.

Miss Malcolm, who was in her eighty-eighth year, was a woman of broad and deep sympathy and very earnest piety. She retained to the end her interest in all that makes for human welfare. Her life was rich in faith and good works, and it was with vivid expectation of the joy to which she was being borne away, that she fell asleep.

The funeral services, both at the house and the Dunmurry burial-ground, on Thursday, March 2, were conducted by the Rev. J. A. Kelly, who on Sunday morning preached a memorial sermon, in which he spoke of the great loss the congregation had sustained and paid a reverent tribute to the memory of their departed friend.

THE CHILDREN'S COLUMN

A LITTLE girl who was extremely fond of fruit went one afternoon into the room where a plate of pears stood on the sideboard. She had been told never to touch fruit or anything that was left out; but as she passed into the room the delicious smell met her, and she took a pear from the dish, and looked at it and smelt it. It was too much for her; she was just going to bite it when something happened to her, and she suddenly put it back on the dish. She stood silent, and thinking. Had she heard something? Why did she put it back? She did not know; she only knew that something stopped her just as she was going to be naughty. She felt startled and sorry. She turned round and saw her mother sitting by the window sewing. She ran to her, and began to cry. After a little she looked up, and said, "It wasn't *you*, mother, was it?" "No, dear, I did not speak." "Then it must have been God," said Dorothy.

She never forgot that moment when she first felt that God was close to her; and when she was quite old the sudden flash would come back to her with which she then first really *knew* God.

That is what conscience means; God with us, making us know without a doubt what is right and what is wrong. But God leaves us free to obey or not to obey. Dorothy *could still* have eaten the pear, if her conscience had been less strong and awake. And if she had, do you know what would have happened? She would very likely have excused herself, saying, "Mother would have given it to me if I had asked."

Perhaps; but you *did not* ask.

"It's only a little thing; no one will miss it; it doesn't matter."

Yes; the pear is a little thing; but your eating it was a great thing, for it was the *only* naughty thing that offered itself to you to do, and you did it. And that no one will miss it *does* matter greatly, because it makes it easier to do such a thing again.

For what do these excuses mean?

That you are blinding your conscience and making it duller for the next time, so that when another temptation comes you will find it easier to disobey the call which Dorothy heard—the call not to do what is wrong.

All the powers which God has given us He has given to be *used*, and if we do not use them they gradually die away. If a boy breaks his leg, and has to keep it quite still and useless, it loses its power, and when he begins to walk again he can hardly use it, and hobbles about till exercise brings back its power. If you have been in a dark room for a long time, and suddenly come out into the light, you cannot see anything till your eyes get back their power of seeing in the light. So it is with our conscience: if we do not use it it goes to sleep, and it may take a very startling awakening to bring it back into use.

A boy named Loveit was at school amongst a lot of companions.* He was a good-natured boy, and above all things he loved to be popular amongst his schoolfellows, and he got a name for being the best-natured fellow of all the boys. But, unluckily, in order to be thought so he was often tempted to do things that were not right, so anxious was he to please. One day the boys were very eager over a game of battledoor and shuttlecock in the playground, and Loveit and Tarlton had counted up to 320, when the sun dazzled Loveit, and he missed his stroke, and the shuttlecock dropped. Tarlton dared anyone to play another game with him, and flung the shuttlecock up into the air, and it fell into a lane which was outside the playground, into which the boys were forbidden to go. No one dared to go for it, but they wanted it, and Tarlton tried to make Loveit go for it by flattering him about being so good-natured. At first he refused, but when Tarlton began to ridicule him and said he was "afraid," Loveit leaped the fence and went. When he came back he brought news of a tree in a neighbour's garden covered with rosy apples. After this nothing would satisfy Tarlton but that they must get some of those apples. Loveit was greatly shocked, and tried to persuade him against the scheme; but he only ridiculed Loveit for having any scruples, and Loveit was too weak to stand out alone; especially when Tarlton said, "Do, man, pluck up a little spirit, and be one of us, or you'll make us all hate you." "Hate me?" the idea was too dreadful, and Loveit silenced his conscience, and gave in. So every night after they had gone to bed a party of boys got out through a window, and went and robbed the apple tree. Soon the owner found out, and he believed the boys were the thieves, but being a kind old man, and fond of boys, he did not wish to get them into trouble. So instead of telling the master he borrowed a large dog, and chained him to the apple tree. This baffled the boys the next night, for the dog was fierce, and they could not get near the tree; and Loveit stuck in the hedge almost within the dog's reach, where he called in vain to his "friends" to help him, and was left to fight his way out alone. After this things got worse and worse; and Tarlton confided to Loveit that he had got a piece of poisoned meat with which to kill the dog. Loveit was horrified; and now, being awakened to what Tarlton was, he at last refused to have anything to do with him. But at night, when Loveit's friend Hardy wanted to get his kite fetched in, and called the servant boy Tom to get it for him, Tom came out of Tarlton's room, and Loveit saw that the corner of a blue handkerchief, in which he had seen Tarlton's poisoned meat wrapped, was hanging from his pocket. He watched from the window, and saw Tom go towards the apple tree and the dog. "He's gone to do it! How cruel! how wicked!" he said; and found Hardy close by, who asked what he meant. Loveit could bear it no longer, and told Hardy all. In a moment Hardy was dressing himself, and was off towards the apple tree. He was just in time to catch Tom, who on being discovered flung the handkerchief containing the meat to the dog, and ran away. Hardy seized a pitch fork, and stuck it into the meat, and dragged it away from the dog, who was furiously pulling at the handkerchief. As he jumped in at the window he met the undermaster, and was called up before him. Hardy had promised Loveit that he would not betray him, so he could only insist that he was innocent, even when Mr. Power found the meat in his pocket. And when Hardy told him to take care, for the the meat was poisoned, he was locked up for the night in what the boys called the "Black Hole." Next day the head master had all the boys before him to find out the culprits. Everything looked very black for Hardy, especially the poisoned meat being found in his pocket; but he stoutly denied having been guilty of any part of the affair. At last the blue handkerchief was found to have Tarlton's initials on it, and all the truth was discovered. Tarlton was dismissed from the school. Loveit had had a lesson which he never forgot as to turning a deaf ear to his conscience, and doing what he knew to be wrong, and all because he wanted to be popular. You see how easily he let himself be led on from bad to worse, till a very rude awakening came to him, and opened his eyes.

GERTRUDE MARTINEAU.

* This is from Miss Edgeworth's story of Tarlton. Those old stories are still very good reading.

WEEDS.

DID you read what Mr. Livens said last week about Weeds? Here is another little bit for which there was no room in that talk. You can read it again, and put this in, if you like, just before he begins to talk about the moral, about the middle of the second column.

"Why, what work do they do?

"They grow, and mean it, too. And as this is done mainly on materials cunningly extracted from the air they cost next to nothing, and your garden is all the richer when the battle is over and their bones dissolve in the ground where they are buried. They are not above doing you a good turn in other ways too. With a real spirit of chivalry they will protect the weaklings. Look at that bed of winter onions, every one of which has set out in search of its fortune armed with nothing better than a minute and flimsy green spear. Those perky young carrots, too, each with a feather in his cap—for all their bravado, they would have made a poor display of themselves on their bleak windy stand had not John Chickweed come along and out of sheer good-nature wrapped his green jacket round their shivering toes. Now they can fend for themselves, so we bid John Chickweed good-morning and he takes his farewell. In great dull towns where they are left to grow or are wisely sown on unused ground or railway embankments, the weeds do their little best to purify the polluted air."

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LONDON, MARCH 11, 1905.

THE SUNDAY SCHOOL IDEAL.

THE address given last Saturday evening by the Rev. ADDISON A. CHARLESWORTH, to the London Sunday School Society, a report of which appears in our present issue, set very clearly before his audience of teachers the high ideal of the work to which they are devoted. Religion, he insisted, must always be the great end kept in view in the Sunday-school, no less than in the church. Whatever else may be done in the school, whatever other advantages it may afford to the children and young people gathered into it, the essential thing is that the sense of reverence, the consciousness of God in their own lives, should be awakened, and rightly interpreted to them, to give them strength and inspiration for the true life as children of God.

This religious awakening and leading in the true way comes not so much by any direct teaching as by the personal influence of the teacher. One who takes a lesson in what is regarded as an ordinary secular subject may be teaching far more religion, kindling the spirit of love and trust in his scholars' hearts and lives more effectually, than one whose formal subject is even the Gospel record or a great Epistle of ST. PAUL. It is not Bible teaching necessarily that carries with it the teaching of religion, though in the right hands, when the true spirit is there, the Bible is the great instrument of enlightenment and inspiration. Mr. CHARLESWORTH recalled the old days when it was necessary to teach the elements of ordinary education in the Sunday-school, reminding his hearers of the great devotion thrown into that work; and he told of a teacher of more recent times, who still continued to teach arithmetic to his Sunday class. He was a busy man, he said, and found that subject better suited to his powers than others which might be regarded as more appropriate, but which required more preparation than he was able to give. But while his scholars worked at their arithmetic he would go round to each in turn and have a quiet word with them, getting thus into sympathetic touch with their lives, gaining their confidence, entering into their difficulties, and so finding opportunity, as occasion arose, of instilling the most helpful lessons of the higher life. The presence of such a friend, honoured and loved by those to whom he gave so ungrudgingly of his kindly help, would furnish the surest means of wakening and encouraging the better side of their nature, kindling in them genuine religious impulse and aspiration.

Many grateful testimonies have been borne by men and women who received practically the whole of their early education in the old Sunday-schools, to the inestimable benefit conferred through such teaching of the three R's and what went with it. So a first insight was gained into the meaning of religion, and the foundations of honourable character were laid. From their teachers, perhaps without many words about religion, they received object-lessons in devoted Christian service, the beautiful spirit of discipleship, and a deep, calm faith, which remained with them through life, among their most sacred and quickening memories. And now that the work of elementary teaching is so much better done in the day-schools, and our Sunday-school teachers have a wider field open to them and can devote themselves more directly to the subjects of profoundest human interest, they should take to heart that lesson, and see to it that they bring to their work a spirit as devoted, a sense of the urgency of their mission as profound, as held the teachers of that elder time to their humbler tasks. They had the one thing needful, without which the best equipt modern teacher, with far better opportunities of service, will fail to impart that which is of more worth than all the learning of the world.

The subject-matter of the teaching in a Sunday-school may be very various. One may wish that the young people growing up there should receive some systematic instruction in the elements of moral and religious truth, and in the great lines of religious history, both in Bible and later times; but what is of more consequence than this is that every teacher in the school should be teaching a subject which kindles his own deepest interest and reverence and love; that a heart on fire and deeply moved by a sense of the divine meaning of life, may kindle a like response in the children's minds and hearts. The Gospel story, or the story of some other noble life, God-inspired, may furnish the best means for such teaching: it depends on the teacher. Others may find a simple lesson in natural history more helpful; and surely no disciple of him who said, "Consider the lilies" will deny that it may be so. In any case the spirit of the teacher, the direct personal influence, is the vital thing; just as the tone of the school as a whole, the spirit and ideal of character which dominate its order, is of more conquence than even the most admirable system of instruction. A happy spirit of reverence and earnest purpose and loving kindness, ruling in the teachers, will make the children glad to come, and open the way for the teaching of the greatest lessons of all: and this the teachers will feel to be a work to which they can thankfully devote their best gifts, and find in it the purest joy of service.

MORAL AND RELIGIOUS ASPECTS OF FREE TRADE.*

BY THE REV. EDGAR INNES FRIPP.

Whatsoever ye would that men should do to you, do ye even so to them.—MATT. vii. 12.

ONE of the proofs, it seems to me, of the love of the Creator is the fact that He has made man dependent upon his neighbour. The world in which He has placed us and the nature with which He has endowed us are constituted for friendly relationship and service. The earth varies in different parts in climate, soil, mineral wealth and vegetation. It is not alike everywhere, nor intended to be sufficient in itself in any particular region. One portion is hot, another cold; one consists of water, another of dry land; one is mountainous, another a vast plain; one is rich in wood and coal, another in gold and diamonds; one yields corn, another cattle; one is suitable for the production of sugar, another for potatoes; one supplies cotton, another furs; one is full of building stone, another of clay for the baking of brick. It is obviously a world for travellers and traders. By staying in one country and confining oneself to the resources of that country we shall not know the beauty of the world, nor enjoy its wonderful riches. Moreover, each country benefits by admixture with others. A wise farmer gets seed from other districts, and introduces new breeds of cattle into his stock. Blends of metals make a finer copper and steel. Variety of wools give a better cloth. All this means exchange. So with man. As the earth has varied qualities in different areas, man has diverse capacities among different races. We are not intended to be alike, nor to do the same work, or to do the same work in the same way. What is a pleasure to the black may be a toil to the white, and *vice versa* what the white enjoys the black may find intolerable. They were made to assist one another, to supply one another's wants, to exchange their services. And this involves Trade. Of all animals man is the only commercial animal. Just as he is sometimes defined as "the rational animal" so he might be defined as "the trading animal." Because he is rational he is a trader. He is not like other animals, contented with what is immediately round about him. He looks beyond that small environment, and is

* A Sermon preached at the Old Meeting, Mansfield.

glad to give something that he has in abundance in exchange for what he has not. Hence so far back as we can go in history we meet with traces of travel and commerce. We read how the men of Shechem were willing to make a compact with the sons of Jacob, saying to them, "The land shall be before you, dwell and trade ye therein, and get you possessions." And when the Israelites were in Egypt they were shepherds and breeders of cattle among a people who were growers of corn. The two great and ancient industries of pasture and agriculture thus jostled together side by side. There are traces of very early visits by the Phœnicians to Britain. In a British village dug up from the bogs of Somerset have been found pieces of pottery either brought by Phœnician merchants or copied from Phœnician patterns. We learn from Homer how widespread over Europe were the Phœnician traffickers, and the prophet Ezekiel (chapters xxvii. and xxviii.) gives us a vivid picture of the famous Phœnician city Tyre at the height of her prosperity. That God intended men to be traders is proved by the fact that wealth begins and accumulates not in isolated regions, where employment is strictly reserved for those at home, however rich the soil or salubrious the climate, but by the great waterways, as at Nineveh on the Tigris and Babylon on the Euphrates, and the venerable cities on the Nile and the coasts of the Mediterranean. Tyre was one of the ancient clearing-houses of the world. Its harbour was open for the incoming of imports and the going out of exports. The prophet tells us of her merchant fleets, of linen from the flax lands of the Nile, of metals brought from Spain, mules and horses from Armenia, ivory from Ethiopia, precious stones from Syria, wheat and honey from Judah, sheep from Arabia, wine and wool, steel and yarn, spices and gold and cloth, cassia and cedar wood, from various countries. And so rich was Tyre, such was the wealth of her citizens and the magnificence of her buildings, that she seemed to lift up her head among other cities, and dwell like a goddess. What was the cause of this prosperity? Trade—exchange—the bringing of things from where they were abundant and cheap and less wanted, and sending them where they were scarce and dear and much in request, in return for other things similarly abundant where produced and elsewhere scarce and commanding good prices.

Now, what the prophet shows us at Tyre we may see with our own eyes in our own country and all over the world. Men serve one another by trade. Cotton grown in the tropics is spun into thread under the damp skies of Lancashire; corn ripened in California or the wheat-fields of Russia is turned into flour at Birkenhead and into biscuits at Reading; wool shorn from the sheep's back in Australia or Central Asia is woven into cloth in Yorkshire; coal dug up in England and Wales supplies glass and metal furnaces on the Continent; and sand from the quarries in Mansfield fetches a big price at the foundries in Belgium and Germany. These and ten thousands of similar exchanges constitute trade. Our life in Mansfield to-day is dependent on innumerable exchanges with different localities of England and all over the earth. And this interchanging goes on apace. Nothing can stop it. Taxes and tariffs and other artificial restraints may hinder it, but eventually, like a great and growing river, it will some day sweep them all away. Every year a progressive community does more trading, makes more exchanges with other communities, is less self-contained and self-dependent. It is the will of God that it should be so, and notwithstanding what selfish interests and despotic rulers and ignorant governments may do to check the process, the Divine Will and Wisdom are bound to prevail, and ere long make trade free from pole to pole.

For free trade is simply natural trade. It is merely allowing men to exchange who want to exchange, and to exchange in the manner they desire. It is trade uninterfered with, taking its own course—like water seeking the level. You cannot for long prevent people buying what they want and where they want, and it is always best for the whole that they should do this.

Nevertheless, obvious as this is when we think about it, we must remember that there is an ancient, deep-rooted savage prejudice, that has come down to us from pre-industrial and pre-trading times, in the people of one country against the people of another—and even in the people of one town against those of the next. We are suspicious and envious of the stranger, and inclined to look upon him as an enemy. This instinct, I say, has been inherited from a barbarous antiquity when neither life nor property was safe from marauders. And so strong is it in human nature, that it has always been easy for short-sighted or unscrupulous governments to use it for evil. Rulers in want of money, or powerful moneyed interests that have desired to profit out of the community's needs, have had little difficulty in imposing duties or taxes on goods from abroad, creating the impression in the people's minds that they injured not the people themselves, but the foreigner.

As a matter of fact a tariff or a duty injures both, and equally. It must be so. It is simply impossible to hit the foreigner without hitting the native also, and in precisely the same degree. For consider what trade is. It is exchange. It takes two to trade. Two at least must wish to exchange or there will be no exchange. It is voluntary on both sides. There is no forcing or aggression. People exchange because it is an advantage to both. No one can buy unless there is someone wanting to sell, and no one can sell unless there is some other wanting to buy. Therefore a tax on goods coming into a country hurts the foreigner who wants to sell them, but at the same time hurts the man at home who wants to buy them.

And remember again—all trade is exchange of goods for goods or services for services. The use of money may obscure this fact in the minds of persons who have not thought the matter out, but it is clear. All buying and selling is ultimately giving goods or services in return for goods or services to the benefit of both parties. There cannot be exports without imports, and there cannot be imports without exports. What we send out pays for what we bring in, and what is sent here pays for what is taken away, and both importers and exporters make a bargain. If our exports are great it simply means that our purchasing power is great for the acquisition of things from abroad. We don't send goods away for nothing, and foreigners don't send goods here for nothing, and the payment in both cases is only for the moment money—ultmately it is and must be goods. The value of an English sovereign abroad is its power to obtain a sovereign's worth of English goods, and the value of a German twenty-mark piece in this country is its power to purchase twenty marks' worth of German wares. People ignorantly complain of the fact that England is flooded with goods from abroad. It is nothing in itself to complain of. It is simply evidence of the flood of goods we are sending abroad. If we are sending vast quantities of cotton and woollen goods, machinery and coal, into other countries, we must necessarily look out for vast quantities of goods from other countries in our shops and houses. The two are the necessary concomitants of each other. We cannot increase our exports without increasing our imports, and large imports mean large exports—large purchasing power, security, and credit.

I repeat then, that a country cannot hinder trade, cannot hamper exchange, by imposing a duty on imports without injuring its own people as well as the foreigner. It is a double hurt. If it checks imports, it also necessarily checks exports. If it makes it difficult for goods to come in, it thereby diminishes the things going out to pay for them. So fallacious is the selfish intention.

Yet there is a popular statesman who goes up and down the country bidding us as a people to retaliate—to hit back—not to take an insult lying down. It is an appeal to the savage instinct, and is without wisdom as it is totally devoid of Christianity. Because France and Germany and America, and even our colonies, are selfish or short-sighted enough to injure both us and themselves by imposing taxes on goods from this country, we are to imitate their folly and injure both them and ourselves yet more. That is to say, because the American hits the Englishman in the eye and strains his wrist in the process, we are to hit him in eye and *break* our wrist! For we should suffer more than the American trader. We have gained by Free Trade—though, of course, we should have gained far more if other countries had followed our example.

Now sixty years ago, partly through necessity, partly through the wisdom of our statesmen, we went in for a very large measure of Free Trade. We said—So far as we are concerned we will not make it difficult to exchange goods with other lands. To a very considerable extent we adopted the teaching of the Golden Rule, and *have done unto others as we wished them to do unto us.* "Come," we said to the foreigner, "to our markets freely, whether or not you admit us freely to

yours.'' And to some persons that seemed suicidal sentiment. There are always plenty of people willing to look askance at anything that fell from the lips of Jesus Christ. ''Good in theory,'' they say, ''impossible in practice.'' They would not teach their children to say this, nor would they say it of many things outside of business. I suppose that nobody whose opinion is worth citing would maintain that, if we found ourselves in a company of people who told lies about us, we, in self defence, should speak falsehoods about them. Retaliation in this case is clearly wrong. Surely it would be better to go without a character on the lips of liars than to become a liar too. Or if certain customers cheat me, am I to cheat them—or, to make matters even, cheat others? I do not think this will recommend itself to any respectable merchant. Or if a quarrelsome or drunken neighbour strikes me in the face, though I may be tempted to hit back—especially if I am a strong man—I shall scarcely win the approval or respect of sensible men by such a course. What is pardonable perhaps in the schoolboy or the yokel is unpardonable in the gentleman. And I must say I shall not think highly of English dignity or English strength if we, as a nation, follow the advice of our pugnacious statesman and abandon the high-minded policy that we have pursued with great success for more than half a century.

What is good in theory is ultimately always good in practice, and it has been so with England in its adoption of Free Trade. Cobden and Bright and Gladstone were right. Free imports has given us an amazing advantage in our competition with other countries. By being able to procure our material and food and appliances, and the latest discoveries in machinery and science, immediately and cheaply from every country whence they can be had, without hindrance, our manufacturers, when they have chosen to exert themselves, have been able to turn out a better class of goods, in innumerable branches of industry, than any other country, and to beat the foreigner, in spite of his hostile tariff, in his own market.

There was never such wealth in England or in any country as there is here to-day, and it is largely due to Free Trade. Our wealth might be far, far greater yet if only we went in for more freedom. Not less, but more liberty, is what we want—the total abolition of tariffs and taxes on industry instead of a return to them. Those who suffer in this country from want of work and want of bread will not look to ''Protection'' to help them, but to a further extension of the Golden Rule. If there is poverty and misery and injustice in England it is not the result of Free Trade, or of freedom of any kind, but the deficiency of it. It is due to our iniquitous land laws, to the continual rise of rent, to the burden of our mining royalties, to the cost of keeping up a luxurious and extravagant aristocracy, to our disgraceful liquor laws, to the neglect of education, to the sporting and drinking and gambling habits of a large section of the people, to the intolerable expenditure of the Government on armaments, to the waste involved in an ill-organised and over capitalised railway system, and similar impediments to business and enterprise. And the true reformer and lover of his country will turn his attention to these evils rather than be seduced by the apparent virtues of a scheme that promises prosperity at home by inflicting an injury on the foreigner.

Free Trade has not failed in this country, nor has its influence been without effect abroad. We have been pioneers in a policy that is certain to be followed by other nations after a time—not in so short a time as Cobden enthusiastically believed, but in no long time notwithstanding. Sixty years ago almost every city in Italy had its little tariff-ring about its walls, whereby anyone bringing anything in to sell was made to pay a toll. It was believed that the city by so doing raised a revenue for itself and kept employment in the hands of its citizens. Yet these cities were miserably poor. And gradually it has dawned upon them how absurd is the idea of a community growing rich by keeping good things out. There is now an approach to Free Trade all over Italy. It is the same in Germany. Within the borders of the great German empire nearly every local tariff has been removed. It is the same over the vast territory of the United States in America. It cannot be very long before the same wisdom that has demonstrated the advantage of a country trading freely throughout its own territories will convince men of the benefits to be derived from an unfettered commerce with countries outside. We have led the way, and we should be proud of it. For sixty years we have been faithful to freedom, and I think we shall not now be so weak, so pusillanimous, as to forsake it. We shall not return like a dog to its vomit, and declare for the brutish principle of an eye for an eye and a tooth for a tooth.

FROM PALERMO.

The Rev. S. Farrington,* in one of his recent letters to the *Christian Register*, gives the following description of the welcoming of the new Archbishop at Palermo :—

For five months Sicily has been without its primate. Palermo being the capital city of the most beautiful island of the Mediterranean, its archbishop ranks as ''Siciliæ Primus.'' But now ''the exalted wisdom of the Vicar of Jesus Christ has given the Palermitans a man illustrious, sound, illuminated with a warm heart, filled with charity, justice, and vigilance,'' a ''new man exactly adapted to us.'' So says the local paper. So believe the well-satisfied people.

We heard that the streets were gay with flags, that preparations for illuminating the exterior of the cathedral were completed, that something was at hand, we knew not what. But we went forth to see. Going up the long Corso Emanuele, we found the sidewalks dense with people, the window balconies filled up to fourth and fifth stories on either side the way, and at length had to enter a tram to get on to the cathedral. Arriving there, we found the gates to the considerable square in front of it closed, and the street lined with a double row of policemen.

Boldly approaching the chief of these, we asked if we could be allowed to enter. By no manner of means! So, abandoning all hope, we entered a little open space, not as yet crowded, intending, with resignation, to look on from afar. Soon a well-dressed man seemed interested when from our language he discovered that we were English. He bowed politely. Would we like to witness the welcome to his Excellency? the honours Palermo was about to confer upon its new Cardinal Archbishop? Yes, we should very much. But there is no chance. We tried to get through the line of the police, but in vain. ''I can get you in, come with me.'' Taking us across the street, and saying something to one in authority, he soon had us within the guarded precincts. Then, suddenly, ''Would we like, there was plenty of time, to go into the archiepiscopal palace?'' It would be a great pleasure. So, passing liveried officials, we were soon going through the vast halls, and the rooms not so vast, in which the Primate was so soon to find his home. We were shown pictures, precious rings, jewels, the bedroom, and the bed on which to-night he would sleep, also the library. It was evident that an archbishop has no great need of many books, but such as there were, well bound. While we were thus exploring, all the bells began a tremendous clang and roar. He had arrived! He would soon be here; ''in a moment,'' said our attentive, providential friend. But it was quite two hours into which that moment stretched. All the working men of Palermo, in their ordinary working-day clothes, but carrying banners of many colours, were preceding him on his way from the station to the cathedral. On and on they came, quietly, without haste, without rest, until we wondered if their long line would ever end. We had been placed in a window of the archiepiscopal palace that we might have the best possible view. But suddenly it dawned upon a stout ecclesiastic that it might not be the proper thing for a lady to be seen in the window of an abode sacred to the male sex. Very politely, but firmly, he said, ''It is impossible, signora.'' To avoid the possibility of a scandal, of course we left, but not without a protest from our faithful guardian and guide. He could persuade the police, but not the priest. From the palace he took us into the cathedral, which we found full of the shipbuilders, the labouring men in all their fraternities, standing, with banners furled, closely packed from door to distant altar. It was something amazing, unique. Not so in England. Archbishops there of either the Anglican or the Roman Church have no such ovations from ''the common people,'' rather from the nobility and gentry. The poor man there, the day labourer, cannot afford ''to dress well enough to go to church,'' especially at times of such high rejoicing. When the Cardinal Archbishop of Westminster was enthroned I noticed working men in side niches, in high galleries, but not in the chief seats. Not the enormous majority of those present. But here dress does not count, at least did not when Mons. D. Alessandro Lualdi received this enthusiastic

* Mr. and Mrs. Farrington are now, we believe, in Rome, and are to be found at the Pension Pagnini, 5, via Gregoriana.

welcome to Palermo. It was a touching sight—the interior of the cathedral that day—the entire floor filled with artisans, men who earn their living, and a scanty one as a rule, by their daily labour, and all so orderly, self-respecting, brothers of Christ, and of the highest in his church. And their little boys of from five to fifteen! There they were standing on the costly inlaid altar rails, perched high on the top of confessional boxes, clinging to saints and angels wherever they could find a place from which to see over the heads of their elders. Many of them were far from washed and combed for the occasion. Their boots or shoes were white with dust or mud. Yet on costliest mosaic, in the niche of loveliest shrine, with arms or legs twined about sculptured seraph. No one rebuked them! One thought of "Suffer them, forbid them not, of such is the kingdom." Into this midst, preceded by chanting choirs, with the great bells ringing pæan overhead, and organ triumphantly expressing the gladness of the throng, the really fine, noble-looking archbishop came up the nave to his throne. Then our guardian, with many bows and handshakes, left us. He had been courteous to us for three hours. We had never seen him before. We have not seen him since. We do not know who or whence he was.

Two days later this new archbishop was enthroned. Again the day was great. Bishops, not a few, wearing their mitres, canons, priests, religious orders of various names and garbs came to honour the occasion and assist in the long ceremonial. But what impressed me as remarkable at this function was the presence and participation in it of clerics of the Orthodox Greek Church. In fact, not far from Palermo there is an old Albanian community of Greek Christians whose members fraternise with the Romanists in their midst. On high occasions here Greek seminarists and priests join the heretical seceders from their faith to give volume, if not sanction, to the religious ceremonials. So likewise, when Unitarianism attains its final ascendency, the scattered fragments of an older orthodoxy will be welcomed to swell the scenic impressiveness of its high occasions. To see their new archbishop enthroned, the cathedral once more was thronged. Again the poor in apparel were in evidence, but in their midst the well-dressed man of business or of a profession. The rows of chairs on the floor were too close to each other to prevent any kneeling. But from 10.30 to 1.30 attention did not flag as one splendid robe after another, each symbolical of something unknown to the outsider and heathen, was laid on the broad shoulders of Mons. Lualdi. He is a finely formed man, with a pleasant face, well rounded, and coloured. It says at once, "I am no ascetic." It also says, "I am strong of will, quite capable of doing the work here given me without faltering or misgiving." One who has known him at Rome tells me, "He is a very decent man, but ambitious." His ambition, if it be to keep and tend the sheep here given him—the poor, the labourers, the lowly, those whom worldly ambition fleeces as best it can, such people, though not so degraded as those General Booth is ambitious to keep from perdition in other lands—will bring the blessing these Palermitans seem to expect, and the only one a decent man's ambition would care to confer. The best thing to be said, perhaps, for this new man is that his face, though younger, is not unlike that of the Pope who has appointed him, and that he has something of the Pope's more free and democratic spirit.

DO UNITARIANS NEED A REVIVAL?

To this query there can be but one solution. We sadly need the vivifying forces and the Divine illumination of our whole religious fabric. A new touch of brotherhood, deeper consecration, and spiritual regeneration—these are our crying needs. Withering indifference and sordid materialism are creeping with their benumbing touch into our churches, and we want a reawakening to arrest the deadening process. Unitarianism is a beautiful faith, divine as Christianity—we are all agreed in making this statement—but to many a Unitarian it is a dead faith, one locked amongst the treasures, which are dearly valued but seldom used. In declaring without hesitation that we need a revival the statement is not meant to convey that the theology, or even the methods, of other churches, should be adopted by Unitarians. We want religion to become the primary consideration, the central factor of life. We want our faith to be based on the distinctly spiritual elements of the human soul. How can this much desired consummation be achieved? Surely not by the assumption of self-righteousness, and intellectual superiority, and the condemnation of excellent work done, for example, in Wales at the present time. By ejaculations which savour of hypocrisy—such as "this kind of thing is not for us"—we put ourselves out of tune with the forces of life that move so mysteriously in this age.

Revival in Wales.

The Rev. George Critchley, in an able article which appeared in your columns a few weeks ago on "Revivalism," stated, "It is not wholesome religion." Examine briefly what power this religion which he stigmatises as "not wholesome" actually possesses. During three months or so over 77,000 persons in Wales have been induced by it to make an effort to lead a clean life. In the old theological phraseology they have been *born again*. In this vast army of new recruits are numbered some of the vilest specimens of humanity, the dregs picked from the defiled cesspools of guilt and shame and immorality, the social pariahs, and the degraded, that make the streets of our large towns hideous at night. At Cardiff, late one night, from fifty to sixty of the fallen ones were gathered in from the streets into one of the churches. The tales these outcasts told were fearful in their pathos. They promised amendment if the world would only give them a chance. A refuge could be found for half a dozen only at the Salvation Army Home; the rest had to be allowed to drift back again no one knew whither. Principal Edwards and Mrs. Edwards often take some of these unfortunate ones into their own home, until a proper shelter can be found. The need of accommodation being so forcibly demonstrated, four houses have been opened in Cardiff alone, where the fallen can be sheltered until they are strong enough to make a new start. Hundreds of children enjoyed a happy Christmas last year for the first time in their experience. They possessed warm clothing, comfortable homes, Christmas fare, and sober parents to attend to their wants. And the religion that is capable of bringing the touch of brotherhood, cleanliness, and love into the life of so many people, and is instrumental in converting desolate houses into real homes for hundreds of children is stigmatised as "not wholesome," but "vociferous appeals to strange passions."

The Rev. Hugh Black informed his congregation that he went to Wales to test the Revival, but found to his dismay that he himself was tested. A similar confession is made by thousands of church members. Nominally they were Christians, but it is since the advent of this spiritual awakening they have commenced to live a truly Christian life. Ministers who have preached the Gospel for twenty years suddenly awake to the terrible realisation that they have filled their high office perfunctorily. Instead of delivering a living message from hearts aflame with love for humanity, a message that would find a quick response in the hearts of the hearers, they find that familiarity with sacred things and the vulgarising touch of worldliness had quenched the living flame in their souls. But the Revival has fanned the dying embers into a fire—a fire, they feel, that shall never be quenched. In view of such testimony, does it not sound somewhat ungracious and hypercritical to condemn the exaggerations, and hover fussily around the accidental fringes of a great movement, instead of recognising the Divine element in it, and acknowledging freely that at the core the Spirit of God is moving graciously? The words of Canon Cremer, as reported in the *Manchester Guardian*, on February 22, and spoken to a number of Manchester clergymen, seem applicable to us. "To point to the exaggerations and hysterical symptoms which had accompanied the revival in different places was surely a foolish, unkind, and graceless task. Was there any good thing without imperfections? It was impossible for any human manifestation of religion to be perfect."

In justification of the severe condemnation passed on the exaggerations of the Revival, the words of Jesus have been quoted more than once. "The Kingdom of God cometh not with observation." The same thing can be said of "moral suicide" and "spiritual atrophy." They come whether we lie in wait for them or not, but they are none the less real and terrible on that account. Would not another saying of Jesus be more to the point, "By their fruits (and not the accidents) ye shall know them"? The vitally important thing is that the *Kingdom of God* should come, either with or without observation.

A Little Fire Needed.

Mr. Critchley confesses that "a little fire would not do us any harm." The Rev.

W. Whitaker, of Cardiff, has discovered in the Revival in Wales a very significant suggestion, viz., "That the ways of the Spirit are not yet exhausted!" This is certainly a most remarkable statement for a minister of the Gospel to make. Mr. Whitaker thus proceeds:—"There *may* be—there must be if some of our dearest faiths are not to turn out lying mockeries—for England a revolution in its spiritual condition;" which, being interpreted, surely means—England needs a Revival. About four years ago the governing body of the Manchester Unitarian Association sent out a circular urging the necessity of deepening the spiritual life of the constituent churches. The Pastoral Letter sent by the Triennial Conference to the Churches about two years ago emphasised the same need, and recommended a more regular attendance at divine worship. There is practical unanimity with regard to the need of a revival. Social worship of God is not a source of gladness, but often undertaken with considerable reluctance. The grand spiritual realities of our faith do not appeal with sufficient force and vividness to their nominal upholders. Unitarians need spiritual regeneration. We have experienced the intellectual baptism (at least, most Unitarians nurse this conceit), we now require to be baptized with the Holy Spirit and with fire. Jesus said, "Ask, and it shall be given you." Can we ask with sufficient earnestness and consecrated purpose? Unless we seek, conscious of finding, our labour will be in vain.

Tentative Suggestions.

I venture to make the following suggestions in a tentative manner. (*a*) Would it be out of place in a free church, if a few of our earnest ministers were sent on missionary tours to the different centres to demonstrate by a week's mission the need of spiritual awakening, and to point out, not that others disseminate spurious theology, but that Unitarians have wandered to the borderland of materialism and agnosticism, and stand in need of reviving their faith in a living God, who is a Heavenly Father, a true Friend, and Comforter? (*b*) In addition to the Sunday services, is it not possible to open our churches at least once a week, when the members should make an effort to meet in a less formal manner than on Sunday, and looking each other in the face give expression to our most sacred convictions and experiences, and in this way build each other up in a religious sense and prepare our hearts and minds for the manifestations of the Divine Spirit in answer to our appeals? Some may object to the above suggestions as savouring of orthodox methods. But the seed must be sown if there is to be a spiritual garnering, and we should not be afraid of new methods if thereby the Kingdom of God and His righteousness are to be realised. Jenkyn Thomas.

Rawtenstall.

The wisdom of life is to do a thing and have done with it. Try to do the best, rightest thing you can—but then, leave it.—*Brooke Herford.*

LONDON SUNDAY SCHOOL SOCIETY.

Annual Meeting.

The annual meeting was held in the Council Room at Essex Hall, on Saturday evening, March 4. Tea and coffee were served at 6 o'clock, the members and friends being received by the President, Mr. John Harrison.

The President, in taking the chair for the business meeting, expressed his great pleasure in being present, and his regret that illness had prevented him from taking part in the year's work as he had wished.

Mr. Ion Pritchard, as treasurer, presented the accounts. The general account showed a balance of £1 4s. 6d. in hand, the subscriptions amounting to £17 19s. 6d., and the total receipts to £31 9s. The cost of the musical festival, £9 14s. 9d., had been for the first time more than met by receipts (£11 1s. 2d.). The accounts for the Southend Holiday Home were less satisfactory, for there was a balance of £25 9s. 6d. due. The year's maintenance had cost £127 1s. 10d. The annual subscriptions, amounting to £76 8s., were not so disappointing as they might seem, for Lady O'Hagan had for several years subscribed £25, but with the intimation that this would not be continued. She now subscribed £5 5s., and the deficiency must be made up. He gratefully acknowledged the contribution of £10 10s. from the Laymen's Club, the proceeds of a concert given on behalf of the Home, and urged the necessity of securing more annual subscribers.

Mr. Alec Barnes, hon. sec., read the Committee's report, which recorded a year of steady activity, and referred with special satisfaction to a new departure in the holding of United Teachers' Conferences, after the example of the Oxford Summer Session Conference. One such meeting had been held at Stamford-street, November 26; a second at Unity Church, Islington, February 11. Particulars of the year's general meetings were given, and the advantages of the Southend Holiday Home were emphasised. There had not been so many guests as in the previous year. The Committee reported with regret that Miss A. J. Lawrence had felt obliged to resign her treasurership of the Country Holiday Fund, and reported her suggestion that as their children now could have the full benefit of the larger society, there was not sufficient reason for continuing their separate effort. A sub-committee had carefully considered the matter and it had been decided to discontinue this branch of work. In the past year 382 children from 16 schools had enjoyed the fortnight's holiday in the country. An adverse balance of £36 had been met by generous response to a special appeal. The Oxford Summer Session last July, though not so largely attended, had been as successful as any held, and it was intended to hold the next session in 1906. It was noted that the elected delegates from the schools had not attended the meetings of the Committee as regularly as could be wished, some never having been present, and the report concluded with an earnest appeal for more teachers.

Mr. F. E. Allen read his Visitor's report on the work of the schools, in the course of which he spoke warmly of the value of the publications of the Sunday School Association. He noted with pleasure a more general activity in allied institutions, such as library, Band of Hope and Mercy, gymnasium, guild, and savings bank.

Mr. Barnes read the report of the Country Holiday Fund, and Mr. Ion Pritchard of the Southend Home. In doing so, Mr. Pritchard spoke warmly of the services rendered by Mr. J. Murrow, the local hon. secretary at Southend, and proposed a vote of thanks to him, which was cordially passed.

The President moved, and the Rev. F. W. Stanley seconded, the adoption of the reports and accounts, and in doing so the President emphasised some of the chief points of interest in the reports, and the chief needs of the work.

On the motion of the President, seconded by Mr. Ion Pritchard, Mr. Alec Barnes, who had served for twenty years as Secretary, was elected President; Mr. Ion Pritchard was re-elected Treasurer, and Mr. R. A. Wooding, LL.B., was elected Secretary. Mr. A. Savage Cooper as Auditor, and six members of the Committee, were also elected.

The Work of the Sunday-School.

The Rev. Addison A. Charlesworth then gave an eloquent and earnest address on the work of the Sunday-school. He had nothing new to say on that subject, he said, no new light to throw on the great problems with which they were chiefly concerned. But even to look at old problems in familiar ways might not be without interest and profit when the problems lay close to the heart of life's reality. What is the end, the object of our schools and the work there? he asked. Certainly not merely to amuse the children for an idle hour on Sunday. He recalled the days before elementary education was general, and spoke of the devoted work done in the Unitarian schools in Birmingham to meet that need, both on Sundays and week-days. There was still need for the spirit of those times, and for that sense of a great urgency calling them to the service of the young, although they had no longer to teach the same subjects.

The school was closely connected with the church, it was an expression of the church's own spirit. That which made the church necessary made the school necessary. It had the same end in view. The Sunday-school was not a school of theology, its chief purpose was not in tracing and teaching the history or metaphysic of dogma. In a well-conducted school dogma was not heard of, until it appeared in the questioning mind of the young people; then it had to be met and seriously dealt with. Generally it was quite subordinate, as it was in the church. Nor was the school organised chiefly for ethical culture. It was not inspired by the unsatisfying and rather hopeless infinite of duty. To him the meaning and value of the school and its purpose lay in religion. It was concerned, as the church was, with religion, the interpretation in simple and interesting ways of their

spiritual consciousness to growing boys and girls and young men and women, the interpretation of their life under the illumination and inspiration of the conception of God. Their consciousness of a higher righteousness, a loftier good, their aspirations and ideals were brought home to them as the very revelation, the coming into their lives of God. They were led to see that in being true to those higher thoughts and ideals they were brought into oneness with the will of God, and so God Himself was in their life; they were realising and expressing the Divine thought and will and love. God was the inspiration of their lives, incarnate in them: so they were led to see their lives as divine. That had its relation to the conception of ethical duty. Being taught to give themselves simply to that Divine, which was in contact with their consciousness, they had given themselves to that to which duty only pointed. They had given themselves implicitly to that which was already perfect, and so, instead of the hopelessness of morally realising the ideal in themselves, they had the consciousness that the battle in a sense was already won, that they had attained and were at one with the infinite Goodness. That was the great truth in the old dogma of justification by faith. Through such experience they had a new spirit and courage to face the detailed duties of life. That was the very essence of the mission they had in their churches and schools, and it was to get that conception, in such ways as they individually realised it, into the minds and hearts of the boys and girls and young men and women, which was the great end of their work as Sunday-school teachers.

That meant a sense of great responsibility on the part of the teachers. Anything perfunctory became absolutely impossible; they were too conscious of the greatness of the work, of the mission placed in their hands. To go into class unprepared, or to take up the work in a perfunctory spirit, was to give to their scholars an impression of the unimportance of religion, which was the tragedy of so much Sunday-school work. No true teacher, any more than a minister, could go without preparation of mind and spirit. Every teacher must be imbued with the sense of God, and impassioned with the desire to make God real to the boys and girls. Education was not everything, though it was a good thing. Their work was a matter of contact of spirit with spirit, the touch of living faith in the hearts of those whom they would move, a making real of the ideal, a revelation of the God who was so real to them, and that could be done by those who had not much of what was called education, for they had the finest education of all, the education of the spirit.

In Orthodox schools with which he had been connected, there was a custom that at the close of school once a quarter, the teachers held a meeting with the elder scholars who cared to stay, for prayer, for a thinking over of their work in the presence of God, seeking together for the Divine inspiration and wisdom. There was no cant about it; it was the simple necessity of spirits that desired to do their work and get the right inspiration for it. He thought they might well adopt some such means for the expression of their desires and aspirations.

As to the finding of teachers, he always thought that if there was the right spirit in the church, and it was doing its work, the spirit in the church must find its expression in those who would feel the necessity of work among the young. Where teachers were not to be found, it was an implied criticism on the church. It was no doubt wise for schools to cultivate their own teachers. In one school he had known, the senior class, both on the boys' and girls' side, provided teachers to take the vacant classes, and each pupil in turn was required to give such a lesson before his own class and teacher as he would give if called upon to take a class in the school. His work was then criticised and he got to understand the right method of teaching.

Mr. Charlesworth also dwelt on the helpfulness of special religious services for the school, and the value of setting the choir to render special music; and also of training the children in habits of regular giving for some unselfish purpose, as a beautiful expression of their religion. It was best when the object was connected with children, and there must be no compulsion; they were trained to the love of spontaneous giving.

As to the attaching of the young to the churches, he believed that if the teacher worked in the school in the spirit he had tried to indicate, if the interest of the church was the interest of the school, and the same ideals and inspirations were in the teachers as in the minister, then the reality for which the church stood would become a necessity in the scholars' lives. The minister should be in close personal touch with teachers and scholars, and to this end the formation of a guild was of great value. They must feel that ministers and teachers were co-workers, inspired by the same ideals, helpers one of another, engaged in some of the finest and noblest and most essential work that was being done to-day. He concluded with the prayer that for schools and churches alike there might be a new outpouring of the Spirit of God, that they might be moved to fuller service, and more unselfish devotion.

In warmly thanking Mr. Charlesworth for his address, Mr. Ion Pritchard referred to the subject of special music for the school choirs, and commended Mr. Hugh Atkin's musical setting of some of the Parables. Mr. C. A. Ginever pleaded earnestly for direct religious teaching in the schools. Cordial votes of thanks were passed to Mr. Charlesworth and to the President, and the meeting was brought to a close.

Swinton.—The series of special Sunday evening services held by the Swinton congregation during February in the Pendlebury Co-operative Hall was successfully maintained; the attendances varied from 170 to 220. The first service, as we have already reported, was taken by the Rev. W. Copeland Bowie, at the last the Rev. W. E. George gave an address on "The Faith of a Free Church." At the close Mr. George and a member of the committee extended a very cordial invitation to all those present who were not already connected with the church to join the congregation in their usual Sunday services.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Departme should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare.—At the Highland-place Chapel on Friday evening, March 3, a lecture on "Agnosticism and Religion" was given by the Rev. Dr. Warschauer, of Clifton. The Rev. R. J. Jones presided, and the audience numbered about 120. In the course of his lecture Dr. Warschauer noticed the loose way in which the term "Agnostic" was used, and concluded by adducing evidence for the existence of mind, will, and personality in the universe. The Rev. J. Morgan Jones (Congregationalist), in proposing a vote of thanks to the lecturer, spoke in high praise of Dr. Warschauer's answer to "God and My Neighbour."

Ashton-under-Lyne.—The eighth annual sermons were preached last Sunday by the Rev. W. C. Hall. According to custom an extra service was held in the afternoon, at which several sacred solos and new anthems were rendered. Considering the extremely inclement weather, the attendances were good; in the evening the church was almost crowded, and many friends from other Nonconformist churches in the town and district were present. Collections amounted to £8. Mr. Hall will preach his farewell sermons on the 19th inst.

Barnard Castle.—At the close of the evening service at the Free Christian Church, on March 5, which was conducted by Mr. Charles Bell, of Redcar, an illuminated address was presented to him in acknowledgment of his services to the congregation, extending over a period of more than fifty years, both as a preacher and in arranging for pulpit supplies. The chair was taken by Mr. George Lee, of York, and the presentation was made by Mr. A. Morton, the oldest member of the congregation. In acknowledging the presentation, Mr. Bell said that he had found much happiness in the duties which had fallen to him in connection with that congregation.

Crewe.—The addresses given during February by the Rev. H. Fisher Short on "God and My Neighbour" were followed with great interest by a congregation averaging about 130, and nearly half of these remained each evening after service, in response to Mr. Fisher Short's invitation to those who wished to ask questions on the subject dealt with. On the last evening a cordial vote of thanks was passed to Mr. Short for the way in which he had received and answered questions.

Derby. — The Friargate congregation is mourning the loss of Mr. William Henry Goodey, who died on Saturday, February 25, in his sixtieth year. Mr. Goodey was an Oxfordshire man, but had been in Derby for thirty-five years, in the employ of the same firm, that of Messrs. Longdon & Co., with whom he had risen to the position of managing director. He was greatly respected, and had done much to promote happy relations between employers and employed. A man of considerable reading and of generous disposition, he served as warden and treasurer of the Friargate congregation, and will be sadly missed. A funeral service was held in the chapel on Thursday, March 2, prior to cremation at Birmingham. The Rev. E. S. Lang Buckland, who officiated, paid a warm tribute to their friend, as one whose life consecrated the common duties of the day, and hallowed the ordinary trades of life. He was "not slothful in business," but "fervent in spirit, serving the Lord."

Glasgow.—The Rev. E. T. Russell reports the serious interest shown by the audiences which attended the series of doctrinal lectures he has given during the past months, under the M'Quaker Trust at Govan and Shettleston. After an hour's lecture on each occasion a considerable time was devoted to questions, and a large number of tracts were distributed.

Hull.—In reporting the last of Mr. Carpenter's lectures on "The Christ of the Creeds and of Experience" at the Royal Institution, the *Hull Times*, of March 4, had a friendly note expressing warm appreciation of the lectures, and in view of the great thirst for religious knowledge among the public, suggesting that Trinitarian bodies might also do something of the same kind to make people acquainted with the grounds of their belief.

Mossley.—On Sunday last the pulpit was occupied by Mr. Fred Duxbury, who in the afternoon recited Tennyson's "Enoch Arden'

to a good congregation. Both services and recital were much appreciated.

Maidstone.—On Wednesday, March 1, the annual school winter treat and sale of work took place, when the results of much of the work of the winter months were in evidence. During the evening over two hundred and fifty persons were present. The first part of the programme, after tea, was mainly musical, and was carried out by the scholars. Mr. F. W. Ruck distributed the prizes and medals, and the meeting was also addressed by Mr. M. A. Ruck, the treasurer, Mr. A. J. Ellis, and the Rev. S. S. Brettell. Mr. Brettell sympathetically referred to the loss the school and congregation had sustained by the death of Miss Ellis, who was superintendent and secretary of the Sunday school. The sale of work, which was organised by the ladies of the Sewing Circle, produced a substantial sum.

Newchurch.—Memorable services were held last Sunday, when the Rev. J. E. Manning, as representative of the British and Foreign Unitarian Association, was the special preacher. His morning subject was "The Battle of Life," the evening subject, "The Broad and the Narrow Way." In the evening a special service of dedication was held, when no less than a hundred and fifteen new members were welcomed into the fellowship of the church. A special platform had been erected in front of the Communion, and here Mr. Manning was supported by the Rev. J. J. Shaw, minister, and Mr. H. Nuttall, president of the church. After his sermon, Mr. Manning spoke a few words of welcome, congratulation, and counsel to the dedicants, who occupied the first six rows of pews. Then came the hymn "Breathe on me, Breath of God," at the close of which Mr. Manning extended the right hand of fellowship to each individual, having first addressed the following words to each section:—"In the name of the committee and honoured minister of this church I welcome you into the fellowship of this church, and so into the wider fellowship of the church of God." The dedicatory prayer was then offered by the Rev. J. J. Shaw, and a truly memorable service was brought to a close. There was a large congregation, numbering about 400 people. On Monday evening, in the school-room, Mr. Manning delivered to about 250 people his lecture:—"What Unitarians believe about God." As on Sunday evening, many visitors from other local churches were present. The lecturer was at his best, and was followed throughout with the closest attention, and apparently with the keenest interest. The Rev. J. J. Shaw presided, and the Rev. Jenkyn Thomas, of Rawtenstall, opened the meeting with prayer. At the close, Mr. H. Nuttall moved, and Miss A. A. Haworth seconded a vote of thanks to Mr. Manning, and to the British and Foreign Unitarian Association. The vote was received with enthusiasm. Mr. Manning also visited and addressed the scholars in the school on Sunday afternoon.

Portsmouth.—On Wednesday evening, March 1, a lecture was given in the High-street Chapel by the Rev. Charles Roper, of Manchester, Mr. C. F. Dear presiding. There was a good attendance. "The kind of revival most needed," was the subject of the lecture, and after contrasting the artificiality of the Torrey-Alexander Mission, when compared with the Revival in Wales, Mr. Roper dwelt on the moral effects which were evident in Wales, and went on to speak of more permanent results for the good of mankind which would arise from truer views of the divine order of the world and human life in communion with the divine. The revival most wanted, he said, was not the forcing of men to the penitent stool to pray and sing and confess, but the irresistible force of human brotherhood moving in the hearts of men, so that the anomalies of our national and civic life might be destroyed, the conditions of life amongst the poor improved, more civic energy and disinterestedness displayed, less money spent on armaments and more on education, the sweetening of the environment of our children so that they may develop into better men and women, and the care of the feeble and the aged. A revival which discarded the authority of church and book, and heeded only the living voice of God speaking in the hearts of our fellow-creatures.

Tavistock.—A successful sale of work in aid of the Abbey Chapel Renovation Fund, followed by a miscellaneous entertainment, was held in the Town Hall on Wednesday, March 1.

Yeovil.—A series of six Thursday evening addresses on "Religion To-day," is being given in the old Vicarage-street Chapel, which has been for some time closed. The first of the addresses was given on Feb. 16, by the Rev. Rudolf Davis, district minister. In the course of his address, he said that there never was a time when so many who read and thought for themselves were in the right way interested in matters of religion. The percentage of attendances at places of worship was not a criterion of the religion of a people. Much church and chapel-going was purely perfunctory and conventional. Much of the deepest religion of the day was outside all the churches, because the articles, creeds, confessions of faith and the general atmosphere of the worship were out of date, inconsistent with the actual experiences of life, out of harmony with the promptings of conscience, and the aspirations of the heart. He proceeded to speak of the larger conceptions of the universe, which now compelled a reconstruction of theological thought, and also made an earnest plea for the sympathetic consideration of other forms of religion beyond the circle of Christianity. The *Western Chronicle* devoted more than half a column to a report of the address.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 12.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. Edwards.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. G. Hamilton Vance, B.D., of Dublin.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. Jupp.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. Frank K. Freeston, and 7, Rev. F. Hankinson.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. Charlesworth.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. Savell Hicks, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. Strong.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15, "We Cannot Do Otherwise"; 7, "The Plain Truth About the Bible," Rev. J. Page Hopps.

Mansford-street Church and Mission, Bethnal Green, 7, Miss Marian Pritchard, Sunday School Anniversary Sermon.

Peckham, Avondale-road, 11, 3, and 6.30, Mr. Albert Thornhill, B.A., of Manchester College.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Dr. Chandra Ghosh.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. W. Griffiths.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. Ginever, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding, B.A.

Stratford, Unitarian Church, 11, Mr. H. C. Brison, and 6.30, Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. Felix Taylor, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.

Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Rev. Robert McGee.

Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C Coe.

Bradford, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 and 7, Rev. Priestley Prime.

Buxton, Hartington-road Church, 11 and 7, Rev. George Street.

Cambridge, 10, Emanuel-street, 11.30, Rev. J. C. Street.

Canterbury, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. Smith.

Chester, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. Haycock.

Dover, Adrian-street, near Market-square, 11 and 6.30, Rev. S. Burrows.

Guildford, Unitarian Christian Church, 11 and 6.30, Rev. W. Copeland Bowie.

Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 and 6.30, Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 and 6.30, Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. Craddock.

Liverpool, Hope-street Church, 11 and 6.30, Rev. H. D. Roberts.

Liverpool, Ullet-road, Sefton-park, 11 and 6 30, "Is Religion Dying?" Rev. J. C. Odgers, B.A.

Maidstone, Earl-street Chapel, 11 and 6.30, Rev. S. Sidaway Brettell, M.A.

Newport, Isle of Wight, 11 and 6.30, Rev. Clement E. Pike.

Oxford, Manchester College, 11.30, Rev. J. E. Odgers, M.A.

Portsmouth, High-street Chapel, 11 and 6.45, Mr. C. F. Dear.

Portsmouth, St. Thomas-street, 11 and 6.45, Mr. T. Bond.

Scarborough, Westborough, 10.45 and 7, Rev. Ottwell Binns.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. Teasdale Reed.

Sheffield, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High-street, 11 and 6.30, Rev. W. Agar.

Southport, Portland-street Church, 11 and 6.30, Rev. F. B. Mott.

Torquay, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'Connor.

Trowbridge, Conigre Church, 11 and 6, Rev. J. Wain.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

Dublin, Stephen's Green West, 12, noon, Rev. G. Hamilton Vance, B.D.

WALES.

Aberystwith, New Market Hall, 11, Mr. A. J. Pugsley.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. Balmforth.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Mar. 12, at 11.15, JOHN M. ROBERTSON, "Bacon—the Man and the Thinker."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—March 12, at 11.15, DR. WASHINGTON SULLIVAN, "Revivalism and Excitement in Religion."

BIRTH.

Penton.—On March 2nd, at 53, Harley House, Regent's-park, N.W., the wife of Edward Penton, jun., of a son.

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The ANNUAL COLLECTIONS in support of the work of this Association will be held simultaneously next day, MARCH 19TH, 1905, at all the places of worship within this district, except Chester, Warrington, and Gateacre.

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The Inquirer.

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ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

CORRESPONDENTS are requested to note that from Monday next, March 20, until April 17, the Editor will be abroad, and that no communication for THE INQUIRER should be sent to his private address, but only to the office.

WE publish this week a letter from the Rev. W. Copeland Bowie as to the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers to be held at Geneva at the end of August, and a preliminary programme. This will be found after our leader on the subject, and we trust that this will set many of our friends thinking and planning how they may this year work in their summer holiday abroad with attendance at the Geneva meetings. If sufficiently large parties can be organised, the cost of getting to Geneva and back will be comparatively small, and once there, friends will be free to go their own way.

WHAT shall that way be for those who take a fortnight's holiday before August 28—31, or after? And which would be wisest? Is the latter half of August or the first half of September likely to be best for a Swiss holiday? And how can those who have never been in Switzerland, and have to manage as economical a holiday as possible, best use those precious days? It will be necessary, for the sake of the cheap fares there and back to make Geneva the starting point and the point of return. Is it best simply to go up to Chamonix, or to some high place up the Rhone Valley? Or could one in a fortnight usefully take the train from Geneva to Lucerne, and then work one's way up to the Furca Pass over into the Rhone Valley and so down in stages to Geneva? Perhaps some friend who is at home in Switzerland will kindly furnish the novices who are turning over such questions in their minds, with some good advice. We will gladly find space for it within reason.

THE Japanese forces occupied Mukden on Friday of last week after a crushing defeat of the Russians in what is described as the greatest battle known to history. Lines extending over eighty or ninety miles, some 800,000 men engaged, the killed and wounded estimated at over 100,000 on the Russian side, and on the side of the victorious army at over 40,000; these are figures which stagger the imagination; but one ought not to shrink from the effort to realise something of the awful suffering entailed, the agony and desolation not only on the field itself, but in months and years to come, and in the home lands on both sides. Surely this must suffice as an awful lesson in the criminal insanity of such a war. One hoped at the beginning of the week that Kuropatkin would be completely enveloped and compelled to surrender with his whole force; but his shattered army has broken through to the North, and the conflict must be renewed, possibly over another 300 miles of country to Harbin. One gleam of hope there has been in the rumoured failure of the new Russian loan, which, added to the seething discontent of the country, may compel the Tsar at last to accept terms and make peace.

FOUR episcopal appointments were announced last week: Dr. Edward S. Talbot, Bishop of Rochester, to be Bishop of the new see of Southwark; Dr. J. R. Harmer, formerly domestic chaplain of Bishop Lightfoot at Durham, and since 1895 Bishop of Adelaide, to be Bishop of Rochester; Dr. C. S. Gibson, vicar of Leeds, to be Bishop of Gloucester, in succession to Dr. Ellicott, resigned; and the Rev. J. P. Hughes, M.A., vicar of Llantrisant, to be Bishop of Llandaff. With reference to Dr. Talbot's acceptance of the bishopric of Southwark the *Guardian* wrote last week :—

> His acceptance of this very exacting task with a minimum stipend, and a portion of the sum required yet to raise, will strengthen the affection which Dr. Talbot has gained from both clergy and laity in the new diocese, and also the admiration felt for him by Churchmen generally for his strenuous and sympathetic work among all classes. Southwark diocese, even when fairly launched and provided for in the matter of funds, can never give to its bishopric the support which a great municipality like Birmingham is able to offer; but no one has been more successful than Dr. Talbot in identifying the Church with all that is best in municipal and public life.

THE L.C.C. return of the homeless persons of the metropolis is probably incomplete, but as it stands it is a terrible exposure of the little success of our religion in dominating our civic life. That there are more of these hopeless creatures than there were a year ago is no more than is to be expected, for trade is worse. But there have been unemployed funds. It is true, though it is significant that the work of the Central Committee is stopped because the public has grown tired of subscribing. The numbers of the homeless are given as 1,869 men, 312 women. Two thousand one hundred and eighty one persons found under arches or walking the streets at the dead of night. Many of these doubtless are vicious or idle people who do not want to live decent lives. But without exception there was a time when they were not thus. They have fallen, perhaps have been pushed down into the mire. Surely the resources of humanity are equal to doing something better for them. Better still, if society would do something better with them before they fall.

THE framing of a national temperance policy was not the least important of the many subjects dealt with at the National Council of the Evangelical Free Churches at their meetings in Manchester last week. A resolution was moved by Mr. George White, M.P., strongly condemning the Licensing Act. It urged the need of such an amendment as would substitute for existing compensation arrangements the granting of licences for a definite and short term without any claim to compensation, the establishment of a licensing authority representing the people that shall control the issue of licences in suitable areas, entire Sunday closing, closing on election days, and a great increase of the annual licence duties. Seconding the resolution, Mr. E. C. Rawlings urged the Churches to take a more serious and sustained interest in Temperance Reform. What they wanted was a direct veto by the people, and until they got that they would not be able to deal effectively with the drink evil. The resolution was carried.

The *Examiner*, which has throughout taken up an attitude of judicious criticism towards the Torrey-Alexander campaign, has a leader on "Revivalism and Theology,"[1] from which we take some sentences:—"The spirit of revivalism which is abroad just now is forcing to the front several questions of first-rate importance. Among these two, at least, are likely to cause some trouble, and need to be faced: — Is Revivalism necessarily bound up with an old-fashioned theology and an unscholarly interpretation of the Scriptures? The second is the converse of it: Is a liberal theology incompatible with the simple preaching of the Gospel? These questions may both be answered in the negative, though the simple negative is misleading, and does not convey the whole truth. . . . There is no reason to suppose that those who accept to the full the modern teaching as to Bible and Christian doctrine generally are more disloyal to Christ, or less anxious to bring men to knowledge of truth as it is in Him, than those whose thought on these things cast in moulds some half a century old." These last words are full of instruction as to the mental state of a community in which apology for Biblical criticism is still needed.

At his recent enthronement as the first Bishop of Birmingham Dr. Gore gave an impressive address, in which he spoke of the call of that new departure to the Church to do her own spiritual work better, and then added:—

But also, and as a direct consequence of this, our Church ought to make a more effective contribution to the whole corporate life of Birmingham, and bear more effective witness for righteousness and for God. No city has shown a better public spirit than Birmingham, but there is a danger in a city, like a Church, dwelling on its past. There is a danger of the due succession of men of public spirit failing, a danger that the best men, the men of richest gifts and opportunities, may fail to feel the call to public service as their fathers felt it. There are ugly spots and grave moral risks in the civic life of Birmingham, and of all other cities: and, like every society with a noble past, she needs fresh efforts, yes, a constant succession of fresh efforts, and from all classes of the community; and I do not hesitate to say that, as compared to other bodies, the Church of England has not played its proper part in the past in contributing to the civic life of Birmingham. Certainly as our own Church life becomes more vigorous, our contribution to the civic life, our public witness for righteousness, ought to become more vigorous also.

Claiming for the Church of England the right of independent action, the Bishop said that in seeking to do their own work better they would entertain no kind of desire to interfere in the life and work of others, and he continued:—

If I speak for myself, I must say that when, for my own inspiration, I think of great Birmingham Christians of the last generation, I think first of two names, neither of them of my own communion—the first a personal, spiritual influence of world-wide power and incomparable attractiveness, John Henry Newman; the second, the man who seemed to me to represent ideally the combination of a Christian prophet with a Christian citizen, I mean Robert W. Dale. Thus I, at least, cannot be half-hearted in my esteem of those who are not of my own communion.

At a subsequent meeting of welcome in the Birmingham Town Hall, the Rev. J. H. Jowett, as a representative Nonconformist, gave an address, in the course of which he said:—

I welcome Dr. Gore as a powerful addition to the social forces working in the common life of the city. No one can have even a slight familiarity with the life and work of Dr. Gore without recognising his great passion for social reform, and his ardent endeavour to enthrone the largest ideals in the government of the State. It is something to have a man coming into our midst—a man of massive and wealthy and sanctified endowments—who will proclaim the sacredness of civic service, and who will urge upon our gifted young men and women that there is no more hallowed form of labour than to invest their gifts for the common good. This city is by no means impoverished in its public men. I should say it is peculiarly and specially rich. But there are vast resources unused, untapped, untouched, and I, for one, am anticipating with confidence that the co-operative help of Dr. Gore will result in the unsealing of more of this wealth, and its consecration to the general welfare of the city.

A letter was also read from the Right Hon. Joseph Chamberlain, who regretted that he was unable to be present, and heartily congratulated the city on having in its Bishop the constant presence of one "who had gained their deep respect and affection by his high character, his distinguished abilities, and his unselfish devotion."[2]

The Bishop of Birmingham, in replying to the addresses of welcome at the Town Hall, after his enthronement, having cordially responded to the Rev. J. H. Jowett's welcome on behalf of the Nonconformists, made the following reference to the possibilities of fellowship in the common study of Christianity: "There is another matter. I am quite sure, in the whole of Europe, there is going on an inquiry into the basis of our religion; an inquiry into the meaning and origin of Christianity which is strangely and wonderfully increasing, independent of the lines of demarcation between the different communions. There is a great community of scholarship growing up in Europe, which is being ministered to by Roman Catholics, Anglicans, by Greeks, even by Russians, by Lutherans, by members of all kinds of denominations, some ancient and some modern. Now, I believe profoundly in this fellowship of common study. Sir Oliver Lodge is here, and I am sure he will agree with me that there is a great movement of men's minds. There is in the vast variety of men a great and most sincere desire to re-examine the basis of moral and religious truth, on which we all alike stand. And I am quite sure that that examination cannot be too free, too common. What I want, so far as I may be allowed as a humble scholar to administer to it, what I should like to do is to bring together men of different kinds and different points of view, like Sir Oliver Lodge and Mr. Jowett and a great number of people who are interested in these religious questions, in order that we may meet freely face to face with one another, get to know one another better, on the ground on which we stand, for I am quite sure we are in a time of transition, and that the lines, both of union and division, in the future are not altogether those which have prevailed in the past. It is in this freedom, in the fellowship of a common study of what our religion means, that I see the great forces of reunion in the future, and I believe Mr. Jowett will agree with me in that."[2]

A session of the great gathering of the Evangelical Free Churches was devoted to the Sunday-school problem, than which there is not one of greater difficulty for all churches, orthodox and unorthodox alike. Underlying the words spoken was the tacit assumption which we none of us care to state openly—the confession of present and widespread failure, although one speaker was able to draw encouragement from the abundant criticism bestowed on the schools. The most trenchant speech seems to have been delivered by Alderman J. C. Meggitt, J.P., whose one desire was to have the work "thoroughly done" in contrast to the slovenly and perfunctory conduct which is so common. To this end, he held it essential to have officers specially trained and devoting their whole time to the work of the school. A reminiscence of the speaker's shows the nature of much of the teaching: "When I was a boy I was taught that the world was created in six literal days, and that all incidents mentioned in the Bible actually took place." He spoke of the terrible awakening when he first learnt that this was not the case, and of the thousands of scholars who had been made careless, indifferent, godless by the crude theology of their teachers.

Clearly, more adequately trained teachers are needed if the instruction in the Sunday schools is to be made of avail for life and godliness, for at the present time and in almost all Sunday schools the majority of the teachers neither know how to teach nor what to teach. Possibly Dr. Munro Gibson is too optimistic in his forecast of a time when "Educational experts would reckon the Sunday-school the most important and most promising field for the exercise of their talents. . . young ladies would devote themselves to special training for the work with the same enthusiasm as has been shown in qualifying for the nursing profession."[2] At present, at any rate, teaching a class on Sunday is not a profession, and is often a pastime; until this is altered we cannot hope for greater efficiency.

Dr. John Watson (Ian Maclaren) announced last year his intention of resigning the pastorate of the Sefton Park Presbyterian Church, Liverpool, which he has held since September, 1880, and last Monday evening he formally placed his resignation in the hands of the Presbytery, and it was accepted with great regret. In a valedictory address Dr. Watson, having spoken of the very prosperous condition of the church, claimed that he had worked with honesty in the sense that he had declared the truth according to the light given him and without fear of man. The reason why he was now returning to them his commission and ceasing from the regular ministry, was

simply because he was worn out and could not go on. He had never been a strong man; he had always had to do his work with the hindrance of bodily weariness, and now his strength seemed to be nearly exhausted. The Lord Mayor of Liverpool, who is a member of Dr. Watson's church, said that the city would be the poorer for his resignation. His sermons had been an inspiration to business men.

A scheme for the creation of a Garden Suburb for London, at Hampstead Heath, has been made public. The promoters have the option of purchasing 240 acres of land surrounding the new extension of the Heath, and sloping towards the north-west. It is proposed to put within the reach of working people the opportunity of living in a cottage with a garden within a 2d. fare from the centre of London, at a rent possible for them to pay; to lay out the new suburb on an orderly plan, so as to retain as many advantages as possible for all residents; to provide houses for more wealthy persons who can pay £40—£150, as well as for cottages paying 7s. 6d. a week, so that there may be community of interests and better understanding among the classes, and not merely a suburb of one class of people; and to preserve natural beauty, so that not only the suburb itself shall be pleasant but the view of it from the Heath shall be in harmony with the general landscape.

Mrs. Barnett's name, as secretary for the scheme, is a guarantee of energy in its furtherance. Earl Grey was chairman of the Trust until his appointment as Governor-General of Canada. It is highly desirable that further extension of London should take place on Garden City lines in place of the long rows of monotonous houses, without general plan, and without much consideration for the comfort and pleasantness of life for the inhabitants which is the normal development of English towns. Those who would assist in such an enterprise by contributing capital, content with a moderate rate of interest, may get further information from Mrs. Barnett at Toynbee Hall, Whitechapel.

The Friends' Social Union has recently issued several useful leaflets, primarily intended for adult school readers, but well adapted for general distribution. The last batch of these includes:—*The Problem of Poverty*, by Mr. Seebohm Rowntree; *Local Government*, by Dr. George Newman; and *What Adult Schools can do in the Villages*, by the Organising Secretary of the A.S. National Council, Mr. Edwin Gilbert. They are published by Mr. Percy Alden, at 2s. 6d. per 100.

A lecture by the late Canon Ainger on "The Art of Conversation" appears in this month's *Cornhill*. It is full of good things, of which the following is a sample: "Some persons have no perception of what *can*, and what cannot, be attained in conversation, and will ask you questions requiring a month or two to consider, and then another month or two to answer, between the courses at a dinner party! I remember once a lady I sat next to asking me suddenly: 'Canon Ainger, what is your opinion of Carlyle?' Well, I hope I have been decently brought up, so I did not make the rejoinder which would have best expressed my feelings. I did not reply, 'Goodness gracious, madam, how can you ask such a preposterous question under such preposterous circumstances?' (I remember I was just beginning my fish.) For, you see, my neighbour was not even opening a discussion merely—in itself most improper at such a serious moment. She wanted, apparently, an encyclopædia article off-hand; and that, too, without my knowing (a thing in itself most important) the previous history (as a physician would say) 'of the case.' But there is a time for everything, the wise man has said, and there are times for discussion and times for conversation, and the two things are far from being the same thing. Conversation is wanted by most people as a healing agency after the rubs and the worries and the exhaustion of business or domestic cares; and discussion, if it brings mental activity into play, is often just what the overtaxed mind does not seek."

The enthusiasm of the *alumni* and friends of the Home Missionary College remains unabated. Both by means of public and congregational meetings, by special Sunday services and personal canvass, they are carrying on their work for their Jubilee Memorial scheme. Meetings have been held at Sheffield, Warrington, Stalybridge, Colne, Pendleton, and Blackley, and services at Moss Side and Newry. A great many more meetings have been arranged, and all this in addition to the series held last autumn.

Of the autumnal Jubilee meetings an interesting detailed report has just been issued, together with a further appeal and a statement as to the present position of the fund. The fund has now turned thirteen thousand pounds, and the subscription list represents over one thousand donors. Amongst the newly added names are those of Professor J. Estlin Carpenter, Revs. J. C. Odgers, F. E. Millson, Dr. Mummery, A. N. Blatchford, Mrs. G. Holt and Miss Holt, Mr. Henry Lupton, Mr. Edwin Tate, the Right Hon. Justice Andrews, the Right Hon. Mr. Thomas Andrews, the Right Hon. Sir Andrew M. Porter, Master of the Rolls in Ireland, Sir Robert Lloyd Patterson, Mr. Stanton Preston, Mr. T. B. Bowring, Mr. W. Gibson, and many others. It is very gratifying to note the great number of small subscribers in the list, and the promoters of the fund owe a great deal to the generosity and enthusiasm of Ireland which are shown in every one of the twenty pages of the subscription list.

Erratum.—In last week's Inquirer, p. 150, col. 2, for *Richard* Keating read *John*.

The Christianity of Christ is like its author—it prefers dignity of character to pleasure, and evokes from the stinging thorns of life and of circumstance, strength, self-sacrifice, love and peace."—*George Brown*.

THE CHRIST OF PAUL.

VII.

The Person of Jesus.

(Concluded.)

(6) The inquiry which has brought us to the ultimate subjection of the Son shows that at either extreme of his history he passes from the Apostle's view; his function has not begun, or it has ceased; and the field of eternity is occupied by God alone as source and goal of all things. He is the ground of their subsistence, the means of their growth, the end of their being. Has he, however, a partner in his nature? Did the Apostle conceive the Lord Jesus Christ to be also God? So far as the term "Lord" is concerned, it is admitted that "it does not in itself necessarily involve divinity"; * on the lips of Christians it "denotes the idea of 'Sovereignty' primarily over themselves as the society of believers (Col. i. 18, &c.), but also over all creation (Phil. ii. 10, 11; Col. i. 16, 17)." Neither can the title "Son of God" be claimed in proof of a metaphysical participation in Deity, in view, on the one hand, of its recognised Messianic significance with its probable derivation from Ps. ii. 7, and, on the other, of the free use of this designation to describe the soul that is surrendered to the divine guidance (Rom. viii. 14),—

For as many as are led by the spirit of God these are sons of God.

If the question is not settled by the specific phraseology of the Apostle it must be decided on more general grounds. It is noteworthy, for instance, that he nowhere employs the simple antithesis "the Father" and "the Son" as though both (in some sense) shared a common nature. "The Son" is named but once (1 Cor. xv. 28), and the counterpart in that passage is "God, even the Father" (Greek, "the God and Father"); Paul nowhere writes "God, even the Son." Beside "God the Father" or "God our Father" the Apostle sets "and the Lord Jesus Christ" in obvious distinctness. This is a regular and solemn formula in salutations (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Phil. i. 2; 1 Thess. i. 1). Its uniformity is, however, broken by some changes: thus Gal. i. 1,—

Jesus Christ and God the Father who raised him from the dead:

or, again (Rom. xv. 6; 2 Cor. i. 3; xi. 31), with a definiteness that seems decisive,—

The God and Father of our Lord Jesus Christ.†

Had Paul conceived of Jesus as God, almighty, self-existent, in what sense could he have spoken of the Father as his God. That the Deity of the Father is an ever present thought to the apostle, all readers of his letters will readily admit. It is his emphatic declaration, as we have seen, that to Christians there is but one God, the Father (1 Cor. viii. 6); and the ascription to Christ of the separate title Lord appears designed to prevent any encroachment upon the nature of him who is God alone. So he is the ultimate object of praise (Phil. iv. 19, 20),—

* Professor Sanday and Rev. A. C. Headlam, "Romans," p. 10.

† Sanday and Headlam here reject the rendering of Meyer, Liddon, and others, "God even the Father of our Lord Jesus Christ."

My God shall fulfil every need of yours, according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever.*

And with even greater emphasis, Rom. xvi. 27,—

To the only wise God, through Jesus Christ, be glory for ever.†

Through almost every conceivable mode of expression does the distinction here implied find utterance. Paul commends the Thessalonians for their "labour of love and patience of hope in our Lord Jesus Christ before our God and Father" (1 Thess. i. 3); he prays that "our God and Father himself, and our Lord Jesus" may direct his way unto them (iii. 11), or that they may be established unblamable "before our God and Father, at the coming of our Lord Jesus with all his saints" (iii. 13). Instead of affirming that Christ was God, he tells the Corinthians that "God was in Christ" (2 Cor. v. 19);‡ or that "God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (iv. 6);§ or that "he who stablished us with you into Christ and anointed us is God" (i. 21). Twice does he in emphatic terms lay out the ascending scale (1 Cor. iii. 21, 23; xi. 3),—

All things are yours . . . . and ye are Christ's, and Christ is God's.

The head of every man is Christ, ... and the head of Christ is God.

Into the triumph-song of "the depth of the riches both of the wisdom and knowledge of God" (Rom. xi. 33-36), no other name is admitted; overwhelmed with the divine majesty filling all space and time, he can only conclude—

For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

What, then, is the significance of another doxology in Rom. ix. 5? The passage is thus translated in the Revised Version:—

For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

Yearning over his race, recalling the long history of their preparation in law and prophecy for the Messiah's day, Paul looks with grief on the possibility that because they have rejected Jesus they may be rejected in their turn. How great the calamity that the chosen people should be false to the purpose of their election! Ah, could he save them, how willingly would he be "anathema from Christ" for their sakes. Theirs were the covenants and the promises, theirs were the patriarchs, and of them was the Messiah according to the flesh. If the words that follow are correctly referred to Christ, two things are affirmed of him: (1) that he is over all; (2) that he is "God blessed for ever." But the early manuscripts used by the Christians had no stops, and the words may therefore be divided in several other ways, as the Revisers' margin shows:—

Whose are the fathers, and of whom is Christ as concerning the flesh. He who is God over all be (is) blessed for ever.

Whose are the fathers and of whom is Christ as concerning the flesh. He who is over all is God, blessed for ever.

Whose are the fathers, and of whom is Christ as concerning the flesh who is over all. God be (is) blessed for ever.

Some other slight variations have been proposed; but for our purpose all translations may be reduced to two groups, those which identify Christ with "God blessed for ever," and those which do not. Where eminent scholars have come to such different conclusions, it cannot be said that the words themselves contain anything absolute and final. In the important note of Prof. Sanday and Mr. Headlam it is pointed out "that the question is one of interpretation, and not of criticism."* It is natural, therefore, that those who approach the words along different paths of inquiry should form different estimates of their significance. In no other passage does Paul apply the name "God" to Christ. In view of the gradations which we have already traced between the Christian, his Lord, and God the Father, we may ask whether it is likely that the Apostle does so here. Whatever may be the case in the early decades of the second century, "it must be admitted," say our commentators, "that we should not expect it in so early an Epistle as the Romans." One theologian, like Principal Fairbairn,† finds in it the natural culmination of the Apostle's thought. Another, the late Prof. Jowett, decided otherwise, and partly on the ground that "had St. Paul ever spoken of Christ as God he would many times have spoken of him as such, not once only, and that by accident." The lamented Dr. Bruce refrains from expressing such definite conclusions, and contents himself with the cautious remark, "On the whole, in spite of personal predilection, one is constrained, after perusal of learned monographs, to admit that the bearing of this famous text on the deity of Christ is by no means so certain as at one time he may have been disposed to think."* With the distinguished Oxford scholars already named we must allow "that there is no impossibility either in the word or the ideas expressed by the word occurring so early." But there is a wide interval between the impossible and the improbable. The tenor of the Apostle's thought tends to maintain a constant distinction between God and Christ; his subordination of the Son to the Father is generally acknowledged;‡ and how is such subordination compatible with the recognition of them both as God? Could Paul have conceived the Father as possessing more Deity than the Son, or have distributed the Godhead between unequal members? Doxologies (of a similar, though not identical, type) are not unknown elsewhere in the Apostle's correspondence (*e.g.*, Rom. i. 25; 2 Cor. xi. 31); and the closing words of Rom. xvi. 27, already quoted, emphatically mark off Jesus Christ from "the only wise God."

(*b*) The same general considerations must govern the interpretation of the benediction (2 Cor. xiii. 14),—

The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy spirit, be with you all.

Three names, it is true, are here associated; must we infer that "the three august Beings here spoken of are bound together by the tie of a common divine nature?"* There is nothing in the terminology to suggest it. The Apostle desires for his Corinthian converts that they may possess the favour of their heavenly lord, feel the love of God who forgives and sustains them, and share in the gifts of the spirit. We have seen that Jesus Christ is the personal medium through whom the divine blessings are transmitted; he is himself the great manifestation of the love of God; — as he is also by nature spirit. How far the holy spirit can be regarded as a separate being in the thought of Paul is doubtful. In some passages it seems to be a divine energy or power; in another it is boldly identified with the Lord; elsewhere it seems equivalent to God (1 Cor. xii. 4-6),—

Now there are diversities of gifts but the same spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.

Here are the same three terms; but the first, which there carries no personal significance, is practically unified immediately afterwards with the third (ver. 11):—

All these worketh one and the self same Spirit, dividing to each one severally even as he will.

The fact is that the religious idiom of the Apostle is largely his own creation. It springs out of the struggle of his ideas and emotions to find adequate utterance. His expressions are not the product of a systematising mind. He had to feel his way by degrees, and he did not escape occasional incongruities. He apprehended certain great spiritual conceptions with passionate intensity, but he did not define them clearly. The share which he ascribed to Jesus Christ in changing the whole character of his inner life, became the basis of a far-reaching construction of the power of Jesus. This was confirmed by a wider experience, and his estimate of the nature and functions of Christ tended to acquire a still warmer glow. But it was not, after all, framed along the lines which the Church ultimately adopted. The conception of the man "of heaven" did not gain a fixed place in the religious imagination of early Christianity: could the disciples of Paul succeed in replacing it by any more permanent form?

J. Estlin Carpenter.

To Correspondents. — Letters, &c., received from J. T. D., S. F., E. H., J. H., G. A. K., F. T. M., R. R., C. B. U., E. W.

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* *Cp.* Rom. xv. 6, Phil. ii. 11.

† *See* R.V. margin; Sanday and Headlam omit "to whom."

‡ *Cp.* "the love of God in Christ Jesus." (Rom viii. 39.)

§ Here Christ, elsewhere set over against Adam, is the correlate of Moses.

* "Romans," p. 233.

† "Christ in Modern Theology," 4to ed., p. 408.

‡ Sanday and Headlam ("Romans"), p. 237; Bruce, p. 342.

* "St. Paul's Conception of Christianity," p. 341.

* Bruce, p. 343.

LITERATURE.

MRS. HUMPHRY WARD'S NEW STORY.*

Like "Lady Rose's Daughter," Mrs. Humphry Ward's new story, "The Marriage of William Ashe" is concerned exclusively with people who move in the "highest society," in a generation belonging not exactly to our own day, but somewhere in the latter half of the nineteenth century. Once again the heroine is a remarkable young woman, of brilliant and fascinating powers, of aristocratic but unwholesome origin, and the story this time has an altogether tragic ending. The dramatic interest is sustained with great power from beginning to end, and there is abundant genius in the portraiture; but less even than in "Lady Rose's Daughter" are we permitted here glimpses of the nobler elements of life. The books are undoubtedly popular. Of "Lady Rose's Daughter" we are told that 165,000 copies have been sold, and of the new book the first impression was sold out before the day of publication. Yet we earnestly hope that Mrs. Ward will feel that this vein is now sufficiently worked out, and that she will take us next into some more refreshing places in the great field of human life.

William Ashe, a rising politician and heir to a peerage, comes upon the scene after a successful election, and is appointed Under-Secretary for Foreign Affairs in the Liberal Government. After a three weeks' acquaintance he becomes engaged to Lady Kitty Bristol, and the tragedy of the story is in the working out of her ungoverned impulses, which repeatedly threaten to ruin his political career, and do finally destroy their marriage, though the fatal act of desertion is at last brought about more by the crime of another and the despair of an over-wrought mind than by her own deliberate choice. She warned Ashe at the time of their engagement that she should make him miserable: "I *have*—a wicked, odious, ungovernable temper." "I have fancies—overpowering fancies—and I must follow them." "You don't know the mischief I can do. And I can't help it, it's in my blood." But Ashe is desperately in love, and, moved also by a generous pity, takes the risk. In the end, when he has found his wife again and she is dying—a scene of deep human tenderness and pathos—she says to him: "William, dear!—I haven't had a brain like other people. I know it. It's only since I've been so ill—that I've been sane! It's a strange feeling—as though one had been *bled*—and some poison had drained away." So the morbid strain in the whole story is acknowledged—due to a miserable origin and a bringing up which left the girl without any love or respect for either of her parents.

And over against this there is no higher influence set than that of her husband's character—a man of "ironic temper and easy standards."

As for loftier things, "self-reverence, self-knowledge, self-control"—Duty—and the passion of high ideals—who was he to prate about them? The little Dean, perhaps!—most spiritual of worldlings. Ashe knew himself to be neither spiritual, nor a hypocrite. A certain measure, a certain order and harmony in life—laughter, and good humour, and affection—and, for the fight that makes and welds a man, those great political and social interests in the midst of which he found himself—he asked no more, and with these he would have been abundantly content.

But these he found, through bitter experience, were not sufficient, and towards the close of the story, when the blow has fallen, and he is questioning in miserable solitude what it was that weakened him with his wife and led to the catastrophe, he is pictured thus as canvassing his own character:—

> The Christian, no doubt, would say that his married life had failed, because God had been absent from it, because there had been in it no consciousness of higher law, of compelling grace.
>
> Ashe pondered what such things might mean. The Christian—in speculative belief—fails under the challenge of life as often as other men. Surely it depends on something infinitely more primitive and fundamental than Christianity?—something out of which Christianity itself springs? But this something—does it really exist—or am I only cheating myself by fancying it? Is it, as all the sages have said, the pursuit of some eternal Good, the identification of the self with it—the "dying to live"? And is this the real meaning at the heart of Christianity?—at the heart of all religion?—the everlasting meaning, let science play what havoc it pleases with outward forms and statements?
>
> Had he, perhaps, *doubted the soul?*
>
> He groaned aloud: "O my God, what matter that *I* should grow wise—if Kitty is lost and desolate?"
>
> And he trampled on his own thoughts, feeling them a mere hypocrisy and offence.

That is all the help that Mrs. Ward gives us in this story towards a solution of the painful discords of life, for on this stage no one appears of clearer insight or loftier aims than Ashe—unless it be the little Dean, who, in spite of his warm affections and earnest pleading for the forgiveness of love, hardly intervenes with commanding power. When at last Ashe has found his wife again and she has told him how she was finally entrapped to her ruin, he tried to comfort her, we are told.

> But what comfort could there be? They had been the victims of a crime as hideous as any murder; and yet—behind the crime—there stretched back into the past the preparation and antecedents by which they themselves, alack, had contributed to their own undoing. Had they not both trifled with the mysterious test of life?—he no less than she? And out of the dark had come the axe-stroke that ends weakness, and crushes the unsteeled inconstant will.

Eleanor, as Mrs. Ward has pictured her, in a very different tragedy from this, found the more perfect peace, when she learnt to say with deep conviction, "Ah! what *is* true, is the 'dying to live' of Christianity." But for William Ashe the end is simply recognition of the inevitable penalty of the "unsteeled, inconstant will," and the great tenderness of human love in the presence of pain—love and pity and forgiveness, and the great reconciler, Death.

* "The Marriage of William Ashe," by Mrs Humphry Ward. With Illustrations by Albert Sterner. (Smith, Elder & Co. 6s.)

Sir Edward Russell's article on "Richard Acland Armstrong, Social Reformer," has been reprinted from our issue of March 4, and copies may be had for 1d. each, or 1½d. by post.

DR. BROOKE HERFORD'S "EUTYCHUS."*

This little book, daintily bound and pleasantly printed, reproduces a number of papers contributed by Dr. Brooke Herford to the *Unitarian Herald* during the years 1860 and 1861, while he was minister at Upper Chapel, Sheffield. The last paper ends with an anecdote of an old minister. "A prim young Evangelical was rather shocked at him one day for what he thought unbecoming levity, and said with great surprise: 'Sir, are you a serious Christian?' 'No,' was Dr. M.'s prompt reply, 'No, sir, I am a jocose one.'" That is the spirit in which these papers were written and anonymously published by the young minister of thirty years, in the character of a layman who took the name of "Eutychus," and wrote with much sympathy of his ancestor, the young man who dropped off to sleep and fell out of a window, because "Paul was long preaching." The modern "Eutychus" begins with a paper on "A 'Lay' View of Sleeping in Church," and other of these "Pulpit and Pew Papers" are on "Some People who Always Come Late," "Praising God by Proxy" (about choirs), "A Country Tea Party," "A Rather Fastidious Congregation," "Overmuch Discourse," and "Parsonic Acid." There are eleven papers in all, and they touch with the writer's characteristic humour and good-nature on many of the weaknesses both of congregations and ministers. He wrote from intimate experience of congregations the most respectable and of the humblest in Lancashire and Cheshire, and there are some good stories from these days now so long ago. One of the best is of a little country chapel in Cheshire, where the singing was led by a young girl and an old man with a great venerable fiddle in the gallery. "Leading," however, is hardly the right word; for when the first hymn was given out, "Eutychus" relates:—

> After striking the chord, the old fiddler and the girl struck up together. It was a tune I had never heard—a fearful tune, full of strange twists and repetitions—a tune that seemed as if it would never come to an end. By the tattered music-book, towards which the old man's massive spectacles were turned, it must have been a tune that all the congregation had known from childhood, but no one joined in.
>
> But with the second hymn worse things happened. It was a complicated tune, and the girl with her thin treble went wrong.
>
> Whereupon the old man, who evidently had as much as he could do to keep right without the distraction of someone close by him going wrong, broke in upon the performance with a loud "stage aside," which was well heard all over the place—"Sit thee down!" and when the poor girl made one more fruitless attempt to get into the tune—"Sit thee *down*, I say; I conno' fiddle to thee!"

There is an amusing account of some of the candidates who came to preach before a country congregation, and a more serious passage telling of the minister who was ultimately chosen, a man somewhat unconventional in appearance,

* 'Eutychus and His Relations: Pulpit and Pew Papers." By Brooke Herford, D.D. (London: Philip Green, 5, Essex-street, Strand, W.C. 2s. net.)

but with a kind of rugged strength about him, whose face lighted up in conversation, when the ice was broken, till his ungainly features had a fine and noble look. And when he preached, it was with simplicity and earnestness. The man was forgotten in his subject, for he spoke right to the heart and conscience.

I never was more struck than on this occasion with the fact that even the most fastidious people are open to true and deep impressions, the moment religion is preached to them in a very earnest and simple way. Here was a man with half a dozen peculiarities, which would have repelled ordinary people, and yet they ceased to be noticed because he appeared to be really absorbed by the great thoughts of religion, and to long to reach the souls of his hearers. It was a sermon which seemed to make us all feel humbled, and yet there was nothing morbid or depressing in it; and, while holding up very high ideas of religion and of duty, it was spoken in a brave helpful tone which had an encouraging and invigorating effect upon the soul. I do think our preachers have it more in their own power to do a good work than they are generally aware of. For, at the bottom of all the fastidiousness and conventionality of which they complain as hindering their influence—even in those who seem most worldly and least open to religious impressions—there is a spiritual nature, with wants and longings deeper, perhaps, than ever find their way into words, ready to give a hearty response to anyone who will break through the superficial crust of reserve, and speak, not in timid propriety, to the critical mind, but with earnest conviction to the living soul beneath.

These are samples of the contents of this amusing little book, which will be found to have its serious uses also. Many friends will be glad to have it, as one more memorial of a life rich in genial wisdom and wholesome laughter, and its power of strong, helpful ministry.

We have received the first number of a new penny monthly paper, *The Labour Record and Review*, edited by Mr. F. W. Pethick Lawrence (19, St. Bride-street, London, E.C. Subscription by post, 2s. per annum). This March number opens with a very interesting character sketch of James Sexton, the Labour leader and Parliamentary candidate for the Central division of Hull. Mr. Sexton is president-elect of the Trade Union Congress to be held at Hanley this year. The *Record* is full of interesting matter, reporting Continental as well as British labour news, and having on its back page (p. 32) a list of Labour articles in the Reviews.

The "Religious Life" is the life of a Religious Soul, a spiritual vitality of being which runs along every line of its activity, puts duty into every link of its relations, and trembles through every fibre of its influence. It is the highest and finest activity of this Soul which we are, not which we have; for my soul is not mine, it is Me; it is, I repeat, the highest and finest activity of this Soul which we are, facing the Infinite, in contact with God, and taking by virtue of our own will the supreme control of all our responsible existence, which we call the Religious Life; and it is the actual realisation of this life which differentiates one man from another in the world far more clearly, for all noble human purposes, than any distinctions of race, colour, creed, social condition, intellectual capacity, or culture.—*T. W. Freckelton.*

OBITUARY.

REV. J. J. GEORGE.

The Rev. John Joseph George, who passed away at Aberdare on Friday, March 10, had been living in retirement for more than twenty years, but was still represented in the ministry by his son, the Rev. W. E. George, of Swinton. Born at Dudley, March 2, 1822, Mr. George was one of the earliest students of the Unitarian Home Missionary Board in Manchester, and on the completion of his course became, in 1860, minister at Warminster. Four years later he removed to Aberdare, as minister of the Highland Place congregation, and served there until, in 1882, the chapel was closed. On its re-opening, in 1890, he rendered considerable help as a faithful member of the congregation, occasionally occupying the pulpit, and Aberdare remained his home to the end.

Preaching on Sunday evening at Highland Place, the Rev. D. J. Williams, of Merthyr, referred to the loss sustained by the congregation in the death of their former pastor, whom they looked up to as an exemplar of Christian virtue. At the close of the service a vote of condolence with Mrs. George and her children was passed, on the motion of Mr. J. W. McEwen, seconded by Councillor L. N. Williams. The Dead March in Saul was played.

The interment was on Tuesday, at the Aberdare cemetery, when the Rev. R. J. Jones, of the Old Meeting, officiated.

MRS. LUCKING TAVENER.

We regret to record the death of Mrs. Tavener, the wife of the Rev. Lucking Tavener, which took place at Ipswich on Wednesday, March 8. She had been ailing for several months past, but it was not until a few weeks ago that her malady, which was internal cancer, became acute. From her childhood Mrs. Tavener had been associated with religious work, and she endeavoured to keep in touch with those whom she instructed. Members of classes which she took many years ago made anxious inquiries after her during her illness, and she sent messages to them from her sick bed. For some years she was engaged in work in the Baptist denomination, and later she was leader of a Bible class at the Brotherhood Church, Southgate-road, London. She followed her husband with deep sympathy, and strengthened him in his time of theological difficulty and his search for light. And throughout their wedded life she was a helpful companion. Although she had the care of a family upon her, she took a keen interest in the various institutions and meetings both at the Stepney and the Ipswich Chapels. After meeting many people, as we do to-day, to whom religion makes no strong appeal and in whom the sense of God is feeble, it was delightful to hear her speak of Him with the frankness and confidence of a child. She had no doubt as to His presence and love in the world. She felt Him near, and one could see that she strove to order not only her outer life, but her inner life of thought and feeling as in His presence. There was no ostentation in her religion, though she did not hesitate to speak of it, and it needed no great insight to perceive that hers was a devotional mind. When her pain was severest, and she realised that her strength was ebbing away, she turned to those about her and said with cheerfulness, "The valley is not dark." In her heart she bore the sufferings of the poor and needy, and many found in her a kind friend. The social problems of our time interested her. She will be remembered for her devotedness as a wife and mother, for her patience and endurance; but if her life taught us anything it was to believe in God. She leaves five children, the youngest of whom is seven. The funeral service was conducted by the Rev. Alfred Hall in the Friars-street Chapel, Ipswich, on Saturday, March 11, when there was a large gathering of friends. A. H.

THE JOWETT LECTURES.

The second of the present course of Jowett Lectures on "The Earliest Sources of the Life of Jesus: a Study of the Literary Relations and the Historical Value of the First Three Gospels," was given by the Rev. J. Estlin Carpenter at the Passmore Edwards' Settlement, Tavistock-place, on Wednesday evening.

The subject of the lecture was "The Literary Relations of the First Three Gospels." It was clear, the lecturer said, that Justin Martyr, in the middle of the second century, used our first three Gospels; but could we be sure that he had those Gospels in the exact form in which they have come down to us? And then he gave examples of how the text has been modified; *e.g.*, the acknowledgment of Jesus as Messiah at Cæsarea Philippi, where our Matthew makes Jesus add: "Thou art Peter, and on this rock will I build my church," &c. That verse was not in the Gospel as Tatian used it for his Harmony, nor can Irenæus have found it in the Gospel, for in his eager championship of the claims of Rome he quotes the beginning of the passage, but stops short at the words which would have been his strongest evidence. The verse first appears at the end of the third century at the time of the great controversy on the primacy of Rome. So, too, with the triple baptismal formula in the last chapter of Matthew. Mr. Conybeare had shown how the Gospel as Eusebius had it contained the simpler form, "Baptize *in my name*," with nothing about Father, Son, and Spirit, which was a later addition to the text, at a time of controversy in the fourth century. Sometimes a late addition to the text such as the story of the guilty woman brought to Jesus, in John vii., established itself; other additions failed to do so, such as the remarkable verse found in the famous Beza MS. at Cambridge, about the Sabbath breaker.

Having described the relative position of the synoptic gospels, Mark being the earliest, of date soon after 70 A.D. and Luke and Matthew between that time and 100 A.D., Mr. Carpenter spoke of the different materials from which they were composed, showing the dependence of the other two on Mark, and on another source

or sources, not merely oral traditions, but written records. He also showed how, while the original tradition of the teaching was in Aramaic, the language Jesus used, the gospels we have were from the first written in Greek.

Other interesting points he touched upon, with ample illustration, and in conclusion referred to the striking parallel to be found in the lives of the Persian Bab. The first life of the Bab, who was executed in 1850, was written by a disciple who was himself put to death two years later. This was for some time lost sight of, but another life was written in 1880. In this country there are two copies of this later life dated 1888, and already one sees variations introduced, tending to magnify the chief figure and the miraculous element in the story. How this process is traced in our Gospels subsequent lectures will show. The subject of the lecture next Wednesday is "The World of the Jew," and the subsequent lectures up to Easter are as follows:—March 29, "The World of the Gentile"; April 5, "The Messianic Idea"; April 12, "The Messiah's Career: the Baptism, Temptation, and Transfiguration"; April 19, "The Virgin Birth and the Ascension." In Easter week there will be no lecture, and the first three Wednesdays in May will be devoted to the first three Gospels, not in their conventional order, but chronologically, Mark, Luke, Matthew. The lectures are freely open to the public.

THE FIRST FAINT FLUSH.

Marvel of marvels! How from out the wintry shield
Of Nature comes the first faint flush of green!
The avenue its ashy brown must yield,
As creeps the tiniest lightest touch e'er seen,
On every tree and field.

Then slowly, oh! how slowly, but how sure,
The greys and browns give way—and now is seen
Across the branching trees, wide arching o'er,
A veil most delicate of purest green
That cheers our hearts yet more.

The sun sets in a sky of orange-gold,
As clear as only wind-swept March can give,
The scattered houses on the hill stand high,
In purple shades that only are achieved
When Nature takes her hold.

Through winter days our hearts have learnt to sing
Of patience and of hope, while well we knew
That soon a louder song of gratitude would ring,
As buds, and sky, and breeze unite to tell
That now we have the Spring!

Florence Lawford.

Professor Percy Gardner's "Historical View of the New Testament," the Jowett Lectures for 1901, may now be bought for 4½d., in the admirable and most readable sixpenny edition issued by Messrs. A. and C. Black.

THE CHILDREN'S COLUMN

Tom was very fond of drawing; and when, in school, the teacher dictated the sums that the children were to do, instead of writing them down, he began to draw on his slate. Betty sat next to him, and saw what he was doing, and she told him to be quick else the teacher would be round; but Tom went on drawing a horse, and added a dog or two to his picture, and did nothing about his sums. At last when Betty had done her own sums she looked at Tom's slate, and put up her hand and smudged the horse and dogs all across. Tom pushed her away angrily. The teacher saw and began to come towards them, and Tom held out his hand, and said, "She's rubbing mine out." "How dare you do so, Betty, naughty girl! Give me your slate. Did you copy this sum from Tom's?" Betty's face was aflame with indignation. "No, teacher, I did it myself." "She rubbed mine out," said Tom; and, sure enough, there was no sum there. "I didn't, teacher," cried Betty. But the teacher would hear no more, and sent Betty out of the class, while Tom smiled comfortably at her as the angry tears ran down and she hid her face in her pinafore. She had left her slate on the desk, and while the teacher's back was turned he hastily copied the whole sum from Betty's slate without troubling to work it himself, and then waited, doing nothing. When the slates were examined Tom's sum was all wrong, because he had copied it in such a hurry; and, besides, there was a smudged dog left in the corner. He had to stay in to do his sum right and have a lecture about the drawing; but no one knew the rights of the matter about Betty, and she went home with a very sad face to tell her mother all about it. Poor Betty had to suffer for conscience sake.

In a school for big girls the French master used to give them poetry to learn, and at the lessons they had each to repeat a few lines but were all to learn the whole piece. Some of the girls did not look at it at all till they came to the lesson, and when the first girl repeated her six lines they used to count the girls, and see which lines were likely to come to them, and then they did not even *learn* those, but kept their books open below the edge of the table, and *read out* the lines that fell to their share. That was *cheating*, and not only cheating the master, but their parents too, who sent them there to learn, and expected them to do it.

From the smallest thing we do to the greatest, conscience is always our companion. We may shut our ears and determine not to hear, or we may open wide our hearts and welcome it as our closest friend. We may shuffle and excuse ourselves; we may say it is silly to be so particular; but right remains right and wrong remains wrong.

St. Paul says, "Whatsoever ye do, do it heartily as to the Lord and not unto men." That is the whole secret; if we do everything "as to the Lord, and not unto men," all deceit, or untruth, or laziness, or shuffling will be impossible. An open heart, looking to God to know what He wishes us to do, and shows us to be right, will guide us straight and make us strong to do all we do with all our might and all our heart.

Do you know what *ought* means? It means that the thing we *ought* to do is the thing *owing*. To whom is it owing? Why, to God. Then, if we do not do what we ought we do not give to God what is *owing* to Him. And if we did not give to a *man* what is owing to him we should be dishonest. You know how bad we think it if workmen and tradespeople are not honest; if they put bad work or bad materials in because "no one will know" who did it; if the clothes you buy come undone because the machine stitching is not finished off; if the fruit on the stalls looks so fine and fresh that you are tempted to buy it, and then the shopman scoops up shabby fruit from *behind*, and leaves the good fruit where it is seen. When you pay your money you expect good things in exchange, and feel cheated if you get what is bad. We heard lately in the war of the poor Russian soldiers having such bad boots supplied to them that they did not last more than one day, and then their feet were frozen and cut and they suffered dreadfully. Where were the consciences of traders who could have the cruelty to make such things and send them out for the soldiers?

When some Arctic explorers went out into the cold, dark regions to seek for another expedition which had gone before and not been heard of again, they came at last on an immense heap or "cairn" made of tins of meat. As they looked at it the awful truth came to them that these were tins of provisions which the earlier expedition had taken with them to live upon, all of which on being opened were found to be quite bad and quite unfit to eat; and that the poor fellows who had got so far amongst the ice and snow and bitter cold, after enduring all other hardships, had died of starvation—all owing to the wicked tradespeople who had supplied them with bad meat.

A gentleman kept a school with the help of his wife, and they had four children of their own. Some bad times came, and the school failed, and the father died, leaving many debts which he was unable to pay, and the people to whom he owed money were obliged to be content with only a part of what was owing. Usually this is supposed to be sufficient, and the relations are not required to do more than pay a share of what is left to each "creditor." But the wife brought up and taught her children herself, and taught the eldest boy that a truly honourable man would not be satisfied with that, and would try to pay every penny that was owing. The boy grew up, and got an appointment in South Africa, in connection with the gold mines; and he determined that he would save every penny that he could out of his earnings to pay the rest of his father's debts. By much hard work and self-denial he was able just before last Christmas to pay off every one of those debts; and when he received the receipts for the money he sent them all as a Christmas present to the mother who had taught him what was true honesty and true conscientiousness. That story I read in the newspaper.

Gertrude Martineau.

The Inquirer.

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LONDON, MARCH 18, 1905.

THE INTERNATIONAL AT GENEVA.

The two volumes, "Liberal Religious Thought at the beginning of the Twentieth Century," and "Religion and Liberty," published in London and Leiden respectively, remain as a permanent record of the first two meetings in 1901 and 1903, of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. They are of great interest and value, not only on account of the specific contributions to religious and theological thought contained in the papers and addresses there gathered together, but even more for their testimony to the unity of spirit amid diversities of race and language which pervaded those two remarkable assemblies. For those who had the happiness of being present at London in 1901, or at Amsterdam in 1903, these printed records are a reminder of delightful days of warm comradeship and of a deepening sense of the greatness of the cause to which liberal religious thinkers and workers in many lands are devoted. Especially in the London meetings, we believe, perhaps from the freshness of the experience, there was a quickening spirit which deeply stirred the faith of many hearts and confirmed in them a larger hope for the coming days. In both gatherings the bonds of international sympathy were more closely drawn, and in the companionship of distinguished representatives of the Liberal Protestants of France, Germany, Holland, Switzerland, and other countries, and of our brethren of the Unitarian Churches of America and Hungary, we had the happiness of feeling that it was a time of mutual strengthening and encouragement.

And now a third meeting is to be held this year, in the last four days of August, at Geneva. In the letter, which follows this article, from the Rev. W. Copeland Bowie, one of our English representatives on the Committee of the Council, some particulars are given as to the four days' meetings, with promise of a fuller programme to come, and also as to the facilities offered for reaching Geneva. It will be seen that the cost need not be great, and we trust that it will be widely recognised by members of our churches throughout the country that here an opportunity is offered to them, not only of enjoying a holiday of unusual attractiveness and the stimulus of such a great gathering with all its varied interests and pleasures, but also of helping to bear a testimony, and by their presence to deepen the sense of world-wide fellowship in the Liberal Faith, devoted to the service of true enlightenment and a living religion adequate to the needs of the present day.

Geneva is an admirable centre for such a gathering, easy of access from all parts of Europe, and with all the glories of Switzerland close at hand; and in itself a noble city, with great historical memories, dominated indeed by the personality of Calvin, and stained by the crime of the murder of Servetus, but long since quickened by the energies of a freer spirit, and last year marked by the significant endeavour, in the erection of the "expiatory" monument to Servetus, to testify to the dominance of that new spirit in those who still acknowledge themselves in their religious life the sons of Calvin. Several of the Swiss cantons are strongholds of liberal religion, and they will doubtless be largely represented in Geneva. In South Germany liberalism has had freer scope than in other parts of the Empire, and we trust that its strength will be manifested by a notable contingent, representing its genial brotherly spirit and earnest religious life. For the Liberal Protestants of France the attractions of Geneva should prove even stronger, and we hope that in this third meeting of the Council there will be an ampler blending of nationalities than either at Amsterdam or London: America, we have reason to hope, will again be well represented; indeed, that is already secured by the appointment of Dr. M. J. Savage as preacher of the English sermon, and we certainly shall not grudge our American brethren the honour, but rejoice to feel that Dr. Savage will speak for us as for them. Then for our kindred in the faith in Holland and Denmark, we must hope that, as for England, the added attraction of a holiday among the mountains of Switzerland may help to overcome the difficulty of the great distance, and we shall have the happiness of meeting again, as two years ago, to draw still more closely the bonds of our friendship, and make our common contribution towards the strengthening of the Faith of Freedom and its effective spiritual power in the lives of men.

THE INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

Meetings at Geneva, 28th, 29th, 30th, 31st August, 1905.

Sir,—Two years ago a large number of Unitarians from this country attended the delightful and inspiring meetings of the International Council in Holland. This year the meetings will be held in Switzerland. It is highly significant that such a gathering should be held in the ancient city of Calvin, and the local committee rely on the presence of a large and representative gathering from every country in Europe.

I have pleasure in forwarding you particulars of the meetings, in the hope that they may interest some of your readers and induce them to attend. Many congregations, with a little enthusiasm and effort, might undertake to pay, or make a contribution towards, the expenses of the minister; and if he were accompanied by one or more of the congregation, all the better. There will be no difficulty in providing accommodation for a large party, if early intimation be given.

Provided not less than 30 people travel together on the outward journey, a second-class ticket from London, by Newhaven, Dieppe, and Paris, to Geneva and back, available for 25 days, can be obtained at Essex Hall for £3 10s. 6d.; by Dover, Calais, and Paris to Geneva and back for £3 19s. 6d. The tickets are available by both day and night service. The members of the party can *return* individually any time they like, within 25 days, with the privilege of stopping at the principal stations *en route*.

An "Accommodation Committee" has been formed at Geneva, and those who possess Membership Tickets will be able to obtain bedroom, with attendance and three meals, at pensions for an inclusive charge of 4s. to 6s. a day. Accommodation at hotels will cost from 7s. 6d. to 10s. a day.

Messrs. Thomas Cook & Son will provide tickets from London to Geneva and back, including board and lodging there for a week, for £5 5s.; or, including dinner at Paris on the way, and hotel accommodation at Geneva, for £6 6s. These tickets are also available for 25 days.

Programme of Proceedings at Geneva:
A detailed Programme will be issued later.

On Monday evening, August 28, the proceedings of the International Council will begin with a sermon in French. Then will follow a Reception to Foreign Delegates.

On Tuesday, August 29, at 10 a.m., the President will deliver an address, then will follow reports and papers. After luncheon, there will be open conference and discussion on the papers. In the evening, from 5 p.m. to 9 p.m., there will be a picnic on the Lake of Geneva.

On Wednesday, August 30, at 10 a.m., there will be a sermon in German, followed by the reading of papers, dealing with the theoretical side of religion, with

conference and discussion after luncheon. In the evening there will be a conversazione.

On Thursday, August 31, at 10 a.m., there will be a sermon in English by the Rev. M. J. Savage, D.D., of New York, followed by the reading of papers dealing with the practical side of religion. In the afternoon, there will be an organ recital in the Cathedral of St. Pierre. In the evening there will be a banquet.

French, German, and English will be spoken at the meetings. Papers are not to exceed twenty-five minutes; speeches are limited to ten minutes. The heads of the papers will be printed in all three languages, and distributed among the audience.

Membership Tickets.

The price of the Membership Ticket is 16s. (twenty francs). It entitles the holder to attend all the meetings, the pic-nic on the Lake, the Conversazione, the Banquet, and also to a copy of the published report of the proceedings. Wives or relatives accompanying members can procure a ticket for 8s. (ten francs), which will entitle the holder to the same advantages, with the exception of the copy of the report.

Dates of Departure from London.

Provided that not less than 30 tickets are, in each case, purchased beforehand, the first party will leave London on Friday, Aug. 11; the second party on Friday, Aug. 18; the third party on Friday, Aug. 25. Those who travel by the first party will have two weeks' holiday in Switzerland before the meetings; those by the second, one week before and one week after; those by the third will be in good time for the meetings, with two weeks' holiday afterwards if they wish. Chamonix is easily reached from Geneva; so are many other places of great interest and beauty. Pension and hotel charges for a week at other places will be much the same as at Geneva, but people will be left to make their own arrangements.

It is hoped that quite a large number of delegates and their friends will attend the meetings at Geneva from all parts of Great Britain and Ireland. It will facilitate the work of preparation if applications for tickets are made at an early date.—Yours, &c.,

W. Copeland Bowie.

Essex Hall, Essex-street, Strand, W.C.

Nothing is so weakening as repression, or enforced idleness, which soon becomes willing idleness. The child's power can only be developed by use. Discretion and skill are learned through the blunders of practice. Do we not learn to talk by stammering, and to walk by stumbling? When the little one first begins to reach out and grasp, and cry for something, it is an inspired impulse to activity. Then comes the mother's opportunity to encourage independence, by letting the child help itself as fast and as far as it can do so with safety. If, at the same time, the affections are wakened and warmed, the little hand that is now reached out to take will soon be reached out to give.—*Charles G. Ames.*

"JESUS SAITH."

VIII.—The Soul's Self-Knowledge.

Jesus saith, The Kingdom of God is within you; and whosoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are sons of the Father.

Only the first clause of this saying is familiar to the reader of the Gospels; only this first clause has the unmistakable ring of the authentic utterances of Christ: the rest sounds like the deduction drawn by a Hellenic or Hellenised disciple from the Master's own words—a Greek "scholium" upon an Aramaic aphorism. As such it is far from valueless; indeed, it may help us to look with a renewed interest and desire to understand at some of the deepest words ever spoken by Christ, words with whose sound some of us may perhaps have become too familiarised to try and attach any meaning to them.

In insisting upon the inwardness of the Kingdom, Jesus rebuked the whole tendency in men to look for help, improvement, salvation, to external conditions. Ever, instead of exerting themselves to advance the kingdom, people lounge, figuratively, at street corners, waiting for the consummation to take place which will transform the earth and bring in the reign of universal happiness. Societies and individuals are alike in this, prone to make the expression of pious hopes for a desired consummation do duty for the effort that would bring it to pass. But God's Providence is no cheap substitute for man's improvidence; the kingdom of heaven, the mainspring of every reform, every conquest over sin, is within us; its coming is not a celestial *coup de théâtre*, but is enacted in hushed solemnity on a viewless stage, the mystery of a spiritual birth.

The contrary opinion has its root ever in man's low estimate of man, as Christ's paradox expresses most daringly his wonderful belief in man. Was it credible that the kingdom of God should be within humanity as he knew it—commonplace, fickle, unheroic, undeveloped spiritually and morally? Jesus was fully aware of the manifold frailties and imperfections of human nature; nevertheless, he discerned—and therein lies his glory—behind and above the poor and sordid actual in man his heavenward potentialities, and by affirming his belief in them he encourages us, too, to believe in our own powers and our own destiny. He saw that, unless in the hearts of men, it was useless to look for the Divine event at all, because the Divine Idea has ever to incarnate itself in human forms in order to become operative, mighty to save and transform. To tell sinful, "fallen" men that the kingdom of God is within them is to supply them with the most powerful stimulus and help to rise again.

To discover the kingdom then, we must look into and know ourselves; but such self-knowledge is difficult of attainment. On no subject, to put it quite plainly, are we so liable to error as this one, lacking as we do not only true perspective, but too often the very intention of impartiality. Think of all the circumstances that combine to vitiate, to deflect, to confuse our judgment—how frequently our perception of the truth is obscured by self-interest—with what ingenuity we all weave and embroider fair-coloured excuses to drape the ugliness of our transgressions withal, and hide them even from our own eyes. Think but of the fund of self-deception there is in human nature, of the deadly because unconscious adroitness with which we pose to ourselves, idealise our motives, glorify our passions, turn the best side of our actions towards our own gaze even more than towards the world's. What adepts we are at the trick of moral self-rehabilitation, which Nietzsche, the bitter cynic, exposes thus: "'I have done that,' says my memory. 'I cannot have done that,' says my pride, and remains inexorable. In the end—my memory gives in." Would we know, dare we face, the truth about ourselves?

All true knowledge of our actual selves begins in conviction of sin; nor, until we have taken this first step, can we hope to proceed any farther. If we would know ourselves for sinners, let us measure ourselves against Christ: how have we not reversed his rule, set aside his example, sought our life, shunned making sacrifices, shown ourselves bold and defiant towards God, fearful and subservient towards man! Such self-knowledge cannot but be painful; but the pain endured is a guarantee of life, for dead things do not feel. We could not know that we have strayed but for the knowledge that there is a true Way; we could not feel grievously aware of the distance separating us from the Kingdom of God had we not some inextinguishable glimmer of that kingdom still within our souls; we could not feel condemned by the comparison of our errancy with Christ's holiness, but for the invincible intuition that we are of the same nature as he, and that where he led we can follow. And thus the same self-knowledge which struck us such deep wounds is that which causes them to be healed—nay, they were struck for our healing; the Christ by whose side we shrank abashed within ourselves, in the consciousness of sin, is the same Christ who enables us to rive its fetters and tread them under foot. The kingdom is not to be found until we acknowledge that we have failed to seek it: the true seeking and the true finding, let us be once more assured, are all one.

"Seek, therefore, to know yourselves, and ye shall be aware that ye are sons of the Father." This is the last and highest step in self-knowledge: as we could not sorrow over our imperfections, were it not for the "type of perfect in the mind"; as we could not feel exiles in the realms of sense, did we not carry within ourselves the conviction that by rights we belonged to a spiritual dominion; so we could not, left to ourselves, feel so orphaned on earth, but from a quenchless yearning after a Father in Heaven. With every step upwards, with every prompting of our baser nature successfully resisted, with every approximation towards the stature of Christ, that yearning deepens into assurance, and we know ourselves, not unrelated atoms, but sons of a Father, dear to Him, the objects of His everlasting care, partakers of His nature. Such knowledge *is* the Kingdom, here and now.

Jesus saith: "O spirits that wander, spirits that pine, spirits in prison, would you be delivered, would you find the kingdom? Seek, then, within yourselves—let me make you know yourselves for what you are, and what you may be. And fear not lest the consciousness of sin smite you with the sharpness of death; for yours shall also be the victory over sin and death—the victory I myself have fought—the victory of true self-knowledge. Let your loins be girded about, therefore, and grasp your staff, and follow me, that where I am, ye may be also; for verily, I say unto you that as many as receive me, to them give I the power to become sons of God."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE REVIVAL IN WALES.

Sir,—May I venture a word of very gentle criticism upon the interesting article, "Do Unitarians Need a Revival?" by the Rev. Jenkyn Thomas, which appears in The Inquirer of the 11th inst. That we do need it is beyond a question, but to be of permanent value it must be one which keeps within the lines of wholesome and rational religion, not one which arises out of superstition and mental infirmity. There is surely something of the nature of a fallacy in the contention that because, in this particular instance, the excitement consequent on what I ventured to call religious hysteria has taken a harmless and even beneficial direction, the condition itself is to be regarded as desirable. The direction which an emotion of this kind will take is largely influenced by the general state of feeling in the community amidst which it arises. Our morality has become so far civilised as to direct the emotion referred to towards such elementary duties as those described in the article. But there have been times when it was not so. The excitement awakened during the era of the Crusades appears to have been the result of as genuine a Revival as this in Wales, but it led to a cruel waste of human life. The self-inflicted sufferings of the Flagellants and others arose from a similar source, and the victims pleaded that they were "moved by the Spirit" as honestly as the followers of Mr. Evan Roberts.

The dangerous character of the emotion roused by religious hysteria lies just in this, that it may take almost any direction and prompt its subjects to almost any sort of deed.

While, therefore, it is matter of rejoicing that in this particular instance of the Welsh Revival it has taken a salutary course, that by no means proves the wholesomeness of its origin. When we hear that a man is under the control of such hallucinations as those which the newspapers ascribe to Mr. Evan Roberts; when we are told of these strange silences, the coming of signs and all the rest, we are manifestly in the region of the cataleptic visionary. If similar symptoms appeared in a man unconnected with religion we should at once attribute them to mental disease.

It is to this aspect of the Welsh Revival, and to this alone, that the word "unwholesome" was applied, and the events of the last few weeks make it less possible than ever to withdraw or modify the term. George Critchley.

Lee, S.E.

DR. CHANNING ON FREE TRADE.

Sir,—The moral and religious aspects of Free Trade are matters of much graver and far-reaching importance than any question of material profit or loss which it involves. Your publication of the very admirable discourse on the subject, delivered by the Rev. E. I. Fripp, clearly indicates your recognition of this fact. You and he alike perceive the imperative need of the relations of nations being conducted in accordance with Christian principles and precepts.

Mr. Fripp's luminous utterance leaves nothing to be desired. Wherever selfism holds sway, whether in the affairs of nations or of individuals, it is sure sooner or later, to defeat its own base ends. Mr. Fripp rightly points out that if there is poverty and misery in England to-day, it is not the result of Free Trade. But for Free Trade it would be far greater than it is. It is mainly due to a variety of causes which he enumerates. Foremost among these causes he justly places the conditions under which land is held in this country, an inheritance from feudal times which the ingrained conservatism of the English national character stupidly perpetuates into the changed conditions of modern society, as it perpetuates the absurdity of a hereditary chamber of legislature. When shall we as a people awake to a perception of the fact that our land laws are practically a blight upon our civilisation, an arrest of moral as well as material progress?

The statesmanship of Cobden and Bright was essentially religious statesmanship and the statesmanship of common sense. So far from the principles and policy which they advocated having become in any sense effete, there was never greater need than there is to-day of their practical adoption. Their aims were not confined to securing for the nation those economical advantages which Free Trade has brought with it. They sought to permeate every sphere of political action with the Christian spirit through and through. They had their limitations of foresight, as we all have, but they had more than an ordinary share of political wisdom. Since their day we have fallen upon evil times, which they could never have anticipated. We have beheld during the last few decades a miserable decadence in the moral tone of the national life, which every high-minded man among us views with sorrow, and with something like shame. Various causes, which space will not permit me to enumerate, have brought about this state of things. Unquestionably one of these causes has been the material prosperity which we have gained by Free Trade. There has been a shadow side to the gain. There has been a growth of wealth and luxury, a wide spread of the spirit of hedonism, a relaxing of the moral fibre of the nation's soul. As a people we think less robustly, we have lower ideals, we have less political and moral earnestness than we had fifty years ago. But moral progress, like the ocean tides, has its flow and ebb. Just now this nation of ours, and others as well, are in an ebb.

At such a time it were surely well if there resounded from the Christian pulpits of this country and America, with fitting enforcement, the following noble language of Dr. Channing:—"Free Trade," said that enlightened and saintly minister of the Gospel, "is the plain duty and plain interest of the human race. To level all barriers to free exchange; to cut up the system of restriction, root and branch; to open every port on earth to every product; this is the office of enlightened humanity. To this a free nation should especially pledge itself. Freedom of the seas; freedom of harbours; an intercourse of nations free as the winds. This is not a dream of philanthropists. We are tending towards it, and let us hasten it. Under a wiser and more Christian civilisation we shall look back on present restrictions as we do on the swaddling bands by which in darker times the human body was compressed." Who does not say Amen to this?

The regeneration of human society will never be fully accomplished till the same Christian virtues and graces which ennoble individual character become the characteristics of national and international policy all the world over.

Samuel Charlesworth.

A KEY TO THE EDUCATIONAL DEADLOCK.

Sir,—The deadlock in national education is the religious difficulty, in connection with which important sections of the community insist upon opposite modes of action as a matter of principle. One or the other section is, no doubt, making an unwarrantable claim, but both are convinced that it is the other.

Broad and simple religious teaching, emphasising that in which there is the most general agreement, and avoiding as far as possible the points of difference, though not entirely satisfactory to anyone, would appear to be an admissible compromise between different forms of religious belief. It would not meet the case of those who are opposed to all alike, though they would perhaps generally be willing to submit to it. But it encounters the irreconcilable opposition of Anglicans and Roman Catholics. For such ignoring of what are to them essential doctrines they regard as tantamount to denial, if not of the doctrines, yet at least of the necessity for believing them. It affords no peaceable and permanent solution of the difficulty: It is no key to the deadlock.

Neither does secular education, banishing religion entirely from public elementary schools, entirely avoid the difficulty. It does, indeed, relieve the State from all interference in the strife of creeds and denominations, and so preserve its neutrality, and must be resorted to if no agreement can be attained. But it is a hammer for breaking the deadlock, not a key for opening it. It would not only be

denounced, in the battle of Shibboleths, as Godless Education; it would be regarded by important sections of the community with genuine and intense aversion. That is a fact of which account must be taken. And there is the further consideration that it is not adjusted to the general state of public opinion, so far as appears from the elections and the practice of School Boards.

But there is yet another possible alternative, a key to the deadlock, if only it fits the wards; which is right in principle, and might be generally acceptable, or at least tolerable, in practice. That is, that the State and the subordinate educational authorities should be entirely neutral in the matter of religious teaching; neither prescribing anything, nor proscribing, but leaving the matter entirely to those who have a direct and personal interest in it, and only interfering to prevent hardship or injustice.

And who are the persons directly and personally interested? Not the denominations, and not the subscribers to the schools. Their money gives them no right to impose their beliefs on the children of the poor, or to subject publicly paid teachers to their tests. A State-controlled market for the purchase and sale of consciences is a spiritual abomination.

There remain two classes of persons—the parents and the *teachers*. The parents have a right to an absolute negative voice, that their children shall not be taught doctrines to which they object in schools to which they are legally obliged to send them. That right is allowed to them by the Conscience Clause; but they seldom venture or, perhaps, care, to assert it against the school managers. Their position also appears commonly to be that they desire, really though not very strongly, that their children shall have some religious training, but do not so much care what it is. The claim of the parents is only negative. They have no right to prescribe what religious teaching, if any, shall be given by the teachers, who may be Catholics or Unitarians, Jews or Agnostics.

Then there are the teachers, whose interest in the matter is almost universally ignored. Yet they alone have any *positive* right in the matter—the right, subject to the consent of the parents, to impart to the children under their care the principles, ethical or religious, which make the strength and sacredness of their own lives. It is no business of the State to forbid them. Such prohibition would be imposing upon them an ignominious condition; though not so bad as dictating to them what they are to do in the sphere of the things of the spirit, of which sincerity, freedom, and spontaneity are the vital breath.

As a matter of principle that appears, *me judice*, to be the key to the educational deadlock. No church and no individual would be wronged. No one could object on grounds of public principle in a matter of private and voluntary action. The negative voice of the parents would be practically secured; for they would have no fear of the teacher, especially when supported by the public authority, whose only duty would be to maintain the rights of individual parents, and to prohibit teaching to which there was a general objection.

A suggestion to place the question of religion in elementary schools on a foundation entirely different from that on which all existing systems are based, will naturally appear impracticable. But the right principle has a way of working best. And what course is more likely to lead to satisfactory results than to leave the matter to those who are immediately and personally concerned? It would at least have two good results: It would cut the ground from under the present irreconcilable conflicts; and it would secure that all religious teaching should be living, sincere, and free.

There may be insuperable difficulties in practice. But if the principle is right it is worth considering, and the difficulties might prove to be only chained lions. I would rather leave them to be suggested by others; but there are two which are so obvious that they must be noticed even in propounding the scheme. Many teachers might not care to give any religious teaching, because they had no living interest in it. In that case there is nothing better than that they should refrain from the attempt to impart what they do not possess. That is an advantage, not an objection.

A graver difficulty arises in connection with teachers who belong to churches which are subject to sacerdotal authority and control. Pressure might be brought to bear upon them which would not leave them free agents. But they would at least have all the liberty they cared to exercise. Their position would not depend upon their submission to clerical control. And if they were induced to abuse their trust by propagandism, against the wishes of the parents, it would be the duty of the education authorities to restrain them: and the parents would easily be able to enforce their objection.

It has to be remembered that, under existing conditions, no scheme can be universally satisfactory. And the best is that which leaves least valid ground for objection; and which most avoids friction, and the interference of contending sects in the national work of education, and at the same time satisfies the legitimate desires of those who alone are directly or personally concerned with the question of religious teaching in public elementary schools.

C. D. BADLAND.

WE hear it said that time will stanch the wounds and heal the sicknesses of our hearts. But time is nothing of itself. It never healed a baby's finger of its slightest hurt. But it is full of healing things, of cooling draughts for fevered hearts and brains, of balsams for our aches and miseries, of poppy and mandragora to medicine us to that sweet sleep which we owed yesterday, and of more drastic remedies to cleanse us of our shame and sin. It is full of nature, it is full of humanity, it is full of the divine beneficence, the eternal goodness, new every morning, fresh every evening, and ministering with unfailing bounty to our bodies and our minds; to our hearts, our consciences, our souls.—*J. W. Chadwick.*

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

THE 41st annual meeting was held at Park-lane, on Wednesday, the 8th inst. Divine service was held in the chapel at 3 p.m., conducted by the Rev. J. M. Whiteman, of Burnley. The preacher was the Rev. J. C. Odgers, of Liverpool, who preached from the words: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." After the service the business meeting was held. The officers for the ensuing year were elected as follows:—President, Mr. W. W. Hadley; treasurer, Mr. D. Healey; auditor, Mr. J. Chadderton: chairman of committee, Mr. T. Harwood; vice-chairman, the Rev. J. J. Wright; secretaries, the Revs. R. T. Herford and J. Moore.

A pathetic incident in the proceedings was a reference to the sudden death of the chapel keeper, who had been killed that morning down the mine. On the suggestion of the Rev. R. T. Herford, a spontaneous collection was taken for the immediate benefit of the orphans, amounting to £6 1s. 3d.

After tea a public meeting was held in the school. The chair was taken at 6 p.m. by the retiring President, Mr. W. Britton, supported by the Revs. J. C. Odgers, J. J. Wright, R. Travers Herford, H. D. Roberts (Liverpool District Association), J. A. Pearson (Manchester District Association), E. D. Priestley Evans, J. Moore, and J. E. Stead.

The CHAIRMAN, in a brief speech, gave a hearty welcome to the Mission on this its first visit to Park-lane. He explained that want of accommodation had been the reason why the Mission had not been invited before, but that now they had new schools they gladly welcomed the Mission and the representatives of kindred associations. It did a great deal of good to come into contact with those from other centres, and he had no doubt that the members of Park-lane Chapel would be stimulated by the visit paid them on this occasion.

The Rev. J. C. ODGERS, in a stirring speech on some lessons to be drawn from the Welsh Revival, pointed out (1) that it is undoubtedly a movement of the Spirit. He spoke of its power for good upon the life and character of those who came under its influence. (2) It is characterised by an almost entire absence of dogmatic theology. The great object seems to be not the enforcement of any creed, so much as it is the practical reform of the life. And (3) one of its most remarkable features is its influence upon young people; which suggests the importance of our trying to interest more deeply the younger ones amongst *us*, and making them feel that they really belong to a living Church, and that they are wanted to help in the work we have to do.

The Rev. E. D. PRIESTLEY EVANS spoke of having more enthusiasm in our work. He emphasised the "five points of Unitarianism": (1) The Fatherhood of God; (2) The brotherhood of man; (3) The leadership of Jesus; (4) Regeneration by character—or sanctification; (5) Progressive life, onwards and upwards.

The Rev. H. D. Roberts, with a masterly combination of sarcasm, humour, and pathos, referred to different types of Unitarians. He then spoke of comprehension as being something more than *breadth*, it includes *depth* as well. This led him to speak more particularly of the late R. A. Armstrong, who was a most truly scholarly man, having the broadest sympathies, combined with accurate scholarship, that made him an ideal minister of our free faith. From such an one we get a truer conception of the work we have to do. Even if there were no such thing as Trinitarianism at all, we have a Gospel to preach—the Gospel of a pure and consecrated life.

The Rev. J. A. Pearson spoke with a good deal of humour on the special work of the N. E. Lancs. Mission as set forth in its printed report. The eight Mission stations are maintained mainly by subscriptions and collections at the 28 chapels which are within the area of the Mission. He did not speak as a business man, but only as minister; still, he did not know of any other association that did so much work at such a small expense. He hoped the friends of the Mission would rally to its support, and not only pay off the amount owing to the treasurer, but place the Mission funds in a satisfactory condition.

The meeting was concluded by the singing of a hymn, and the benediction.

PROVINCIAL LETTER.

EASTERN COUNTIES.

The churches in the Eastern counties have been busy each in its own way during the last few months, and little united work has been possible. In previous years we have generally had similar courses of sermons delivered in four of our churches at the same time, and the ministers have prepared special discourses with more than their own congregations in view. For instance, the Executive has arranged courses of sermons on the principles of Unitarianism. One minister was asked to deal with the Bible, another with Salvation; another with the Incarnation. This winter the ministers have kept almost entirely to their own pulpits, but have nevertheless made special efforts.

Mr. Newell continues his missionary zeal in the villages of Bedfield and Framlingham. At Bedfield he is opposed by a new and local sect which has no distinctive name, but which is none the less narrow on that account. At Braintree Mr. Fuller secures more and more outside recognition, and has been called upon more than once to be chief speaker at meetings on the Education Question and on Gambling—a vice which unfortunately is becoming as common in the country as in the town. Mr. Lawson has resigned the pulpit at Diss, having preached his farewell sermon on the last Sunday in February, and is now engaged in non-ministerial work. The congregation is small; only one service is held on the Sunday, and the scope is not very great. It is to be hoped that one of our older ministers, or one who has special study to pursue, will be appointed. A young man with no special work would simply rust at Diss.

Mr. Rump performs the duties of a village pastor at Hapton with great faithfulness and tact, and has formed societies which are helpful, especially in driving away the tedium of village life. At Yarmouth the Rev. John Birks has started institutions which have united the congregation, and an encouraging annual report has just been presented. The Ladies' Society is organising a bazaar for April 6. Steady progress has been made, and the congregation has gradually been lifted out of the state of hopelessness into which it sank during the long vacancy which preceded Mr. Birks's settlement.

At Ipswich Mr. Tavener is still making the steady headway which has distinguished his ministry there. Several new members have been added to the congregation. His work has been seriously interrupted by the very painful illness of his devoted wife. He will have the deepest sympathy of his many friends in this sad trial; they will know there is something heroic in Mr. Tavener which will carry him safely through it.

I understand that money is still required to complete the repairs of the ancient chapel at Long Sutton, where Mr. Pond has ministered for fifteen years.

I fear much of this letter must be taken up with Norwich, because important events are just now connected with the Octagon. It is impossible to give any idea of our work. We are fast growing into an Institutional Church, with which already over a dozen societies are associated. And the Institutional Church is the church of the future. Modern life demands that personal interest shall be taken in people and especially in the young, and that the church shall not only give religious instruction on the Sunday, but religious direction on the week-day. The word "religious" must not be left out, and the greatest difficulty the heads of an Institutional Church will have to meet will be to lead all to worship, and to see that every week night has as its objective the Sunday services, to which every society shall bring strength, and from which it shall receive light.

Three events must have special mention. First, we have had the privilege of hearing Mr. Carpenter's lectures on "The Christ of the Creeds and of Experience." They were not attended by the large numbers for which we hoped, especially after the ecclesiastical interference of the Bishop and the Dean had aroused interest. This was chiefly due to the fact that a fee was charged for admission. The average attendance was 145. Those who were present thoroughly appreciated the lectures, and were charmed by Mr. Carpenter's personality and scholarship. The same people were present throughout the whole course. Mr. Carpenter excelled in explaining in a simple and attractive manner the most knotty problems of theological controversy. On subjects which were difficult to expound, and which required the most careful suiting of word to idea, he spoke without references to notes, except for purposes of quotation, with readiness and ability. Those who heard the lectures are deeply grateful both to him and the British and Foreign Unitarian Association. The lectures have done great good. After long silence we have been heard outside our own building.

Our need of Sunday-schools becomes more imperative. Recently I have had to form a minister's class, to which fifty young people above the age of sixteen now belong. We have to meet in the chapel for want of space, and our Sunday-schools are now split into *four* sections. Add to this the inconvenience of our week-night meetings, when we have to consider not merely whether a night is suitable, but whether a room will be free. Owing to the strenuous efforts of Mrs. James Mottram, and the generosity of friends outside, we are now in a position to purchase the site, for which we have had to pay the Ecclesiastical Commissioners a high price. The conveyance of this is about to be made. £4,000 is now required to erect and furnish a building. It will be said that this is a large figure. So it is. Norwich people would be content with less, but then it is a memorial to Dr. Martineau. Is it to be worthy of him, or is it to be mean compared to those erected by other denominations to men of less than half his importance? The name should be honoured by the building; and those who reverence his memory and are proud of his connection with us should see that the memorial is a fitting one. But forgive me for preaching. No doubt they will. *Bis dat qui cito dat*, which is, being interpreted, double your intended subscriptions, and let us have them early. In 1906 the Octagon will have stood just a century and a half. Can we not celebrate this event by opening our new building? Our young people, many of whom are engaged in factories, have raised £50 in less than two years by contributing one penny each weekly.

Connected with this is the celebration of the Martineau Centenary on Good Friday, of which readers of the Inquirer have heard. We are hoping that Norwich generally will do honour to Dr. Martineau as the greatest of her sons, and there is some reason to believe she will.

Commenting on an appeal for hospitality the *Eastern Daily Press* says:—

"Mr. Gladstone was not alone in regarding James Martineau as 'the greatest thinker of his age'; and if that description may seem exaggerated as applied to any age that numbered amongst its great men, Ruskin and Carlyle and Browning, let it be remembered that it is often the finer quality of thought that militates against the wider sort of popularity that many men of his time enjoyed by comparison with Martineau. Norwich will unite in doing honour to the memory of a great philosopher, whose influence upon the opinion—and, what is more than the opinion—the ethical temperament and the character—of the race has been one of the great formative forces during the past century. It has been exercised more upon teachers and thinkers of the age, and through them indirectly upon general thought, than directly in the popular sense upon the general thought itself—and has probably been all the more powerful for that reason. It is not always true that a prophet has no honour in his own country: And Norwich will do itself honour by

falsifying the proverb in celebrating the Martineau centenary in a way worthy of such an occasion."

Norfolk is an ideal county for a holiday. No one could do better than spend his Easter vacation in the neighbourhood of Norwich, and attend the meetings on Good Friday and Easter Sunday. The members of the Octagon will do their utmost in the way of securing rooms for the visitors and of planning tours. The journey will be a pleasant pilgrimage for everyone who undertakes it.

May I mention that I am preparing a lantern lecture on "The Martineaus in Norwich," which, I hope, will give some idea of Dr. Martineau's early surroundings, and the influences that were brought to bear upon him in his childhood. I shall be willing to deliver this lecture in any town provided my travelling expenses be paid, together with one guinea fee, or half-guinea where more cannot be afforded, the proceeds to be devoted to our Memorial Fund.

Alfred Hall:
20, *Mount Pleasant, Norwich.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdeen.—Anniversary services were conducted by the Rev. C. A. Hall, of the New Church, Paisley, on Sunday last with large congregations. On Monday the annual *soiree* of the congregation was held in the Trades Hall. There was a crowded attendance of members and friends. A remarkable evidence of catholic sympathy was given by clerical speakers representing different Christian sects—Established Church, Congregational, Swedenborgians, and Jewish. A programme of excellent vocal and instrumental music was pleasingly gone through. The congregation will occupy the Union Hall during the building of the new church, which is to be proceeded with in May. Special services are being arranged for, so as to make the most of the opportunity of a more public meeting place.

Belfast Domestic Mission.—On Sunday last sermons in aid of the funds of this Mission were preached by the Rev. W. G. Tarrant, of London, in the morning at the First Presbyterian Church, and in the evening at All Souls' Church. There were good congregations. On Monday evening the annual meeting of subscribers and friends was held in the Central Hall, Rosemary-street. After tea the chair was taken by the Right Hon. Thomas Andrews, D.L. The attendance, in addition to a large number of ladies, included the Revs. Dr. Mellone, T. Dunkerley, J. A. Kelly, R. J. Orr, W. Weatherall, W. H. Drummond, D. Walmsley, A. Ashworth, G. J. Slipper, Richard Lyttle, W. G. Tarrant (London), Messrs. Herbert Darbishire, Robert Dickson, James M'Williams, Hugh Erskine, James Davidson (Windsor), W. H. M'Fadden, A. Duffin, LL.D., James Davidson (Knock), and Hugh Warnock. The Chairman said he had received a few days ago a draft report from Mr. Slipper. A more continuous stream of valuable work than had been done among the poor of Belfast by Mr. and Mrs. Slipper and their noble band of assistants he had never seen. It was beyond all praise. One of the fundamental rules of the association, and one which pleased him very much, was that there was to be no proselytising. Mr. and Mrs. Slipper attended first to the poor of their own Church, and then devoted themselves to those who were attached to no Church, and of the latter there were in Belfast unfortunately a large number. This rule worked satisfactorily, and no Church could find fault with them. Miss Charlotte Bruce, hon. sec., read the report of the committee, which gave a satisfactory account of the year's work, dwelling on the great advantage of the improved Mission buildings, and new efforts which had been made, as in the girls' club and the working men's club. Mr. Robert Dickson, as treasurer, presented a satisfactory account, and Mr. Slipper read his report, which was full of encouragement and brought out the essentially religious and helpful character of the work. The chairman, in moving the adoption of the report, spoke of the encouraging and the pathetic side of the work, and touching on what Mr. Slipper had said as to the number of mill hands who suffered from decline, he said that much improvement had been effected in the character of the mills. The Rev. D. Walmsley seconded the resolution, and said that never in his time had there been more devotion to that work, in honest loyalty to the intention of the founders. Rev. W. G. Tarrant, in supporting the motion, said he recognised in the unity of their congregations in that good work a most beautiful feature of Christian endeavour. Whatever differences there might be of opinion, practice, habit, distance, there was one endeavour to help the poor people of Belfast in a Christlike way, to touch their hearts, to help their outlook upon life, and bless them spiritually. Speaking of the health of workers in mills, Mr. Tarrant said it was a problem which confronted all honest and manly employers of labour. He would deprecate any tone of narrow, unsympathetic criticism of employers. He was glad to think there had arisen in the land so intelligent a body of employers, and that they were able and willing to co-operate with the law of the land. There were intelligent employers who had done their best to fulfil, and more than fulfil, the demands of the law. They had made the amplest provision for the health of their employees; but many of their employees, through ignorance, indolence, carelessness, or recklessness, ran great risks, and often the blame was put upon the wrong shoulders. Employees should be made to understand that, after all, they had a great deal to do for themselves. The education of the whole man was the one hope they could have of uplifting the masses of the people. A great deal of evil that came into the home, a great deal of the crime and vice that desolated society, was to be laid to the charge of one vice—indulgence in intoxicating drink. There ought to be vastly more enthusiasm in the cause of total abstinence from that which, more than anything else, lay at the bottom of all the trouble in the land. The reports were adopted. The Rev. W. H. Drummond, in moving a resolution of sympathy with Mr. and Mrs. Slipper, and of interest in the work, paid a high tribute to their work, and Mr. A. D. Duffin seconded the resolution, which was cordially passed. The committee was selected, and a vote of thanks to the chair brought the meeting to a close.

Birmingham: Hurst-street Mission.—The sixty-fifth annual meeting was held on Monday, March 6, the chapel being crowded. The Lord Mayor (Mr. Councillor Berkley), who as President had promised to preside, was unfortunately prevented from doing so by a serious accident which had occurred to the Lady Mayoress during the afternoon, and Sir Hallewell Rogers (the Deputy Lord Mayor), took his place, Lady Rogers also being present. He said it was impossible to be two years in office as Lord Mayor without coming into touch with the work done at that Mission by Mr. Clarke and his colleagues; and he thanked them on behalf of the city for the excellent and valuable work they were doing. The report of the committee showed that the ordinary expenses of the Mission during the year had amounted to £805, and the ordinary income to £797. Owing, therefore, to the successful efforts made last year to increase the subscriptions, the Mission was for the time being almost paying its way. There was still, however, an accumulated deficiency of £420, and an earnest appeal was made for help to place the finances on a really sound basis. The committee gratefully acknowledged the receipt of legacies of £100 from the late Mr. Samuel Baker, £50 from the late Mrs. Baker, and £50 from the late Mrs. Best, and were pleased to record that a sum of £250 had been left by the late Dr. Frederick Ellis for the benefit of the Mission. The committee, in conclusion, recorded their appreciation of the way in which Mr. Clarke discharged his duties as minister and missionary. The exhaustive report presented by the missionary, Mr. W. J. Clarke, gave particulars of a large amount of benevolent and religious work in connection with the Mission, including the work of the Police-aided Association for Clothing Destitute Children, the Military Veterans Association, the Court and Alley Concerts' Association, and the Walliker Society. Lady Rogers moved the adoption of the reports and an expression of appreciation of the faithful labours of the missionary, Mr. W. J. Clarke, and congratulated him upon the completion of another year of successful work. The Rev. J. W. Austin seconded the motion, and, referring to that part of the missionary's report dealing with the social problem, said he felt sure that if the churches of Christendom would only unite more on some simple basis of common work—in directions such as that Mission—the results at present attained could be multiplied over and and over again. The motion was carried unanimously. On the motion of Mr. J. H. Forrester, seconded by Mr. G. Smith, a vote of thanks was passed to the officers and committees, the choir, Sunday-school teachers, and auditor for their services. Mr. Russell Jolly was elected hon. treasurer, Mr. E. Ellis Townley hon. secretary, and Mr. E. Warren Tyndall hon. auditor. Mr. William Cheshire moved, and Mr. Townley seconded, a vote of sympathy with the Lady Mayoress, and a request to the Lord Mayor to be president for the ensuing year. The motion was carried unanimously, as was also a vote of thanks to Sir Hallewell and Lady Rogers and Mr. J. H. Forrester for their attendance.

Blackpool: South-Shore.—By the kindness of the British and Foreign Unitarian Association, the Rev. J. E. Manning was the special preacher on Sunday, March 12. The morning sermon was, "What Unitarians believe about God," and in the evening, "The Mysteries of God and the Mysteries of the Theologians." In the afternoon Mr. Manning delivered an address to the members of the Sunday-school. On Monday evening, March 13, he gave a lecture on "How the Doctrine of the Trinity came to be believed," and after the lecture a short conference was held, which dealt with the general work of the church. At the close of the lecture a hearty vote of thanks was given to Mr. Manning and to the Association.

Colne.—A course of four excellent lectures on "Evolution and Religion" was concluded on Wednesday evening, by the Rev. H. V. Mills, of Kendal. The lectures were admirably illustrated by lime-light, many who had not previously entered the church building being present.

Darlington. — The services on Sunday, March 5, were conducted by the Rev. J. Wickstead, and those on the 12th by the Rev. S. Perris. There were good attendances, especially last Sunday evening, when Mr. Perris took for his subject, "Unitarians and the Revival." On Monday evening Mr. Perris delivered a lecture on "Tolstoy: A Russian Prophet and His Message." The church was comfortably filled by an audience which included a large number of strangers. Mr. George Armstrong, editor of the *Northern Echo*, was in the chair, and a hearty vote of thanks was accorded to the lecturer.

East Cheshire Christian Union.—In connection with the recent grand bazaar a soirée and re-union was held in the Memorial Hall, Manchester, on Friday, the 10th inst. The party was organised with the prime intention of publicly thanking the members of Manchester churches who assisted in the catering department, and the workers of the Provincial Assembly, London, and North Cheshire Sunday Schools stalls, for the splendid assistance they gave to the success of the effort. About 150 persons attended. The chair was taken by the Rev. Hugon S. Tayler, the newly-elected president of the Union. The thanks of the Union were conveyed by the Revs. B. C. Constable and W. C. Hall, who also referred to the courtesy of the Memorial Hall trustees, in granting the use of rooms for various purposes. Mr. Geo. W. Rayner Wood, whose services as a worker and opener were recognised, responded. He laid stress on the fact that the work of the bazaar had done much to bring friends of many congregations together in practical co-operation and sympathy. During the evening a pleasant surprise was provided in the presentation of water-colour sketches to Miss Jameson, the curator of the Hall, for her unfailing kindness at many bazaar and other meetings, and to the Rev. W. C. Hall and Mr. James Oliver, in recognition of their services as secretaries. A capital musical programme, under the direction of Mr. Ralph Kerfoot, was provided.

Flagg.—The Rev. J. W. Bishop, of Manchester, recently gave a lantern entertainment

at a tea-party given to the Bible-class, conducted by the Rev. G. Street, of Buxton, and last week he gave another lantern lecture on "Picturesque Derbyshire," which was greatly appreciated. There were sixty present. The return to Buxton was through a blizzard of snow, wind, and rain.

Heaton Moor (Farewell Meeting).—A social meeting was held in the church on Wednesday evening, March 8, on the invitation of Mr. Water Higginbottom, chairman of the congregation, and Mrs. Higginbottom, to bid farewell to the Rev. Priestley and Mrs. Prime, on their removal to Brighton. Cordial good wishes were expressed to them for their new work in the south. After Monday next Mr. Prime's address will be 114, Stanford-avenue, Brighton.

Horsham.—On Wednesday, March 8, the Rev. P. H. Wicksteed gave a lecture in the Free Christian Church on "Wordsworth;" and in the previous week, in connection with the Museum Society, Mrs. C. A. Ginever gave a lantern lecture on "Life in the Balkan States." The Rev. J. J. Marten presided. Both lectures were pretty fully reported in the *West Sussex Times*, and were much appreciated.

London: Little Portland-street.—At the annual meeting of the congregation held on March 15, it was announced that the Rev. John Page Hopps, who has conducted the service at the chapel since the beginning of the year, had accepted the invitation of the congregation to become its minister for twelve months from March 31, 1905.

Manchester: Pendleton.—The annual congregational business meeting was held in the Schoolroom on Saturday, March 11. Mr. Wigley, who presided, spoke of the increased attendances at the Church services, and the improvement also in the Sunday-school, also of the splendid work of the Rev. N. Anderton. He urged everyone to do all in their power to further the interests of the Church. At the close of the ordinary business, the meeting was addressed by the Rev. N. Anderton, and also by the Rev. Chas. Peach and E. L. H. Thomas, on behalf of the Unitarian Home Missionary College.

Manchester: Urmston (Resignation).—Rev. H. Kelsey White has resigned the charge at Urmston, and will conclude his four years' ministry there at the end of May.

Newbury.—On Wednesday evening, March 1, Mr. F. S. Ross and the Rev. E. Turland gave a public reading in the Waterside Chapel of the Book of Job. Mr. Ross read the introduction and conclusion and the connecting passages, while Mr. Turland read and declaimed the speeches themselves in a very striking manner, and at the conclusion spoke of the greatness of the Book of Job as literature. On the following Sunday evening Mr. Turland preached on the "Revival of Religion." Every true revival, he said, is justified by its practical fruits of sobriety, honesty, pure speech, and pure life. Still, the presence of these practical fruits is no defence for the sickly or violent emotionalism, which is a peril to human health and sanity, or for the belated dogmatism which is now outgrown and no longer believed or taught as formerly in any section of the great universal Church. The real power in the Albert Hall Mission was, in his view, the music as conducted by Mr. Alexander. Contrasting Dr. Torrey's teaching and spirit with that of our Lord as traceable in the Gospel pages, he pleaded that the essence of good in all true revivals of religion and of life is found in Christ's beautiful parable in which the penitent Prodigal "comes to himself," rises, and goes to his Father, is met and received with love, and graciously welcomed home.

Oldbury (Welcome Meeting).—On Sunday, March 5, Mr. W. G. Topping, who has recently been working at the North End Mission, Liverpool, entered on his duties as minister of the Unitarian Meeting House, in succession to the late Rev. H. McKean, and on the following Tuesday evening a welcome and recognition meeting was held in the Free Schools. About a hundred and eighty were present, and after tea the chair was taken by Mr. Josiah Baker, and Councillor Growcott moved a resolution of very cordial welcome to Mr. Topping. This was seconded by Mr. W. Morgan, and carried with great enthusiasm. Mr. Topping, in responding, said that he had hesitated before accepting that invitation to follow one who was so universally respected and honoured as the late Mr. McKean, but he hoped to be able to serve them as a faithful minister and their comrade in good works. The Rev. J. C. Street, of Shrewsbury, the Rev. J. L. Haigh, of Liverpool, who spoke of Mr. Topping's work among the poor at the North End Mission, the Revs. A. Thompson, and J. Paxton, and others, joined in the welcome, and a vote of thanks to the chairman brought a very successful meeting to a close.

Reading.—The Rev. R. H. U. Bloor has concluded a series of four special Sunday evening lectures, the subjects being "Jesus and the People," "Jesus with His Friends," "Parables," and "The Elements of Religion." The course was well advertised, and a considerable number of strangers were attracted to the services. Mr. W. H. Shrubsole visited Reading on Friday week, and gave his illustrated lecture "Among the Carpathians," which was much appreciated.

Scarborough.—The experiment of a four days' mission at the Westborough Unitarian Church has been recently tried, and has proved entirely successful. Some time ago certain members of the church conceived the idea of a series of meetings for the deepening of the spiritual life, and at the same time making an endeavour to reach as many non-church goers as possible. The meetings included the usual services on Sunday, March 5, and special week-night services on Monday, Tuesday, and Wednesday, March 6, 7, and 8; the Rev. Dr. Warschauer, of Clifton, being the preacher in each case. The mission had been well advertised by large posters, and by the distribution of about 6,000 handbills from door to door. The result was that on Sunday night the church was crowded, and at all the other services there were exceedingly good congregations, including many strangers. The aim of those who planned the mission was that it should be of an entirely non-controversial character, and in this they had the hearty sympathy and support of Dr. Warschauer, whose preaching was always on a high level of religious faith and reverence without dogma. The titles of his five addresses were:—"Spiritual Apathy," "Ibsen's 'Brand'—The Tragedy of a Loveless Will," "Heaven and We," "What are You Living For?" "Abba Father." On Wednesday night Dr. Warschauer summed up the general idea and leading principle of the mission by saying that its object was intended to be the confirming and strengthening of positive religion, of a faith which would appeal to men and women of this age, not because it is new, but because it is old, because it is essentially Christianity, and it stands for what we all believe. He continued: "My object has been to make plain to all and sundry that religion is not and never can be just one particular part of your lives which you can either include or exclude, but that it is the essence of our lives, and without it our life becomes unspeakably poorer, meaner, less worthy. Religion should fill all life, and all life should be co-terminous with religion. We cannot do without the sense of God, and in a true, deep sense, we cannot do without Christ Jesus, without the man who revealed to us the Godhead, in whom the Holy Spirit dwelt without measure." Dr. Warschauer declared that that church stood for the affirmation of the religious life, of its supreme value and place, and said it was open to all, welcoming all who would worship God or seek after God; and to affirm these principles a little more emphatically than could be done at the ordinary services week by week was the object of that mission. It is gratifying to be able to report that many orthodox friends who attended paid a high tribute to the deep spirituality of the services, some of these never before having thought that such a feeling could be found in a Unitarian place of worship. Amongst those present at the week-night services were a Congregational minister and a Primitive Methodist minister. There can be no doubt that the result of Dr. Warschauer's visit has been a stirring of the religious life, and it has also done invaluable service in giving to those previously unacquainted with Unitarianism a wider and deeper conception of its spiritual possibilities.

Stockton-on-Tees.—The Sunday-school annual musical and dramatic entertainment was given on Thursday, March 9, to a crowded audience, and was an eminent success.

Tavistock.—A conference of Devon ministers was held at the Abbey Chapel, on Monday afternoon, March 6, and in the evening a public meeting was held, at which the Rev. J. Barron, minister of the chapel, presided. Among the speakers was the Rev. J. Belcher, of Plymouth, who said that he was pleased that the Chairman in his opening address had differentiated the revival movement carried on in London by Dr. Torrey from the revival movement in Wales. The Welsh movement depended on a great emotion that had run through the minds of that ardent and emotional people, and as such, though in some of its features reprehensible, he ventured to think that it had a much deeper hold and a greater meaning than the factitious meetings that were being arranged in London. He referred to Dr. Torrey in order to remind them that it had been stated that he said the other day that Unitarians were practically, if not actually, making the Christ of Nazareth to be a fraud and a delusion. He need not tell those who were acquainted with Unitarian doctrine that that was the most absurd travesty of their position. It was passing strange that any man of intelligence, with the slightest knowledge of theological controversy, should not know that there were a dozen positions people might take other than the orthodox one and still retain the highest respect for the life and character of the Great Teacher of Nazareth. Unitarians were not casting any slur on Jesus, but by the very position which they occupied they were more likely to pay him reasonable and true homage than their friends in the orthodox churches. He spoke of the importance of trying to understand the actual Jesus of Nazareth and of realising his teaching and life. Unitarians had ventured to dissent from the ordinary opinion in this country. They had done so not truculently, but because they felt that they must be true to themselves, because they felt that the first element of religion was to pay fealty to reason and to conscience. He suggested, and enlarged upon the idea, that Unitarians might take the same stand as they did on theological questions, with regard to social and humanistic questions. He believed that if they did so they would be repaid by the interest, the attachment, and the support of a large number of their fellow-men who to-day were outside their chapels. Interesting addresses were also given by the Revs. A. E. O'Connor, of Torquay, A. Amey, of Colyton, and J. Worthington, of Collumpton.

Whitchurch: Salop.—On Monday evening March 6, the annual tea and business meeting of the congregation of the Church of the Saviour were held, the Rev. C. D. Badland presiding. The report and balance-sheet, which showed a small balance in hand, were read and adopted. Votes of thanks were accorded all who had taken an active part in the work during the past year.

Yeovil.—The fourth of a series of six Thursday evening addresses on "Religion To-day" was given last week in the Old Vicarage-street Chapel, by the Rev. Rudolf Davis, district minister, the subject being "Jesus of Nazareth." A good summary appeared in the *Western Chronicle* of March 10. Free thought in religion, Mr. Davis said, led to the worship, not of Jesus, but of the God whom Jesus worshipped. Christianity was not a religion about Jesus, but the religion of Jesus. "Back to Jesus" was a cry often heard, but then they must ask *which Jesus?* Jesus was man, not God, and it was a divine humanity they saw in him, of which all could partake. There was in him a vivid realisation of the presence of God, deep sympathy with the suffering and sinful, longing for the spread of righteousness and truth, and hot indignation against self-righteousness and hypocrisy. Speaking, in conclusion, of the death of Jesus, he contrasted the orthodox view, in which the Crucifixion had to be, as essential to the salvation of man, with the Unitarian, ranking it among the great martyrdoms of the world. The Unitarian, if Jesus had died a natural death, would be without the example of a most tragic, heroic, pathetic, and appealing martyrdom in the cause of truth and the service of God; but he would find the relation of man to God, and of man to man, unchanged. His faith in immortality would be unchanged, for nothing would have occurred to change it. Going through the sacred words of prophet, psalmist, gospel, epistle, which stood for his deepest and most sacred experiences of life, his inmost thought of God, his holiest hopes for the hereafter, he found that not a jot or tittle of the principles of religion and life would be changed, if the death on the cross had not taken place. The general thought was "Christ died for us." The greater truth was "Christ lived for us."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 19.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. FERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. T. A. GORTON.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15, "God Understands Us"; 7, "The Plain Truth About the Bible," Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11, 3, and 6.30, Mr. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Mr. HERBERT RIX.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emanuel-street, 11.30, Rev. Dr. G. DAWES HICKS.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. J. COLLINS ODGERS, B.A., and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. H. D. ROBERTS, and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. DAVID JONES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Mar. 19, at 11.15, GRAHAM WALLAS, M.A., "Reason and Instinct in Man."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—March 19, at 11.15, DR. WASHINGTON SULLIVAN, "A Jesuit on the Rationalist Movement."



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THOMAS.—On March 11th, at 41, Connaught-square, Hyde-park, W., to Mr. and Mrs. Treherne Thomas, a son.

MARRIAGE.

SMITH—SHIELD.—On March 4th, at Hope-street Church, Liverpool, by Rev. T. Lloyd Jones, the Rev. A. Leslie Smith, B.A., minister of Hale Chapel, Cheshire, to Helen, eldest daughter of James Shield, Esq., of Liverpool.

DEATHS.

BLESSLEY.—On March 9th, at Mile-end, Portsmouth, Eliza, the beloved wife of Henry Blessley, in her 73rd year.
BRADWELL.—On March 9th, at New South-gate, Maria, wife of J. C. Bradwell, and fifth daughter of the late Andrew Aspden, of London-wall and Rossendale, aged 75 years.
GEORGE.—On March 10th, at 26, Cardiff-street, Aberdare, the Rev. John Joseph George, aged 83.
TAVENER.—On Wednesday, March 8th, at 18, Gippeswyk-road, Ipswich, Maria Louisa, wife of Rev. Lucking Tavener, aged 50.

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LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING will be held on the afternoon of SATURDAY, MARCH 18TH, 1905, at the ULLET ROAD CHURCH HALL. Tea at 3.30. Chair taken at 4 P.M.

The ANNUAL COLLECTIONS in support of the work of this Association will be held simultaneously next day, MARCH 19TH, 1905, at all the places of worship within this district, except Chester, Warrington, and Gateacre.

H. D. ROBERTS, B. P. BURROUGHS, *Secretaries.*

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the Council will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on Wednesday, March 29th, 1905. The Chair will be taken by the President, the Right Hon. WILLIAM KENRICK, at 4 o'clock.

Any Nominations for the Council or the Committee at the Annual Meeting should reach me at Exeter Hall not later than March 31st.

W. COPELAND BOWIE, *Secretary.*

MANSFORD-STREET CHURCH & MISSION.

The SIXTEENTH ANNUAL MEETING of Subscribers and Friends will be held in the ROSSLYN HILL SCHOOLROOMS, HAMPSTEAD, on Thursday, March 30th, 1905, when the Rev. F. K. FREESTON will take the Chair, supported by Miss Punnett, Rev. Dr. Drummond, Rev. H. Gow, John Osler, Esq., and others.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3274. NEW SERIES, No. 378.] LONDON, SATURDAY, MARCH 25, 1905. [ONE PENNY

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NOTES OF THE WEEK.

AMONG the items of interest which will arise at the meeting of the Council of the British and Foreign Unitarian Association, to be held next Wednesday, are the arrangements for the anniversary meetings at Whitsuntide. We understand that the Essex Hall Lecture this year will be given by Prof. Henry Jones, of Glasgow, a brilliant philosophic critic, and a stimulating speaker. That Prof. Jones has been chosen to speak at Oxford on the occasion of the celebration of the Martineau Centenary will, no doubt, add to rather than diminish the interest which will attach to his lecture in London.

THE Bishop of Ripon (Dr. Boyd Carpenter) is to be among the contributors to the new issue of the *Hibbert Journal*, his subject being "The Education of a Minister of God." Other contributions are from the pens of Prof. Charles ("Testament of the Twelve Patriarchs"), Mr. W. H. Mallock ("The Crux of Theism"), and Prof Henry Jones, of Glasgow ("Mr. Balfour as Sophist"). The last-named article will doubtless be characteristically pungent; and it is evident that the forthcoming number of the *Journal* will be a most interesting and important one.

THE education problem in the Transvaal is as far from solution, apparently, as that of the government of the colony generally. Happily, things are brighter in the Orange River Colony. An agreement has been arrived at between the Government and the Dutch Reformed Church (represented by Generals de Wet and Herzog among others) which provides for the selection of teachers by local committees from a list of candidates approved by the Education Department, the right of appointing and dismissing teachers being, however, reserved by the Government. English is to be the recognised medium of instruction, but Dutch may be taught equally with English. We hope the scheme will work out well.

MOST of us, we presume, have been disturbed in mind from time to time by the Somali-land "sort of war" which has been carried on, with little glory to British arms, during the past five or six years. The good news arrives this week that, thanks chiefly to Italian negotiation, the "Mad" Mullah—who is not so mad perhaps as he was thought—has agreed to terms of peace. The reflection arises that if our soldiers had been more business-like and less intent on military promenading, this end might have been attained long ago, to the saving of precious lives and much treasure. But, any way, we are grateful to our Italian friends.

THE loss sustained by the Society of Friends in the premature death of Mr. John Wilhelm Rowntree is difficult to over-estimate. Following so closely upon that of his brother-in-law, Mr. Ernest Grace, already alluded to in these Notes, it has come upon a large circle of intimate friends with terrible suddenness. He was the son of Mr. Joseph Rowntree, of York, and the elder brother of the author of "Poverty," himself known to many readers of THE INQUIRER as the accomplished editor of *Present Day Papers*, a periodical which for several years did much to foster liberality of thought accompanied by earnest purpose and true social enthusiasm among the younger generation of Friends. Deeply interested in the welfare of the Society into which he was born, he devoted more and more of his extraordinarily vivid personality to its service, and at the time of his sudden death in New York, of double pneumonia, on March 9, was engaged on preparatory work for a history of Quakerism.

HE was a man of exceptional charm—very human and winning in his relations, especially with young men—a man with a rare genius for affection, and the power of imparting his deepest enthusiasms to others. Although partially deaf, and of uncertain sight, he took the keenest interest in life upon every side, and was exceptionally fearless and active. No one could tell a better story, and there was no more delightful companion than he upon a holiday. He had his faults, and was ever eager to acknowledge them. He was very far from being the conventional "saint." And yet there was in him an element of saintliness which no one who came into contact with him could question. His death, at the age of thirty-six, leaves great labours unaccomplished, but it leaves also, a a record of great labours nobly begun; and while it seems to break off many close relationships, it still carries with it many an unbreakable thread of affection from the visible into the invisible world.

IN the series of articles, "Jesus Saith," the last of which appears this week, our readers have had a foretaste of a new book by Dr. Warschauer, which Mr. H. R. Allenson is about to publish. The title will be the same: "Jesus Saith: Studies in some 'New Sayings' of Christ," but the articles as we have published them represent only about a third of each of the studies, which will be found in the complete volume much more fully elaborated. The price of the book is to be half-a-crown.

Unity, which is published at Chicago, dedicated to "Freedom, Fellowship, and Character in Religion," enters with the issue of March 2 on its fifty-fifth volume; and this, which is an enlarged number, is devoted to the memory of the late Rev. J. W. Chadwick, of Brooklyn. The cover bears an admirable portrait of Mr. Chadwick, from a photograph taken in the autumn of 1903, as he sat at his study desk. Among the many deeply interesting and often touching tributes we note especially a fine study by the Rev. W. C. Gannett—the most substantial contribution of all—of "John White Chadwick, Preacher." Mr. Gannett tells how Samuel Longfellow's sermon at the opening of his new Brooklyn church first kindled in Chadwick the desire to be a minister, and how that was the church to which he was called, and which he served so faithfully to the end.

AMONG the other contributors to this Chadwick memorial number are Dr. Joseph May, who wrote from Rome, Dr. M. J. Savage, of New York; and Revs. C. G. Ames, Theodore C. Williams, S. J. Barrows, G. Batchelor (past and present editors, these two, of the *Christian Register*), C. F. Dole, and J. T. Bixby. Chadwick's poetry, Mr. Williams writes, "had a broadly human outlook. He cared little

for subtleties of versification: He loved the good old-fashioned forms and the plain speech of daily living. : : : Some of his hymns have a lasting place: It is to be regretted he did not write hymns more frequently: For his verse has all the qualities that make a good hymn—the lyrical impulse, in language close to prose, and lofty thought which he who runs may read: In treating public questions his ethical passion flamed sometimes to the real prophetic fire. I think his most notable eloquence was when his politics roused his conscience: Those of us who are old enough to remember the fiery tribe of abolitionists, and the transcendentalists of Emerson's generation, found in Chadwick their worthy heir."

The Rev. Jenkin Lloyd Jones, the Editor of *Unity*, opens with a warm tribute to his friend, who was for twenty-seven years a constant contributor to his paper. Chadwick he calls "the poet laureate of the liberal faith" (we should place Gannett and Hosmer by his side). "In him the elements were finely compounded; he was a philosopher with a smile, a serious-minded man with a lively sense of the humorous." And, speaking of this memorial number, Mr. Jones says: "Finer than any tribute phrased in these pages, however sincere and noble they may be, is the indirect and unconscious tribute found in the wide range of personalities here represented: From the Catholic priest, from the unpremeditated tribute of a parishioner in a private letter, from the sick room of a western woman whose name is unknown to letters, from parishioners who were in daily touch and closest communion with him, from those who had never seen him in bodily form, from college halls, from editorial rooms, from the studies of ministers conservative and radical, from east and west, from young and old, these verbal wreaths, word-flowers, come to the memory of Chadwick."

The *Labour Gazette*, published monthly by the Board of Trade, which always contains instructive, and often painful, reading, provides an opportunity of reminding ourselves of the vicissitudes of life under which the labouring population of the country is obliged to exist: The issue of March 16 gives particulars of relief work for the unemployed during February, which enable us to understand in more detail the bare announcement that there is a larger number out of work at the present time than a year ago. "Exceptional distress" is reported from most of the districts of London, and from no less than sixty-five provincial towns: Another method of getting at the nature of the serious and widespread distress is to glance at the enumeration of the trades principally affected: Among these are builders generally, dock labourers, boot and shoe operatives, shipbuilders, and shipyard workers, engineers, bottle workers, wool combers and sorters, iron workers, and pottery workers. Side by side with lack of employment in so many towns and so many trades we notice also a continuance of the downfall of wages for those who are at work, which is another serious symptom of the industrial dislocation:

With the same number of the *Gazette* is issued a coloured map of the United Kingdom, showing the average earnings, including all allowances of male adult agricultural labourers. The average earnings for Durham are given as 22s. 2d. a week: This unusually high figure is, of course, largely the result of proximity to mines and manufacturing towns. The wages in the south are much less (except in the neighbourhood of London), and in Oxfordshire are no more than 14s. 6d. But to reach the cruel minimum we must turn to Ireland, where, in county Mayo, the amount is the almost incredibly small one of 8s. 9d. a week (all allowances included): And yet a man needs as much food and clothing (we say nothing about rent) in Mayo, or in Oxfordshire, as elsewhere: Truly it were not strange if men turn tramps when the reward of labour is perpetual want: Imagination fails to tell how a man can support himself and a family on 8s. 9d. or on 14s. 6d. a week. Yet these figures are *averages* of all farm labourers, and if we exclude the better paid occupations on the farm there must obviously be many who have to subsist on less. We do not seem very successful in applying our Christianity to our national life:

Mistakes will occur, but there is special piquancy in the notion of a correspondent who wrote to Essex Hall for a ticket for the Torrey-Alexander Mission. No doubt there should be a supply kept there, but up to the present the missioners have omitted to furnish any. By the way, we notice that Mr. Tudor Jones, in his interesting and valuable article on "Unitarians and Revivals," which we print this week, appears to think London ministers have been reticent on the subject of the Mission at Albert Hall: Apparently, he has only such evidence as the newspaper reports afford; but we happen to know that some of our preachers have dealt faithfully with the subject: They have not rushed into print, but they have spoken the word.

An entertaining article in the *Examiner* is from the pen of one who, having spent several years in the ministry, has spent one in a City business house, and professes to have learnt much from the experience, among other things, that it is pleasanter to spend an evening by the fireside after a hard day's work than in attending a week-night service. From intercourse with his fellow workers he concludes that men want not so much eloquent sermons or learned sermons every Sunday, as to feel the human life and heart of their pastors throbbing side by side with their own; to feel that the minister knows their life, work, trials, temptations, and can judge with sympathy and consideration; they do not ask to have their doctrinal belief constantly settled or unsettled, but to hear the brotherly word of fellowship and guidance.

The Rev. D. Amos has been elected to fill a vacancy on the Greenwich Borough Council:

Mr. Andrew Carnegie, having been asked to furnish capital for a proposed great hotel in Pittsburg, has declined on the ground that it is proposed to sell intoxicants in the new establishment: He declares that he will not lend his name or money to anything connected with the liquor trade:

Thomas Pargeter's of Foxcote Charity.—The 38th annual meeting of the Trustees of this Charity was held on the 20th inst. at the offices of Messrs: Harding & Goode, 32, Waterloo-street, Birmingham, the Rev. A: H. Thomas in the chair; the other Trustees present being the Revs. J: Worsley Austin, Henry Eachus, J: Bellamy Higham, J. Hardinge Matthews, A. H. Shelley, Alfred Thompson, W: G. Topping, and Joseph Wood. The officers appointed for the ensuing year were as follows:—Chairman, the Rev. A: H. Thomas; treasurer, Mr. F. H: Jordan, of Lloyd's Bank, Temple-row; auditors, the Revs. J. Worsley Austin and Alfred Thompson; secretary, Mr. C. Copeley Harding. Few vacancies have occurred during the past year, these only arising on the deaths of annuitants, and such vacancies have been filled from time to time from the very great number of deserving and suitable applicants on the books of the charity. At the present time there are 105 ladies in receipt of annuities, and of these 97 are in receipt of £20 a year each and the remaining 8 (being sisters) receive £16 a year each: In order to prevent disappointment to intending applicants, the Trustees wish it to be known that owing to a diminution in the income of the charity, they have decided not to make any fresh elections for the present:

Hungary—Appeal:—Unitarianism in Hungary, we hear, is about to be spread in one of those parts of the country where, until recently, it has been but little known: Twenty-four years ago in the large country town of Hódmezö-Vásárhely, a small hall was built for Unitarian services, and now we hear about a plan for building a chapel: This seems a matter of importance for the future of Unitarianism in Hungary. The lowlands are essentially Hungarian as to the population, and the people are well known for their straightforward and thoughtful nature, as well as for being good readers and keenly interested in pressing questions of the day: The news of the contemplated place of worship comes from the Rev: Andrew Bàlázs, minister at Hódmezö-Vásárhely, who beside labouring at this city, has often preached in the principal cities of the district, many of them being highly influential centres, such as Arad or Szeged, which is the largest and finest city in Hungary after Budapest, and is likely to become the seat of the new university; and Szabadka, a great commercial, and Orosháza, an agricultural centre: Each of them would mean a considerably increased territory for the Hungarian Unitarian cause. Towards these ends (see advertisement) the subscriptions of English sympathisers are earnestly requested, and may be sent to J. György, Hungarian student at Manchester College, Oxford, who will acknowledge donations in our columns.

LITERATURE.

BYGONES WORTH REMEMBERING.*

GEORGE JACOB HOLYOAKE has long outlived the opprobrium which so often attaches itself to those whom the Christian Churches regard as "unbelievers." He is respected and honoured for his sterling qualities of mind and character, for his eager and unselfish labours on behalf of freedom and progress, and for his broad humanitarianism. Indeed, it can hardly be said that Mr. Holyoake's name ever evoked fear and hatred among any large section of the community. This is due to the spirit of tolerance and sympathy which he displayed towards divergent forms of opinion and belief. He appears to possess that combination of strength and tenderness which enables a man to hold, and if need be proclaim, unpopular views without harshly or unjustly condemning others. He is never contemptuous of religious principles and ideas which make no appeal to his own mind and heart. The dogmatism and intolerance which not a few "unbelievers," as well as Christians, have displayed, were alien to his temper. Those who have had his personal acquaintance have often observed a kind of human saintliness in his demeanour, and the portraits which are placed as frontispieces to the two volumes of "Bygones" reveal a noble and reverent type of manhood.

Mr. Holyoake tells us in his preface that his main purpose has been to be of service to somebody. This is the principle which has guided his life "as an All-Seeing Eye, to which he who acknowledges it is amenable, since it makes plain to him the devious, time-serving byways he should avoid." His aim in life has been "to keep clear of the Sin of Pretension, which consists in declaring, or assuming to be true, that which the writer or speaker does not know to be true." To be of service in the world and to keep clear of pretension—these have been the impelling motives of George Jacob Holyoake throughout his long life. The possession and the practice of these guiding principles endeared him to many eminent men holding very diverse opinions on politics and religion.

"Bygones Worth Remembering," in two large well-printed volumes, contains many interesting reminiscences, experiences and reflections, extending over a long period. The author was born in 1817, and by the time he was fifteen years of age he had begun to observe and reflect with independence and courage. The literary quality of the volumes is unequal; the arrangement of the chapters is haphazard; and the fact that various sections appeared at intervals in the columns of a weekly newspaper may account for a certain looseness and occasional repetition of words and incidents, with slight variations. For example, in vol. i., page 192, he writes:—"In one of the last conversations I had the pleasure to hold with Mr. Gladstone, I referred to 'the three Newmans' and their divergent careers. He said he never knew there were three." In vol. ii., page 14, we read:—"Towards the end of his life I saw Mr. Gladstone twice at the Lion Mansion, in Brighton. On one occasion he said, after speaking of Cardinal Newman and his brother Francis, 'I remember Dr. Martineau telling me there was a third brother, a man also of remarkable power, but he was touched somewhere here'—putting his finger to his forehead. 'Do you know whether it was so?' I answered, 'It was true. At one time I had correspondence with Charles Newman. He would say at times, "My mind is going from me for a time. Do not expect to hear from me until my mind returns." In power of reasoning he was, when he did reason, distinguished for boldness and vigour.'"

The defects are slight compared with the interest and instruction, the consecrated common-sense, contained in these two volumes. Mr. Holyoake had opportunities of meeting and knowing a number of distinguished men and women. There are portraits and brief sketches of Cobden, Disraeli, Gladstone, Garibaldi, Mazzini, John Stuart Mill, Herbert Spencer, Harriet Martineau, F. W. Newman, and other notable people. There is even a portrait of Dr. Joseph Parker, taken in the year 1869, though the reference to him is confined to half-a-dozen words. It would be easy to fill column after column of the INQUIRER with anecdotes and quotations well worth reading and remembering. A selection will suffice to whet the reader's appetite and send him to the "Bygones" for more.

Mr. Bradlaugh and Mr. Holyoake were often linked together in the public mind; but, while holding some opinions in common, they were very diverse in temper and character. The following sentences give an admirable and discriminating estimate of the life and work of Charles Bradlaugh:—

> The key to Mr. Bradlaugh's character, which unlocks the treasure-house of his excellencies and defects, and enables the reader to estimate him justly, is the perception that his one overriding motive and ceaseless aim was the ascendancy of the right *through him*. It was this passion which inspired his best efforts, and also led to certain aberration of action. But what we have to remember now, and permanently, is that it was ascendancy of the *right* in political and theological affairs that he mainly sought for, fought for, and vindicated. It is this which will long cause his memory to be cherished. . . .
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> In later years, when he was in the society of equals, where masterfulness was less possible and less necessary, he acquired courtesy and a certain dignity—the attribute of conscious power. He was the greatest agitator within the limits of the law, who appeared in my time among the working people.
>
> There are some agitators who are so keen and determined in pushing their own special schemes of reform that they will sacrifice everything else. Mr. Holyoake was always ready to work and vote for men of liberal principles and aims, though they might not be in accord with the projects he personally cared for most. The welfare of the State as a whole was never lost sight of.

In the first number of the *Reasoner* he published a short paper on "Moral Mathematics." He says:—"There are problems in Morality the right solution of which contributes as much to mental discipline as any to be found in Euclid." The following are a few of the excellent problems for controversialists which he sets:—

(1) Given an angry man—to answer without being angry yourself.

(2) Given an opponent full of bitterness and unjust insinuations—to reply to without asperity or stooping to counter insinuations.

(3) Given your own favourite truths—to state without dogmatism, and to praise without pride, adducing with fairness the objections to them without disparaging the judgment of those who hold the objections.

(4) Given an inconsistent and abusive opponent—it is required to reply to him by argument, convincing rather than retorting. All opportunities of "thrashing" him are to be passed by, all pain to be saved him as far as possible, and no word set down whose object is not the opponent's improvement.

In his chapter "Looking Backwards" he dwells on the progress that has taken place in the condition of the working classes during his own life-time. He was born in tinder-box days:

> Seventy years ago the evenings were wasted in a million houses of the poor. After sundown the household lived in gloom. Children who could read, read, as I did, by the flickering light of the fire, which often limited for life the power of seeing. Now the pauper reads by a better light than the squire did in days when squires were county gods. Now old men see years after the period when their forefathers were blind.

When he first took an interest in public affairs, he says, "agitators among the people were as despondent as frogs who were disposed to croak because they were neglected." The note of cheerful, manly optimism never deserts him. "Whoever despairs of a cause in whose success he once exulted, should fall out of the ranks, where some ambulance waits to carry away the sick or dispirited. He has no business to utter his discouraging wail in the ears of the constant and confident, marching to the front, where the battle of progress is being fought."

Mr. Holyoake speaks in warm praise of the kindness and chivalry of the Rev. Henry Crosskey in dedicating his "Defence of Religion" to him. There is some straining of language in speaking of Dr. Crosskey as "of the priestly profession," though possessing "a secular heart." Nor does Dr. Martineau's letter quite justify the statement that "the dedication brought Mr. Crosskey into trouble." Dr. Martineau says that he could hardly dedicate a book to Holyoake himself, but, he adds, "it is a generous impulse to appear as the advocate of a man whom intolerance unjustly reviles."

In his unbounded admiration for the genius and character of Harriet Martineau, whom he regarded as one of the greatest women in Europe, Mr. Holyoake hardly does justice to her brother in relating over again the unhappy incident arising out of a review of the correspondence on "Man's Nature and Development" with Mr. H. G. Atkinson. No one who really knew the inner thought of James Martineau would think of applying to him the words, "O Theology, into what crookedness dost thou twist the straightest minds!" It is seldom that Mr. Holyoake errs in this way. He generally finds something good to say of everyone.

Of Francis W. Newman there are some interesting things told. A strong and

* "Bygones Worth Remembering." By George Jacob Holyoake. (2 vols. 21s. T. Fisher Unwin.)

warm friendship sprang up between the two men:—

He had classical features, a placid, clear, and confident voice, and an impressive smile which lighted up all his face. . . . . His Theism was of such intense, unquestioning devotion, of such passionate confidence, as was seen in Mazzini and Theodore Parker. . . . One day as Mr. Newman was leaving my room in Woburn-buildings, he looked round, and said: "I did not think there were rooms so large in this place"; and then descending the stairs, as though the familiarity of the remark was more than impulse, he said: "Do you think you could join with me in teaching the great truth of Theism?" Alas! I had to express my regret that my belief did not lie that way. . . . If the will could create conviction, I should also have accepted Mazzini's invitation, for Theism never seemed so enchanting in my eyes as it appeared in the lives of those two distinguished thinkers who were inspired by it.

There are not a few wise and incisive sayings to be found in these volumes:—"I never change my friendship for a colleague because he changes his opinions; but I never carry my friendship so far as to change my convictions for his." "Difference of opinion is to be respected, but it is difficult even for philosophy to endure scorn." "Vigour is a notable attribute, but, unless it stops short of rigour, it jeopardises itself." "When a person finds he cannot do all he would, he commonly does nothing." "Fanatics forget (they would not be fanatics if they remembered) that in public affairs true thoroughness is limited by the rights of others." "A committee of one will often effect more than a committee of ten; but the committee of ten will multiply the force of the one and lend to it influence and authority." "What a wonderful thing is Perfection! It must be very rare. Yet some people are always looking for it in others who never offer any example of it in themselves."

Mr. Holyoake gives a very interesting account of his experiences as a teacher in "the New Meeting Unitarian Sunday School," Birmingham (now the Church of the Messiah):—

Since anything I knew had been taught me by these generous believers, it seemed to me natural that they should invite me to assist in one of their schools, and that I should comply. My consenting was not because I shared their tenets. . . . My preference for the acquaintance of Unitarians was that there was so much more to be learned among them than among any other religious body I had known. . . . I could see that young men of my age trained in Unitarian schools were very superior to Evangelical youths, who had merely spiritual information. . . .

It was my duty on a Sunday to accompany my class into chapel during the morning service. The scholars' seats were near the gallery stairs. The other teachers sat at the end of the forms, farthest from the stairs. I always chose the end nearest the stairs When invited to sit elsewhere I never explained the reason why I did not. My reason was my belief that the wickedness of the preacher, in addressing only one Deity, would one day be resented by heaven, and that the roof would fall in upon the congregation. As I did not share their faith, I thought I ought not to partake of their fate; and I thought that being near the stairs I could escape—if I saw anything uncomfortable in the behaviour of the ceiling, which I frequently watched. . . . It seems to me only yesterday that I sat calculating my chance of escape as Mr. Kentish's sonorous and instructive sermon was proceeding.

The words of dignity and sweetness on the religious convictions of his mother, and his attitude towards her in days when he had ceased to believe as she believed, must be quoted:—

Whatever my convictions I was always the same to my mother. The wish to change her views never entered my mind. She had chosen her own. I respected her choice, and she respected mine. In after years, when I visited Birmingham, I would read the Bible to her. She liked to hear my voice again as she had heard it in earlier days. When her eyes became dim by time I would send her large type editions of the New Testament, and of religious works which dwelt upon the human tenderness of Christ. The piety of parents should be sacred in the eyes of children.

One further quotation, dealing with Mr. Holyoake's thoughts and feelings about religion in his mature old age, and the readers of the Inquirer must needs dig for themselves in "Bygones Worth Remembering":—

It will be a satisfaction to students of spiritual progress to know that the extension and legalisation of the rights of conscience brought no irreverence with it. The sense that the nature of Deity was beyond the capacity of dogmatism to define, created a feeling of profound humility in the mind; the incapacity which disabled me from asserting the infinite premises of Theism rendered denial an equal temerity. . . . I think of Deity as I think of Time, which is with us daily. Who can explain to us that mystery? Time—noiseless, impalpable, yet absolute—marshals the everlasting procession of nature. It touches us in the present with the hand of Eternity, and we know it only by finding that we were changed as it passed by us.

There are many delightful sketches of men and manners, and records of stirring episodes in our national and international history, in these two volumes. Mr. Holyoake's pages are often lit up by a mingled wisdom and humour which reveal the enlightened mind and the generous heart of a genuine man.

W. C. B.

BOOKS, NEW AND OLD.

Readers of The Inquirer, who are beginning to look forward to the Martineau Centenary, which is to be celebrated on Good Friday, at his birthplace, may like to be reminded of another Norwich worthy. I do not mean George Borrow, but one who has a larger claim upon our affections, for this year marks his tercentenary. Sir Thomas Browne was born in London in 1605, but Norwich can claim him for her own, for it was there that he spent most of his quiet, fruitful life in the rambling abode described by John Evelyn, "his whole house and garden being a paradise and cabinet of rarities, and that of the best collections, especially medals, books, plants, and natural things." He settled in Norwich in 1637, and he died there on his birthday, October 19, 1682. To the intervening period belong the publication of the *Religio Medici*, and the writing of his other works, the *Enquiry into Vulgar and Common Errors, Hydriotaphia, or Urn-Burial, Christian Morals*, and the strange, fascinating *Letter to a Friend* upon the occasion of the death of his intimate friend.

Aubrey de Vere once suggested to Professor Norton the formation of a Third Order for the laity after the example of the Franciscans. One rule was to be that members should read the newspapers standing, in order to curtail the time given to them, another that one-half of their daily reading should be of books written at least two centuries ago. Those who want to conform to the second rule cannot do better than make friends with Sir Thomas Browne. It is true that he is not for all tastes. It is not everyone who has an ear for stately prose rhythm, or cares to linger over the one noble and sonorous word which lifts a whole sentence into an atmosphere of splendour. And, apart from his style, he is likely only to puzzle readers who have no love for paradox and religious mystery, who have never felt how the defect of intellectual analysis throws us back upon our primary instincts, and sharpens the edge of faith.

Sir Thomas Browne is not a theologian, but he is deeply concerned with religion, and his pages coruscate with gems of religious thought more convincing than many arguments. "The line of our days is drawn by night, and the various effects therein by a pencil that is invisible; wherein, though we confess our ignorance I am sure that we do not err if we say it is the hand of God." "We carry with us the wonders we seek without us: there is all Africa and her prodigies in us." "We do too narrowly define the power of God, re-training it to our capacities"; "I can hardly think that there was ever any ascent into heaven; they go the fairest way to heaven that would serve God without a hell; other mercenaries, that crouch unto him in fear of hell, though they term themselves the servants, are indeed, but the slaves of the Almighty." "Those who do confine the Church of God either to particular nations, churches, or families, have made it far narrower than our Saviour ever meant it."

"Nor must a few differences, more remarkable in the eyes of men than, perhaps, in the judgment of God, excommunicate from heaven one another; much less those Christians who are in a manner all martyrs, maintaining their faith in the noble way of persecution, and serving God in the fire, whereas we honour him but in the sunshine." "I cannot fall out with or condemn a man for an error, or conceive why a difference in opinion should divide our affections." "There is no man's mind of so discordant and jarring a temper to which a tuneable disposition may not strike a harmony." "There is surely a piece of Divinity in us; something that was before the elements, and owes no homage unto the sun. Nature tells me that I am the image of God as well as Scripture. He that understands not thus much hath not his int oduction or first lesson, and is yet to begin the alphabet of man."

Sentences like these are not parts of formal divinity. They are the flashes of deep religious intuition, the fruit of a spirit finely tempered to Christian charity and habits of quiet meditation. Walter Pater has some interesting remarks upon the religious attitude of Sir Thomas Browne in contrast to the "great resolution" by which Pascal won his way

to faith. Browne never faced the spectres of the mind and laid them by a strong recoil from the physical to the moral world. It was his happy temperament to be able to deal playfully with the contradictions and enigmas which turn other men into sceptics. In consequence his adhesion to Christianity has no special significance in the sense in which the difficult adhesion of men like Pascal is significant. The *Religio Medici* is a contribution, not to faith, but to piety; a refinement and correction, such as piety often stands in need of; a help not so much to religious belief in a world of doubt, as to the maintenance of the religious mood amid the interest of a secular calling." The maintenance of the religious mood, the management of our temperament, is, however, one of the hard issues for most of us; and Sir Thomas Browne is an exhilarating tonic. Readers are to be congratulated on their good fortune if they honour this tercentenary year by making acquaintance with his richly jewelled pages, but theirs is a still happier lot who can take down some old pencilled copy from their shelves and recover a forgotten delight.

"Truth does not, as a rule, lie in compromises." This is the confession of Canon Sanday in his *Outlines of the Life of Christ*, published recently, and the words sound almost like an unconscious apology for the weakness of his own position. The book is a reprint of his article on Jesus Christ in Hastings' "Dictionary of the Bible," and it is certainly convenient to have it in this form. It states the problems and it maps out the ground with admirable clearness. Both conjecture and imaginative insight are alike absent, and we have instead some cautious concessions to criticism, and a rather timid summing-up on the side of ecclesiastical tradition. It is not likely that the result will be satisfactory to any large body of people. To some it will appear to concede too much; to others to stop short unaccountably when the conclusion is in sight. We can never forget that Canon Sanday has the creeds behind him as he writes, and that where the evidence is weak or faulty there are other considerations which may turn the scale. This is very evident in his handling of the stories of the Nativity. He leaves us with the impression that the historical evidence for the narrative in Matthew does not satisfy him, though he never says so quite plainly; but he is prepared to accept Luke as it stands, though he concedes that before the middle of the second century there is no reason to think that the miraculous birth was generally known. It was based on private information. "It would be very fitting if the channel through which these sacred things first came to the ears of the Church was a little group of women." It is certainly a bold step to accept the ancient taunt of Celsus, and thus to turn it into an argument for historical credibility! The apologist is on safer ground when he appeals to Catholic tradition, or, in the mood of Sir Thomas Browne, allows himself to be fascinated by the mystery; but to alternate the evidence as Canon Sanday does, and then to plead that it is sufficient is likely in the end to be more productive of scepticism than faith. This is the inherent weakness of his whole presentation. He provides a pleasant *via media* for those who like to consider themselves open-minded, and want at the same time to shelter themselves behind a justly venerated name, perhaps a fairly numerous class among the clergy at the present time. But the rest of us he leaves in a state of unstable equilibrium, for the logic of the position requires that we should concede either far less or a great deal more to the dry light of historical evidence.

The practice of writing biographies and laudatory criticisms of living writers and public men seems to be on the increase. It serves no really good purpose, and is a sign of the growth of professionalism in the world of letters and an unhealthy appetite for publicity. Of course, it is possible that the work may be done with good taste and due reticence, but that is rare, for then it would fail to satisfy the curiosity, the instinct for pungent personal detail, which called it into being. Mr. James Douglas has provided us recently with a bulky volume on Theodore Watts-Dunton, poet, novelist, critic, which is the immediate cause of these remarks. He sets himself with all the showy gifts of the modern journalist to praise his friend in public and to surround him with an atmosphere of superlatives, which would be enough to wreck most reputations. Fortunately he has not been allowed to write without restrictions, the existence of which he deplores more than once in terms like these, "I do not sympathise with the sensitiveness of eminent men in regard to privacy"; "I am strictly prohibited by the subject of this study from giving any personal description of him. For my part I do not sympathise with the extreme sensitiveness and dislike to having one's personal characteristics described in print." Literary art, like the art of social behaviour, has its code of good manners, and there is no one who needs to observe it more religiously than the biographer.

For the rest, the book is amorphous and ill put together, though it contains many nuggets of fine gold. Mr. Douglas does right to deplore the fact that so much of Mr. Watts-Dunton's fine critical work is buried in the back numbers of the *Athenæum*. A selection of it made by the author himself would form a volume of unusual interest and value. The best thing that Mr. Douglas has given us is the reprint of the essay on the Bible, with its description of the Great Style as "unconscious power and unconscious grace in one," and its penetrating analysis of Biblical rhythm: "There is a metre to be sure, but it is that of the 'moving music which is life'; it is the living metre of the surging sea within the soul of him who speaks; it is the free effluence of the emotions and the passions which are passing into the words. And if this is so in other parts of the Bible, what is it in the Psalms, where 'the flaming steeds of song,' though really kept strongly in hand, seem to me reinless as 'the wild horses of the wind'?"

I must find room for one other sentence written in quite a different connection. "The power of a single writer," says Mr. Watts-Dunton, "to benefit or to injure an author is so great that none but the most deeply conscientious men ought to enter the ranks of the anonymous reviewers." And then he goes on to speak of Rossetti's violent indignation against the miscreant "who, in an anonymous journal, tells the world that a poem or picture is bad when he knows it to be good." This reminds me again of Sir Thomas Browne, and his condemnation of those offences unto charity "wherein by opprobrious epithets we miscall each other." "By a word we wound a thousand, and at one blow assassin the honour of a nation." W. H. D.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE INTERNATIONAL COUNCIL.

DEAR SIR,—In response to your invitation for suggestions for the parties going to the International Meetings at Geneva, I beg to offer the following hints to your readers, resulting from personal experiences in the last twenty-two years.

To those who can so arrange it I very strongly recommend the meetings being taken first, and the rest of the holiday after. Switzerland is usually inconveniently full in August, and hotel and pension managers and servants with the best of intentions are frequently incapable of dealing with the numbers of visitors. The early part of September, too, is frequently blessed with good weather, and the Continental schools beginning about then have the effect of reducing the numbers of people about, *and*, further, a not to be despised advantage is that prices in September often decrease 15 to 25 per cent. If it must be arranged to take your holiday first, the sooner you fix your places and secure rooms, the better for you.

For an inexpensive holiday I should recommend two stays of a week each in various places. A stay of from five to seven days usually gains the advantage of pension terms, and there are many places that will take you in for five francs a day, and do you well. The rooms are mostly airy and clean, and the living plain, but wholesome and plentiful, and the drinking water in the higher places is exhilaratingly fresh and good. In August and even September you will find the towns on the Lake and in the valleys too hot, and the following list of places is composed of mountain resorts in the Geneva region where there are plenty of pleasant walks, climbs, and excursions. The figures in brackets give the height in English feet above sea level, Geneva being 1,220. At these places there are hotels and pensions that I know, but, of course, they change frequently, and visitors will make their own inquiries. Baedeker's "Switzerland" is an *essential* to a Swiss tour, and any visitors should check my information with Baedeker, and see the position and possibilities of the place.

North of the Lake:—

1. Ballaigues (3,050). A pine forest re-

sort; diligence or carriage from Vallorbe station.

2. (*a*) Pillon (3,650).

(*b*) Diablerets (3,940), Under the Diablerets range. Both of these postal address, Ormont-Dessus, station Aigle in Rhone Valley, thence diligence.

3. La Comballaz (4,475). Hotel Couronne. Diligence from Aigle.

4. Leysin (4,110). Electric railway from Aigle.

5. (*a*) Villars (4,000),

(*b*) Chesières (3,970). Electric railway from Bex in Rhone Valley.

South of the Lake :—

6. (*a*) Morgins (4,405).

(*b*) Champéry (3,450). Situated under the Dent du Midi. Diligence to both from Monthey, in Rhone Valley.

7. (*a*) Saluan (3,035).

(*b*) Marecottes (3,550).

(*c*) Finhaut (4,060). A beautifully situated village, but very full in August. All these reached from Vernayaz, in Rhone Valley, by carriage or walking.

8. Forclaz (4,987). On the Tête Noire route from Martigny to Chamonix.

Visitors to Geneva should make a point of going to Chamonix either for two or three days, or longer. In several hotels you could stay for five days for six to eight francs per day. Good walkers coming from the Rhone Valley are strongly recommended to approach Chamonix over the Col de Balme (7,221). It is an easy bridle-path all the way, and is a comfortable day's walk from Forclaz. This view of the Mt. Blanc chain is one that few can surpass, and it bursts upon you with unexpected suddenness, making quite a dramatic effect.

As long as one is in Switzerland, posting your luggage is as easy as posting letters, and visitors to the Rhone Valley or Lake districts would do well to post their heavy luggage to Geneva, and take two or three days with a knapsack or light hand-bag, sleeping, say, a night at Forclaz or on the Col de Balme, where there is a good and not too expensive hotel, and making a short stay at Chamonix.

Of course, one can enlarge on these rough suggestions for distance and more expensive show places according to taste or purse. Nearly every railway issues circular tickets embracing many of these famous resorts, and the L.B. & S.C. Railway foreign guide may advantageously be consulted for such, which could be combined with Geneva, either going from Geneva or by making Lausanne the point of arrival or departure. At many of the places mentioned, and others, I know and can recommend good and cheap pensions, and my information is at the disposal of any of your readers who will write and enclose that useful and necessary article, a stamped addressed envelope.—Yours faithfully, HERBERT B. LAWFORD.

4, *Wexford-road, Balham, S.W.*,
March 21, 1905.

SIR,—I have been considering Mr. Bowie's letter, and your invitation for information as to the best way of spending the time at the disposal of the visitors. I write for those who may be taking the journey for the first time.

No one who has travelled nearly 300 miles from London to Paris, would think of continuing the journey for another 388 miles to Geneva without a rest. It will be necessary, then, to spend a night in Paris. Now the hotels in Paris are dear, but I have no doubt that nearer the time some French friend will supply Mr. Bowie with a list of hotels which have the combined advantages of being reasonable and good. It is several years since I used hotels in Paris, and hotels, like everything else, change in character, so that I have none to recommend. Let me say that for those who are not good sailors, it is better to pay the extra 9s. to go by Dover and Calais than to go by Dieppe.

With regard to your question whether it is better to take the holiday before or after the meetings, I would say *after* most decidedly. The Swiss valleys are hot in August, and Geneva itself is so hot that most of the visitors will have had enough of it before the meetings are over. There are also large numbers of visitors and prices are at the highest. In September the climate becomes delightful, and prices go down. It will be a pleasant change after the meetings.

ONE WEEK.—Those who go for the week only may secure much enjoyment in addition to the meetings. They may ascend, on foot or by train, the hill Saléve (2,950 feet) and have delightful views of the town, the lake, and the mountains. They may visit, in half a day by train, the Chateau and Church of Voltaire at Ferney. The chateau and gardens of the Baroness Rothschild are within walking distance on the same road. It is quite easy to take steamers to Ouchy, and then from Lausanne ascend the Signal (by train) from which charming views are obtained. This will only take part of a day. And then, in addition to these, if the weather be fine—and it mostly is fine—they will have Mont Blanc in view all the day and every day. I have no wish to encourage English visitors to neglect the meetings, but it would be excusable when German or French papers are being read and discussed, if they took the steamer down to Montreux. From there the Castle of Chillon can be visited. The funicular railway will take them in seven minutes up to Glion, from which charming views are obtained, It is an easy walk from Glion down the romantic Gorge du Chaudron to Montreux again, where steamer or train may be taken back to Geneva.

This will, perhaps, be enough for the present. Next week, if you like, I will give an outline of how I think two extra weeks may be spent to the best advantage. But let me remove one apprehension which weighs with some people. No one need be deterred from going by the want of French or German. You can get along with English almost as well as in London. W. HARRISON.

THE LATE JOHN LYDIATE.

SIR,—No doubt all persons attending the meeting of the North and East Lancashire Unitarian Mission, reported in your previous issue, likewise those who have read the account of it, would be deeply pained at the loss by death as mentioned by you, of that unfortunate victim, John Lydiate, in a coal-mine disaster. The unaffected goodness of the man won admiration from all, but the sad circumstances causing his sudden death, probably intensified it. Yet the few words you recorded of him were precise and to the point, and for a Sunday-school worker, so gentle, patient and unobtrusive, whose deeds rose into a purity of purpose as divine as any Gospel words from the lips of a preacher, denotes a consecrated service in Christian work of the noblest kind.

He is spoken of as "the chapel-keeper, teacher, a regular worshipper, with active interests both in school and chapel, and a recipient of a silver medal in recognition of his thirty years of devoted service?"; but I would like to lay another wreath upon his new-made grave, though he may not have left a single penny behind to buy a sod of earth to cover his ashes, for he struggled with circumstances, and had to act as father and mother to his children.

At different times it was my pleasure to meet him in his school life for the thirty years with which he was connected, and when he became a teacher (Park-lane, Wigan) I never found him without his prepared notes on a Scripture subject. These he would show to me in simplicity and earnestness, with a sensitive feeling that I might consider them crude and unfinished. Even if they were so betimes no blame could be attached to him, for he had done what he could. Now, let me make mention of a further incident, which happened some years ago. At the close of the day's work we had a "Teachers' Conference," and it was my duty to speak to about thirty teachers upon what had come under my observation during the day. My theme was teacher's work and its influence, and Lydiate, hearing my remarks (so sensitive he was), thought that his position as a working collier would not allow him to reach the standard set before them, and thus he would be compelled to resign his position through lack of ability and opportunity. However, a better judgment prevailed, and he endured the toil and struggle of teaching to the end, though he laboured on with an injured body, the result of a previous accident, to his dying day.

He did what he was able to do, however humble, without a murmur and without regret. We need an inspiration like his to keep up a reasonable progress in our work.

For the benefit of his orphan children, I shall be pleased to remit any contributions entrusted to me.

JOHN CHADWICK.

6, Stanley Grove, Sale, near Manchester.

THE HEROINE OF THE "ELBE" DISASTER.

SIR,—May I venture to recall to the memory of your readers the story of Miss Anna Böcker, the only woman saved from the wreck of the *Elbe* on January 30, 1895. Although only nineteen years of age at the time of this disaster, her heroism and unselfish conduct called forth the admiration of the whole world; not only did she receive numerous letters of congratulation from all over the world, but she was

also honoured by a command from our late beloved Queen to go to Osborne, where she was most graciously received both by Queen Victoria and the Empress Frederick. At this time she was living as a German governess in the family of an English solicitor at Portsmouth, and being an orphan, and having the greatest confidence in her employer, she entrusted to him for investment all her little patrimony of over £850. The whole of this sum of money has recently been lost through the bankruptcy of this solicitor, and Anna Böcker now finds herself penniless. Her health has never been good since the shock of the *Elbe* disaster, but still she bravely desired to earn her living as a nurse, and went some few weeks ago to be trained at the Bristol Infirmary; here her health has quite broken down, and she is deeply disappointed, as both the doctor and matron pronounce her unfit for the strain of a nurse's life. Surely there are many people who, being reminded of her story, would be willing to contribute towards a fund to be invested for the benefit of this brave German girl. John Clegg, Esq., manager of the Capital and Counties Bank, Portsmouth, has kindly consented to receive donations, and the case is well known to Chas. Matthews, Esq., J.P., Portsmouth, and to Henry Blessley, Esq., Mile End, Portsmouth.—I am, sir, yours truly,

ELIZABETH I. SPENCER.

Portswood, Southampton.

THE CHILDREN'S COLUMN

THE WILD SWANS.*

HERE is a sermon-fairy-story taken from Hans Christian Andersen's tale of "The Wild Swans." The part about the chivalrous brothers is for boys. The whole story may remind both girls and boys that the unhappiness at home and school caused by ill-will, bad-temper, and selfishness, is removed by patience, courage, self-control, and self-forgetfulness, and that we may feel God very near us, helping us to avoid what is wrong and hateful, and to overcome evil with good, if we keep our hearts pure, and open to His love.

Once there lived a king who had eleven sons and one daughter. The brothers went to school with stars on their breasts, and swords at their sides, and wrote with diamond pencils on gold slates, while their sister Elise sat upon a plate-glass stool, and had a picture-book worth half a kingdom.

But their father married a wicked queen, who sent Elise away to some peasants, and turned the princes into eleven beautiful swans, who flew off to a far country. Elise's home was now a hut, and she had neither books nor toys, but she played with the flowers and sunbeams, and her poor foster-mother taught her to be happy in simple, loving ways.

The king sent for her after some time. Then her step-mother disliked her more than ever, for she was very beautiful, and as good as she was lovely. One day when Elise was going to her morning bath, the queen took three toads, and kissing them, said, "Jump on Elise, when she enters the bath, so that she may become dumb, and ugly, and wicked like you." But when the toads touched her, they turned to red poppies, and floated away, for purity of heart gives a maiden power against evil.

She could not, however, overcome the queen's hate, and stole away into the great forest, longing for her brothers, and making up her mind to seek and find them. At night she lay on soft moss, and was not afraid of the darkness and solitude, for God seemed to look down upon her with kindness, and little angels peeped from behind Him.

Next morning she met an old woman. Elise asked if she had seen the eleven princes.

"No," replied the dame, "but yesterday I saw eleven swans with gold crowns swimming in the river close by."

Then Elise followed the stream, till it flowed out to the great open shore and glorious sea. Numberless pebbles lay polished by the washing of the waves. "The water is softer than my hand, and yet it rolls on unwearyingly, and makes hard things smooth. I will be just as persevering," said the brave girl, and she continued her search. At sunset what should she see flying towards the land but eleven wild swans with crowns on their heads, and just as the sun sank into the sea, the swans' feathers disappeared and there stood eleven beautiful princes. Between sunset and sunrise they might return to human shape. Oh! what a happy meeting there was!

"We may visit our home," said the eldest, "once a year for eleven days. In two days we return to the distant land." And the next morning they flew away over the forest to have a last look at their father's castle, and their dear mother's grave. But the youngest stayed with Elise, and laid his head in her lap, while she lovingly stroked his wings.

Then they made a net of willow-bark and reeds, and carried their sister in it across the sea, and the youngest swan-brother fed her with berries, and shaded her with his wings from the sun. When they reached the shore, they left Elise to sleep in a cave. She lay down full of thoughts of how she could rescue her dear brothers, and prayed God to help her, and falling asleep, she dreamt that the old woman, whom she had met before, came to her. "Your brothers can be released," said her visitor, "but have you courage and perseverance? Your fingers will feel pain, your heart will suffer torment. You must gather the nettles that grow round this cave, and on the graves in the churchyard. No other kind will do. Tread them under foot, and you will get flax with which to weave eleven shirts of mail with long sleeves. Throw these over the eleven swans, and the charm will be broken. Remember also that if you speak before your task is ended, you will kill your brothers." Saying this she woke Elise with the touch of a nettle, and the devoted sister, after thanking God for the dream, began at once to pluck, and tread, and weave the hateful nettles. Ah! the blisters they raised! And oh! how hard to keep silent, especially when the brothers returned at night and understood what she was doing for their sake. But the youngest wept, and whenever his tears fell on a blister it vanished.

Alas! on the following day she was interrupted, for a king out a-hunting rode past the cave, fell in love with her, and took her away to be his queen. None of the gaiety of her beautiful new home pleased her. She moved about the palace dumb, and the picture of grief. So the king, who really longed to make his bride happy, and was sorely puzzled at her misery, had a small room fitted out almost exactly like the cave, and the flax and one coat of mail which she had made were put there by a huntsman, who had picked them up as curiosities. Now every night she crept secretly into the little room, and wove, and wove, until the seventh coat was done, and she had no more flax. How was she to get nettles? Cautiously she stole out to the churchyard. Witches were revelling among the tombs, and cast wicked looks upon her, but she never faltered, reaped her horrible harvest, and returned to the palace. Again courage and goodness had brought her safe through danger and evil.

All these seemingly uncanny doings were found out by the king, and he could not but think she was a witch, so she was condemned to be burnt, and was put in a damp cell, and given her bundle of nettles and hard, stinging shirts of mail to lie upon. Only the thought of God and her brothers enabled her to go on with her task. At night there came the rustling of wings against her prison grating: It was the youngest swan-brother, and his devotion made her poor fingers speed the faster. Then Elise was dressed in sackcloth, and dragged in a cart to the stake. The shirts and nettles were thrown into the cart in mockery, and still she wove, and had almost done the eleventh coat. "See her hideous sorcery," jeered the crowd. "Tear it in pieces," and they would have beset her, had not at that moment eleven wild swans come flying up beating their great wings to protect her. Just as the executioner seized her, she threw the eleven shirts of mail over the swans. Immediately eleven beautiful princes stood there, but the youngest had a swan's wing instead of an arm, for she had been unable to finish one sleeve of the last coat.

"Now I may speak," said she. "I am innocent," and she fainted away now that suspense, anguish, and pain were over.

Then the eldest brother told all the story of her self-sacrifice. Whilst he spoke, a scent of roses spread through the air, for the wood piled round the stake had become a hedge of rose-trees, and on the top was a flower of dazzling whiteness. This the king plucked, and placed on Elise's bosom, whereupon she awoke with peace and happiness in her soul. Love and purity of heart had overcome misunderstanding, hate and wickedness.

EMILY H. SMITH.

* Next week, April 2, will be the hundreth birthday of Hans Christian Andersen. We give one of his stories this week, and next we shall tell something about himself.

MR. W. BARTON WORTHINGTON, who has for the past eight years been chief engineer of the Lancashire and Yorkshire Railway, has been offered, and has accepted, the position of Engineer-in-Chief of the Midland Railway.

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LONDON, MARCH 25, 1905.

REVIVALISM AND THE REVIVALIST.

WHATEVER may be said as to the value of "revivals" in religion, there can be little doubt as to the dangers of revivalism to the revivalist. When a man speaking out of the fulness of passionate sympathy flings himself into the struggle for souls, and, under the pressure of irrepressible feeling adopts methods of appeal different from those in ordinary use, there is room, indeed, for discriminating judgment, but not for the criticism of the scorner. But if ever it may be allowable to let loose the forces of satirical indignation, it must be when extravagances, pardonable only to ardent emotion, are expressly stimulated if not simulated, and when the natural colours of prophetic zeal are put on to order. It is this aspect of the present "revivals" that most shocks the attentive mind. There are other aspects that invite criticism, some few that may fairly challenge approbation; but here is that which not only excuses, but demands very clear speech.

The various comments that have been made in our columns in regard to this whole subject betray, if we may say so, a somewhat puzzled mind, but this is not surprising. We are told that important moral reforms have followed in the wake of the revival services, and the evidence, which is not very obvious, we fear, in the large cities that have been visited by the American revivalists, is sufficient in regard to extensive districts in Wales. Now the good results thus attained might, or might not be, attained in some other way; but that they have been attained in any way is a comfort to all right-loving people. As to the spiritual storms which have swept over meetings here and there, we find ourselves less ready to speak approvingly, or at all. On the one hand we are but too well aware that mob emotion is a dangerous reality, a fiery element that needs the most careful handling, lest it should lead to deplorable results. On the other hand, it is impossible for the observant and discriminating mind to miss the tokens here and there of the deepest and sincerest personal experiences, and while we cannot help suspecting that some who undergo the convulsions of fear and hope, contrition, and joy, that attend the more conspicuous forms of "conversion" are but too little established, and soon fall away, we are assured that to some, at least, the revival services mark a spiritual area pregnant with good. Amid such considerations one is reluctant to introduce even the semblance of antipathy and harshness of judgment. The flowers of tender pity are not so numerous that a lover of man will willingly chill the opening buds, wherever found, and even if they have been forced. On the contrary, as our correspondence has shown, the question that inevitably arises is whether Unitarians and other religious rationalists ought not to be more earnest than hitherto in search of methods by which the happier and healthier results of the "revivals" may be reached: and to that question there can be but one answer.

But the more earnest we become in the pursuit of a purer social life and deeper personal consecration, the more needful it is to beware of the peculiar snares of revivalism. To our thinking, the more serious of these dangers are those that confront not the unstable "converted," but the revivalists themselves. Perilous, indeed, are the strained exaltations that come spontaneously and unbidden to sensitive minds. The alternations of action and reaction are very real, and sometimes terrible. It would seem that even if we set aside some indications that almost bespeak insanity, Mr. EVAN ROBERTS is certainly no exception to a rule which has found illustration far and wide and long, that the higher the spirit soars in unwonted ecstasy, the lower it may fall in depression and humiliation. But far more harmful than the ecstacies of genuine emotion are those excitements which are consciously induced by artificial means. The average hearer at the revival service is doubtless too ignorant to observe narrowly the process by which his feelings are stirred. Far from him is the cool attitude of reflection; he submits, after what period of reluctance may be natural to his normally unspiritual condition, to the swaying influence of hymn and prayer and fervent appeal. But his protecting ignorance is not shared by the revivalist, who knows very well the effect he wishes to produce, and has studied the means hitherto found serviceable. "Louder, louder," we are told, was the ejaculation of General BOOTH, as he paced through the ranks of his "Army" last year at the London gatherings. "Louder," he said; for it would appear that even his soldiers, trained as they are in the tactics of sensationalism, have in part developed an instinct in favour of the more moderate usages. It is inevitable that revivalism, as an art, we do not say as an artifice, should find itself continually in need of new emphasis; and it is precisely as inevitable that those who are committed to it must lose the delicacy of natural emotion, and harden, in spite of themselves into a habit which can only be saved from mere histrionic display by recourse to violent self-galvanism. The actor's art, it is said, tends to injure sensitive minds. How much more the profession of a revivalist, constantly involved in the heightened emotions consequent on an attempt to snatch souls from destruction and transport them into the bliss of salvation! Few men, apparently, are able to undergo the strain: rather, we should say, most religious teachers recoil from the instinctively apprehended deterioration besetting such activities. It is, of course, open to the critic to say that all religious teachers who profess the same view as the Revivalists of the nature of the spiritual life, all who regard men sharply as either "lost" or "saved," and to whom these fleeting years of time are but as a moment of decision which settles an eternity either of joy or woe, should be equally zealous, equally emotional. The contention is reasonable enough, but the fact that not all who subscribe nominally to the orthodox view are wrought into an intensity of fervour akin to the Revivalists' is "significant of much." Some will think that it tells of inertness and self-indulgent sloth; to us it speaks in quite another way. It reveals the secret that, orthodox or not, most sane men believe in a more reasonable process of life. Crises of decision do come, moments fraught with profound results; nevertheless, the life of the soul is regarded by intelligent men—and we think most wisely—as a growth not unlike that of the plant. Its culture is not to be summed up into one or two fortunate hours of sunshine and rain, but continues day by day, and only results in the fairest blossom and richest fruit after a full course of discipline. Most religious teachers, in short, *are* teachers. Now and again they may feel it their duty, and may be blessed with the power, to address themselves in direct appeal or remonstrance, but their usual task is that of diffusing light and hope and courage to the often dark and doubting minds of men. In such a task they, as well as their pupils, have room to grow, time to think, opportunity to enjoy a serene communion with the supreme Wisdom and Goodness. But what must be the state of that man's inner life, who feels, or tries to feel, new frenzies day by

day, over an all-but-damned world, who has no chance and little inclination to learn anything, but who makes up for his ignorance by denouncing knowledge? Men may talk about self-sacrifice, but we cannot think that with such sacrifice as this GOD is well-pleased. The wish that religion may truly reviv in ourselves and in our churches all will earnestly share; to think it can do so in any other ways than those dictated by simple love for the truth and for the spiritually beautiful would be a mistake which few of us, we hope, are inclined to make, however much we feel prompted to attempt great things for the greatest of all causes.

UNITARIANS AND REVIVALS.

THE present moment is an opportune one for us as Unitarians to consider our position, and to ask as many questions as possible concerning the situation of our churches. We shall all certainly agree that things are not what they ought to be, and even what they could have been by to-day, had we exercised a little more energy and devotion to our churches in the past. But suppose for a moment that a spirit of energy and devotion came over us--a Revival—what form should it take, and in what fields should it operate? The object of such a revival would be the gathering of men and women and children into the kingdom of truth and goodness and love—the kingdom of God. In order to accomplish this object we can never hope and never wish to copy orthodox methods. Why not? Because the Evangelical churches treat men in the mass, and the truths of the doctrines presented are not so important as the good results which follow. These aspects of the doctrines are not to be questioned; it is taught that the things of religion have but the slightest connection with the ideas of the present. Past modes of thought, mediæval conceptions of God, man, and the universe, are presented in evangelical revivals, in so far as theology is presented, as if they were the only true theology to-day. This is exactly what has taken place in connection with the present revival in Wales. People point to the good that has been accomplished, and that good has been magnified a hundredfold. We should like these people to open their eyes to the evils that have accrued, and will continue to accrue. Evangelical orthodoxy has failed to affect the people without the dogmas of the past. But many people say: What does it matter if the people are lifted up, what their theology is? Let that statement become universal, and we shall pretty soon find that it does matter, for it would mean nothing less than the universal revival of the dogmas of past centuries as the only theology in which the religion of the present could be clothed. Of course we are all glad to see people lifted up from their sin and degradation, but the only difference between what this revival has done and what all conscientious ministers are doing is that the work of the former is blazed abroad in the largest letters, while the work of the latter is unknown except to the individuals concerned. To link religion with all this commotion and excitement, and to give this kind of work a higher valuation than the steady, difficult work of the Christian ministry amongst us is a piece of downright injustice to every honest minister. The way this work has been exaggerated and magnified in South Wales is enough to make anyone acquainted with the real facts doubt that a sense of increased veracity has been the result of all this commotion.

But the question I wish to ask is, Cannot the theology of the present be made the clothing of religion? Men demand some kind of theory of life, and it is through this that a large number of men are often led to religion. Many of us, doubtless, believe that the true religion of Jesus Christ can be presented to people in the garb of the thoughts of the present day. My experience is that presented in this manner religion appeals to a large class of men. Such a class, for example, are our working men.

These men are keen in mind. They are accustomed from day to day to handle tangible things, and many of them read popular books on Theology and Science. We have to appeal to such men. These men are to-day to be found in two places. On the one hand there are large numbers who have drifted away from the churches, and are in a state of mind which claims our sympathy and help. Have we a mission for them? If we have, and if that mission is to prove efficacious, our preaching must show the weakness of the materialistic theories which they hold on the one hand, and on the other hand it must show them that we have something to offer which they could not get in evangelical orthodoxy. It is useless to present vague sentiments and words to such men, nor can we benefit them by taking for granted such truths as the existence of God, the need of religion, and many other things. A great part of our mission consists in showing the rational grounds of God and religion as far as these can be shown. There are many people yet in the world who give to feeling or emotion a ground or source which is quite other than that of reason. Such people seem to think that because a thing is rational, *i.e.*, because a thing has come from the kingdom of cloudland to that of clearness that it cannot have value as a religious thing. Blind instincts, incoherent feelings—things which pertain more to the body than to the mind or spirit—are thus made the basis of religion. Such appeals have their force only in people of certain neurotic temperaments, and in people who have plenty of time on their hands. But to the class of intelligent working men who can read English, and who do read it, these appeals are in vain. There is next to nothing for them in Welsh to read except traditional theology with its ignorance of every movement that has taken place since Calvin's day. Such Welshmen are bound to clothe their religion either in the theology of the past or in the ecstasy so natural to our Celtic mind. Far be it for me to doubt that decisions can be made in moments of excitement and ecstasy; in such moments a man may change the structure of certain aspects of his physical organism, and so rise to a higher level, but experience has convinced us that unless there is reason coupled with the emotion as its basis there is soon a lapse to a lower level.

We can never hope to produce in the class of men I have mentioned those ecstasies, and yet, I believe, we can make them religious in a more real sense than those who have been "saved" half a dozen times over. Which of the two men would you trust to row your boat across a dangerous ferry? On which of the two could you depend to get justice in difficult circumstances? The answer is known to all. We must then understand the fact that if we can influence such men to attach themselves to our churches, to continue to inquire, to love their work, we are producing the best type of Christian which the twentieth century will be able to show.

And in this connection we have also to bear in mind the fact that a man's religion must not be measured by the intensity of his feelings. There may be, and often is, far more real religion in a restraint of the feelings than in their exhibition. We therefore give up the craving for physical commotions and excitements as the tests of religion, and turn to the deepest meaning of religion which will be found in its sanity, its search after truth, and its tran formation of truth into goodness. I consider that we are doing this as ministers to-day according to our several abilities, and the work is of no less value because it is done in the dark and is not advertised with flags and drums.

It is evident that to such men our appeals must be largely argumentative. And this cannot be done without the special emphasis on the Unitarian theology which we hold. If we can present Unitarian Christianity to this class of men (and women too) in a way that will appear to them rational, we shall gain them to our mode of theology and then we shall carry them from this to our religion.

We have a message also to the other section of men and women who have ceased or are ceasing to have satisfaction in evangelical orthodoxy. I wish to live peaceably by the side of orthodoxy, but not by the side of its theology. Several of us have had to waste several years of our life in doing nothing but clearing the rubbish which was put in our way to be at peace with it. I feel personally that we are not half bold enough in this respect. Witness the London Unitarian ministers (with the exception of Mr. Hopps and Mr. Bowie) silent in the daily papers when Dr. Torrey was parading his mediæval theology and science in their city! If we could get a crusade against the worn-out theologies found so prevalent in this land of ours we could open the eyes of thousands of men to higher and nobler ideas of man and God. But we pull down in order to build up. I have had many members to belong to my congregation through the work which was accomplished by Professor Estlin Carpenter in this town in this direction. The difficulties of most men in the first instance appear to be doctrinal difficulties. These have to be answered, and these cannot be answered without

constantly showing the futility of dogmas like the Trinity, the verbal inspiration of the Bible, &c.

But we do not finish with theology. And here, again, I believe that we have an important mission. We proclaim the spiritual nature of man; but we cannot any longer present the pure anthropomorphic conception of God. Many men can never be convinced by arguments of design or of ultimate cause. That there is a degree of validity in these arguments no philosopher to-day doubts, but they are ceasing to be the basal arguments for the existence of God. The deepest argument is our own nature and its perpetual capacity of becoming through effort other than it is, by holding before itself ideals of holiness, goodness, perfection, and love. I believe that if we were to teach people that God is within more than without, that there is something infinite and eternal in our nature which can unfold and grow without an end, the objective existence of God would follow. In such a work as this we can only hope to bring to our side a minority of people, but I believe that such appeals can be made effective to rich and poor, learned and unlearned, and even the ignorant, the saint, and the sinner. It is certainly a vast field, but a field full of treasures. And we may be assured of the fact that if we co-operate it will be a revival of a very real kind; it will turn out men and women whose lives will be noble and whose work will be useful. We cannot, as in the present Welsh revival, offer cheap tickets of salvation to any one, but we can offer hope and peace and joy to all who will accept our gospel. Let us hope that religion will come to mean more and more the best in the spirit and reason of men, and that in connection with the present revival in Wales, to quote the words I have just received from one of the most eminent of European philosophers (Prof. Eucken of Jena): "Let us sincerely hope that the Religion of the Spirit and of Reason will gain the overweight in this movement in Wales."

W. Tudor Jones.

According to the *Daily News* the Rev. Dr. Pierson, who was once thought of as a successor to the late Mr. Spurgeon, and who did in fact serve at the Metropolitan Tabernacle for a twelvemonth after the death of the great preacher, has again been heard in London this week. We regret to hear he met with an accident on the liner as he came. His intention is to expound the Epistle of James during his two months' duty at Christ Church, Westminster; and his first discourse appears to have attached much more importance to that Epistle than Luther would have given. One wonders whether the great reformer would be found opposed to the modern evangelical in regard to another point. The report says Dr. Pierson made an "onslaught on the modern theory of evolution," and condemned "Darwin, Huxley, and Co." We should like to hear what Huxley would have to say in reply. Meanwhile it remains to be seen whether Dr. Pierson will endorse St. James's methods of restoration of the sick.

"JESUS SAITH."

IX.—THE HEAVENLY JERUSALEM.

"Jesus saith: : : : Ye shall know that ye are in the city of God, and ye are the city."

In one respect this is the hardest of all the "new sayings" which we have been trying to interpret, its peculiar difficulty arising from the fact that, as it stands, it represents only the most probable emendation of the mutilated and defective manuscript. All we can say is that the reading given was adopted by the discoverers of the papyrus after the most scrupulous weighing of every consideration that could be adduced, and that so far as the best-equipped scholarship can help us, its conclusion points to the complete saying having in all likelihood read as is now suggested.

Jesus must certainly have been familiar enough with the phrase "the city of God," as applied to Jerusalem. But from being proudly associated by a noisy patriotism with the national capital, the words could not fail to take on in course of time a more ideal signification; the earthly city, scene of so much strife and violence, jealousy and intrigue, could at best but symbolise in most imperfect manner the true and holy Zion, the eternal archetype laid up in heaven. Men, unsatisfied with the actual, could not but rise in their aspirations to a fairer vision, desiring a better country, free from blemish.

Where is that ideal city? Imagination places it beyond the clouds and paints it in gorgeous colours; yet after awhile the jewel-blazing, jasper-walled, pearl-portalled Jerusalem of the Apocalypse is felt to be inadequate, and the soul applies itself anew to the restless search for its true abiding-place. "Where is the city of God?" asks humanity; with a sublime intuition Jesus replies and proclaims the mystery, saying, "*Ye are the city.*"

In one sense we feel, immediately and instinctively, that this is true; unless we carry it within our own breast, no passionate pilgrimage over rocky ground or through trackless deserts, no boldest navigator's feat in ferrying the deep will see us, with beating hearts, standing at that city's gateway. But in another sense the words fill us with marvel and doubt, as the glory of the promise shames the meanness of the actual; and we ask ourselves with deep misgiving and the humility which is born of self-examination, whether the human soul as we know it is indeed a Holy City, and not rather a city built ill, with crooked streets, swarming with every variety of unholy thoughts for inhabitants. Yet Jesus knew all this, and did not despair of humanity: he wept over man's sins; he blushed at man's grossness; he mourned man's levity; but he believed in man's greatness, and in that belief ventures on this colossally bold pronouncement, "Ye are the city of God." He sees all the narrow lanes and tumble-down dwellings, the roadway littered with garbage, old-time mansions untenanted or sunk into dinginess and disreputably peopled; but with his mind's eye he also sees the old waste places rebuilt, the foundations of many generations raised up, breaches repaired and paths to dwell in restored at length. Shall we despair, where Jesus hoped?

If we would have his prophecy—for prophecy it is—come true in us, we must first of all diligently prepare the site on which our city is to be built, by clearing away all rubbish and tangled growth of briars and brambles; this is the hardest part of the task by far, and unless it has been carried out with ruthless fidelity—unless the foundations have been laid aright—all subsequent labour will be in vain, and all elaboration of design and magnificence of structure will only prepare a more utter and calamitous overthrow. Then, after this preliminary work, the planning and actual construction. We are building the city of God, no petty township or temporary settling-place for a shifting population: let there be no huddled mazes of mean streets, no crowded quarters built hurriedly, with regard for neither beauty nor health; but let the whole bear witness to a noble design, rich in broad avenues swept by the vivifying breath of God and for the unimpeded traffic of all worthy thoughts; let there be wide open spaces where the finest emotions may have freest play, the entire plan converging to a central shrine approachable from all sides, faultlessly proportioned, dominating all the rest, fit tabernacle for the thought of God to find continual utterance, for the Reality of God to receive perpetual adoration.

Is this an impossible ideal? Not as an ideal, surely, to aim at and progressively to realise; the new Jerusalem no more than the old Rome is intended to be built in a day—its completion is the task, not of a life-time, but of eternity. Errors and mishaps in details there will be, inevitably; designs that promised well when traced on paper will wofully disappoint when carried out; stone that presented a fair surface will be found to crumble and have to be replaced by more durable material. But if we have one master-thought in laying out our territory, and are true to that, if we desire to make it worthy of its name and object, we may build our city in all hopefulness, and having built, fortify and defend it, in loyalty and love to him who pointed and led the way thither, who is himself the way, whose command we would all acknowledge, to whose voice, whether lifted up in admonition or reproof, in gentle solace or onward call, we all would listen.

Jesus saith, "Soul of man, wistful, questful, erring, unsatisfied, why these wild flutterings, these distracted beatings of ineffectual wings? What is it whereof thou art so pathetically in search, circling high and low, with ceaseless moan, now bruising thyself, in blind flight, against jutting rocks, now almost overwhelmed by the grey, tumbling waves, now preyed upon by some stronger habitant of the air? Is it not God thou seekest, and an abiding-place, and peace? Lo, I say, all of these are within thee, must there be seen and discovered first, ere they can be found without. Be comforted—be guided to thyself, Thou hast sought for the living among the dead—thou hast sought for the eternal among things temporal, for the abiding among these things of change; but in thy heart, O man, hath God set eternity, in thy soul is His Kingdom, His City, His temple, His holy Presence: there make thy search, there shalt thou meet with Him, and having found Him, thou shalt rest."

J. Warschauer.

MANCHESTER DISTRICT ASSOCIATION.

THE annual meeting of the above Association was held on Saturday, March 18. In the afternoon there was a service in Cross-street Chapel, when an eloquent sermon was preached by the Rev. E. D. PRIESTLEY EVANS, of Bury, from the text "We worship God in the Spirit, and rejoice in Christ Jesus."

Tea was provided in the Lower Mosley-street schools, after which a public meeting was held in the Memorial Hall, when the chair was occupied by the President, the Rev. Dendy Agate. There was an unusually large and representative gathering.

In their report the Governing Body stated that they were not altogether satisfied with the state of the work in the district; yet the record of activities was extremely interesting and, on the whole, encouraging. True, opportunities were offered for extended work, but it had to be let pass owing, in the main, to lack of funds. To consolidate the work already undertaken had been an object steadily kept in view. To judge by the reports of attendances at public worship, as sent in from the majority of the churches, none were thronged, and until they were, by eager learners and devout worshippers, they could not be regarded as such centres of good influence upon the vast populations in the midst of which they were placed as they well might be. Something had been attempted, however, which fully proved that there were crowds of people anxious to hear what the Unitarians had to say upon problems of the spiritual life not commonly treated by other Christians. The Lay Preachers' Union was already doing excellent work. Within less than twelve months 23 churches have availed themselves of its aid, and 74 services have been conducted by 11 of its members. The members are willing to undertake mission work in hitherto untried districts; but thus far no call has been made upon them. A Social Questions Committee has been appointed, with Mr. Richard Robinson as chairman, and when it gets into working order it is expected to render useful service. The report contained appreciative notices of the Rev. J. Estlin Carpenter's lectures on "The Christ of the Creeds and of Experience"; of the Jubilee of the Unitarian Home Missionary College; and of the work of the Postal Mission. The resignations were reported of the Rev. W. Reynolds at the Oldham-road Church, and the Rev. Priestley Prime at Heaton Moor. The finances of the Association showed a deficit on the year of £167. With a view to secure a permanent additional income the Governing Body had resolved to raise a capital sum of £5,000, the interest of which shall be applied to maintain and extend the work of the Association.

The PRESIDENT in his address gave warm and affectionate testimony to the instructive and enthusiastic work done by the officers, and expressed his personal appreciation of the work done by the ladies of the Postal Mission. He urged the need for the continued nurture of their assisted and forward-movement churches. During the next two or three years, he said, there was no doubt that the Governing Body of that Association had before them, if they were only willing to undertake it, a great amount of most useful and uplifting work. They had a certain ebb and flow in the affairs of that Association, such as was found in many others of the concerns of men. What he desired they should recognise very earnestly was that the principles for which their congregations had stood, in some cases for six or seven generations, their message to the time, to its doubt, to its unrest, and to its cry for social reform—to say nothing of their sense of the value of personal religion and the consecration of the individual heart to the service of God and man—should inspire them and send them constantly forward with the feeling that the work entrusted to them should not be slackly or negligently done. The world had not yet all been brought to an understanding of the things of the spirit—of those things which gave truth, beauty, and value to life. The Rev. Dr. John Watson had recently said that the message of the next revival would be social righteousness, and its effect the redemption of the national life. Surely their churches could do something to quicken its pace and to encourage the hearts and strengthen the hands of the workers. They must take no narrow or half view either of the work of the churches or of the demands which the world at large made upon them.

Unfortunately, owing to the depression in national concerns, they lost money in realising their Bazaar investments for the continuance of their Forward Movement work, and their exchequer was now nearly depleted; but he hoped and believed the members of their churches would not fail, as a period of prosperity returned, to respond to the demands made upon them, to give adequate financial support to a work which he believed God would prosper in their hands.

The Rev. W. L. SCHROEDER proposed the adoption of the report. The Association, he said, had been marking time during the year, and the report contained nothing very encouraging. Some of the churches reported upon were progressing, and others were doing what they could, but that did not seem to be much. The lesson, if there was one, was that until the churches themselves realised the problem of their own existence, the Association would never be successful. The real cause of failure lay not in their organisation, but rather in the men and women who composed the churches, and in the ministers, who were largely responsible for the kind of life that was in the churches. The testimony of Unitarians to the power of real religion was not what it might be. They could not disguise from themselves that they were not the force in the country that they wanted to be, and hoped to be. They had enough of organisation. What they wanted was to spiritualise that which they had. Until that lesson was driven home, until people learned that "tea parties and that kind of rubbish" did not constitute religion, and until the churches learned that they were only marking time, and very miserable, uneven time at that, there was matter for them to think about in many ways.

Mr. J. T. TAYLOR, of Oldham, seconded, and in doing so criticised the general position of the assisted churches. The average attendances had decreased, while the expenditure had increased. This was not a healthy state of things, and indicated retrogression rather than development and progress. From a business standpoint the expenditure on these particular churches was out of all proportion to the results. There was need for more energy and determination in their church work. He was happy to think there was more toleration in the world to-day than ever before, and believed that more progress would be possible in the near future.

The Treasurer's statement was adopted on the motion of Mr. J. HILL, seconded by Mr. W. LORD.

Mr. DAVID MARTINEAU (who with Mr. G. H. Leigh attended as a deputation from the British and Foreign Unitarian Association) thought there was a great deal in the report of a highly satisfactory character. The question was how best to get over their temporary difficulties. The same difficulties existed in London. Some of the new churches, started with a flourish of trumpets, did not become strong and self-supporting as soon as was expected. When they looked at the work that had been done by that Association and compared their present position with that which obtained ten years ago, it would be seen that a great advance had taken place. What was needed was a general and united effort. It was incumbent upon the churches that were successful not to desert those that appeared to be a little lagging. For the last two or three years all charitable and philanthropic work had been going through a crisis, and no doubt the whole country had suffered very heavily from the enormous cost of the South African war and the extravagance of the Government in later years. It was not surprising, therefore, that they were passing through a period of financial difficulty.

Mr. E. BASIL LUPTON spoke as representing the Yorkshire Unitarian Association.

Mrs. J. E. MANNING addressed the meeting on the subject of Women's Work in our Churches. One of the reasons why our churches were languishing was that women had shown extraordinary apathy and neglect in their own particular field of mission work. Their field was the home. She referred to the diary kept by the wife of the first minister of Upper Chapel, Sheffield, in which she expressed her anxiety for her child to grow up in the love and knowledge of God, and hoped that as years went on she would attach herself to some religious communion in which the rule of life which God gives was most regarded. If mothers had the desire to give their children that nurture which the old primitive mother wished to give hers, our churches would not be languishing to-day. There is not enough talk about religion in the home, and family worship is dying out. The attendance at Sunday service is irregular. Did they hear the church and

minister always spoken of with reverence? Was there no idle criticism on the service or sermon? Ministers make almost heroic efforts to gather the young into the churches through the agencies of guilds, clubs, entertainments, and even dances. Sometimes they succeed, but more often they do not. What a help it would be to the vigorous and healthy life of our churches if the young could be got into real touch with them, to join in their religious life, and engage in some much needed work for others! The main thing they lacked was that strong religious feeling which should enter into the very fibre of their being. They had heard recently a good deal about religious revivals. They also needed revival, but not of the type of "frantic folly" that was being witnessed in Wales. Let them pray that they might never have a revival of that kind. They did not wish to see sobbing, hysterical crowds of young people gathered together in their churches. She had known in old times of revival in Wales how young people —young girls, innocent of any crime— had been taken away to asylums, broken down in mind by the feeling of the awful depression of sin upon them. They did not wish to see a revival of that kind in their churches. What they did wish was that parents and ministers should join in producing a real revival of that strong, earnest inner religion which would revivify their churches and make them homes of living truth.

Mr. G. H. LEIGH spoke of the difficulties of establishing new causes, and took the hopeful view that in a little time things might be in a more flourishing condition.

The Rev. AMBROSE BENNETT said they must examine what it was that made them think that the spiritual life amongst them must be deepened. Decreasing membership in church and school was evidence of necessity, but not the only or the safest evidence. Some seem to think of the spiritual life as of some external energy that had to be produced. But the evidence had to be found much nearer. When each one who does go to church looks into himself and feels hungry and thirsty for new life, feels dissatisfied with his own spiritual condition, then true evidence is found of the need of religious revival. It is said that there is a great deal of interest taken to-day in religious questions, but there is more than one kind of interest. Athens in Paul's day, for instance, was interested in such questions, and yet no Christian Church was established there They were often told that religion should apply to every department of life, but what a resource of spiritual energy this involved! Every increase of outside activities will necessitate still further stimulus at the centre of our spiritual life. The prime necessity is to live constantly in the spirit of prayer and in waiting upon God.

Musical items, vocal and instrumental, were rendered during the evening. After the usual votes of thanks the meeting ended.

TO CORRESPONDENTS. — Letters, &c., received from A. L. B., W. B., A. A. C., J. M. C., J. D., C. F., H. M. H., H. S. P., F. T., J. M. L. T,

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of the Liverpool District Missionary Association was held at Ullet-road Church Hall on Saturday, March 18, 1905, Mr. A. S. Thew, the president, taking the chair.

In moving the resolution that the report of the Committee and the statement of accounts be adopted, printed and circulated, the PRESIDENT spoke of the great loss the Association had sustained by the death of the Rev. R. A. Armstrong, who had been its moving spirit for so many years, but said the members should rejoice for having had his help and inspiration so long, and strive to do more in the future than in the past years. The work at Hamilton-road was going forward in the most promising way, and the North End Mission Committee and their Minister, Rev. J. L. Haigh, were to be heartily congratulated; while at Crewe the change was also most encouraging. The closing of the chapel was a grief to this Association, but it was the right course to take, and that now the East Cheshire Christian Union and their missionary, Rev. H. Fisher Short, were reaping the reward. At Bootle the leeway from last year's removals had been made up by determination and zeal, and the enthusiasm of the Rev. J. Morley Mills and his congregation wins the warmest praise. The year at Liscard had been signalised by a most commendable departure. The congregation had determined to become independent of outside financial aid, and with this notable and praiseworthy end in view they were working for a bazaar which is to be held in November, 1905. The committee had already given the warmest approbation to the scheme, and commend this self-supporting enterprise to the large constituency in Liverpool and district, which is ready to help causes which approve themselves to their principles.

The consummation of this laudable ambition will serve as a completion of the first happy stage in the work of the Rev. A. E. Parry and his congregation. They would thank their Missionary, the Rev. R. P. Farley, B.A., on his pertinacious and devoted efforts in a work which in its very nature is very taxing, and which to be carried through as it should be can only be done by an ever-present feeling of its urgent and imperative necessity. The key to the work was the resolution of the Council that Mr. Farley should give himself mainly to the work at St. Helen's. A goodly little band of earnest workers—without which no cause can prosper or be permanent—has gathered round him, and there is a spirit of purpose manifested which must bear fruit.

At Garston the position is unchanged with regard to strength and numbers. The sphere of work is small, but the work is of good quality.

The Council regret that they have had to close Widnes, but it is better to admit failure and try other-where, and therefore the iron building will be moved or sold. They regretted the deficiency in the statement of accounts, but that had been partly made up since by a donation of £100 to the St. Helen's Building Fund, leaving £75 only owing for that and £180 on the general account, being an increase in the debt of nearly £40 on the work of the year.

The Rev. J. COLLINS ODGERS seconded, and warmly commended the work to the support of the congregations.

Mr. C. W. JONES moved, the Rev. H. D. ROBERTS seconded, and it was carried unanimously:—

"That in receiving the reports of the "Rev. J. Morley Mills, the Rev. R. P. "Farley, and Liscard Congregation, the "members of this Association record their "sense of the great importance of the "work for the support of which they are "largely responsible, and their earnest "sympathy with those who are practically "engaged in these efforts to extend the "influence of a liberal religious faith and "life, and are pleased to note the work "accomplished at Hamilton-road and "Crewe."

The Revs. J. MORLEY MILLS, J. FISHER SHORT, and R. P. FARLEY replied.

The Rev. C. HARVEY COOK, of Warrington, and the Rev. A. E. PARRY, of Liscard, moved and seconded the appointment of the Committee for the ensuing year, and a most successful meeting closed with votes of thanks to the President, and to the minister and congregation of Ullet-road for the use of the Church Hall.

LEWIN'S MEAD DOMESTIC MISSION, BRISTOL.

MR. PHILIP JOHN WORSLEY presided at the annual meeting of the Lewin's Mead Domestic Mission, held on Monday, March 20, in the Mission Hall, Lower Montagu-street, St. James's, Bristol.

Mr. J. B. ROBINSON, the missionary, reported that the existence of the Mission was justified by the number of people who turned to it in time of need for material assistance, and who attended the religious services for their spiritual enlightenment. The missionary had endeavoured to be a friend to the friendless, and it had been the object of the Mission to purify, uplift, and cheer the lives of those for whom it was maintained. The want of employment had been most keenly felt by unskilled labourers in the district. The receipts of the penny bank during the year, representing 390 depositors, amounted to £249 14s. 4d. This showed a decrease, which was due to the state of the labour market. The men's club and many other organisations connected with the Mission were reported by Mr. Robinson to be doing good work. More teachers were needed for the Sunday-school. The services in the chapel had steadily improved, and the building was often full at the ordinary Sunday evening service. Owing to ill-health, the missionary announced that he had placed his resignation in the hands of the committee.

Professor E. SIBREE, M.A., presented the report of the committee, and dwelt on the great work such missions were doing in the alleviation of distress and the inculcation of higher ideals. An adverse balance of £60 was due to the falling off in subscriptions, many friends having left Bristol. The thanks of the

committee were accorded to Mr. and Mrs. Robinson for their loyal services to the Mission during the past year.

Mr. KENRICK CHAMPION (hon. treasurer) mentioned that the year was started with an adverse balance of £32 16s. 10d., which had increased to £65 17s. 9d., though the expenditure had been less than usual. The balance-sheets of the poor's fund and of the country visiting fund were also submitted. The latter fund enabled them to send some of the ailing poor into the country for a week.

The CHAIRMAN moved the adoption of the report, and expressed regret at the cause which had led the missionary to resign. Mr. Robinson's high principle had made its work difficult, and a more conscientious missionary they had never had. It was sad to know that the number of subscribers had diminished, through death and removal from Bristol.

Mr. CHANNING WATKINS seconded the motion, and paid a tribute to the missionary's faithful services. Not only money, but more personal service was needed from the members of the congregations.

The resolution was adopted.

The Rev. A. N. BLATCHFORD submitted a motion of cordial thanks to Mr. and Mrs. Robinson for their loyal services to the Mission. Mr. and Mrs. Robinson were deserving, too, of their deep sympathy in remembrance of their services amid the forces for ill which surged round about the Mission.

The Rev. Dr. WARSCHAUER, who seconded the motion, remarked that Mr. Robinson's work had been of a high quality, as he had set before himself a really exalted conception of the function and office of the Christian missionary.

The motion was heartily carried. Other business included the election of the committee and auditors.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Boiton.—The District Sunday School Uuion held a conference on Saturday at Hindley. The Rev. S. Thompson presided, and there was a good attendance. Mr. Isaac Barrow, secretary, read a paper on "Some Difficulties of Sunday-school Work," as observed in his visits to the schools. Among the points mentioned were the necessity of imparting a rational view of recreation; greater earnestness and organisation in the work of the schools, more sympathy, insight and adaptability. In the discussion that followed the Revs. J. Moore and R. C. Moore, Messrs. A. Baxendale (Hindley), W. Taylor (Bolton), J. L. Davies (Chowbent), and R. Ridyard (Leigh) took part.

Bury District Sunday School Union.—In connection with the above Union a lantern lecture was given in Chesham School by the Rev. T. P. Spedding, of Rochdale, on Saturday last, his subject being "The Unitarian Church in Transylvania."

Chatham.—Excellent congregations have attended a course of sermons, delivered on Sunday evenings by our minister, on "Types of Great Men." Last Monday, under the auspices of the Educational Committee of the Co-operative Society, the Rev. J. Tyssul-Davis, B.A., gave a lecture at the Public Hall, New Brompton, on "Equality." During the present term he gave another lecture on "Obstacles to Social Progress." On a recent occasion he also lectured at the Congregational Church Institute on "Overcrowding and the Land Question." The fact that the Unitarian cause has been in existence since the year 1655 has largely modified the vigours of orthodoxy in many ways, and compared with other towns the theological attitude is tolerant.

Evesham.—The annual meeting of the congregation of the Oat-street Chapel, Evesham, was held in the schoolroom, on Wednesday evening, March 15, when Mr. A. H. Martin presided over a fair attendance. The accounts, as presented by the treasurer (Mr. W. Gill Smith), were of a very satisfactory nature. There was a balance in hand on the ministerial fund of £21 6s. 7d., and on the incidental fund an adverse balance of £14 18s. 11d. had been converted into a credit balance of £16 0s. 11d., thanks to the garden fête organised by Mrs. Geoffrey New, the proceeds of which amounted to £40 odd. There was a small balance in hand on the Sunday-school account instead of a small balance due to the treasurer. The report of the secretary (Mr. A. W. Odgers), and of the Sunday-school superintendent (Miss Piper) were also of a satisfactory nature. Mr. A. H. Martin was re-elected chairman of the congregation, and in returning thanks said they had passed through a very eventful year; they had lost the minister who had been with them for a number of years, and they had found a new minister who would, he was sure, prove a very worthy successor of the one they had lost.

King's Lynn.—The Rev. J. B. Morton Barnes, B.A., who has been giving a course of sermons at this church since the beginning of the year, has accepted an invitation to become the minister. Mr. Barnes was formerly assistant minister to the late Rev. R. A. Armstrong at Liverpool.

Manchester: Unitarian Home Missionary College.—A Jubilee meeting was held at Burnley on Saturday last. Mr. J. S. Mackie presided and the meeting was addressed by Principal Gordon, Revs. C. Peach, E. Allen, and J. Morgan Whiteman. A further meeting was held on Tuesday last at Heywood. The chair was taken by Mr. David Healey and addresses were delivered by Colonel Pilcher, Rev. C. Peach, Alderman Firth, J.P., Conner W. Healey, J.P., and Mr. J. Standring. At both meetings the Jubilee proposals were heartily approved and commended to the congregations for support.

Middlesbrough.—The Guild has just concluded its third year, which has been prosperous. Meetings have been held weekly except in the summer; lectures and discussions, "at homes," free breakfasts for poor children, and visitation of the sick have been among the Guild's activities. It is not exclusively confined to young people, but all are invited to join.

Newport, Isle of Wight.—On Wednesday evening, March 15, the members of the congregation held a successful social gathering to take leave of their minister the Rev. Clement E. Pike, who resigns his pastorate at the end of this month. During the evening Mr. Edgar Chatfeild Clarke expressed the regret that all would feel that Mr. Pike was leaving them, and most cordially acknowledged the faithful and valuable services rendered by him during the six and a half years as their minister. Mr. J. G. Pinnock, Mr. F. Pinnock and others also paid a warm tribute to Mr. Pike's work for the church and town, making special mention of the services so cheerfully and willingly rendered by Miss Pike in connection with the choir, the class for elder girls, and the women's sewing meeting. A very cordial wish was expressed for their future happiness. The Rev. Clement E. Pike, after acknowledging the receipt of a testimonial to himself from the members of the congregation, and also a present from the choir to Miss Pike, feelingly referred to the several events during his ministry, and to the good feeling which had been so happily maintained between himself and the congregation, whose interests and prosperity he should always have at heart. A very general feeling of regret has been expressed throughout the town by many outside the congregation that Mr. Pike is leaving Newport, as he has so thoroughly interested himself in many useful movements of a general character.

Northampton.—On Sunday evening a visit, permitted by the Church Committee, was paid after service by members of the Salvation Army on behalf of "self-denial week." The Rev. A. Harvie presided, and the utmost good feeling prevailed. A lantern lecture on "Jesus as Hofmann sees him," took the place of the evening service on March 5.

Horwich.—The Rev. H. V. Mills has just concluded a successful second course of lantern lectures on "Evolution of Religion," given in the school on four consecutive evenings. The weather was never very favourable, but throughout the attendance was good, the average being 157. A large proportion of those present on each occasion were men.

Park Lane, near Wigan.—The Rev. J. E. Stead, having accepted an invitation to the Christian Church, Mossley, has tendered his resignation of the pastorate of the above chapel. At a congregational meeting held on Sunday week, the resignation was accepted, with the best wishes of the congregation for his success in his new sphere of labour.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 26.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11, Rev. W. J. JUPP, and 7, Address on Giordano Bruno by Mr. MAURICE ADAMS.
Deptford, Church-street, 11.15 and 6.30, Mr. GEORGE WARD.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. A. J. GRIEVE, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. W. COPELAND BOWIE.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15, "Save me or sink me, I will keep my rudder true"; 7, "The Plain Truth About the Bible," Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. THOMPSON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.
Stoke Newington, The Green, 11.15, Communion Service, and 7, Rev W. WOODING.
Stratford, Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card **Manufactory, London, W.C.**

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
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GORTON, MANCHESTER.—Sunday, April 2, 10.45 and 6.30, Principal Gordon, M.A.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under :
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NOTES OF THE WEEK.

WE issue this week the first two of a series of articles in connection with the celebration of Dr. Martineau's centenary. It is true that only a brief interval has elapsed between the death of the great man and his hundredth anniversary. Yet, while this fact will undoubtedly affect the methods of celebrating the occasion, it cannot be other than good for us to drink in while we may fresh inspiration from the fount long hallowed for us. Norwich, as is right, claims a special part in the event, and our sketches of its earlier days will be read with interest, in view of the Good Friday meeting and service. Professor Upton gives us this week the first of two articles, and in ensuing issues we shall present contributions by other well-known writers.

——

THE passing of Jules Verne at the time when we are recalling the birth of Hans Christian Andersen gives food for thought. The immense success of the French writer marks a distinct change in the literature, and doubtless in the mental life, of youth. Of course, there have long been purveyors of science to young minds, and it is pleasant to recall those "Dialogues" by the Rev. Jeremiah Joyce, once of Rosslyn Hill Chapel, Hampstead, which not only delighted our grandfathers (or some of them) but our not very venerable selves. But Jules Verne was an artist of quite another kind. He was not the first to use technical knowledge as a basis of romance; Edmond About, for one, led the way successfully. But Verne became, and will apparently remain, as decidedly the great teller of the fairy tales of science as Andersen is the prince of romancers of the older sort.

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OUR friend, Mr. Hodgson Pratt, writes strongly endorsing the advice given by several correspondents that intending visitors to the International Council of Unitarians at Geneva should make their holidaying *after* the meeting, not before. Mr. Pratt adds :—"May I also, as one who knows that many 'Liberal Religious Thinkers' are also servants of the cause of Peace, inform them that it is virtually settled that the Fourteenth Annual Peace Congress will be held this year on Sept. 19 and five following days at Lucerne. It may also interest them to know that there will, on this occasion, be a very large attendance of American friends, an intimation to that effect having been received by the Peace Bureau at Berne. The unsurpassed charms of the 'Lake of the Four Cantons,' an important programme for the Peace-makers, the Bloch Museum, and the presence of our cousins from across the Atlantic, will surely induce many readers of THE INQUIRER to wend their way to Lucerne." We cordially support Mr. Pratt's suggestion, for all who can extend their holiday thus far.

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THE Rev. W. J. Dawson, of London, writing to the *Christian World*, describes the remarkable way in which all denominations, Unitarian included, have helped his special mission to the masses in Boston, U.S.A, Meanwhile, here in England is the American Dr. Torrey missing no opportunity of warning his hearers against Unitarians. The *Christian Register* (Boston) while trusting that each effort will benefit religion, points out that the intellectual methods of the two missioners "are as different as those of Edwards and Channing. The Englishman thinks that modern knowledge can be made fluent and quickened throughout with the religious spirit. Dr. Torrey reverses the method of statement. According to him, whoever is filled with the Holy Ghost will accept Calvinism in its crudest form, beginning with the substitutionary atonement of Christ, and ending with the eternal torment of all who reject him as their Saviour.' Now, which is likely to help the world most ?

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THE spring exhibition of pictures at the Whitechapel Art Gallery is eagerly looked forward to by many thousands of people whose lives are drab and monotonous in the extreme, and during the quarter of a century of this experiment in bringing our treasures of art within reach of the poor of East London there has been no more delightful collection than that which was declared open by Sir William Richmond on Tuesday week. The growing keenness of interest with which the exhibition is regarded, and the pleasure it affords, is shown by the increasing numbers of visitors, which have grown from 10,000 to 125,000. This total includes numerous parties of children from the elementary schools, who are taken round the gallery by volunteer guides, and who gain in this way a slight vision of what education really means. The catalogue, which contains many interesting and suggestive notes, is largely purchased, and, as Canon Barnett tells us, is studied and re-studied, and affords a subject of thought and conversation in the homes.

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ONE fact mentioned at the opening ceremony gives peculiar satisfaction. The London County Council has been approached with a view to their taking over the expense of maintaining the gallery, and it is hoped that in a not very distant future this change will be effected. The municipal responsibility for the artistic development of the citizens was more thoroughly recognised among the city states of the fifteenth century than amongst us, although many of our great provincial towns have set the metropolis a worthy example in this respect. There is evidence of this on the walls where are hung numerous pictures lent by the corporations of more than one city. Any sign of this sort is to be welcomed. The L.C.C. and other Councils begin to show an increasing regard to the economic condition of the people. The recent Education Acts have thrown on them a large responsibility for instructing the public. This is for the most part education in the means of livelihood. It is of supreme importance to remember the good Toynbee motto and provide the "means of life." and among these there are few more powerful than the winning, penetrating influence of beautiful pictures.

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As to the pictures here brought together for a short six weeks it would be easy to write columns about those which are new to us or those which have become a household sight throughout the land. We have here a representative collection illustrating British art fifty years ago—during the period from about 1840 to 1870. The character is given to the exhibition by the early work of the pre-

Raphaelites and the less well-known work of the group of artists known as the Liverpool school. We cannot re-write the larger part of the catalogue. But mention may be made of the two little pictures of William Dyce—"The Madonna and Child," and "The Gethsemane." There are few things more tender and dignified in feeling, more beautiful in execution, than these. Arthur Hughes, Maddox Brown, Holman Hunt, D. G. Rossetti, and others reveal the force and purity of passion gathered up in pre-Raphaelitism. For the many other famous artists whose pictures are here set before us the name of Turner must suffice. We are indeed grateful to the directors of the gallery, rejoice with them in the success of their labours, rejoice that for a season these beautiful fair things are in Whitechapel, and would even hope for the time when Whitechapel itself shall be a beautiful place to live in.

Changes are coming fast over the Methodist world of thought. The Rev. J. E. Rattenbury, of Nottingham, whose physical energy is apparently as great as his evangelical zeal, confesses that the theory of a personal devil is one that he cannot hold. There are plenty of devilish things about, however, and with these he would have men fight. As he is looked upon as a "coming man," the successor, indeed, to the late Hugh Price Hughes—we may usefully note this aspect of his thinking. In this connection we may mention a report sent us by Mr. Borrow, of Darlington, respecting a meeting of Primitive Methodists in the north. Here are some of the expressions used: "Very few of our members now believe in eternal punishment, literal hell-fire, or in penitent form conversion as needful for salvation"; "the doctrine of original sin is very far from the truth"; "very few believe now that every word in the Bible is God's word. This has been found untenable, and cannot be made a foundation for belief." There is some leaven at work, evidently.

The Early Christian Conception of Christ: Its Significance and Value in the History of Religion, by Otto Pfleiderer, Professor of Theology in the University of Berlin, is an English translation in Messrs. Williams & Norgate's Crown Library, of the address from which Professor Pfleiderer read the opening and concluding passages at the International meeting at Amsterdam in 1903. On the title-page of this translation it is said to be "expanded from a lecture delivered," &c., but the whole address was written, and, indeed, published, in Berlin before its partial delivery at Amsterdam. In noticing the original publication last year, we referred to the value of the study, as showing, with striking illustrations gathered from the comparative study of religions, what various influences had helped to mould the conception of "the Christ" in the minds of the early disciples. The English version of the title hardly brings this out—viz., that the *Christusbild* is regarded "in religionsgeschichtlicher Beleuchtung." The history of religion is used to illustrate the formation of the primitive conception of the Christ.

OBITUARY.

THE REV. ARTHUR HARVIE.

Early on Wednesday morning, without premonitory illness, the Rev. Arthur Harvie, of Northampton, passed away in his sleep. He had held a Bible class in the evening, and lay down to rest in his usual bright humour, looking forward to the duties of the morrow.

The young and ardent spirit who has thus suddenly been taken from us leaves no unworthy record behind. Born in London, June 30, 1868, he had already done a strenuous day's labour when rest came. From boyhood he was subject to severe illness, which affected his heart so seriously that on seeking admission to the Unitarian Home Missionary College the medical verdict was against him. This was in 1890. Undeterred in his courage and devotion to the call to serve God and man as a minister, he availed himself of what means of culture he could, and soon gave evidence of no ordinary gifts of mind and speech. In consequence he was entrusted with the "forlorn hope" of re-opening the church at Devonport in 1891, and in spite of all difficulties he succeeded remarkably in reviving the life of the congregation. In 1894 he became minister at Oldham-road, Manchester, and characteristically took the opportunity of attending classes as a visitor at the Unitarian Home Missionary College for some terms. In 1897 he was appointed Missionary Minister in the Northumberland and Durham district, and one abiding result of his work there is the congregation and church at Gateshead, which grew up under his missionary preaching, and of which he became first pastor in 1898. Two years ago Mr. Harvie was appointed minister to the Kettering-road Church at Northampton, and here he seemed marked out for a long and fruitful ministry. Indefatigable in all the duties that fell to him as a minister, he extended his labours in many ways, not shrinking from political activity, but especially giving himself to the service of those personal and social reforms which lie more closely at the root of national well-being than many more prominent schemes. He was absolutely fearless, and his sincerity not seldom involved him in conflict, but it was his sufficient defence; and he will live in the memory of many as a singularly intelligent, pure-hearted, and unselfish man. The loss to our ministry of one whose gifts, now emerging from the inevitable difficulties of his youth, seemed to be enriched year by year, is a serious one. His like for enthusiasm and diligence will not easily be found.

Mr. Harvie was the only son of Mr. Jas. Harvie, of Clapham, one of the earliest members of the Wandsworth congregation, and known in many Unitarian families from his connection (as gymnastic instructor) with Roedean School, Brighton, and other educational institutions. Deep sorrow will be felt for him and his family, for the Northampton congregation, and especially for Mr. Harvie's young widow, who is left with two girls aged ten and eight respectively.

W. G. T.

MR. J. W. CROMPTON, J.P.

On March 23 J. W. Crompton, Esq., of Rivington Hall, Rivington, passed peacefully away, at his residence, in his 71st year.

By Mr. Crompton's death Rivington Chapel loses one of its most loyal and devoted members, and chief supporter. Born in Liverpool, he was brought up in the principles of Unitarianism, and in early life took part in Sunday-school and civic work under the direction and friendship of Dr. Martineau. As a boy he spent many of his holidays at the Hall with his uncles, Robert and John Andrews. His love of country life, and of Rivington, grew stronger year by year, and his knowledge of the wild flowers and the insect life of the locality became wide and accurate. He was passionately fond of trees, and some of his plantations attest his skill in choosing suitable situations. Agriculture also had its attractions for him. He experimented, and sent the results to the *Journal of Agriculture*, many of them being full of interest. In politics he was a Liberal, and he laboured for the welfare of the public, both on the platform and in the press. In religion he was a staunch Unitarian, well read, cultured, enthusiastic. In many ways he was ever trying to influence young men to think for themselves, and grudged neither trouble nor expense in furnishing them with appropriate literature. Until failing health prevented him, he was a regular attendant at the chapel, both morning and afternoon, and for many years he taught in the Sunday-school, the New Testament being invariably his favourite text-book.

He took a prominent part in the work of the township of Rivington, and especially in regard to education. It may be noted that he was chairman of the meeting at which the present incumbent of the Church of England was nominated for the office, and his influence did much to effect the election of the Rev. Wm. Ritson, M.A. Mr. Crompton was chairman for many years of the Shaw Charities (eleemosynary and educational), and by his sympathetic and far-seeing grasp of their workings proved himself a real friend and helper. Throughout his life he was anxious to do good and help forward any object. He was always a generous giver, his sympathies were broad, and wide as humanity.

By nature he was kind, genial, and optimistic. A lover of Nature, he found ample scope for study and enjoyment in his own beautiful woods and fields; a lover, too, of children, he delighted to walk with them, and they were as delighted to walk with him and learn to see and admire the beauty that lay all around, for he had a particular influence over the young. Averse to outside show and display of any kind, he was an example of plain living and high thinking; a country gentleman, kind, courteous, and considerate.

S. T.

To Correspondents. — Letters, &c., received from H. B. F. B., R. B., J. T. D., C. F., W. H., F. B. M., J. W. M., C. H. N., R. J. O., H. S. P., C. R., A. W., P. H. W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Council Meeting.

The Council met on Wednesday afternoon at Essex Hall. The President (the Rt. Hon. Wm. Kenrick) took the chair at four o'clock. There were also present:—Mrs L. M. Aspland, Miss Burkitt, Miss Clephan, Miss Brooke Herford, Miss Preston, Miss Emily Sharpe, Miss Tagart, Miss Tayler, Rev. F. Allen, Rev. G. Carter, Mr. John Harrison, Mr. I. S. Lister, Mr. David Martineau, Mr. Oswald Nettlefold, Mr. W. Blake Odgers, K.C., Mr. C. F. Pearson, Mr. Stanton W. Preston, Rev. H. Woods Perris, Mr. J. G. Pinnock, Mr. Ion Pritchard, Rev. Lawrence Scott, Mr. Hugh Stannus, Rev. W. G. Tarrant, Mr. S. S. Tayler, Rev. Ephraim Turland, Rev. W. Wooding, Mr. T. P. Young, and the Secretary.

The minutes of the meeting, held October 26, 1904, having been read and confirmed, the Secretary read the Report of the Executive Committee (see next page).

The President said the Report, otherwise full of life and promise, ended on a note of mournfulness in recording the death of so many valued members. The Rev. R. A. Armstrong had not been known to him personally, but all in our body knew the important position he held, and the active service he rendered, not only in the pulpit and on the platform, but with the pen. He nobly illustrated in these ways the purity and vitality of his faith; up to the very last he was in harness, dying, as he had lived, in the service of the religion he professed. In Mr. Chas Harding he had lost a personal friend, and on behalf of friends and relatives he wished to acknowledge gratefully the tribute to his memory contained in the Report. A man of generous impulses and the kindliest nature, he was endeared to all. It was his good fortune to feel warm attachment to the faith which he had inherited, and he showed that attachment by practical interest. In the position filled so well by the late Mr. Cogan Conway at Ringwood, the President saw an example that might be advantageously followed in country congregations. It might not be inappropriate to refer to Sir Roger de Coverley's opinion, that often it would be better that a man should be secured with a good voice and a good delivery, who, instead of attempting to compose original discourses, would read those containing "sound doctrine," which could readily be found. Mr. Conway had rendered most valuable service in his ministrations as a lay preacher.

Mr. W. Blake Odgers asked to be allowed to refer to two old personal friends whose names had been mentioned. The first of these was the Rev. R. A. Armstrong, who was one of four students to whom he was deeply indebted for true guidance and friendship, when, as a lad of sixteen, he came up to London in 1865. The other three were Ambrose Nichols Blatchford, Joseph Estlin Carpenter, and Philip Henry Wicksteed, and better friends, more helpful and inspiring, no youth could have had. Richard Armstrong was one of the brightest and cheeriest students at University Hall, whence he went to his successive ministries at Banbridge, Nottingham, and Liverpool—in all of them rendering most fruitful service. He was not always the bright and cheery spirit he had been; doubts came, and severe trials; but he faced his doubts and bore his trials manfully, and the most precious thing in his writings, such as "God and the Soul," was that he showed there the clear affirmation of a strong faith in God and the ultimate salvation of man. Thus his work was truly constructive. Lecturing as he was for that Association till close before his death, he reminded one of Kingsley's words of another—"He died in harness, going about his work, and that's the best way a man can die." Mr. Odgers said his intimacy with Mr. Cogan Conway was equally long-standing. In him there was exactly the realisation of the ideal sketched by the President; with a "good voice" and "good delivery," he had read sermons written by others, and this with such good effect that the members of the congregation now felt that, if only in justice to his memory, the chapel must at all costs be kept open for worship. There was nothing clerical about him; a good actor and reciter, secretary of the local cricket club, and a public worker in many ways, he was known to all his townsmen and respected by all. Owing to what he saw of the struggles of the ministry, especially in country places, his determination had arisen to secure, if possible, a retiring fund for aged ministers; and they all knew how he had worked for the establishment of the Ministers' Pension Fund, which would be in itself a standing tribute to his memory.

The Rev. W. G. Tarrant specially emphasised the loss to Unitarians on both sides of the Atlantic in the death of that able writer and manly man, the Rev. J. W. Chadwick. He would like to assure their American brethren that in this country there was a sincere appreciation of the power and character of Mr. Chadwick, over whose departure they mourned in common.

Mr. H. Stannus, referring to the report, asked particulars respecting the refusal of books at a Scottish library.

The Secretary explained that the action had been that of an official, and that the Committee had reversed his decision and had accepted the books ultimately.

Mr. Ion Pritchard drew attention to the successful tour recently made in Australasia by the Rev. C. Hargrove. Letters from correspondents continually asked "When will he come again?" The prospects of extended work in New Zealand, under the leadership of the Rev. W. Jellie, were especially good. Of their deceased friends he would like to say a wood. In Mr. Armstrong they had lost one who was pre-eminent as a teacher of teachers and a source of inspiration to the whole Sunday-school movement, which the speaker might be allowed particularly to represent at that meeting. Our Indian friends might well rejoice in the character and career of the saintly Devendra Nath Tagore, over whose grave all sections of Hindoo religious life met in one common feeling of reverent gratitude. Mr. Chadwick he had met five years ago, and could not forget the impression made upon his mind by one who was so deservedly honoured and esteemed. In Mr. J. Cogan Conway they had lost one who not seldom found himself in a minority, who always spoke out fearlessly, but without hurting the feelings of others.

The Rev. E. Turland expressed the hope that the arrangement by which a representative of the Brahmo Samaj acted temporarily as agent for the Association in dealing with the Unitarian Christians in the Khasi Hills did not imply a diversion of their regard from simple Unitarian Christianity. He was glad to note the signs of progress in Norway and Denmark.

Miss Emily Sharpe desired to commend all possible care of old and apparently decaying congregations which might, by judicious help, be revived.

The Secretary assured Mr. Turland that the views of the Committee regarding the Khasi Hills Mission were in accord with his own. As regards old congregations, the policy commended by Miss Sharpe was steadily pursued: and he gave instances of successful revival of some of them. There were others, however, where at present no good work appeared possible; and they could not properly waste the subscribers' money upon such cases.

The President, in moving the adoption of the report, said their literary activities were chiefly, he was glad to observe, on the side of building up the religious life. It was, doubtless, a little unfortunate that the label "Unitarian" had come to mean controversy to many people outside our body, who on that account judged us unfairly. It must, however, be admitted that too many Unitarians showed a regretable disregard of public worship. No doubt they were devoted to public work, but both that and themselves would be bettered, he thought, if they gave more attention to worship. He commended the plan now before the Midland Christian Union, due to the Rev. Joseph Wood, for devoting a large fund of £5,000 to the more generous support of churches in the immediate present, but with reduction as years went on. They must spare no effort to secure an effective ministry, and he believed the Association was doing most valuable work in this direction.

Mr. W. Blake Odgers seconded the motion, which was carried.

The Secretary then made a statement respecting the nominations for the new Council and Committee. Among those invited to join the former were:—Mr. W. Wallace Bruce, L.C.C.; Mr. H. P. Greg; Mr. W. Byng Kenrick; Mr. Macky (Auckland, New Zealand); his Excellency Sir Arthur Nicolson (British Ambassador at Madrid); and Colonel A. Wallace (Punjaub).

At the Whit-week meetings Professor Henry Jones would deliver the Essex Hall Lecture, the Rev. J. Collins Odgers would be the preacher; Dr. S. H. Mellone would read a paper on Dr. Martineau and F. W. Newman, the centenaries of both occurring this year. He also stated that at the Geneva "International" meeting papers would be read by the following English representatives:—Rev. J. E. Carpenter, the Rev. W. G. Tarrant, and himself.

A vote of thanks to the President concluded the proceedings.

REPORT OF THE EXECUTIVE COMMITTEE B. & F. U. A.

SINCE the meeting of the Council in October last, the Executive Committee have held five monthly meetings, and there have been twenty-eight meetings of sub-committees. There are generally upwards of one hundred different items on the monthly agenda paper; and were it not that the bulk of these items are carefully considered beforehand by the sub-committees, it would not be possible adequately to transact the business of the Association at the ordinary meetings of the Executive Committee.

FINANCE.

The Treasurer's statement of accounts for the year ending Dec. 31, 1904, shows the following results:—Income for the year, £8,211 13s. 8d., made up from subscriptions, £4,694 10s. 6d.; donations, £29 14s.; collections, £594 0s. 4d.; dividends and interest, £1,172 11s. 7d.; book department, £1,657 16s. 5d.; special income, £63 0s. 10d. Expenditure for the year, £8,203 14s. 2d., made up as follows:—Missionary grants for home work, £3,449 15s. 2d.; foreign work, £1,228 16s. 2d.; grants of books and tracts—home, £412 6s. 4d.; foreign, £318 2s. 5d.; deputation expenses, £42 8s. 6d.; book department, £1,548 18s. 2d.; salaries and wages, office and book-room, £915 4s. 4d.; maintenance and office expenses, £216 6s. 7d.; annual report and anniversary, £71 16s. 6d.

It will be seen, therefore, that the whole annual income was expended during the year, less £7 19s. 6d. This statement has reference only to the general funds of the Association. The McQuaker Trust and other special funds are not here taken into account.

During 1904 two hundred and twenty-seven congregations had collections, and the amount received from this source was £560 3s. 6d., an increase of nine congregations, and of £38 10s. 3d. on the previous year.

The subscription list for 1904 shows only the very slight decrease of £8 14s. on 1903. Greater difficulties confront the treasurer during the present year, for there have been several recent losses by death which will largely reduce the list for 1905, unless new subscribers come forward to take their place. Already thirty-four new subscribers have joined the Association, several of whom were induced to do so by the Chairman of the Finance Committee personally speaking to members of the congregation at Wandsworth, to which he belongs—an example which might well be copied up and down the country.

Legacies have been received since the last meeting of the Council as follows:—Mrs. Cooke, of Guildford, £495 (being £550 less duty); Miss Rea, of Belfast, £100; and Mrs. Jenkin Davies, a former member of the Committee, £500.

PUBLICATIONS.

There has been great activity of late in the printing and publishing department of the Association's work. First in importance there is a new book of 600 pages, by the Rev J. Estlin Carpenter, entitled "James Martineau, Theologian and Teacher: A Study of His Life and Thought," which the Committee hope to have ready by the centenary on April 21. The volume is divided into eleven chapters, beginning with the early years of Dr. Martineau's life, and ending with an analysis of his philosophy of religion. His college years, his ministry in Dublin, Liverpool, and London, the philosophical and theological changes through which he passed, his work as tutor and principal of Manchester New College, his attitude towards Unitarianism, his contributions to religious literature, with much new correspondence, make up a most interesting and instructive book. There will also be issued shortly a volume containing the course of six lectures on "Agnosticism and Theism in the Nineteenth Century," delivered by the Rev. R. A. Armstrong at Northampton and Nottingham immediately before his death, which he had prepared with a view to publication. Mr. P. H. Wicksteed and others who have read the MSS. are of opinion that the book will prove to be one of great value, equal in literary treatment and intellectual power to Mr. Armstrong's best work.

The sixpenny reprints of "The First Three Gospels," by Mr. Carpenter, and of "God and the Soul," by Mr. Armstrong, have been sold in large numbers through ordinary trade channels: it is a matter of surprise that only a few congregations appear to have done anything in the way of circulating these books among their members. The sixpenny edition of "The Soul: Its Sorrows and Aspirations," by F. W. Newman, with a brief memoir and an introduction by the Rev. C. B. Upton, has just been published—in good time for the centenary, which is on June 27. The sixpenny edition of "The Passing and the Permanent in Religion," by the Rev. M. J. Savage, will be issued in a few weeks. These sixpenny editions are published as a missionary enterprise; they have involved a considerable outlay, rendered possible only by the increased resources placed at the disposal of the Committee under the scheme for new and enlarged work.

A new series of sermons by Unitarian ministers is now in the press. The sermons will be of a practical and devotional type, not controversial. There are also a number of new tracts in course of preparation, including one dealing with the Miracles in the New Testament, which Dr. Drummond, the Principal of Manchester College, has promised to prepare, and one giving a translation of "The Teachings of the Twelve Apostles," with an introduction by the Rev. J. Edwin Odgers.

"Anchors of the Soul," a volume of sermons by the late Dr. Brooke Hereford, with a biographical sketch by Mr. P. H. Wicksteed, reported upon at the last meeting of the Council, has been published; also, on the suggestion of members of his family and other friends, "Eutychus," a series of quaint old-world pew and pulpit papers which form very pleasant present-day reading. Mr. Walter Lloyd's "A Theist's Apology" has been warmly welcomed as a helpful aid to perplexed and doubting minds. Editions of new books by Dr. Crooker, "The Supremacy of Jesus," and by Dr. Savage, "Pillars of the Temple," have been purchased from the American Unitarian Association, and may now be had at Essex Hall. The "remainder" of the two-volume edition of the "Life and Letters of Dr. Martineau," by Dr. Drummond and Mr. Upton, has been purchased by the Committee, and this important standard work may now be procured at the Essex Hall Book Room for 12s. 6d.

During the four months, November 1, 1904, to February 28, 1905, grants of 1,690 books and 32,121 tracts have been made to ministers, congregations, and postal missions in England, to the value of £194 7s. 6d.; and 1,371 books, 1,772 tracts, to the value of £95 16s. 7d., to religious inquirers in foreign countries. Perhaps if Dr. Torrey knew that every fresh attack he makes upon Unitarians only increases the demand for Unitarian literature, he might be disposed to reconsider this particular plan of campaign! The demand for the Rev. A. N. Blatchford's little tract, in answer to Dr. Torrey's aspersions, has been so great that a second large edition was called for within a few weeks.

HOME MISSION WORK.

During the last five months grants of money for various purposes, amounting in all to £579, generally with special conditions attached in respect to local contributions, have been made to the following places:—Aberdare, Bulverhythe, Capel-y-fadfa, Chatham, Cheltenham, Cribyn, Darlington, Guildford, Ipswich, Killinchy, Lancaster. London: Kilburn, Lewisham, Plumstead, Stratford. Manchester: Pendlebury, Nelson, Padiham, Panteg, Pepperhill, Rushall, Scarborough, S.E. Wales Society, Wick. Postal Missions: Provincial Assembly, Eastern Union.

Grants towards the salaries of ministers, usually paid through the Committees of District Associations, who are expected to find, if possible, an equal amount from their own funds, have been voted at the following rates for the year 1905:—Ashton, £70; Bedfield, £30; Balsall Heath, Birmingham, £20; Small Heath, Birmingham, £50; Boston, £20; Bournemouth, £25; Bridgend, £50; Burnley, £50; Canterbury and Deal, £20; Cardiff, £30; Carlisle, £50; Clydach Vale, £15; Colyton, £10; Congleton, £20; Crewe, £40; Crewkerne, £25; Denton, £35; Devonport and Plymouth, £35; Framlingham, £15; Gateshead, £50; Hastings, £35; Huddersfield, £35; Ilkeston and Loughborough, £60. Leicester: Narboro'-road, £20; Llwynrhydowen, £5. London:—Acton, £60; Bermondsey, £20; Forest Gate, £40; Kentish Town, £60; Lewisham, £50; Mansford-street, £15; Peckham, £60; Plumstead, £50; Stepney, £15; Walthamstow, £10; Lydgate, £10; Malton, £10. Manchester:—Bradford, £40; Chorlton, £30; Pendleton, £30; Urmston, £35. Middlesbrough, £30; Mottram, £35; Newark, £15; Newbury, £15, Newton Abbott, £10; Nottage, £15. Nottingham: Christ Church, £25. Penrhiw, £5; Pentre, £15; Pontypridd, £40; Poole, £30; Reading, £20; Southampton, £50; Stockton, £10; Sychbant, £5; Torquay, £30; Whitchurch, £15; Wick, £5; Wolverhampton, £70; Yarmouth, £20. District Ministers: Liverpool Association, £100; London and S.E. Counties Provincial Assembly, £100; Western Union £75;

(Bridgwater endowment contributes £100) Yorkshire Union, £100.

The grants are suspended whenever the pulpits become vacant, and are not renewed until the approval of the Committee is obtained to any new arrangements that are made.

The lectures on "Agnosticism and Theism," by Mr. Armstrong at Northampton and Nottingham, attracted large and interested audiences. He had looked forward to delivering the same course of lectures in London and Manchester, but death came and called him away before the dates arranged for their delivery. Mr. Carpenter delivered his course of six lectures on "The Christ of the Creeds and of Experience" at Hull and Norwich, and two lectures on "How to Read the Gospels" at Chesterfield, St. Helens, and Stourbridge. The attendance in several instances reached 400; deep interest was shown, and warm appreciation expressed. The Secretary of the congregation at Hull writes:—"The church committee recognise the benefit likely to ensue, not only to the church and to the cause, but to the general advancement of thought in the religious life of the town. The attendance was maintained at between 350 and 400 at each of the six lectures. The sustained interest evinced was remarkable in view of the admittedly somewhat severe demand on the intelligence and attention of the audience. The lectures, as you know, were no mere effort at entertainment, but rather an honest scholarly attempt through the recital of the result of his own earnest studies after the truth, to convey to his hearers an understanding of the position at which he (Mr. Carpenter) had arrived." The Committee are so thoroughly persuaded of the importance and value of this work that they are urging Mr. Carpenter to allow them to make arrangements for a further series of lectures next autumn.

In co-operation with the London District Unitarian Society, and under the superintendence of the Rev. T. E. M. Edwards, services for the people will be held in the Town Hall, Stratford, conducted by the Revs. W. Copeland Bowie, J. Page Hopps, and James C. Street, beginning next Sunday evening, April 2. In response to applications from a number of congregations, special services have been held, when sermons have been preached recently by the Revs. Dendy Agate, V. D. Davis, L. Jenkins Jones, J. E. Manning, J. E. Odgers, Charles Roper, W. G. Tarrant, Frank Walters, and the Secretary. This work will now be suspended until the autumn; and it may not be possible for the Committee to continue it to the same extent or on quite the same lines as heretofore.

For a fourth term the services at Cambridge for undergraduates and others have been held, and arrangements have been made for a further series of religious services next term. The preachers last term were the Revs. J. Worsley Austin, J. E. Carpenter, E. I. Fripp, Henry Gow, Dr. G. Dawes Hicks, L. P. Jacks, J. M. Lloyd Thomas, J. Edwin Odgers, and J. C. Street. The visits of these ministers have been highly appreciated, and the Committee believe they are justified in incurring the necessary expenditure in carrying on the services at Cambridge.

Hardly a day passes but letters are received at Essex Hall from congregations seeking ministers, and from ministers seeking congregations. It often proves a difficult task to give honest, helpful advice in response to these inquiries. There are at the present time (March, 1905) 14 congregations without ministers. Of these it may be said that 10 are not in a position to pay £50 a year towards the salary of a minister; 20 are not in a position to pay £100, and of the remaining 10 only five seem to be in a position to pay £150 and upwards.

There are at the present time 30 ministers free to accept appointments. Perhaps 10 of these have some private means of their own, but the remaining 20 are probably dependent on the ministry for obtaining a living. For every vacant pulpit where a salary of £150 a year or upwards is available there are at least half-a-dozen ministers always ready and willing to accept such an appointment.

Congregations have their own standards by which they judge of the suitability of ministers. It not infrequently happens that they prefer a man who has had no special training for the ministry to one who has spent three or four years at the Unitarian College, Manchester, or six years as an undergraduate and theological student at Oxford. These facts suggest some searching investigation and serious reflection on the part of congregations, ministers, students for the ministry, and the committees of associations, sustentation funds, and colleges.

Some of the smaller congregations realise that it is hopeless for them to think of securing an educated and capable minister all to themselves. A few of these congregations get along exceedingly well with lay preachers, and an occasional visit from a neighbouring and neighbourly minister, or a service by a preacher from a distance. It should be remembered that there is an ample and varied selection of sermons and devotional literature suitable for use at religious services conducted by the people themselves where it is practically impossible to obtain the services of a paid minister.

Foreign Mission Work.

The largely attended welcome-home meeting to the Rev. Charles Hargrove and Mrs. Hargrove on their return from Australasia, held at Essex Hall on January 31, when Mr. Hargrove gave a vivid and interesting description of his journey and experiences as the representative of the Association, is still fresh in the memory of many members of the Council. The congregations at Adelaide, Melbourne, Sydney, and Auckland were greatly cheered and encouraged by the presence and speech of Mr. Hargrove. At Hobart, Tasmania, and at Wellington, New Zealand, there is every hope of founding a Unitarian Church. The Committee have promised to pay one half of the minister's salary for a period of two or three years, if the people themselves can see their way to find the other half, just as the congregation at Auckland did.

In a letter received a few days ago from the Rev. W. Jellie he tells of a recent visit to Wellington, when he held a religious service at which between fifty and sixty people were present, representing from thirty to forty families. This was in the middle of the New Zealand summer, when there is a large exodus, and as there was little done in the way of advertisement, Mr. Jellie says this may be put as the minimum number of people interested in Unitarian services at Wellington. He made many visits privately during his few days' stay, he was everywhere well received, and his impression was confirmed that the time is fully ripe for an able, energetic man from the old country to come out and settle at Wellington, where the prospects are such as to tempt the most ambitious of our younger ministers, who is anxious to make a career for himself in a noble and helpful ministry of liberal religion in New Zealand.

Important work is carried on in India, chiefly by means of the circulation of books and tracts under the superintendence of Professor Chatterjee, of Allahabad, Mr. H. C. Sarkar of Calcutta, Mr. V. R. Shinde, of Bombay, and Mr. V. Govinden, of Madras. In regard to the Khasi Hills mission stations, a grant of £75, for another year, has been placed at the disposal of the Rev. Nilmani Chakrabarti, to enable him to pay the salaries of Mr. David Edwards and other accredited workers, with the view of discovering the real strength and permanency of the work, and the aptitude the people themselves show for self-government and self-help.

The work of circulating Unitarian literature in Denmark is under the care of Mr. Berg, Mr. Birkedal, and Miss Westenholz. During the year 1904 1,300 applications were received from all parts of the country. A widespread interest has been awakened in Denmark in respect to the principles and faith of the Unitarians.

Of the foreign students at Manchester College, Oxford, aided by grants by the Association, the Committee regret to report that ill-health compelled Mr. T. Yoshimoto to return home to Japan in November last. Dr. J. Gyorgy, the Hungarian student, will complete his studies in June, and he will be succeeded by another student from Transylvania in October. Mr. V. A. Subktankar, the Indian student, on completing his course at Oxford, will proceed to Germany for a year in order to study philosophy and comparative religion before returning to India. The Hibbert Trustees have made him a grant for this purpose. Mr. F. Sinclaire, the New Zealand student, will complete his first year at Manchester College in June.

The members of the Council will be interested to learn that Miss Emily Sharpe has very generously handed over to Trustees appointed by the Association upwards of £2,000 to form an endowment fund for the provision of a scholarship for a Hungarian student at the Channing House School for Girls.

Concerning the new Unitarian Church at Christiania, towards which a grant of £50 a year is made, the Rev. Hermann Haugerud reports:—

"Since I entered upon my duties as pastor of 'Unitarisk Samfund,' Kristiania, at the beginning of last year, religious

services have been held every Sunday and Church holiday, except during a brief vacation in the summer. Our place of meeting is a fine and centrally located hall, called Studentersamfundet, which we hire at a rent of £3 a month. The congregations have averaged 150 persons a Sunday, and the small entrance fee of 10 ore, about one penny, for each has proved sufficient to cover the hall rent. A class of children assemble at the close of the morning service and receive instruction in the belief of the Unitarian Church.

"During the last six months, meetings have been held fortnightly on Monday evenings for lectures and discussions on ethical and theological themes, and these gatherings have been well attended. A woman's alliance of 25 members is doing a good work in behalf of the Church. The Church membership is not as yet very large, but is constantly increasing, and it may be regarded as a favourable sign of the growth of our movement that 47 persons have joined our society since January last year. The numbers are not representative of the wealth and university education of the country, but they are people of intelligence and character, who are sincerely devoted to the cause of Unitarianism. The Norwegians are a progressive people and will, as time goes by, in steadily increasing numbers, identify themselves with that religious organisation which represents the liberal faith."

McQuaker Trust.

After a long period of anxiety and waiting, the congregation at Aberdeen have sold the site and church building in George-street for £2,000. The site for the new church is in the most central part of the city, where many imposing churches and public buildings have already been erected. It is essential that the Unitarian movement in a city like Aberdeen should be worthily represented by its church building, and of the £1,000 still required to complete the work the McQuaker Trustees have promised the last £250. It is hoped that every Unitarian in Scotland will take a pride in giving something to the building fund, and that sympathisers in England, Ireland, and Wales will help to find whatever balance may be required. The congregation themselves are doing, and will doubtless continue to do, their utmost to raise all the money they can.

Grants, with certain conditions attached as to the salaries ministers are to receive, have been voted as follows:—Aberdeen, £95; Dundee, £85; Glasgow (S. St. Mungo-street), £90; Kilmarnock, £100; along with an additional *pro rata* grant conditional on the amount raised by the congregation, or given by the committee of the Scottish Association. The temporary engagement of the Rev. Felix Taylor, B.A., at Kirkcaldy came to an end in December last. Neither the congregation nor the committee of the Scottish Association have yet succeeded in discovering a suitable minister to recommend for appointment; the McQuaker Trustees are in the same difficulty. It is to be hoped that the McQuaker student, who will shortly complete his studies as a Hibbert scholar, will find, sooner or later, an opening as a Unitarian minister in Scotland.

The Rev. E. T. Russell, at the expense of the McQuaker Trust, delivered four lectures expository of Unitarian Christianity at Govan during November, 1904, when the attendance averaged sixty. A further series of four lectures at Govan and four at Shettleston have recently been delivered, with an average attendance respectively of sixty-six and thirty-one. A grant of £10 has also been made towards the expenses of special services at Kilmarnock by the Rev. Dr. Warschauer.

The tract by Dr. Mellone, and the three tracts by Mr. Webster, dealing with certain aspects of the ecclesiastical and theological crisis in Scotland, have been widely circulated, and the editions are now exhausted. In regard to his Postal Mission work, Mr. Webster reports that it began in February, 1904, in connection with the refusal of the Librarian at Tain to accept books by Unitarian writers. Fifty-two requests came from readers, residing chiefly in the North of Scotland, and 240 of the "rejected" books were circulated. Several readers sent interesting letters expressing thanks for the enlightenment they had received. Mr. Webster has the names and addresses of ninety-six inquirers, as a result of his first year's work as secretary of the Scottish Postal Mission. The reactionary theological forces are settling in the north, and it is necessary to keep up the warfare on behalf of truth and freedom.

A number of copies of the cheap edition of Mr. Armstrong's "God and the Soul," and of Mr. Carpenter's "First Three Gospels," have been circulated among Presbyterian ministers in Scotland. In response to a single advertisement in the *Glasgow Herald* on Monday, March 27, with the heading "Unitarian Christianity," offering certain books to ministers, students, and teachers making application to the McQuaker Trustees at Essex Hall, 80 letters were received by next day's post. As the advertisement has still to appear in other Scotch newspapers during the present week, there seems every prospect that the limit of expenditure authorised by the Trustees for this special branch of their work will soon be reached.

Deceased Members.

The Association has lost in the death the Rev. R. A. Armstrong, a former president, one of its ablest, most devoted, and distinguished members. The Committee have already, by a resolution which has been made public, expressed their feeling of deep sorrow when the news of his death reached them, and their high appreciation of the great and varied services rendered by him to the Association during his strenuous life. Members of the Council will wish to join in this expression of tender regard for Mr. Armstrong's memory, and of sincere gratitude for the good all have received from his life and work.

In the death of Mr. Charles Harding, of Birmingham, the Council has been deprived of the services of one of the brightest, most active and generous Unitarians in the Midlands. There are many who will recall his presence at meetings of the Association; and no one could have cared more earnestly than he for the welfare of our churches and the progress of a free and enlightened religious faith. Mr. J. Cogan Conway, of Ringwood, was seldom absent from the meetings at Essex Hall, and the Association had no more earnest and faithful adherent. In connection with the Southern Association he rendered invaluable service, and his unselfish labours on behalf of the Pension and Insurance Fund will be cherished gratefully by many ministers and their families.

Mr. R. W. Wright, of Croydon, who died in December last, was a member of the Council, and Local Treasurer of the Association, and at one time served on the Committee. He was deeply attached to the principles of faith and freedom to which our churches and societies are pledged.

Death has removed from the list of members of the Association many generous and valued supporters, among whom mention may be made of Mr. J. Arlosh, of Carlisle; Mrs. Best, and Mr. Thomas Gladstone, of Birmingham; Mr. H. W. Hill, of London; Miss M. Lambert, of Newcastle-on-Tyne; Mrs. Orlando Oldham, of Gee Cross; and Mrs. James Worthington of Sale. To the relatives and friends of the deceased the Committee would tender through the Council their respectful sympathy in the loss which they have sustained.

The Council will also desire to pay its tribute of respect to the memory of the Rev. John White Chadwick, for many years the distinguished Unitarian minister at Brooklyn, New York—a man of keen intellect, great candour and courage, and noble simplicity of life and thought, whose poems, sermons, and literary work possess a fascinating strength and grace, and whose biographies of Channing and Parker are treasured by the Unitarians of England no less than of America.

Nor will the Council wish to pass over in silence the loss sustained by the Theists of India in the death of Maharshi Debendra Nath Tagore, the saintly patriarchal sage of the Brahmo Samaj movement. His name was less known in England than that of Rajah Rammohan Roy, who died in 1833, or of Keshub Chunder Sen, who died in 1884, but in his own land he was for many years the greatest personality in the liberal religious life of India. The beautiful story of his long and saintly career is one that deserves to be told for the benefit of Western readers.

If our meekness and forgiveness of injuries lead our adversaries to be sorry for what they have done to us, and engage their good will, we shall have nothing more to fear from them, and were the habits of friendship and kind offices, begun on our side, to become universal, this world would be a kind of paradise. For nothing is wanting to make it so, for such beings as we are, but the good dispositions and good behaviour of those who inhabit it.—*Joseph Priestley.*

SHORT NOTICES.

Spring Blossoms and Summer Fruit. Sunday morning talks to the children, by John Byles, author of "The Legend of St. Mark's" and "The Boy and the Angel," Many of our readers will remember the great gift Mr. Byles had of interesting children, and, knowing his other delightful books, will be glad to have this new edition of a volume first published in 1888. (Alston Rivers, 13, Arundel-street, W.C., 1s. 6d. net.)

Evesham, written and illustrated by Edmund H. New, is an addition to the new "Temple Topographies," in which the artist, who has illustrated other volumes in the series (Mr. Payne's "Knutsford," for one), turns author as well, and writes *con amore* and with full knowledge of his native town. Lovers of Evesham will delight in this little book, and strangers will be charmed by the pictures, and find the history worthly recounted. (Dent, 1s. 6d. net.)

Religion: a Criticism and a Forecast, by G. Lowes Dickinson, is a welcome reprint of the four articles on Ecclesiasticism, Revelation, Religion, and Faith, which appeared in the *Independent Review*, October, 1903, and May, June, and November, 1904, and which we noticed at the time for their great interest and suggestiveness. (Brimley Johnson, 1s. net.)

Outlines of the Life of Christ, by W. Sanday, D.D., LL.D., Litt.D., is a welcome reprint in book form of the masterly article on "Jesus Christ," contributed by Professor Sanday in 1899 to the second volume of Dr. Hastings' "Dictionary of the Bible." The article is left substantially as it was written six years ago, and is to be taken as representing the author's position at that time; but we are glad to see from the prefatory note that he is engaged on a larger work on the same subject, though it is not likely to appear for some years. (T. & T. Clark, 5s. net.)

Dante's Divina Commedia, translated into English prose, by the Rev. H. F. Tozer, M.A., author of "An English Commentary on Dante's Divina Commedia," &c., a volume of 447 pages, in very readable type, is uniform in size and price with the most welcome edition of the four Socratic dialogues of Plato, in Jowett's translation, with a preface by Dr. Caird, the Master of Balliol. (Oxford: Clarendon Press, 3s. 6d. net.)

"Books New and Old."—"W. H. D.," our reviewer under this heading last week, writes as follows from Belfast: — I am not so rash as to challenge the wrath of ardent Borrovians by saying that Sir Thomas Browne has a "larger" claim upon our affections. I only indulged in the safe historical reflection that his claim is a "longer" one. In one of the quotations that I made from him, "ascent into heaven," should be "scared into heaven." Further on the omission of quotation marks seems to give me the credit of a sentence by Walter Pater, and in my remarks about Canon Sanday's book, "alternate the evidence" should read "attenuate the evidence," which has the advantage on the side of sense. These are the sorrows of a writer who lives too far away to see a proof. Perhaps they redound little to the credit of his orthography, or of his slender reputation for rationality. But it is not fair that Sir Thomas Browne should share with him the reproach of writing nonsense.

THE CHILDREN'S COLUMN.

HANS CHRISTIAN ANDERSEN.

Born April 2, 1805. *Died Aug.* 4, 1875.

I wonder how many of you know Hans Christian Andersen's stories. Nowadays, there are so many delightful children's books, that even such a once world-wide favourite as dear old Hans Christian Andersen is apt to be overlooked. If you do not know "The Steadfast Tin Soldier," "The Little Mermaid," and "The Snow Queen," you have a treat in store. It would be a nice way of keeping Andersen's "Centenary" for someone to put a copy of his stories into your school library, or your own little one, if there is not a copy there already.

Exactly a hundred years ago, on April 2, in the year of Nelson's death at Trafalgar, Hans Christian Andersen was born at Odensee, in the green island of Funen in Denmark. His home was a small room, almost filled with his father's shoemaker's bench, and the scanty furniture. But a hard-working mother kept the few household things bright and spotless, the walls were covered with pictures, and the cupboard was full of books, for his father, though untaught, was fond of poetry. A ladder led to the roof, where the storks built on the chimney-stacks, and Hans's mother grew vegetables in a great chest filled with soil. Every Sunday father and son walked in the woods, and in May the mother went too in her holiday gown, and gathered beech-boughs with which to decorate the room. At night his father read aloud Danish plays, and "The Arabian Nights," and made him all sorts of fascinating toys. For hours together Hans acted plays on a little home-made stage, dressing the dolls to suit the scenes, which were sometimes of his own making, and sometimes from Shakespeare, of whom he heard at the house of a lady, who was kind to the poor cobbler and his clever child.

His father's early death was a great loss. His mother was kind, but did not understand his love of poetry and acting. The neighbours thought him a ne'er-do-weel, who ought to learn a trade, and carry the basket of washing, by which his mother earned a living. It certainly was selfish to go singing and dreaming in the woods, and performing his little plays *all* day. He did not even learn his lessons steadily. Surely at home and in school there is a certain amount of work and drudgery, from which no one ought to escape! Then the visit of a theatre company set him longing to go on the stage, and his mother let him go to seek his fortune in Copenhapen. What excitement to ride in a coach and take ship to Zealand! Yet how lonely he felt! As soon as he landed, he stepped behind a shed on the shore, and on his knees besought God to help and guide him aright. On September 5, 1819, he entered the capital like Dick Whittington, with a bundle under his arm and a few coins in his pocket. Some friendly actors collected money for him. He learnt singing, dancing, and reciting, and wrote verses, living for four years half-starved and in the poorest lodgings. Though he prayed to God every night, it seemed as if it would never succeed. His peasant speech was a hindrance, whilst no one would print his badly written, badly spelled verses. And now really wise help came. Privy Councillor Collin, who proved a second father to him nearly all his life, obtained him a pension from Frederick VI. for a grammar school. At eighteen he had to learn in the lowest class with little boys. There was no shirking this time, and in spite of teasing school-fellows, and an unkind Headmaster, up the school he moved, making up for lost time with extra patience and industry, and in spare moments writing far better verses then he had ever made before. Then came a self-denying student life at the University, and just ten years after his arrival in Copenhagen he took his degree with distinction, and brought out his first collection of poems.

Little by little he won an honoured place among his countrymen as a writer of poems, plays, and novels. But it is for his stories for children that he is most famous. They first appeared in 1835, and soon no Danish Christmas-tree could exist without them, and when they were translated, Andersen became a fireside friend in many lands. Andersen travelled a great deal, and was welcomed by, and often recited his tales to, the cleverest and most distinguished people of Europe: His story of "The Ugly Duckling" is a parable of his own poet-life among ignorant neighbours, misunderstanding teachers, and jealous fellow-authors. The ugly bird is bitten, pushed and made fun of by the ducks and geese, but at last it meets the swans who know it for one of their own race, and it is recognised for the beautiful bird it is. It matters little whether one has been born in a duck-yard, so long as one has been hatched from a swan's egg, and has bravely and wisely grown ready for long swan-flights.

One of the "swans" was the noble Danish sculptor, Thorwaldsen. Many of Andersen's stories were written alongside Thorwaldsen in his studio. Often in the family gathering at twilight the old sculptor would come softly behind Andersen and clapping him on the shoulder, would ask, "Shall we little ones hear any tales to-night?" and would enjoy the same old stories over again.

Another beautiful friendship was that with Jenny Lind, "The Swedish Nightingale," whose lovely voice, and goodness, and loving-kindness cast a spell over Europe. "From her," said Andersen, "I learnt to feel what was holy in art, and that all talent comes from God to be used in His service."

On his seventieth birthday all good Danes, from the King downwards, joined to do him honour, and when he died they put a statue of him in Copenhagen.

Looking back over his life, he once wrote: "There is a loving God, who directs all things for the best. . . . It is a joy to live and believe in God and Man. To God and men my thanks, my love." And now on his hundredth birthday we give thanks to God, and to himself, and all who made it possible for him to give us so much innocent pleasure, and enrich our lives with his fun and fancies, his brave, manly thoughts, and pure, child-like spirit.

Emily H. Smith.

The Inquirer.

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LONDON, APRIL 1, 1905.

"ANDERSEN, FATHER OF ALL CHILDREN."

So ran the title by which HANS CHRISTIAN ANDERSEN, the solitary bachelor, was not infrequently hailed in his life-time. It still holds good. True, the children have hosts of new "fathers," "uncles," "aunts," and other engaging relatives, and to some people it might seem that his old fairy tales are quite obsolete. These are the people who think DICKENS out of date. Anyone who doubts the continuance of ANDERSEN'S popularity can easily be reassured. Let him ask the children in the nearest elementary school, not whether they know HANS CHRISTIAN ANDERSEN himself, but his tales. Let him begin to tell one, and see how soon he will be put right if he tells it wrong. There is much new literature for little ones that is good, but still—according to popular verdict—"the old is better."

The immortal Dane's centenary rises in the midst of our busy and strenuous life with a truly refreshing influence. It is as if one heard a skylark singing over the Mansion House, or found a daisy growing in Fleet-street. The effect is not due to the remembrance of his work alone, but of what he was himself. A German contemporary said of him :—"First of all one must learn to regard him as a child, notwithstanding his height, then to pardon him for being one ; and, finally, to love him because he is a child." The world has so many who are fully grown up—at least so far as being *blasé* is concerned, not to say cynical—that it could well afford to keep this man a youngster all his seventy years. A child in fancy, he was child-like all round. His optimism is as complete as that of any little one "that lightly draws its breath." You would think he never knew sorrow or discovered the seamy side of things. Listen :—"The story of my life, up to the present moment, lies unrolled before me—so rich and beautiful, I did not invent it. I feel I am the child of good fortune ; almost all meet me candid and full of love ; seldom has my confidence in mankind been deceived. From the prince down to the poorest peasant I have felt the noble heart of man. It is a delight to live, to believe in God and man." Happy creature! Yet this was the man whose boyhood was lonely and beset with the pains that pierce deep into a sensitive young soul. He was jeered at, scolded, cold and hungry. A lank, tow-headed youth, a stranger in an unpitying crowd, he ate his poor morsel of dry bread in the public garden at Copenhagen, where now his statue is placed. Of course he found the flavour of success sweet, but the bud had a very bitter taste. Even when his genius began to show itself in numberless poems and plays and stories, produced with an industry that must have impoverished a mind less rich in native resources, there did not fail detractors, and sarcastic "friends." Yet here is the Dane almost repeating the verdict of that antique Roman—the noblest of them all—who, according to the poet dear to ANDERSEN'S heart, declared at the last—

"My heart doth joy that yet in all my life,
I found no man but he was true to me."

To get anywhere near to this is a grace denied to many, but why ?

The reflective mind may take advantage of the day's celebration to ponder this familiar paradox that he who humbles himself as a little child shall be exalted. In ANDERSEN'S case, indeed, there seems to have been little need for self-humiliation. He delighted to dwell on the lowly plane, and he had no doubts. "The story of my life," he said, "will tell the world what it has told me—that there is a loving GOD, who orders all things for the best." Born in an age of struggle, both physical and philosophical, living on while dynasties tottered and creeds crumbled, he appears as little moved by the storm as if he were a cuckoo-flower in a meadow. In childhood he played little dramas with his puppets, in manhood the child-players of his mind and the scenes, weird or beautiful, amid which they moved, occupied him wholly. He delighted in travel. The quaint, the sublime, the simple ordinary, all delighted him. All lands pleased him—his own garden-land of Denmark most, no doubt, but that was because it was home. It was the "swan's-nest" for him, and its swans, ŒHLENSCHLÆGER, THORWALDSEN, ŒRSTED, were his pride and joy. Others would come, by and by, he sang. *Aldrig er Ungdomstiden forbi*, was his song in the last year of his life—"never is the youth-time o'er." People smiled at his *naïveté* ; they were welcome. He had the best of the matter still, enjoying *himself* in the nobler sense of the phrase. "I made a pretty little poem," says he, for all the world as simply as if it were some other poet's piece. Such unadulterated pleasure in his own performance would have been vanity in another. It was a child's sincerity in him. People liked to get him to tell his stories ; he evidently liked just as well to tell them. Not that he was wanting in commonsense either. There was a twinkle in his eye, an innocent rogueishness, they say, which bespoke clear sanity. Many a subtle touch in his tales reveals his power to reckon-up shrewdly the types of character that came before him. Shall we say there was a considerable Shakesperian element in him ? Let him who questions the propriety of such a verdict turn to those well-stored volumes again, and note the frequent analysis of motive, the sure touch of definition, the healthful balance of judgment while imagination takes its fullest fling.

One critic's opinion we should specially like to have, were it possible. "The writing and reading of fairy tales, in prose or verse, if I do not mistake," says FRANCIS WILLIAM NEWMAN (whose own centenary is close at hand) "exerts whatever influence it has in the direction of deadening the religious sense." But let us hasten to add that NEWMAN explains at once in a footnote that he is speaking "solely of such inventions as cannot be forced into contact with the conscience." If some ingenious writer would give us an "Imaginary Conversation" between ANDERSEN and the sweet-natured teacher whom we here quote, there would be little difficulty, we believe, in bringing off the story-teller free from censure. For, while there are plenty of his tales that chiefly exhibit the play of fancy, the drift of all is toward right thought, good feeling, kind and just behaviour. Anxious parents need fear no harm while their infants are listening to this singer with the magic pipe that draws the little feet after him. Follow him they will, and we had better pay in full our debt of grateful acknowledgment to his genius and his goodness, lest, like BROWNING'S "Piper," he should lead them from us into a world behind the hill where we in our foolish wisdom may not enter.

THE reasoning that would help morals and yet eliminate God, goes the wrong way to work, and undermines its own foundations. He was there at first. We do not outgrow Him in evolution ; we rather grow in acquaintanceship with His ways. Thought does not burst the bubble of divinity, as Comte pretends, and leave us alone with humanity. Its progress is more like the astronomical penetration into the boundless extension of space. It is the detection of divine life where earlier there seemed to be only emptiness and death. The savage foretells Jesus Christ.—*William Binns.*

THE MARTINEAU CENTENARY.

Dr. Martineau's Relation to Idealist Theories of Ethics and Religion.

I.

The centenary of Dr. Martineau's birth naturally suggests the question how far his philosophical work is likely to exert an influence on the religious thought of the present century. Mr. R. H. Hutton, after he had, under Maurice's guidance, become an "orthodox" Christian, still maintained that "Dr. Martineau's teaching as a whole is by far the ablest vindication of the philosophy implicitly assumed in Christianity." But while Dr Martineau was preaching and thinking out his philosophical system, a very different system, that of Absolute Idealism, had been imported from Germany, and was being expounded with great skill and with much moral enthusiasm by T. H. Green at Oxford. As in Germany, so in England, this theory of the universe was for a time popular in the pulpits, and it is still very influential in some of our chief universities. By those who accept this idealist view of the nature of the universe, Dr. Martineau's philosophy, with its realistic belief in metaphysical causes and its ascription to the human will, as the highest of metaphysical causes, of a power to freely choose between ethical alternatives, is naturally regarded as representing a stage in human thought which present intelligence has passed beyond. It is, however, very striking and interesting to notice how highly even the adherents of absolute idealism estimate the results of Martineau's teaching. Dr. Forsyth, for instance, whose philosophy of religion appears to be a blending of Hegelianism with the curious dogma of a "threefold society" in the Godhead, while he asserts that present thought, with its conception of society as a corporate unity, is far in advance of Martineau's standpoint, yet thus candidly and eloquent testifies to the grand and lasting results of Martineau's philosophical work:—"It was he, together with "Green of Oxford, who gave the death-"blow to the somewhat hard, narrow, "timid, and material quality of English "philosophy. He took the low roof off "it, and exposed it to the sky. He gave "it the fresh-air treatment. He en-"larged its world. He stood for the "value of the soul's intentions as against "the mere arithmetic of utilitarian results. "He insisted on the moral value of "motives as distinct from effects: The "motive was more for the man than the "net upshot of his action. It was the "quality of the soul that guaranteed "the future of the soul. And it was God, "the soul of all, that guaranteed the "quality of the soul. He stood for "God, a living God, freedom, and immor-"tality, in the face of a science which, "if not material, would have made the "mass of its believers little else. . . . He "has greatly affected the colour of Eng-"lish thinking on the greatest things. "He broke the self-sufficiency of the mere "physicist, and the tyranny of the agnos-"tic, while, on the other side, he exposed "the hollowness of the amateur and "literary idealists, like Matthew Arnold, "and pricked, with the sharpest and "deftest sword among us, the fine phrases "in which they offered ideal substitutes "for God. And the fine severity of his "ethic has had a cleansing and corrective "effect on debased forms of Evangelical "belief. He has done much to force on a "society too prone to lose religion in feel-"ing and in thought its vital centre in "the *will*. It was our free-will, he said, "where alone we were real causes, that "gave us the true sense of God as the "cause and ground of the world. Our "mind might report an outward cause, "but it was the conscience alone that "realised a perfect cause and a supreme "authority." This quotation shows that although Dr. Forsyth calls himself a follower of the "new universalism," and says, after Hegelian fashion, that "it is "the whole self that acts in each choice, "and the whole self is a great tangle of "mixed motives which cannot be ex-"posed and valued apart," he nevertheless holds views on the basal questions of causation and volition which pertain rather to Martineau's philosophy than to that of absolute idealism. He would assuredly find it no easy task to explain how "a tangle of mixed motives" can be intelligibly said to exercise "free-will," or indeed any kind of true causality at all. This irresistible tendency in Dr. Forsyth and in other preachers and theologians of the same school to slip into modes of expression which are not intelligible save in connection with Martineau's view of the self, of its moral freedom, and its relation to the indwelling God, seems to us to render it exceedingly probable that, while the future philosophy of religion will drop out of Dr. Martineau's philosophy those unessential features in it which were derived not from his own deep and rich moral and spiritual experience, but from the intellectual surroundings amid which he grew up, and will appropriate some inspiring ideas from the schools of German idealism, it will nevertheless retain those vital and essential principles of Martineau's thought which by Dr. Forsyth's admission, have exercised such a regenerative and elevating effect upon the religious and ethical ideas of the past century, and which, in our view, are destined to be equally effective for good in the century now before us.

Dr. Forsyth very justly couples together the names of Martineau and T. H. Green, and Martineau would no doubt be gratified in being thus associated with the eminent Oxford teacher and social reformer. He felt warm affection for Green, and visited him at Balliol. A little reminiscence of Martineau's account of this visit may be worth recording. One Sunday the friends went to hear some eminent divine at the University church. The sermon—if memory rightly serves it was by Professor Mozley—was, curiously enough, a very elaborate exposition of the shortcomings of Unitarianism. On the way back to Balliol Professor Green said, "I do not know, Dr. Martineau, what impression the sermon has made on you, but for myself I am persuaded that I could have refuted every argument in it." Where Martineau and Green were entirely at one was in the conviction that the eternal Thinker of whose thought the universe is the expression progressively reveals Himself and His character in the individual soul, or, as Green expresses it, "reproduces Himself" in the individual when in the course of biological evolution the human stage is reached. Of the self-revelation of the Infinite in the finite, of the Divine in the human, Martineau was fully assured, and in one of his sermons he says: "No merely finite being could believe the Infinite." The question then at issue between these two brother thinkers was, what is the relation of the individual soul to that Higher Self whose presence we find within us, and which Jesus called the Father within us? Does the former possess a certain degree of delegated independence of the latter, or are they related simply as two modes or aspects of one ultimate and absolute unity? The two philosophers give different answers to this question, but the difference between them is not so great as on the surface it seems to be. Martineau in his "Types of Ethical Theory" says: "The moral authority of the conscience is imposed upon the soul by a being higher than itself." Green, in his "Prolegomena to Ethics," says: "It is the very essence of moral duty to be imposed by a man upon himself." These statements seem fundamentally at variance, but as Martineau points out in his reply to a criticism by Henry Sidgwick, the difference between them is greatly lessened when we read Green's further explanation, for Green goes on to say that a man is a law unto himself *not by autonomy of the individual*, but by the self-communication of the Infinite Spirit to the finite soul; and the law itself, "the idea of an absolute *should be*, is authoritative with the conscience because it is the deliverance of the eternal perfection to a mind that has to grow, and is imposed therefore by the Infinite Spirit upon the finite." But although Martineau and Green agree that the real source of the categorical imperative of the conscience is the Infinite or Absolute Spirit which is "reproduced" or incarnated in the individual mind, the question still remain whether the finite spirit is in any degree separated from, or independent of, the Infinite Spirit which is reproduced in connection with it. Green, as a Hegelian, cannot admit that man has delegated to him any possible independent activity or causality. Martineau, Tennyson, and Browning, on the other hand, evidently believe that the Eternal has conferred on His rational creatures some measure of originative activity and the last of these emphatically says:—

> "God, whose pleasure brought
> Man into being, stands away,
> As it were, a hand-breadth off, to give
> Room for the newly made to live,
> And look at Him from a place apart
> And use his gifts of brain and heart."

Martineau admits the difficulty or impossibility of drawing any precise line between the human and the Divine personalities which blend to a large extent undistinguishably in man's higher life, but, like Browning, he insists that there is certainly one region of our inner life where the origination of the activity is evidently with the dependent individual, and not with the immanent God. "I

pretend not," he says, "to draw the "untraceable line that separates His "being from ours. The decisions of the "Will doubtless are our own, and constitute "the proper sphere of our personal agency. "But in a region higher than the Will "—the realm of spontaneous thought "and emotion—there is scope enough "for His 'abode with us.' Whatever is "most deep within us is the reflection of "Himself. All our better love and "higher aspirations are the answering "movements of our nature in harmonious "obedience to His Spirit."

This partial independence of the will of the individual, which the Hegelian philosopher of religion will not allow to be a fact, is, in the view of Martineau, of supreme importance. Apart from it he holds that we can give no intelligible explanation or justification of such marked religious experiences as the feeling of estrangement from God and of reconciliation with Him. Unless the finite and dependent spirit has this small sphere of free activity, the consciousness of personal sin must be regarded as illusory; the sentiment of repentance ceases to have any rational ground; and the consciousness of communion with the indwelling Father would appear to correspond with no spiritual reality. Martineau's intercourse with Green produced in him a firm persuasion that Green, though he never explicitly admitted the justice of the distinction which the poet draws when he says—

"Our wills are ours, we know not how,
Our wills are ours to make them Thine,"

was not fully satisfied that the Hegelian account of the matter could be entirely harmonised with the facts of man's ethical and religious consciousness. He found some confirmation of this belief in the circumstance that Green in his writings sometimes speaks of the spirit of man as a "free cause"; for this expression appears to be unintelligible unless the individual is supposed to possess some distinct metaphysical reality and activity. In conversation, too, Green, so Dr. Martineau was accustomed to say, used language which indicated that at heart he was far more Kantian than he was Hegelian; and Martineau had a strong impression that Green in his later years sympathised more and more with Lotze's *Weltanschauung* (which in essential matters is closely akin to Martineau's), and he believed that had Green lived a little longer he would have openly declared his general agreement with that eminent philosopher. That Martineau was not wholly mistaken here is rendered probable by the fact that towards the close of Green's life he showed much interest in the writings of Lotze; for he both suggested the execution of the existing translations of Lotze's treatises on logic and metaphysics, and took part himself in the latter work. In writing to a friend at the time of Green's death, Martineau expressed his conviction that Green at the last had firm faith in personal immortality, but he adds the significant remark that "this faith was not due to his acceptance of the Hegelian metaphysics, but rather to his emergence out of it."

Green's experience, accordingly, if Martineau rightly interpreted it, concurs, we think, with the striking fact that the Hegelian philosophy of religion has no longer any representation in the pulpits of Germany, in creating a well-grounded expectation that, however long Hegelian idealism may maintain its position in the lecture-rooms of the universities, the religious thought of the country will never cease to turn in preference to philosophical systems which, like those of Lotze and Martineau, furnish a rational basis for the belief in personal responsibility and in the existence of direct inter-personal relations between the individual soul and that immanent and self-revealing God who is at once the "Soul of all Souls" and the "Cause of all Causes."

Charles B. Upton.

NORWICH MEMORIES.—I.

Early Nonconformist History.

Norwich has been called the "City of Gardens"; it may well be called the "City of Sacred Places." Not only do consecrated buildings meet us at every turn, but away, out of sight, where now stand thickly populated tenements, busy factories, and thriving shops, once stood other churches, chapels, and religious houses long since demolished, and of which in most cases not one stone is left upon another to indicate where our forefathers worshipped and were buried.

The Presbyterian Meeting House, now and better known as the Octagon Chapel, occupies such a site, and chapel and site alike have a history worth the telling.

The year 1226 saw the coming of the Friars of St. Dominic, commonly called the Black Friars, to Norwich. At that time there stood almost upon the site now occupied by the Octagon Chapel a church dedicated to St. John the Baptist. Here the Friars established themselves, and when in 1250 the church was given to them, they had already built their monastery, and by degrees a site bounded on the north by Golden Dog-lane, on the south by Colegate-street, on the east by Magdalen-street, and west by Calvert-street, or Snailgate, as it was called, had come into their possession, except a house at the south-east corner, which belonged to the monastery of St. Faith, and some grounds to the north belonging to the church of St. Mary Unbrent. Later they also obtained possession of land next the river, and had a staithe there reached by what was known as Friars'-lane. Meanwhile the brethren of another order, the Sack Friars, or Friars de Penitentia, had been granted a messuage in St. Andrew's parish just across the river, and had settled there. But for certain reasons these brethren did not meet with royal favour, and in 1307 Edward II. dispossessed them, and granted to the Dominicans "all that place to inhabit and dwell in for ever" which had formerly been used by the Prior and Friars de Penitentia. So the Black Friars passed over the water, and, piece by piece, acquired land and houses, until in 1345 or thereabouts they possessed all the land from the south bank of the river Wensum, now covered by the fine Technical Institute buildings, the building and grounds of King Edward VI. Middle School (formerly the cloisters and refectory, &c., of the Dominicans), and the magnificent buildings known as St. Andrew's Hall and Blackfriars Hall, which originally formed one building as the church of the convent, together with the open ground on the south side of the church, which was used as a preaching yard.

In the year 1413 a fire broke out, which so considerably damaged the convent that the Friars were obliged to return to their old quarters on the north side of the river. Later they rebuilt their church, assisted by the munificence of the de Erpinghams, Felbrigges, and Pastons, whose coats of arms were, as a memorial, displayed on the exterior of various parts of the church. Then came the dissolution of the monasteries in 1538. Norwich was exceedingly fortunate at this time in having a most active and public-spirited man in Augustine Steward, who had served the office of Mayor, and was now an alderman. He, by his strenuous exertions, and with the support of some other influential citizens, succeeded in approaching King Henry VIII. with a humble petition that the house of the Black Friars, instead of being demolished, should be granted to the citizens for use as a hall for civic purposes. This the King graciously agreed to upon payment of the sum of £81 lawful money of the realm. He gave them by charter dated 1540 the church and all the messuages, houses, edifices, barns, stables, orchards, gardens, pools, ponds, &c., on each side of the water lately belonging to the Friars Preachers, but upon a further condition that they paid him the sum of £152 for the old lead.

The buildings were, and have been, put to many uses far away from their original purposes. The nave of the church was used as a cloth hall and a hall for civic feasts. The choir was used for many years by the Dutch congregation for purposes of worship. The other buildings, including the rooms over the cloisters, were used as granaries and for other purposes.

We must now allow something over a century to pass, and we come to the time when, as representatives of a religious community, our actual association with the old monastery of the Preaching Friars commences. On September 24, 1645, the Mayor and aldermen of Norwich received a letter from the Speaker of the House of Commons informing them that Parliament had resolved "to settle a Presbyterial Government in the kingdom," and bidding them "consider how the county of the city of Norwich may be most conveniently divided into classical Presbyteries."

What steps, if any, Mr. Mayor and his aldermen took with regard to this "Bull of Lenthall" we cannot say. The attempt failed throughout the country. Ten years later a Board of Triers was appointed to inquire into the fitness of ministers appointed to livings, the rights of patronage remaining untouched. Thus Presbyterian and Independent ministers were presented to livings at the will of their patrons, and no doubt felt it better for many reasons to draw together and find points of agreement rather than of difference.

Cromwell died September 3, 1658, and Charles II. entered London May 29, 1660. He promised the Presbyterian party "a liberty to tender consciences" with assurances that no one should be disquieted

or called in question for differences of opinion in matters of religion not found to disturb the peace of the kingdom. To a few bishoprics were offered, but only one accepted, Dr. Edward Reynolds, Dean of Christ Church, who was consecrated to the bishopric of Norwich in 1661, an office he held until his death, July 28, 1676. He lies buried in the chapel connected with the palace. Of him it has been said :—

"The King bestowed on him the bishoprick of Norwich, which see, he willingly taking without a *nolo*, was (after he had taken the covenant, and often preached against Episcopacy, and the ceremonies of the Church of England) consecrated thereunto in St. Peter's Church, within the City of Westminster, on the 6th January, anno 1661, by virtue of which bishoprick he became an Abbott (a strange preferment, methinks, for a Presbyterian). I mean Abbott of St. Bennet-in-the-Holme, which he kept (with great regret to his quondam brethren, whom he left to shift for themselves) to his dying day. Wood's *Athenæ Oxoniensis*.)

The Savoy Conference was held in March, 1662, and the Rev. John Collings, D.D., of Emmanuel College, Cambs., was one of the commissioners for attempting a comprehension of the Presbyterians in the Established Church, and of him we shall hear later. Then followed the Act of Uniformity, compelling all ministers to declare that the revised Prayer Book was believed by them to be the orthodox standard of faith, and that they, believing its contents to be in harmony with the Scriptures, agreed to use it, the penalty for non-compliance before St. Bartholomew's Day, August 24, 1662, being deprivation of their livings. The result is well known in the story of the two thousand clergy who for liberty of conscience became Nonconformists. But further troubles were in store, for in May, 1664, the "Conventicle Act" came into force, whereby all religious meetings in which were assembled more than five persons beside the members of the family, were declared to be seditious; punishment, for the first conviction, five pounds fine or three months' imprisonment; for the second, ten pounds or six months; for the third, £100 or transportation for seven years.

A year was permitted to elapse, and again the Nonconformist ministers and their flocks were further harassed by the passing, in October, 1665, of the Five Mile Act, which prohibited ejected ministers from being seen within five miles of any city, corporate town, or borough, sending members to Parliament. For seven weary years Nonconformists suffered these cruel oppressions. Of what our Presbyterian forefathers endured here in Norwich no record remains. It is probable that the presence of Dr. Reynolds as Bishop of the diocese tended to mitigate the severity of these penal laws. In the year 1671, September 28, King Charles and his Queen visited Norwich, and on the following day visited the cathedral, and attended a special service there. Afterwards they were sumptuously entertained at the Bishop's palace by Dr. Reynolds. The next year came a proclamation of Indulgence, by which licences were granted to preachers and places used for preaching. They were of two kinds, particular (for one place), and general (for any licensed place), and were in the following form :—

Indulgence.

Charles R.

Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith. To all Mayors, Bayliffs, Constables, and other our officers and ministers, civil and military, whom it may concern, greeting. In pursuance of our Declaration of March the 15th, 1672, we do hereby permit and licence "Benjamin Snowden, of the Presbyterian persuasion," to be a teacher of the congregation allowed by us in "a Roome or Roomes in the house of John Barnham, in the parish of St. Andrew, in Norwich," for the use of such as do not conform to the Church of England, who are of the persuasion commonly called "Presbyterial," with further license and permission to him, the said "Benjamin Snowden," to teach in any place licensed and allowed by us according to our said Declaration.

Given at our Court at Whitehall, the 29th day of June, in the 24th year of our reign, 1672. (Signed) ARLINGTON.

Snowden—a Teacher.

This Benjamin Snowden was an M.A. of Emanuel College, Cambs. He was born in Norwich, ordained by Bishop Hall, and appointed the living of St. Clements, in Norwich, and ejected.

In a register of licences kept by the Privy Council in 1672 occur the following :—

License to John Collinges, to be a Presbyterial Teacher in Jonathan Wilson's house, in the Parish of St. Stephen's, Norwich, 30 Apl.

The house of Jonathan Wilson, in the Parish of St. Stephen's, Norwich, licensed to be a Pr. meeting-place.—30 Apl., 1672.

Dr. John Collings came to Norwich about the year 1646, having been born at Boxtead in Essex about 1613. At the time of his coming to Norwich he was appointed "preacher of God's Word in St. Saviour's parish." In September, 1646, he tells us that he was "invited by Sir John Hobart to take my chamber in his house whilst I discharged my ministerial office, and take some oversight of his family in the things of God." Sir John died the following year, but Dr. Collings continued his office of chaplain to Lady Hobart. From 1653 he was minister at St. Stephen's Church, from which vicarage he was ejected. He remained with Lady Hobart until her death, and afterwards became a tutor to young men at the house of Mr. Jonathan Wilson.

Among the licences granted to houses we find the names of John and George Mumford, John Mozely, John Demsley, and William Newman, who lived in various Norwich parishes. Also the name of Nathaniel Mitchell, who, being ejected from his living at North Walsham, in Norfolk, was licensed to preach in his own house in St. Peter Hungate, Norwich, as a Presbyterian. He was related to Dr. John Collings by marriage.

G. A. KING.

(*To be continued.*)

RELIGION is after all beyond the range of mere tuition. It is not a didactic thing that words can give, and silence can withhold. It is a spirit; a life; an aspiration; a contagious glory from soul to soul; a spontaneous union with God. Our inward unfaithfulness is sure to extinguish it; our outward policy cannot produce it. To love and to do the Holy Will is the ultimate way, not only to know the truth, but to lead others to know it too.—*James Martineau.*

CORRESPONDENCE.

THE GENEVA MEETINGS.

SIR,—I have been interested in the letters published in your last issue telling those who intend to be present at the International Meetings in August next what may be seen and done in an extra week or fortnight in Switzerland. There is, however, one point in the Rev. W. Harrison's letter which may lead to a possible misunderstanding, namely, the necessity of breaking the journey at Paris. This may be necessary in exceptional cases, but it is far better and less fatiguing on the whole to make the whole journey off at once. Leaving London on Friday morning, *viâ* Newhaven, Geneva is reached the next morning, or leaving on Friday night, *viâ* Dover, we arrive on Saturday night. It must also be borne in mind that with the cheap tickets to be issued there is the condition that the party on the outward journey must travel together.

ION PRITCHARD.

DEAR SIR,—It would be wiser to take a Swiss holiday in the "first half of September" than in the "latter half of August." The heat of summer has then somewhat abated; the inns and pensions are less crowded; and prices have been lowered.

The trip you suggest from Geneva to Geneva, *via* Lucerne, the Furca Pass, and the Rhone Valley, is practicable; and one can scarcely go amiss in Switzerland. But there are others more to be commended. For those who would be carried to their skies on flowery beds of railway cars, either Chamonix or Zermatt suggest themselves. A week at Chamonix gives so much of variety and of grandeur that anyone may fix upon that; but steamer up the Lake of Geneva, and train from Villeneuve, or Bouveret, to Zermatt, though longer and costlier somewhat, combines more attractions. Nowhere is one in the midst of more grandeur than at Zermatt. The Matterhorn and the amphitheatre of snow-clad monarchs, as seen from the Gorner Grat, more than rival the majesty of Mont Blanc, and its attendant aiguilles.

To those who would have a pedestrian tour, I would venture to suggest two of the grandest. From Geneva to Champery in the Val d'Illiez, one day; on second day, from Champery over the Col de Coux and Col de la Golèse to Sixt; then for third day, from Sixt over Col d'Anterne and Col du Brevent to Chamonix. The other is to Chamonix direct by train. First day walk from Chamonix over the Col de Vosa to Contamines; second day, from Contamines to Mottets over Col du Bonhomme; third day, from Mottets to Courmayeur; fourth day, from Courmayeur to Chatillon in the Aosta Valley, and up the Val Tournanche to Breuil; fifth day, over the Théodule glacier to Zermatt. Nothing in Switzerland, unless it be the Stelvio, is better worth doing for the pedestrian than this Tour de Mont Blanc. It may be taken deliberately, and with due regard to good weather. There ought to be a company of young liberals from England who would profit by this tramp over the hills of God.

S. FARRINGTON.

Rome, March 22.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belper.—Our minister, the Rev. J. Kertain Smith, having finally decided to retire from active ministerial work, will terminate his duties here on the last Sunday in April.

Blackfriars Mission and Stamford Street Chapel.—Monday evening last concluded a series of twenty-two "Popular Concerts," which have been held weekly during the winter. The building was crowded with an enthusiastic audience. Mr. Councillor Welch presided. The hon. secretary, Mr. George Ling, had secured a goodly array of musical helpers. In the interval the Rev. Wm. Lyddon Tucker, M.A. (minister of the chapel), remarked that the season had been a most successful one, and thanked all who had assisted in the arrangements.

Blackpool: South Shore.—On Saturday evening, March 18, a recital in aid of the Church funds was given by Mr. Fred Duxbury, of Manchester. The whole of the recital was excellently given, and was much enjoyed. Miss Marion Bailey was the vocalist, and her selections were admirably rendered. There was a good attendance. On Sunday Mr. Duxbury preached morning and evening.

Carlisle (appointment).—Mr. Albert Thornhill, B.A., of Manchester College, Oxford, has accepted the unanimous call of the congregation worshipping at the Viaduct Church, Carlisle, to become their minister, and hopes to enter upon his duties there during the coming summer.

Chichester.—On Thursday, March 23, the Sunday scholars, and parents and friends, spent a very pleasant evening, with an attractive musical, elocutionary, and varied entertainment, and which it was arranged should be repeated before the old people at the Workhouse on the following Thursday. On Sunday, March 26, the anniversary services were held, the Rev. A. J. Marchant as preacher for the day. The results were satisfactory throughout.

Cullompton. — A pipe-organ, erected by Messrs. Vinnicombe, of Exeter, was opened with fitting ceremonial on Thursday week. Mr. E. W. Vinnicombe presided at the organ during the dedication service, and afterwards gave an effective recital. Addresses were delivered at the service by the Revs. J. M. Connell and Jeffery Worthington; and solos, from Gounod's "Ruth" and Mendelssohn's "St. Paul," were sung by Miss Stewart (Exeter), and Mr. G. H. Vinnicombe (Exmouth) During the proceedings Mr. Worthington stated that a bazaar intended to provide funds for structural and other improvements and for a new organ was held in 1903, but the cost of the former left a balance too small to allow of the purchase of a fresh instrument. An appeal was made this year for further aid, and thanks to the generous help of one London friend the organ had been bought and erected, leaving a small balance for further improvements in other directions. Mr. Worthington added that a strong desire prevailed to include in the improvements the conversion of the adjoining premises into a dwelling-house, thus adding to the permanent income of the trust. This, however, would be a costly proceeding; and it would entail considerable effort, probably for some time to come. The opening services were continued on Sunday last, Miss Hilda Galpin presiding at the organ. The collections at all the services were devoted to the special fund, and a few additional subscriptions have been received. Further help will be most welcome.

Hinckley.—On March 20, 21, 22, 23 and 25, concerts were held at the Great Meeting School-room, the adult choir performing the operetta "Ali Ba Ba," and the juvenile choir "Flags of Nations." Great praise is due to all who took part. The concerts were well patronised, and a good sum was realised.

London: College Chapel, Stepney Green.—On Thursday, March 23, Mr. and Mrs. Ginever entertained to tea about fifty of the adults connected with the chapel. After tea followed music and games. Later on Mr. Evans made a short speech, in which he spoke of the work of the past two and half years, and expressed, on behalf of all, the regret they felt at the termination of Mr. Ginever's ministry. He was followed by Mr. Boult, Mr. Seely, and Miss Read, who spoke in similar terms of appreciation and regret. Mr. Ginever replied, thanking the many friends for their kind words, and for the hearty co-operation which he had received from many of the members, and expressing his regret that circumstances compelled him to leave them. All present were so very cordial and full of good-will that the evening, though having its sad features, was felt by all to be one of the most pleasant they had spent at the chapel. On Sunday evening, March 26, Mr. and Mrs. Ginever bade adieu to College Chapel amid many signs of regret.

London: Kilburn.—The Rev. J. E. Stronge preached his farewell sermons at Quex-road, Kilburn, on Sunday, March 26, when the small Congregational Hall was well filled, morning and evening. On Monday evening there was a social gathering to bid farewell to Mr. and Mrs. Stronge on their departure from London to Kidderminster. There was a large attendance of members of the congregation and other friends. Mr. C. Fleetwood Pritchard presided over a brief meeting, when Mr. E. H. S. Barnes, on behalf of the congregation, presented Mr. and Mrs Stronge with a handsome album, containing an appreciative address and the signatures of the members, along with a cheque for £35. The Rev. W. Copeland Bowie spoke a few words in recognition of the services rendered to the Unitarian body during Mr. Stronge's eleven years' residence in London. In an earnest speech Mr. Stronge acknowledged the unfailing courtesy and kindness he had received from the congregation, and urged that one and all should relax no effort in the task of building up a vigorous centre of Unitarian worship and work in Kilburn and West Hampstead.

London: Plumstead.—Attention is directed to the bazaar in aid of funds for the new chapel, particulars of which will be found in our advertising columns. The support of all friends is earnestly desired.

London: Stratford.—A series of special services will be held at the Town Hall, Stratford, commencing on Sunday next. A vigorous effort is being made to reach the masses in East London, who have hitherto been to a large extent untouched by Unitarian teaching. No special propagandist work has been attempted in this district of late, and at the suggestion of the members of the Stratford Church, the London District Unitarian Society and the British and Foreign Unitarian Association have made grants for the carrying out of the scheme. The Churches at Forest Gate, Stepney, Walthamstow, Limehouse, and Mansford-street are co-operating. The whole district is being visited by canvassers. The various hoardings and railway stations are exhibiting large posters. Boardmen are parading the streets with special announcements for the coming Sunday, and the help of the local paper has been enlisted. The service on Sunday next will be conducted by the Rev. W. Copeland Bowie, subject: "What does following Jesus mean to us to-day?" On the two following Sundays the Revs. J. C. Street and John Page Hopps will give the addresses. There will be an organ recital at 6.30 p.m., and religious service at seven o'clock.

London Sunday School Society.—Attention is directed to the Choral Competition arranged to be held on Saturday, April 8, at Essex Hall. Former meetings of the kind have been very interesting, and there is every reason to expect similar interest this year.

London: Wandsworth.—On Sunday evening the Rev. W. G. Tarrant concluded his course of lectures (based largely on the Rev. R. A. Armstrong's syllabus) on "Agnosticism and Theism." Throughout there have been very large and attentive congregations, and the literature supplied has been taken freely. On the 23rd ult. the annual Church meeting was held, Mr. A. W. Biggs presiding. The reports, presented by Mr. H. B. Lawford (secretary), and Mr. H. James (treasurer) were satisfactory, and a cordial vote of thanks was passed to the minister and Mrs. Tarrant. There was a good attendance.

Manchester District Association.—At the first meeting of the newly constituted governing body held at Memorial Hall on Tuesday, March 21, the Rev. Dendy Agate, B.A., was re-elected president, and Mr. T. Fletcher Robinson lay secretary. The Rev. N. Anderton, B.A., was elected clerical secretary in place of Rev. J. A. Pearson, who had resigned after four years' service. Communications for the clerical secretary should be addressed in future to 35, Alresford-road, Irlams-o'-th'-Height, Manchester.

Mottram.—The Rev. A. Cobden Smith attended as special speaker from the Temperance Section Manchester District Sunday School Association at our Mottram Band of Hope on Wednesday evening, March 15, and delivered an interesting address to the largest Band of Hope meeting we have had this winter, there being over sixty persons present. There was a good programme of songs and recitations, mainly bearing on temperance. A vote of thanks to the speaker and the Association was carried with hearty acclamation, the Rev. H. Bodell Smith presiding. On Saturday, March 18, the work of our Public Discussion Society for this season concluded with a most successful social gathering at which Mr. J. W. Wild, as secretary, read his annual report and the statement of accounts. The report included brief mention of lectures and discussions of an interesting and instructive character, the lecturers being the Revs. A. C. Fox, B.A.; H. J. Rossington, M.A.; J. Williams (Congregationalist); Messrs. J. McCutcheon; J. H. Reed (Anti-Vivisectionist); and the Rev. H. Bodell Smith (President). Music, dramatic recitals, and recreation made a very enjoyable evening for the numerous company in attendance.

Newport, Isle of Wight.—The Rev. Clement E. Pike has now removed to London, where his address is 100, King Henry's-road, Hampstead, N.W.

North and East Lancashire.—The Rev. H. D. Roberts wishes to disavow any intention of "sarcasm" in the remarks with which he was credited in our recent report of this Unitarian Mission Society's meeting. He simply wished to guard against (1) the danger of dogmatism, by way of reaction against dogmatism, and (2) the danger of any "comprehension" that possessed breadth only, without depth enough to generate enthusiasm.

North-East Lancs. Sunday School Union.—The second annual musical festival was held in the Todmorden Church on Saturday last, March 25. The body of the church was well filled with a congregation of 600 or 700, whilst the united choirs numbered about 100. The programme, which was rather a lengthy one, consisted of five special hymns, solos by Miss E. Wadsworth (Todmorden), Miss E. A. Harrison (Padiham), Mr. F. Sutcliffe (Todmorden), and Mr. J. A. Ormerod (Newchurch), and several anthems. An appropriate address upon "Music as an aid to worship" was delivered by the Rev. E. C. Jones, M.A., of Bradford. The Rev. Arthur W. Fox, M.A., of Todmorden, led the devotions. Tea was afterwards served in the school.

Pepperhill.—The chapel in this upland district was re-opened by special services, after complete renovation at a cost of about £500, on March 12 and 19. During the alterations services were held in the upper room of a cottage. Great enthusiasm prevailed on the return to the renovated building. On March 12 the preacher was Rev. John Ellis, district minister of the Y. U. U., and special music was rendered by the choir of Northgate End Chapel, Halifax. On March 19, Rev. E. Ceredig Jones, M.A., conducted the service in the afternoon, and Rev. W. R. Shanks took the evening service. The Bradford (Chapel-lane Chapel) choir assisted on that occasion. The chapel was crowded at each service. On Saturday last, March 25, a tea and meeting was held. Rev. J. Ellis presided, and addresses were given by Rev. C. Hargrave, Mr. E. Basil Lupton, Mr. F. Clayton, Councillor Swain, Dr. Maclachlan, Rev. P. E. Richards, Mr. E. B. Stott, and Mr. S. Jagger. Numerous friends were present from Halifax and Bradford, and the meeting was in every way a great success.

Rochdale.—A series of Sunday evening services on "The Fellowship of Churches" has attracted large congregations to Blackwater-street Church, and occasioned favourable comment in the local press. The services were conducted by Rochdale ministers, who spoke upon the contribution of their respective Churches to the religious life of England. An invitation to representatives of the Established Church was declined. Other Churches were represented as follows:—Congregational, Rev. J. H. Hollowell; Baptist, Rev. D. O. Davies; Primitive Methodist, Rev. W. W. Witham; United Methodist, Rev. C. Hunt; Wesleyan, Rev. H. Field; Unitarian, Rev. T. P. Spedding. Intimations were received that ministers of other denominations would have been glad to take part, and the hope was expressed that a further series might be arranged. On Easter Sunday a memorial to

Dr. Martineau will be unveiled in the Church. The tablet, which is the gift of Mr. Richard Heape, bears a medallion portrait, upon which Messrs. Harry Hems & Co., of Exeter, have been engaged for many months. Principal Gordon will preach. The Sunday-school has just been repaired and decorated throughout, and the fine Chapel room, formerly the gallery in the old Clover-street Chapel, which has been added to the school, is to be used as a club by the new Church and School Guild. The room is open every week night for reading and games. The object of the Guild is to form a bond between Church and school, and it will find new workers; its principle being that no position must be held by any person who already holds office. Six scholars have this year gained gold medals for seven years' unbroken attendance.

Sunderland.—A series of special services are being held here on Sunday evenings, the District Association having made a grant in aid. The series began on March 5, when the Rev. W. Harris, M.A., of Bolton, preached on "What did Jesus do to be saved?" On the following Sunday Rev. H. Cross, of Stockton, preached on "The Gospel of God's Fatherhood." On March 19 there was a special musical service, when the choir was reinforced by several persons from other congregations, and Rev. F. Wood preached on "The Truth of the Bible." Last Sunday Miss Mellone, of Warrenpoint, was the preacher, and dealt with "The Consolation of the Unitarian Faith." The services so far have been well attended, and much interest has been shown. It is hoped that the result will be to strengthen the position of our cause in this large and populous town.

MR. W. H. SHRUBSOLE, F.G.S., has been engaged by the Regent-street Polytechnic to conduct a party of tourists to Hungary this year. This visit will be the first of the kind arranged by this institution.



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BIRTHS.

MORTON.—On 23rd ult., at Bransfield, Limpsfield, Surrey, the wife of Francis Morton, jun., of a son.

WHITAKER.—On March 28th, to the Rev. and Mrs. W. Whitaker, at 3, Arabella-place, Cardiff, a daughter.

DEATHS.

CHALDECOTT.—On the 27th ult., at 63, Elsham-road, Kensington, Emily Goddard, second daughter of the late Thomas Watts Chaldecott, aged 73. Interment at Addlestone on Friday, March 31st.

CROMPTON.—On Thursday evening, March 23rd, suddenly, from heart failure, at Rivington Hall, John William, eldest son of the late Woodhouse Crompton, of Liverpool, aged 70 years.

HARVIE.—On March 29th, at 11, Birchfield-road, Rev. Arthur Harvie, the dearly-loved Minister of Kettering-road Church, Northampton, aged 36 years. Suddenly, of heart failure.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 2.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. W. PERRIS. 6.30 (Stratford Town Hall).
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. A. J. GRIEVE, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. F. H. JONES, B.A.
Little Portland-street Chapel, 11.15 and 7, Miss G. VON PETZOLD.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. R. H. GREAVES.
Stepney Green, College Chapel, 11 and 7.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING.
Stratford, Unitarian Church, 6.30, Special Service at Stratford Town Hall, Rev. W. COPELAND BOWIE.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. H. RAWLINGS, M.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, April 2nd, 6.15, Opening Service, "The Message and the Messenger," Mr. J. DAVIES THOMAS.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. LOFTUS HARE, 11, "The Conflict," and 6.30, "The Reconciliation."

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Apr. 2, at 11.15, HERBERT BURROWS, "When it was Dark—A Story of the Resurrection."

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NOTE.—A full list of subscriptions, together with a detail dreport of Jubilee and autumnal meetings, will be forwarded on application to Rev. C. Peach, 68, Richmond-grove, Manchester.

JUBILEE SERVICES.

CHOWBENT.—Sunday, March 26, 10.30, Principal Gordon, M.A.

LEIGH.—Sunday, March 26, 6.30, Principal Gordon, M.A.

GORTON, MANCHESTER.—Sunday, April 2, 10.45 and 6.30, Principal Gordon, M.A

CONGREGATIONAL MEETINGS

will be addressed by deputations as under :
BOLTON—Unity Chapel, Wednesday, March 29, Principal Gordon and Rev. C. Peach.
STOCKPORT.—Monday, April 3, Rev. C. Peach.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

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The ANNUAL MEETING of the above institution will be held at STAMFORD-STREET CHAPEL at 8 P.M. on TUESDAY APRIL 11TH, when Dr. C. HERBERT SMITH (President of the Laymen's Club) will preside.

Tea, to which Subscribers and Friends are cordially invited, will be provided at 7 P.M.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE arrangements for the celebration of Dr. Martineau's centenary at Norwich and Oxford are as follows. At Norwich, his birthplace, the celebration will begin on Good Friday, that being the exact date of his birth a hundred years ago. Following Communion service there will be a service at the Octagon Chapel, conducted by the Revs. A. Hall and J. Estlin Carpenter, and Dr. James Drummond will preach. A luncheon will follow, with speeches, and in the evening Mr. W. Blake Odgers will preside over a meeting in the chapel, when Prof. Upton, the Revs. J. Estlin Carpenter, and W. Copeland Bowie and others will speak. On Saturday (as also on Friday afternoon) visits will be paid to places of interest in and about the city. On Easter Sunday morning service will be conducted by the Rev. V. D. Davis, the preacher being the Rev. P. M. Higginson, and in the evening the Rev. P. H. Wicksteed will preach.

AT Oxford, owing to the interposition of the vacation, the celebration will be deferred till Monday and Tuesday, May 1 and 2. On the evening of Monday, service will be conducted in Manchester College Chapel, by the Rev. J. Estlin Carpenter, the Rev. Dr. Drummond being the preacher. On Tuesday a luncheon will take place at the Randolph Hotel, when we may presume addresses will be given, as on the occasion of the opening of the College at Oxford, when Dr. Martineau's own address at the luncheon was a truly remarkable utterance. In the evening a reception will be given at the College, to be followed by an address by Professor Henry Jones on "Martineau's Philosophy in relation to the Idealism of the present day," a subject which is of great importance, as Professor Upton's articles in our columns to-day and last week abundantly show.

THAT there is much dissatisfaction among our orthodox brethren with regard to Dr. Torrey's dogmas, if not with his methods, is illustrated in a letter by the Rev. Tom Sykes (Congregationalist) to the Hull *Daily Mail*. Mr. Sykes quotes the Rev. D. Dickie, of Glasgow, as saying :—"Except in downright offensiveness it is hard to see where their [the revivalists'] power comes in. So far as Dr. Torrey is concerned, his influence in Glasgow was simply *nil*. In no way did he touch the city." The majority of his converts "too often surrender to his tactics, and not to a better life." Apparently, Dr. Torrey has declined to visit Hull, as there is no hall large enough for him there. Mr. Sykes, remarking on the policy of abandoning the inhabitants of Hull to their fate for such a reason, says :—"Well, be of good cheer, my fellow-citizens. All Unitarians are down below, according to Dr. Torrey's teaching. Dr. Martineau, Emerson, Channing, &c., won't be bad company. We prefer it to Torreyism above."

THE position of the Government is a bad one, and reflects ill upon public life as a whole. Mr. Balfour's tactics of despair, by virtue of which he holds on to office while allowing judgment to go against his fiscal policy by default, have not been unmixed with a finesse, not to say downright deception, unworthy of the head of a great nation. Supporters of the Unionist programme have surely a difficult task to keep loyal under the circumstances; while as to the general public, the Brighton election expresses its opinion in a way that bodes ill for those who have become mere hangers-on to office.

ONCE more the profits on cocoa are being used in a generous scheme for the practical solution of the housing problem. Mr. Joseph Rowntree, of York, has vested in trustees 120 acres of land at Earswick in Yorkshire, together with 43 cottages already erected and a sum of invested capital, for a purpose similar to that of the Bournville Trust established by Mr. Cadbury, near Birmingham. Income from houses already built and interest from capital will be used each year to build fresh cottages, twenty to thirty each year it is expected At least one-tenth of the property, exclusive of roads, must be laid out as parks and open spaces, and each house is to occupy not more than one-fourth of the site apportioned to it. Water, gas, and a bath are provided for each, and three bedrooms with fireplaces. Cottage houses are to let at 4s. 6d. a week, exclusive of rates. The trustees are all members of the Rowntree family. There is room for many more trusts of this kind. Why do not the large landowners who have the readiest means of solving the housing problem at command, do their share in forming such beneficent and truly profitable trusts ?

THE following interesting note from *Unity* (Chicago) will be read with interest, especially in view of the forthcoming Genevan gathering. A contributor to our contemporary says :—"The last annual report of the Historical Museum of the Reformation at Geneva states that the Servetus monument committee has deposited its carefully classified archives in that museum. The correspondence incident to the erection of the monument, and the collection of newspaper clippings in regard to it, are curious and interesting. The committee also presented to the museum a copy of the German translation of Servetus' famous work, the Restitutio Christianismi. There is also quite a collection of pamphlets on Servetus, his ideas and his punishment, some called out by the erection of the monument and others of earlier date. This Museum of the Reformation is doubtless one of the places that will be visited with great interest by delegates to the biennial gathering of the International Council of Unitarians and other Liberal Religious Thinkers and Workers in Geneva next September."

DR. C. A. BRIGGS, the celebrated American scholar, contributes an article on "Loisy and his Critics in the Roman Catholic Church" to the April issue of *The Expositor*. As would be expected, he sympathises with the Frenchman's historical methods, though he does not always share his conclusions. It will be remembered that Loisy, after being allowed free scope in applying critical investigation to the Old Testament, was silenced when he applied it to the new and particularly to the Fourth Gospel. The reader would do well to study the article in its entirety. We quote here a few significant passages.

"MY studies of the Gospels," says Dr. Briggs, "convince me that Jesus did in fact teach his disciples that he was

divine, and that the apostolic doctrine of the divinity of Christ is based on the teachings of the Master himself. At the same time, I must admit that this teaching is limited to a few statements towards the close of his life; that it is implicit rather than explicit, and that it is not so evident that truth-seeking scholars may not question or even deny it." Again: "My studies of the Gospels convince me of the reality of the resurrection of the body of Jesus, yet I cannot say that the evidence is historically so strong that it is temerity to question it, or that it is of essential importance that the evidence should be historically unimpeachable, or that it is necessary to ground the doctrine on the Gospels alone." "However much we may regret the situation, we must make the best of it. If the doctrine of the Resurrection of Jesus must rest upon the accuracy of the observation of the act of physical resurrection, it has slight historical support." Dr. Briggs laments the silencing of Loisy, the more since it is he who (as Dr. Briggs thinks) has most powerfully met the dangerous views advanced by Harnack in his lectures on the "Essence of Christianity."

The second quarterly number of the *Liberal Churchman* (March, 1905) contains an article by Professor Paul Lobstein of Strassburg, on "Poetry and Truth in our Religion." Many of the loftiest religious conceptions, he says, first became known under the veil of poetry. "As poetry, indeed, they first became truth." And then he points out how both in the Old and New Testament there are elements commonly understood as literal fact, and therefore now largely discredited as untrue, which must be interpreted as poetry, and so become once more the vehicle for the teaching of spiritual truth. The narratives of the Virgin birth of Christ and of the bodily resurrection are noted as of this character.

The truth behind the narrative of the Virgin Birth Professor Lobstein holds to be "the conviction that the Divine life embodied in Christ, and through Him imparted to mankind, has its source in the fountain of the hill of God, and springs not from the lowlands of our sin-stained earth; that the Son of God is indeed a new creation, the head of a humanity whose roots reach into Heaven; that he is the second Adam, born of God, living in God." Criticism of the legendary narrative cannot disturb this conviction of the spiritual significance of Christ; and so it is with the legends of the Resurrection; the supreme conviction of the living Christ and of the abiding things of the Spirit, which death cannot touch, rests on other and far surer grounds.

Having thus illustrated the true method of interpreting the ancient records, Professor Lobstein goes on to insist on the necessity for fearless criticism and frank acceptance of the resultant truth. "That men have respect for facts is the simplest moral condition of every kind of scientific investigation; it follows as a matter of course that we theologians also must be determined to listen to facts; we must make up our minds not to rebel against them, but willingly to submit to them. In this our honour as theologians, our piety as Christians, is at stake. Woe to theology and woe to our Church if she gains the reputation of shutting her eyes to plain facts." And, further, he urges that theologians and pastors have no right to keep the knowledge they gain to themselves, but are bound to impart it also to the people. "It is simply intolerable that what every well-informed man outside the Church accepts as simple matter of fact should not be recognised as truth within the Church."

ARTICLES IN THE REVIEWS.

The most considerable article in this month's *Contemporary*, from our point of view, is Mr. W. H. Mallock's on "The Reconstruction of Belief." This able, but somewhat over-refining writer, justly contends that apologists for theism must abandon old lines of defence, and meet the attack of "naturalism," which is euphemistic for atheism, upon other ground. His article suggests the following method. It must be admitted by the "naturalist" critic that belief has been a potent, and in many ways a useful, not to say indispensable, factor in the progress of human civilisation; and in particular the belief in causation, be it validly based or not, must be reckoned among the permanent prepossessions of the average mind. Thus the way is prepared for argumsnt as to the nature of the cause which is commonly inferred as at the back of phenonema. If the apologist is to be guided by Mr. Mallock he will inquire as to the effects produced by the primary religious beliefs, viz.,—in a moral Deity, moral freedom of man, and immortality—upon civilised life at large, rather than specially upon the religious life; and some space is given in explication of the general effects of these respective forms of belief. As indicated above, the manner of the argument does not wholly satisfy one; but the article is distinctly stimulating. A short article by the Rev. A. W. Hutton on "Liberal Churchmen and 'The Reproach of Christ'" seeks to defend "broad" men like himself from charges levelled against them by critics within the Church. Mr. Hutton supports the policy of a "wise and gentle minimism" instead of one which would "overburden the simple faith of a Christian with a number of extra beliefs, some of which are calculated in this our day to make our religion contemptible." Dr. Emil Reich gives a second article on "The Bankruptcy of Higher Criticism," which at least shows its author to be for his part well-provided with a wealth of scornful rhetoric. Two other "wholesale" articles are those by Dr. Dillon (on Russia), and Professor Draghicesco (on Hungary) respectively. More immediately useful is the article by Mr. Coulter (Clerk of the Court) on "The New York Children's Court," in which the principle of keeping criminals of a tender age apart from the ugly surroundings of the ordinary courts is graphically illustrated. Here is a reform that ought to be introduced into our country without delay. Mr. Rollo Russell's account of "Scientific Local Weather Forecasts" is decidedly interesting and instructive.

In *The Nineteenth Century* Mr. Morley concludes his masterly essay on "Democracy and Reaction" based on Mr. Hobhouse's new book. On the whole, while Mr. Morley inevitably shows much disappointment and more hesitation as to the course, past and future, of democracy he concludes with a cheerfulness which does him credit. Perhaps the signs of a return to sobriety lately manifested in the electorate have reassured him. But, confessedly, the subject is profoundly momentous and as difficult as important. Professor Vambéry discusses the probabilities of the success of Japan on the Mohammedan world. He sees room for apprehension, yet cannot believe the disciples of Islam will accept *con amore* the leadership of the Japanese Buddhists. An account of "Charity a Hundred Years Ago," as illustrated in the records of the "Society for Bettering the Condition and Increasing the Comforts of the Poor" is given by the Countess of Jersey; and Sir John Macdonnell gives a discriminating, but encouraging view of the prospects of "International Arbitration" in the light of the experiences of the past century. The other articles do not call for special comment.

In the *Independent Review* the Rev. J. H. Skrine repudiates the notion that the "catholic" faith is identical with that of the "first six centuries," and he has no difficult task in criticising a view that so flagrantly dispossesses the succeeding centuries of their rights. He would identify the "Catholic" faith with that which produces the Christian type of life—a conclusion eminently satisfactory till we begin to apply it practically. Then, one must go a great way forward, or retreat, with the Anglican authorities, behind the shelter of more antiquity.

CUCKOO SONG.

Come cuckoo, come cuckoo, April's here,
Daffodils dance by the rippling mere;
Primroses yellow and violets' blue
Smile through the rain for the love of you

Come, for the blossom is fair to see;
Whiter than snow is the cherry-tree;
Green are the crests of the hazel vale,
Nodding to welcome the nightingale.

Come, cuckoo, come, I have waited long,
Waited and wearied for April song;
Winter has aged me with silent pain,
Come, cuckoo, make me a child again.

Wilt thou not, wanderer, come once more
Bringing the charm of the days of yore?
Yea, thou art coming o'er land and sea,
But there's another—oh, where is he?

Come cuckoo, come with the rainbow-rain;
Singer, invisible, sing again;
Winter is over, the flowers appear—
Cuckoo — hark! *Cuckoo*—he's here, he's here!

W. G. Tarrant.

Whenever we discharge any task *as a duty*, we practically admit that we are servants of a Righteous Power whose commands we have no "right" to resist.

H. W. Crosskey.

LITERATURE.

IBSEN'S LETTERS.*

Two volumes of the Letters of Henrik Ibsen, published last year at Copenhagen, cover a period of fifty years and constitute a most interesting *document humain*. The first part in particular throws valuable light on Ibsen's character and mental development. They show us the poet, now as the judge of his own mistakes, now as the grateful, warm-hearted friend, as the circumspect man of business, humorous, hot-tempered, scornful, as the case may be. Sometimes his anger is caused by his own private affairs, sometimes by bitter grief and disappointment on account of his people and country; for to Ibsen the aim and object of his poetry, to "rouse his people from its apathy, and to open its eyes to the great questions and issues of life," is not an empty phrase, but true and painfully earnest, and in all that concerns this task of his life we cannot but feel that charity is at the root of the severe words.

The Letters also help to show the unbroken coherence of the different periods of Ibsen's poetic career. His form of expression varies, the basis is the same everywhere: an uninterrupted searching for the truth, which does not shun severe self-analysis, and which is combined with the deep feeling that great gifts entail equally great responsibility. "Capacity is not a right, but a duty," we read in one letter; and in another, "the principal thing is to realise oneself," or—as Ibsen writes half in jest in reply to what may be called a cry of distress from G. Brandes—"What I now first and foremost wish you is a thorough egotism, which for a time may urge you to consider your own personality as the only thing of value and importance to you. : : : You cannot serve your own community better than by coining the metal which you possess in yourself." After all, we see, the final object is the duty towards others.

In the various outbursts of momentary feeling we naturally meet with self-contradictions. But where the fundamental ideas are concerned, we always find the poet on a straight line of development.

In dealing with persons, we find that his relations to them vary according to his conception of their being true or untrue to their real selves. The same applies to his views of existing social forms—they are objectionable or acceptable in proportion as they impede or serve their purpose. Jestingly he likes to call himself a state-satirist. Such lines as the following (in a letter to Björnson): "You may believe that in my quiet hours I sound, analyse, and probe my inward parts thoroughly enough, even in places where it smarts the worst," show us where he has found his knowledge of the complex life of the human soul.

In one letter he says: "Brand is myself in my best moments, and it is equally true that self-anatomy has helped me to produce many features both of Peer Gynt and of Stensgaard (in 'The League of Youth')." And elsewhere we read: "In 'Emperor and Galilean' there is much self-anatomy." Nor is the poet's own mind unfamiliar with the doubts of Duke Skule and the exuberant faith of King Haakon.

In 1865 he writes from Italy: "Now at last I have freed myself from æstheticism as something isolated, which in itself claims independent value, as it formerly held me in its power. Æsthetics in that sense now appear to me to be as great a curse to poetry as theology is to religion." But this struggle had indeed begun much earlier, as we see, among others, from "The Comedy of Love," and from that highly ironical poem "On the Viddes" (1859), in which the representatives of "isolated" æstheticism finally are made to feel "in their bosoms several tokens of fossilisation"; further, from the way in which he afterwards speaks of these works.

The Letters confirm all through that in many instances Ibsen had his models near at hand. Among those in the distance he mentions his sister as the model of Hedvig in "The Wild Duck"; and, he says, "For Aase (Peer Gynt's mother) my own mother, with the necessary exaggerations, served me as type; even so for Inga, King Haakon's mother (in 'The Pretenders'). In 'Peer Gynt' I have made use of the memories from my own home and childhood as a kind of model for my description of the life in the house of the rich Jon Gynt." "But," he says elsewhere, "I never write anything for the sole reason that I had found what is called a good subject"; and again: "What I have written has its root less in outward than in mental experiences." In a letter to his sister we read: "I look inward into myself, there is my battle-field, where I now conquer, now suffer defeat; but about all these things one cannot write in a letter. Don't attempt conversion. I will be true. What is to come, certainly will come. : : : Do not think I am lacking in the warmth of heart which is required above all where true and strong spiritual life is to prosper" (1869).

In a letter to an authoress he says, in 1870: "What really matters is not that we will this or that, but that we will what we must, because we are ourselves and nothing else," viz., because we have understood "what the Master meant us for," as we read in "Peer Gynt"; "all the rest only leads to falsehood."

In 1865, when we know his mind was taken up with the subjects of "Emperor and Galilean," "Brand" and "Peer Gynt," he wrote from Italy: "My only reading is the Bible; it is powerful and strong."

We will speak a little more in detail of "Emperor and Galilean" (which occupied his mind for nine years before it was published in 1873), as the poet himself considers this drama as his principal work. While working at it he writes to his publisher: "Here I express my positive conception of life, for which my critics have been asking so long"; and after having finished it he says: "This work is more felicitous in its solution than any of my earlier ones." To Edmund Gosse he writes: "It is a part of my own spiritual life which I have laid down in this work. What is described here I myself have experienced under different forms, and the historical subject I have chosen is more closely connected with the movements of our time than one might suppose at the outset." And to G. Brandes: "Don't be afraid of moralising tendencies; what I look at is the characters, the cross purposes, the history; it is not my business to draw out the moral—provided that by the 'moral' you do not mean the philosophy of the tale, for, naturally, the philosophy must shine forth in the final judgment on the contending and the victorious parties."

It is well known that Brandes considers himself as the model of Julian, and the Letters indirectly confirm this supposition. In 1870 when, we know, Ibsen was very much engrossed by his grand drama, he writes to Brandes: "I am frequently occupied with you, and have formed an image of you both for the present and for the future; for though I know little of you personally, you are very closely connected with the subject that fills my mind, and which I am trying to work out in poetic shape." In a previous letter to Jonas Collin, of 1867, we have read: "I must confess that the manner and expression of Brandes carries uncommon power and strength of conviction. : : : This, of course, is not meant to imply anything about my personal relation to his standpoint."

That this standpoint caused many serious debates when they met, is shown in the letters to Brandes himself. On one occasion Ibsen writes soothingly: "Believe me, I do not claim the kind of agreement which, as a rule, decides whether friendly relations are to be kept up." And later: "You are expected with pleasure, in spite of different opinions on many questions." Thus, notwithstanding all personal attachment, we frequently feel what separates them.

Just as Ibsen considers his own calling as a charge with which according to his "unshakable conviction and belief, God has entrusted him," he seems to think that Brandes has his mission as well, though quite a negative one: "The great One, no doubt, had his intentions with you"—viz., the same as with Julian of old—the sorely needed awakening and purification, which always succeeds a violent attack on Christianity. And a month later: "I am constantly struggling with 'Julian'; I feel the strongest desire to express myself to you about this piece, but I feel I cannot do it without exposing myself to being misunderstood." From the drama itself we see that the poet himself considers Julian as a tragic character, "a victim on the altar of necessity."

Ibsen does not overstep the limit of what his character and conscience allow him to do. To a request from his friend for contributions to his periodical he replies in the affirmative, but he adds: "This would be no direct support for you and your cause; but, dear Brandes, I cannot join you on any other terms." Indeed there came only two contributions from the poet's hand—the poem "Far Away" and the famous "Rhymed Epistle to Brandes" in 1875, which contains words of serious warning from the poet to his friend and to the other men of the new time—possibly, after all, the "voyage" is not so glorious as has been anticipated: "Have you not felt that something new is coming? not

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*The late Miss Thaarup, of Copenhagen, had only just completed this article on Ibsen's Letters, and sent it to a friend for translation into English a week before her lamented death. Miss Thaarup was the author of a work on "Henrik Ibsen seen from a new standpoint," an English version of which is in preparation. —Ed. Inquirer.

understood the turning of the tide,'' and that here and there a suspicion arises that we are sailing with ''a corpse in the cargo:'' When, in spite of all, atheism pure and simple pursued its course more and more violently, later years, as we know, brought the following works: ''The Master Builder,'' who places himself beside God; ''John Gabriel Borkmann,'' who claims the kingdom, the power and glory; and finally, ''When we Dead awaken,'' in which Rubek places himself on the throne of God, and demands worship. All these are ''Julians'' of our own times—all, like him, suffer defeat. The counterfeits have their ''philosophy'' as well as the original. But just these dramas are hard to understand for many, and if we want to see what they mean, we must make a clear distinction between the standpoints of the poet and of his friend.

Hansine Thaarup.

Copenhagen.

SHORT NOTICES.

Where Does the Sky Begin, by Washington Gladden, is a volume of nineteen sermons by this broad-minded American minister. (James Clarke & Co., 4s. net.)

Towards Democracy, by Edward Carpenter. A complete edition, including the fourth part, ''Who shall command the Heart?'' printed on very thin paper, 507 pages, in limp binding, makes a very readable and handy little volume which disciples will be thankful to have and to use in making these poems more widely known. (Sonnenschein, 3s. 6d. net.)

Working Men's Social Clubs and Educational Institutes, by Henry Solly, founder and first secretary of the Working Men's Club and Institute Union (1867). A second edition, condensed, and supplemented by information carrying it forward to the present time, by B. J. Hall, secretary of the Union. A capital likeness of Mr. Solly is included as frontispiece to the volume, and besides a reprint of The Inquirer's memorial notice there are some charming ''Recollections of a Grandson,'' contributed by the Rev. J. H. Wicksteed, which add greatly to the value of the book as a personal memorial. To the record, so well completed by Mr. Hall, two of Mr. Solly's sermons are added—on ''Sacrifice'' and ''Almost a Christian.'' (Simpkin, Marshall, 3s. 6d.)

Travels Round Our Village, by Eleanor G. Hayden, author of ''From a Thatched Cottage,'' ''Turnpike Travellers,'' &c., illustrated by L. Leslie Brooke, is one of those pleasant books which take one into the heart of the country—in this instance into Wessex—among quiet scenes and simple folk, with plenty of good stories of their sayings and doings. Many of Mr. Leslie Brooke's illustrations are admirable—*e.g.*, ''Where the Daffodils grow'' (page 80) and ''The Bridge'' (page 46). Several of the sketches have appeared before in the *Spectator*, *Cornhill*, or *Country Life*. The book ends with the quaint sayings of a shepherd, whom a physician met as he rode over a wild stretch of down; and, hearing that he lived in a desolate cottage, far away from anyone else, asked how they got medical help in time of illness. ''Well, sir,'' he replied, in all good faith, ''we dwun't ha' no doctor: we just dies a nat'ral death!'' (Constable, 3s. 6d. net.)

OBITUARY.

ARTHUR HARVIE.

Your sad announcement of the death of Arthur Harvie, and your touching comments thereon, make me feel that I must add a few words myself in appreciation of the beloved worker who has so suddenly passed from our midst. Some few there may be who knew him longer than I did and had a more intimate acquaintance with his early life; but few if any can have known him more closely and intimately than I during the few bright years of his faithful and strenuous ministry, and I feel that I must pay homage to him now that I shall see his earthly presence no more.

When he could not find entrance into our Manchester College on account of his health, with undaunted courage he resolutely set himself to careful and earnest study that he might be qualified to deliver to others the message which he felt that God had given him to deliver. His reading was wide and varied, but especially on matters affecting the moral and spiritual interests of his fellow creatures. In all such matters he was profoundly interested and enthusiastic. When, after the first 'prentice work at Devonport which was spoken of last week, an opening came in Manchester for him to speak that which he believed and knew, he promptly availed himself of it, and in modest and burning zeal he began his work there. Those early days were enriched by a devotion which never flagged. Already he began to make his mark, and the members of his congregation carry in their hearts a loving record of his fidelity and devotion. At this time we were looking out for a man who would undertake an arduous post in the further North. No one was deemed so likely as Arthur Harvie. I pressed his name upon my friends, and he was cordially invited to go to Northumberland. I little knew how arduous was the task to which he was invited. Difficulties and hindrances that I had not anticipated were in the way; but with a brave heart and unflagging zeal he faced and overcame them all, and, as a result of his self-sacrifice, earnest work, and deep consecration, he built up the Free Church in Gateshead, which will remain as a monument to his memory. He won troops of friends outside our borders as well as inside. His love of all that was humane, kindly, and helpful drew many noble natures to him, and he became a centre of numberless activities for the good of mankind. Among the best, most refined, and religious of the people of the North he won friends and admirers, while the poor, toiling people of the pits and workshops looked up to him with reverence as a trusted and honoured leader. He was always in the front, eager for service, the mouthpiece of struggling minorities, the advocate of the lowly and the oppressed, and the true servant of God by giving his life to the service of men. He will ever be held in honour among the most conspicuous workers for good in the north of England. Feeling that another worker might now, with greater success carry on the work at Gateshead, he went to the great field of work in Northampton. The two years of untiring labour there have been conspicuous in their usefulness, and will be a permanent asset in the history of that progressive town. He will be greatly missed. Warm in his friendship, consecrated in his work, reverent in his spirit, he was a high type of what a true man should be. After his brief life and work, his hallowed toil, this young brave soul has gone home, leaving a stimulus for our young men and an example for his brethren which will remain as one of the imperishable possessions of our churches. Many hearts all over England will beat with profound sympathy for his bereaved widow and children. I myself have lost for awhile a valued and honoured friend, and I lay this tribute of love upon his grave.

James Street.

Shrewsbury.

THE LATE REV. A. HARVIE.

Kettering-road Church, Northampton, was filled on Saturday morning, when the funeral service of the late minister, the Rev. Arthur Harvie, whose sudden death we recorded last week, was held. The service was conducted by the Rev. W. G. Tarrant, who, in the course of a brief address, said: ''I knew him from a lad; I watched his strenuous youth; I rejoiced in his sure progress and access of power. With you I hoped that his earthly work would long continue, and that many a life would still be blessed through him in the coming years. A higher Wisdom rules to which we bow. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' . . . Though his day was brief, it was full; and at sunset, though it came soon, he returned from broad fields of labour, bearing his sheaves with him. He has not lived in vain, nor spoken the great words of faith and hope and duty for nought. A brave soldier of God, he has fought the good fight, and won the eternal peace.''

Among those present besides the mourners and the congregation, were the Rev. C. Peach (representing the Vegetarian Society); the Rev T. Gardner and Mr. W. R. Wells (Anti-Vivisection Society); Mr. T. W. Britten, and Mr. F. W. Pollard (Band of Hope Union); Mr. E. H. Coysh, and Mr. J. D. Donald (Newcastle-on-Tyne); and the following Northampton ministers:—Revs. A. Morgan (Baptist), G. E. Startup (Wesleyan), T. P. Gilmore, C. S. Larkman, and F. Burnett (Congregationalists). The body was taken for cremation to Leicester, where the Rev. J. M. Lloyd Thomas conducted a brief service. The ashes were interred at Kingsthorpe Cemetery, Northampton, on Sunday morning, in the presence of a very large concourse. The Rev. W. G. Tarrant, who officiated, also conducted the subsequent services at Kettering-road Church, morning and evening, which were numerously attended. In the evening at the close of service a resolution expressing the deepest sympathy and warm appreciation of their late pastor's work and character was passed by silent vote of the congregation, on the motion of Mr. John Sale, secretary of the church.

MR. TIMOTHY SMITH OSLER.

We record with sincere regret the death of Mr. Osler, of the Limes, Rosslyn Hill, Hampstead. which occurred on Saturday last. Though he had partly recovered from a stroke at the close of last year, it was only for a short time. A second attack followed, and after many days of partial unconsciousness, he passed peacefully away on the 1st inst., at the ripe old age of 81 years.

Timothy Smith Osler, son of Mr. Thomas Osler by his second wife, Maria, daughter of Mr. Timothy Smith, of Birmingham, was born at Birmingham, December 6, 1823. He was step-brother of the late Mr. A. Follett Osler, F.R.S., and Mr. Clarkson Osler. He was educated at Bristol College, and afterwards at University College, London. At Bristol College he was a pupil of Francis W. Newman, who was classical tutor there from 1834 to 1840. This laid the foundation of the sound classical scholarship which distinguished his London University career. Matriculating in 1840, and taking an exhibition in Classics, he took his degree of B.A. in 1842, with the first place in classical honours, and subsequently he took his LL.B., in 1848, with a scholarship. He was called to the Bar and practised, having a conveyancing and Chancery practice, until 1898. He never lost his interest in the University of which he had been an alumnus. Throughout the early part of the history of the University he took an active share in its deliberations and its government, first as a member of the Graduates' Committee, which preceded the establishment of Convocation in the University, then as a member of Convocation, and afterwards, from 1859 until the time of the recent reconstitution of the University, as a member of the Senate. He took a deep interest in the education of women, and was a vigorous advocate of their admission to the University.

In 1865 Mr. Osler was elected a trustee of Dr. Williams's Trust, and for forty years has taken an active and diligent part in the management of the Trust, of which for the last five years he was senior trustee. He took a specially active part in the deliberations of the trustees at the time of the establishment of Dr. Williams's School for Girls at Dolgelley in 1875, and again in the preparation of a supplementary scheme in 1903 for extending the limit of age and in other ways improving the educational status of the school. He was also a governor of the Highgate Grammar School. He was for fourteen years treasurer of Rosslyn Hill Chapel, Hampstead; and for many years president of the Portland British Schools, and, after their transference to the School Board, president of the Portland Sunday-school and Institute, which succeeded to the Sunday and evening work of the Portland British Schools.

In addition to the support he gave throughout his life to these various agencies for the promotion of education and religion, especially among the young, his own personal literary and artistic interests never flagged. Among his most intimate friends were such men as Richard Holt Hutton, William Caldwell Roscoe, Walter Bagehot, John Langton Sandford, and Thomas Hornblower Gill.

In his active interest in the various institutions with which he was connected, his careful attention to small matters of detail, and his prompt discharge of any duty he undertook, Mr. Osler manifested to the last the character and temperament of a man in the prime of life and belonging altogether to the present time. It was impossible to think of him as old. It was by his political views and a certain charm of old-fashioned courtesy of manner, that younger men were reminded that he belonged of right to an older generation. None of the political labels of the present day commended itself to him. He was a Whig, and, if one wants a more definite classification, a Palmerstonian Whig.

Mr. Osler married, first, Henrietta, daughter of Robert Roscoe and granddaughter of the celebrated William Roscoe of Liverpool, and secondly, Hannah Eliza, daughter of the Rev. John James Tayler.

His children and grandchildren may be assured that his name will be held in affectionate remembrance by many friends, and that there will be widespread sympathy with them in their loss.

The funeral took place on Thursday, the services at Rosslyn Hill Chapel, Hampstead, and at the grave in Kensal Green Cemetery being conducted by the Rev. Henry Gow.

There was a large concourse of mourners. The University of London was represented by the Vice-Chancellor, Dr. Pye-Smith, the Highgate School by Mr. L. Bradly Dyne and Mr. E. W. Reeves, the Clerk to the Governors, and Dr. Williams's Trust by the Rev. F. H. Jones, secretary, and several Trustees.

F. H. J.

AN ECHO.

"The Vineyard Workers, who have been taken from amongst us."

Could you but know
How your brave spirits dwell within the homes that here were yours,
'Twould gladden you to realise how oft in work we pause
And think—'twas here you lived, 'twas here you loved, and gave us cause
To miss you so!

Could you but know
How oft the silence that upon us falls is full of you,
And memories so sad, so sweet, that none would break it through,
Or change the feeling that you still are here, with us who loved
You, here below.

Could you but know
How charges that you left seem precious now as rarest gold,
How words of yours inspire us, as we each day unfold,
Perhaps you still would answer in the words Christ spake of old—
"God willed it so!"

Florence Lawford.

To Correspondents. — Letters, &c., received from J. W. A., G. H. D., E. H., J. C. H., S. H., J. N., J. O., H. R., A. S., E. M. W., H. W.

THE CITY OF GOD.

By the late Rev. Arthur Harvie.

On March 26, the Sunday preceding his death, the Rev. A. Harvie delivered at Kettering-road Church, Northampton, a sermon on this subject, from which we give the following extracts. They afford a memorable illustration of his intensely practical gospel. After referring to difference between the actual Jerusalem and the ideal cherished in Hebrew poetry and tradition, he pointed to Augustine's vision of the "City of God," and that prophetic dream of a new Jerusalem, in the midst of which God shall truly "dwell."

Men (said the preacher) have waited and yearned for that City as though it should descend from heaven, or they ascend into it; it has been a vision that has enabled men to endure hardship and failure, it has comforted them when material forces seemed too strong, it has made them bold when the powers of evil were riding over the earth. Beautiful vision! City that may be born a million years hence, or in some other world—golden streets, jewelled walls, full of the radiance of God, we suspect that the glory glinting from thy towers through dazzling brightness of thy crystal gates has so affected some men's eyes that they have passed unnoticed the dirty lanes of their native town, while the music of the heavenly Zion has for not a few drowned the hideous nightly discords of an earthly metropolis.

It is by no means clear which is worse, to see a City of God far away in some distant past, resting there as type of another and a greater that shall one day be established, or to have no vision at all, to keep the two terms "City" and "God" separated by the distance between life and death, right and wrong; to believe that earth contains no holy place of the tabernacles of the Most High, and to imagine it folly to point to any town and say, "God is in the midst of her." The heart of the most prosaic leaps at the ideals, fast being turned into fact, of those who would solve some of our problems by founding model cities, model in their provision for physical welfare, golden because they afford to every dweller due share of light and sky and earth, Bournville and Port Sunlight, the Garden City, and various communities in America and on the Continent are New Jerusalems indeed, a thousand times more worthy our hymns than are the memories of the bloodstained stronghold of the Jebusites, better subjects of prayer and thanksgiving than any Zion of the next world, where there are no lungs to be diseased by foul air, or eyes to be starved for lack of beauty. The drawing of fresh political boundaries upon the maps of Europe and Asia are probably events fraught with less consequence to mankind than the commencement of some of the enterprises to restore to men and women natural and wholesome surroundings. Whether the words of the Psalmist, "A river the streams whereof make glad the City of God, God is in the midst of her," can be applied to ancient Jerusalem depends largely upon our historical knowledge and our enthusiasm for Judaism. Whether

we can apply them to the model towns already mentioned depends upon our prophetic insight; whether or not we can and do apply them to Northampton or the town in which we live depends entirely upon the amount of religion we possess and whether our God is a God of the dead or of the living. If this is not the city of God, then there is no town that answers to that description; if we cannot say of this place "God is in the midst of her," then the earth has become a tomb, and we are but mouldering to decay. Because men foolishly have shut out loveliness from many of their dwelling places, because they have made nature an exile, and devised streets and houses which are hideous with an ugliness unknown in the earth elsewhere, the saying "God made the country, but man made the town" has taken hold as though it were a veritable word of Scripture. It is full of untruth, and every day we can demonstrate its inherent falseness. There is nothing divine about most of our dwelling places, it is true; some of them are not only inartistic, unnatural, but cursed with the spirit of pretence, ridden through with artificiality, and so degrading to all true life and true religion; but the supreme ugliness of towns is here and there relieved; our gardens front and back express our faith, and God speaks to us from many a bush in a suburban shrubbery as well as on the mountain side. Our streets are redeemed from their ungracious monotony by trees whose glorious nonconformity makes ridicule of our brick boxes with their hard, unalterable lines. Public buildings are part of town life, and, if they are really noble and worthy, testify the presence of God. Dignity—man's effort after the quiet strength he feels pressing ever close upon him—is manifested in some, grace and beauty in others: the stone bursts into flower, the aspiring minaret seeks the secret of the skies; these features of freedom, symbols of aims not wholly material, speak to all who have ears to hear of Him who trains the lark and builds the rose. Provision for the recreation of those who cannot seek the remoter fields is amply made. To see the joy of the children as they come in contact with the life of the fields in even that curtailed form which our parks and open spaces allow, to reflect that this is possible only by the combined sacrifices of the community, to know that there are many who do not grudge rates levied for the provision of physical and educational advantages of the whole community, but especially of the poorer classes, is to know that the spirit of self-sacrifice dwells in the town, to realise that "God is in the midst of her." Mere externals are the least. Beauty there may be to some small extent, provision for those unable to purchase many of life's advantages may be generously made, the town may have historic associations which still inspire and make her citizens noble despite the dulness of their days, but these are not sufficient. It is the people who make the town, and it is because of them we say "God is in the midst of her." There can be, there ought to be, something divine about each one of us as simple citizens, voters, ratepayers. Soon we shall be able, perhaps, to delight in our relations as employers and employed, shopkeeper and customer, but beyond all these remains the simple individual life with its ever-multiplying influences. The town may be your place of business, but first of all it is the place of your friends. Poor are you, indeed, if there are not for you sacred houses here, shrines, abodes of peace, and temples of love and joy. There is no poetry in your soul if there be not some path holy to you because of steps that have trod thereon. Oh, the good men and good women of this place, the teachers, the friends, the public men of the present as well as the past! At the call of need how many charitable deeds are shown! Sound the alarm, and how many there are ready to fight for social justice, for liberty of opinion, for purity of government, for wholesomeness of civic life! We may differ in our various means, but there is many a "ten righteous" who can and will and do save this city. Consider for a moment the organised and the unorganised religious work going on from morning to night, and some of it all night, inspired solely of God and love of man. Has anyone calculated the voluntary rate the citizens are paying in order to maintain ministers and churches, missions, and asylums, charities and reform movements? If God were not in the midst of us, where would all these things be? Could we look each other in the face morning by morning if we cared nought else than that our streets be properly swept and our factories allowed to keep running? The miracles of order, forethought, and contrivance which a beehive exhibits constrains us to say even of such a community "God is in the midst of her." How much more, then, of such a town as this, where to industry is added love, to orderliness is added reverence, to strength is added somewhat of grace, to all is added religion. Shall it not be said, "It is the city of God?" The realisation of the divine presence here in our community will make that very gladness for which so many long. It is the absence of that conviction from some hearts that turns the town into a place for getting a living, and makes of the community not a fellowship but a horde. To feel that in every street there is a vivid manifestation of God, and then to mass together as best we are able the whole utterance that the town sets forth, all the nobility, the unselfishness, the beauty, the truth, the purity, the holiness, the love, is to make us rejoice in an enduring safeguarding presence, a river whose arms encircling the place make glad the city of God. We will not hide from ourselves the thought of whatever wickedness and falseness is contained within our boundaries, we shall be bolder to help remove it when we look upon it as a pollution not to be endured where so many holy places abound. This is not a great town, as the metropolis and the large mercantile centres are considered, but it may be great in the best sense.

"Where the city of the faithfullest friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the city of the best-bodied mothers stands,
There the great city stands."

A great city is that which has the greatest men and women; if it be a few ragged huts it is still the greatest city in the whole world. "God is in the midst of her, she shall never be moved."

MANCHESTER DOMESTIC MISSION.

The annual meeting of the Manchester Domestic Mission was held on Wednesday, March 22nd, 1905, in the Lord Mayor's parlour, Town Hall, Manchester. In the unavoidable absence of the Lord Mayor, the Rev. S. A. Steinthal took the chair. The annual report presented was the seventy-first in the history of the Mission. It is an extremely interesting publication, and it is a record of an astonishing amount of good work done amongst the poor. The Mission is one of the oldest of the Manchester societies whose purpose it is to brighten and uplift the lives of the poorest citizens. The Committee feel that, in view of the many agencies of a religious and social character that now call upon the public for support and service, there is a real danger that our older Society may suffer in the press of competing claims. It endeavours to accomplish a kind of work that arouses no sectarian antipathies, and that is calculated to stir up all those deeper sympathies that join men together in a common brotherhood. The report draws special attention to an appeal for £3,500, urgently required for extension of premises at Willert-street and Renshaw-street, to liquidate a debt of £350 on income and expenditure account, and to secure the society against the recurrence of such a deficit for the next few years. A smaller scheme of class-room extension has already been proceeded with at Renshaw-street to meet pressing needs. This was made possible by the generosity of an anonymous donor, since deceased, but the response of the general public has thus far been inadequate. The fact is, this Mission demands, and is entitled to, a much more liberal and generous financial assistance than is at present accorded to it. One would think it should be a source of real humiliation to realise that such an organisation, though exercising the strictest economy, cannot meet its year's expenditure by £158, nor raise the small sum of £3,500 (£1,500 of which has already been subscribed anonymously) for extensions which the splendid growth of its work and responsibility absolutely demand. The report records with deep regret the deaths of several of its old and much-respected subscribers; but it makes special mention of the late Mrs. James Worthington, and of the grievous loss which the society has sustained by her death. "Mrs. Worthington's interest in the work of the Missions extended over many years, and was unabated to the end. As long as she was able she took a personal share in their operations, and year by year she welcomed the Mission workers and Sunday scholars to Sale Lodge. Without her steady support and generous help—help frequently renewed for special

purposes, and repeated within a short time of her death—the work of the Missions could not have been maintained and extended, and their premises enlarged, as they have been. The committee are thankful for the treasured memories which Mrs. Worthington's life and Christian example leave with them."

The missionaries' reports are inspiring reading, and they indicate a very remarkable amount and variety of work done. The Sunday-school at Willert-street numbers 600 scholors; and more are anxious to join, but at present there is not sufficient room. From one year's end to another something is being organised for the benefit of tired mothers or starving families or sick children or for the reclamation of the vicious and sinful. What is said of one Mission may also be said generally of the other. The needs of each locality are somewhat different in detail, and so necessarily is the work; but both Missions are as busy as hives, and their usefulness is only limited by the inadequacy of the support rendered.

A resolution adopting the report and sympathising with the missionaries in their work, was moved by the Rev. Dr. James Drummond, who said he did not speak as an expert, but as a friendly outsider and onlooker, to encourage those actually engaged in the work. He congratulated the society on the growth of its work. He referred to the original idea of mission work, that of home visitation, which naturally a missionary could say little about in his report. The work of ministering to the spiritual needs of others in the home was fundamental in the labours of the missionary. A great variety of social and religious work had grown out of early beginnings, and it needed much encouragement and help. The influence of one cultured man or woman was of untold importance, especially in preventive work amongst the young. The missionaries see from personal observation how the poor live, whose sad condition was fortunately attracting increasing attention. The missionaries were preparing the way, without which change in material conditions would be abortive.

Mr. Richard Robinson seconded.

The Rev. J. W. Bishop, in responding, referred to the work carried on in the crowded Mission rooms, both educational and preventive work. His activity had been much increased during the winter by the pressure of the unemployed question and consequent poverty. He had, as usual, done a great deal of visiting, which had been rendered very exacting by the unusual amount of poverty and sickness.

The Rev. A. W. Timmis also responded, and said that though they hoped for the day when there would be no more poverty, his work was meantime to help the poor to live as well as possible in their present conditions.

The committee and officers were appointed on the motion of Mr. T. Worthington, seconded by the Rev. A. L. Smith; and a resolution of thanks to the Lord Mayor and others was moved by the Rev. Dendy Agate, and seconded by Mr. P. H. Leigh.

THE CHILDREN'S COLUMN.

You have heard that among the Roman Catholics there are men and women called monks and nuns, who go apart and live in monasteries and convents, thinking that so they can best live a religious life, and be free from temptations which they find in the world outside; and there they gives themselves up to prayer and fasting, visiting the poor and sick outside, teaching children, and other good works. They want above all things to be like Jesus; but they forget that Jesus did not shut himself up, but lived amongst his fellow men and women, and faced all the trials and temptations which are around us in the outside world. Amongst these monks were some who thought continually of all that Jesus suffered in his last days, and in the terrible time when he was crucified, of his hands and feet pierced with the nails, and of the spear wound given him by a cruel soldier as he hung upon the cross; and some of them thought that if they prayed earnestly enough to be made like Jesus, they might get the very same marks on *their* hands and feet and side which Jesus had on his, from the death to which he was put, out of pure sympathy with Jesus.

There was a monk named Bernard, who was so holy and good that he was afterwards called *Saint* Bernard. He prayed again and again that he might receive these marks in his hands and feet and side, and so be very like Jesus. But his prayer had never been answered; and one day, after praying again for what he so longed for, he had a vision. He thought he saw Jesus, and that Jesus told him that this great wish of his could not be granted, and that these marks would *not* be given to him; but that when the body of Jesus was taken down from the cross there was found one wound which had been forgotten, a bruise on the shoulder, which came from carrying his cross. And in the vision Jesus told Bernard that he *might gain that wound;* but not by only praying for it, but by taking up and bearing his *own* cross every day.

To be crucified was, amongst the Jews, the most shameful death to which a criminal could be put, and as if in mockery of their shame and misery they were often obliged to carry their own cross to the place of death. As Jesus went to his death he was made to carry his own cross, and it was thus that in the story of St. Bernard he is supposed to have got the bruise on his shoulder. In that story Jesus is made to tell Bernard that he might get that bruise also, but only by carrying his own cross—not by thinking of that of Jesus.

What does the story mean? Was Bernard to have a cross to carry, and to carry it *daily*, as Jesus said?

In the gospel story Jesus said to his disciples the same thing. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

What did he mean? for surely every man does not have a cross to bear? The answer is partly found in those other words of Jesus, "*let him deny himself.*"

To deny yourself is to give up something you wish for the sake of something else which is right or kind, or better in some way than what you like. A poor man when he has earned some money, after being out of work, would *like* to go into the country for a sight of the trees and sky; or he would like a new suit of clothes instead of his rags; but he has to deny himself, because the children must go to school, and must have boots and clothes bought to make them tidy, first. So he denies himself daily, and it is a sorrow to him to be so poor; but he is a sober, honest man, and it is his misfortune and not his fault, so he bears his trouble bravely; and that is his cross that he bears daily. He tries to be merry and cheerful when he goes home, though he is tired and ragged, and there is not much for supper; and before he goes to bed he puts his old coat over the children, as they have not many blankets. And the children are happy and merry because they have kind parents, and they do not know the burden which their parents bear—the cross of their painful poverty.

When the martyrs steadfastly walked to the fire that was to burn them, because they would not be untrue to their religion and their God, they took up and bore their heavy cross gladly.

But many smaller troubles than these come to all of us, and they are all of them "crosses" to be borne; and though some of them may leave us bruised and hurt, still God gives us strength to bear them.

In the story of the "Crofton Boys"* the great longing of the active little boy Hugh was to be a soldier. But at school an accident happened to him, one snowy day the boys wanted him to gather snow to make a snow man, but he was very busy working at something in the house, and to get out of the boy's way he got on to the playground wall. The boys pulled him down, and in doing so down came a heavy stone, which fell on Hugh's foot, and he was so injured that he had to lose his foot. When he heard this he was very good, and determined to be brave; it was very terrible to him, but he knew it was quite as terrible to his mother, who held his hand whilst it was being done. He did not cry out or make any noise, though he was quite a little boy, and though the pain was terrible; he only squeezed his mother's hand very tight, and asked her once if she thought God would be angry with him for crying a little. Afterwards he had to lie still for a long while till he got well; and one day his mother found him crying. Poor Hugh found that he had a cross to bear, and a very heavy one; for he could never be a soldier now! But he was a brave little boy, and after a talk with his mother he faced his trouble bravely; he did not fret and worry everyone; he learned to run about fast on his crutches, and did his best, though he was always lame and could never be a soldier.

Children, could you bear cheerfully such crosses? Could you deny yourselves grumbling, and troubling others with your trouble?

Yes, if you loved God enough to wish to follow Jesus and be like him, you would have strength to take up your cross daily and follow him. Some of the people whose lot seems to us the saddest, are amongst the brightest and most delightful that we know; because they have *accepted* their lot, as given them by God, and are too unselfish to mar others' happiness with their trouble. I can tell you some more stories about this another time.

Gertrude Martineau.

*By Harriet Martineau.

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LONDON, APRIL 8, 1905.

A WORD FROM THE PRESIDENT.

In the few and simple, but impressive remarks offered to the Council of the British and Foreign Unitarian Association last week by the President (the Right Hon. William Kenrick), he drew attention to a serious defect that is apt to creep in among the habits of Unitarians. Devoted as they often are to public work, there is a disposition at times to neglect public worship. The President honestly confessed that in the course of his busy, and, we may add, his widely beneficial, life, he had sometimes been led to think of his public duties as taking the first place. But experience has led him to a conclusion which deserves to be emphasised. However earnest men may be in the service of the community, however deeply engrossed in the problems of practical life, "it would be better for themselves and their work," said the President, if they maintained the habit of worship. We would fain trust that a word so gravely spoken will be laid to heart.

There are, we are glad to know, many men and women in our Unitarian circle who do take a full share of public duty. Their labours cover a wide field, ranging from the organisation of the lowlier benevolent agencies to the highest offices of the State. Now, it is the tritest of commonplaces among us to say that these works do not stand apart from religion, but in them our religion finds embodiment. The thing to be guarded against is absorption in them to such a degree that we miss their highest purposes. Just as the artist stands back a pace or two in order the better to judge of his painting, so the social and political worker does well when leaving his work awhile he withdraws into the serener atmosphere, the clearer light, and nourishes his high purpose in the sanctuary. Such, at least, is the deliberate judgment of that wise counsellor whose words we have quoted. Can we doubt that he is right?

We may profitably contemplate the nation's spiritual "budget" at this moment when the Chancellor of the Exchequer is about to tell us the state of the national finances. He, it is true, can set down his total in plain figures, while we in our inquiry can only judge broadly as we survey the national life. Nevertheless, we may reasonably and usefully estimate the position by asking a few questions. Are we as a nation increasing or diminishing our stock of great and generous ideas? Is our Press a true representation of the sentiments cherished by our people? Do our politicians summon us to noble or ignoble aims? Is commerce lightened by honesty of method, and industry dignified by mutual care and service? The machinery of charity runs on, but are we conscious of a steady current of philanthropic feeling that neither languishes nor indulges in spasms and extremes? Our answers to such questions are dependent no doubt on our experience, but limited at the best; and we must beware of undue depression fully as much as of undue elation and confidence. But, speaking soberly, and remembering the course of things during the last ten years, it must be admitted that a tone is too often missing that we should wish to hear. It may be that "offences must come," The millennium is not to-morrow nor the day after. But the worst woe has come if we cease to long, even with passion, for dawn of the better day. For our part, we believe that the fires of that noble passion are as real in the bosom of the nation as ever. The tricks of shifty politicians, the stratagems of unscrupulous financiers, and the prostitutions of journalism, do not represent the deeper life of the people. They are there because that deeper life has not manifested itself as it should. When the host of public workers, who in their hearts are ashamed of much that they have to wink at, take courage and speak out as they ought to do, signs of improvement will speedily arise. And the courage that they need can nowhere be so truly fostered as in the sought and felt presence of that Eternal One in whom alone is might, and that the might of Righteousness. "Better for themselves and their work"—aye, better for every man and his work, be it public or private, to purge the vision by the light of that presence, to discern the true values of things, to learn what is worth living for, and to drink in of the purer inspiration.

The busy man may say his minister does not help much in these directions. But again, if he helped the minister more the minister might better help him. "Whoso is wise will consider these things."

ON THE WINGS OF DELIGHT.

Through Tyrol to Italy.

These are the notes of an Editor broken loose. There was one who spoke the magic word *Italy*, and every obstacle was cleared away. She, our dear Lady Bountiful, the fairy godmother who is giving us these four weeks and more of a great delight, had gone before us, by way of some of the beautiful old cities of South Germany, and most of our party travelled straight through to Munich and found her waiting for us there. By Dover and Ostend, and then a through carriage for Munich, with half an hour of sunshine at Cologne for a glimpse of the Cathedral, and after the journey up the Rhine, a most fascinating stage from Aschaffenburg to Würzburg, through the richly-wooded hill country of the Spessart, and along the valley of the Main,—so we came, leaving Charing Cross on Monday evening, March 20, and being in Munich at 11.20 the following evening.

Two days in Munich, with its rich art treasures, was a welcome preparation for what we were to find in Italy. Among the pictures in the Old Pinakothek it was good to see the strong and earnest piety and the noble power of the German, Dutch, and Flemish masters,—the fascinating picture of "St. Luke painting a portrait of the Virgin," by Rogier van der Weyden, a number of Holbeins and Dürers, and many others, and then to pass into the Italian rooms, so full of sunshine and exquisite beauty, to Perugino's "Virgin appearing to St. Bernard," Raphael's "Holy Family" (of the Caniziani family), Francia's "Madonna in a Bower of Roses," and the like.

Then a wonderful journey, by Innsbruck, up the Brenner Pass, into the snow still lying on the track, and down to Botzen, all the way among the great hills, with the astonishing crags of the Dolomites, and the upper slopes all glistening in the snow. From Botzen next day down to Riva, through Trent, Mori, and Arco, brought us to the head of Lake Garda. There one felt almost in Italy among the palms and olives, and on Sunday morning, March 26, three of us looked down from the terrace by the ruined old watch-tower, which dominates the little town, and marvelled that the broad expanse of the lake could have such colours, with the great snow-clad sentinels standing round. That afternoon we went by the little steamer down the whole length of the lake, some thirty-four miles, with various calls at picturesque stations on the way, one of the last, after Salo, being at Sirmione (the Sirmio of Catullus), and at Desenzano some of us for the first time set foot on Italian soil. That was an ideal way by which to enter Italy, and in the evening light the quiet lake, with its distant hills to the north, was transfigured in an exquisite beauty beyond the power of words to describe. That night we slept in Verona.

We were bound for Venice, but first were to see Asolo, Browning's Asolo, on the way. Monday morning we were out betimes, rejoicing in the clear sunshine, as we saw the great sights of Verona, the picturesque market square, once the ancient forum of the city, and the noble

tower of the *Municipio*, the other buildings and piazzas, sacred to the memory of the Scaligers and of Dante's exile, the tombs of the Scaligers by the little church of Santa Maria Antica, San Zeno Maggiore, "the finest Romanesque building in North Italy," with its great treasure, Mantegna's picture of the Madonna and saints on the wall behind the high altar, the Amphitheatre, built in the time of Diocletian, about 290 A.D., so perfectly preserved, from the upper walls of which one overlooked the whole city, the statue of Paul Veronese and the fine Gothic church of Sant' Anastasia. Then it was time to make for the station and our mid-day train for Castelfranco Veneto, which we reached early enough to see the beautiful Madonna of Giorgione in the cathedral, and thoroughly to enjoy the quaintness of the little town, within its four-square walls, and the broader roads beyond the moat, with one primitive, curious old inn, and the statue of the young Giorgione, who was a native of the place.

Tuesday, March 28, was a great day for us. At eight o'clock, when our two carriages rumbled out from the courtyard of the inn, the broad road was already crowded with country people come in for the market, and we met many more on the way. The morning was somewhat overcast, and for a long drive it was pleasanter so, and less fatiguing, than in the glare of brilliant sunshine on the roads. From Castelfranco to Asolo our way was due north, and all the way the distant Alps were in front of us, their snows lighted by the morning sun, while the clouds overshadowed us. The road, for the most part, was perfectly straight, through the well-cultivated plain, with broad fields of rice or maize or other things, and often rows of mulberry trees, and the vines trained in between. The roadside avenue seemed to be sometimes mulberry, sometimes willow, but there was as yet little sign of leaf upon the trees. In less than half an hour from Castelfranco we had our first glimpse of Asolo in the distance, the ruined castle of Catharine Cornaro, the widow of a fifteenth century king of Cyprus and Jerusalem, crowning its hill. Ten minutes later we drove through Riesi, the birthplace (on June 2, 1835) of Giuseppe Sarto, formerly Patriarch of Venice, now the Pope, Pius X. A tablet on the little two-storied house records the fact, and close by, on the same side of the road, is a somewhat larger house, an inn, which is kept by the Pope's sister, at the sign of "The Two Swords." The pleasant-looking old lady stood at the door as we drew up for a moment in front of the other house, but disappeared when she noticed that we were talking of her and her brother.

At nine o'clock we reached San Vito di Asolo, some four miles distant from the object of our pilgrimage, and from this point the road grew more and more charming. The banks were often bright with primroses, and we seemed, for the moment, in the midst of an English spring. There were endless violets on the roadside, between the trees; and then among the flowers one of our party, who had been in Rome, noticed blue as well as our familiar white wood anemones, and abundance of blue hepatica.

Now we saw Asolo itself, drawing nearer and nearer, not only the ruined castle, but the white campanile of the church, with its cupola, another more massive tower, and the picturesque grouping of of its houses, in the hollow and crowning the lower hill, and stretching along the southern slopes. The northern side of the town we had not time to see. Soon we were so near that the distant Alps, which so beautifully dominate the lower range of hills on which Asolo is perched, had disappeared, and we looked up at the little town, with the loftier height of its castle on the right, and the green meadows sloping down to the plains below. In the trees and gardens and hedgerows we could see how perfectly lovely it would be when spring was more fully come, and as we climbed the hill we thought of Pippa and her innocent delight, and all the memories of Browning that cluster round the place. For the last steep climb the men of the party walked, while the carriages took a somewhat longer road of easier incline, and then we entered the quaint little town, and looked for someone to direct us to Browning's house. At first there was a little confusion, because there are two houses in Asolo, one called on a picture postcard the "Torricella Browning," the house which the poet built for his son, the other Mrs. Bronson's house, where he himself so often stayed—the Mrs. Bronson to whom his last book, "Asolando," is dedicated. This was the house we really wished to see, and at last we found it, and found that we had passed the door as we came up into the town.

Miss Bronson was away, but by great good fortune we found that the servants in charge had been long there—the man had often waited upon Browning—and they were very good in showing us what we wished to see. Quite apart from the warm friendship which drew him to that house one can quite understand how Browning loved the place. On more than one side there is a glorious view over the broad plain to the south, and on the north-west over the low hills of Asolo to the great range of the Alps. We were privileged to stand upon the balcony, looking down across the garden to the distant view, and on another side to look across to the hillside opposite, and the old tower, which took the poet's fancy, so that he bought it and built the house there for his son. We saw the rooms, with familiar pictures on the walls, and the table at which Browning used to write, and the room in which he slept. Our time in Asolo was all too short, but it is a golden memory that we have been there.

A drive of an hour and forty minutes had brought us from Castelfranco to Asolo. Thence to Cornuto, by a road skirting the hills, eastward, in something over an hour, brought us to the railway again, to the station just beyond Montebelluna, and so we travelled southward through Treviso to Venice.

But what can one write of Venice? We arrived early in the afternoon, and the mere passage from the station by gondola to our hotel on the Grand Canal, looking across to the church of S. Maria della Salute, for those who came to Venice for the first time, was like the entrance into an enchanted world. You should have seen Giovanni, the stalwart gondolier, on the steps by the station and his delighted greeting of our Lady Bountiful, for she was here last year as well, and he served her then. He and his mate are the finest men we have yet seen among the gondoliers, and he doffed his hat and kissed her hand with the unaffected grace of a true-hearted gentleman.

Later in the afternoon we were out again in the gondola, and saw the splendid front of the Palace of the Doges, and then passing under the Bridge of Sighs came by devious ways past the noble equestrian statue of Colleoni, out into the open Lagoon, and then round to the north and back into the Grand Canal, under the Bridge of the Rialto, home. The delicious motion of the gondola, the passage through the streets, which are waterways, without noise and without dust, the wonderful skill and grace of the men, the fascination of the beautiful buildings, all these were much, and more than enough for our long dream of delight, yet best of all perhaps was the marvellous light over the great expanse of the waters in the Lagoon, with here and there a bright coloured sail, and far away to the north the long line of the snowy Alps. This we saw even more perfectly on the following morning, when the gondola took us to Torcello, the island some miles away, where the earliest settlement is said to have been made, out of which Venice grew, and where two old churches still remain, monuments of very early Christian art. But even on that first day of our coming to Venice the cup of our happiness was not yet full, for on landing for the second time we walked out from the back of our hotel, to the Piazza of St. Mark, and had our first sight of the splendid front of San Marco just as the evening sun was lighting up its pinnacles, and the rich colours of the mosaics in the upper arches, which no picture can reproduce. We saw it again after dark, against a clear sky, and every visit deepens the impression. We are here in Venice until Monday, April 3, and are then to go on to Florence for a week.

Venice, March 30.

What then do we mean, when we pray for forgiveness? Do we ask for an escape from the proper penalties of sin? Having sown the mortal poison, do we hope to gather the immortal fruit? Is this the meaning of the cry of Christendom for "Salvation"? No! for this would be only the shriek of terrified selfishness; and would be no expression of the true sorrow for sin. The first prayer of the genuine penitent is, not for deliverance from his load, but for strength to bear it all: his first fear is lest it should be too light or slip away, and leave the balances of righteousness unadjusted and in disorder: and did the mercy of others shield and spare him, all the more would he seek the expiation of sorrow and denial within himself.—*James Martineau.*

THE MARTINEAU CENTENARY.

Dr. Martineau's Relation to Idealist Theories of Ethics and Religion.

II.

Dr. John Watson's admirable appreciation of James Martineau in the *Hibbert Journal* for January, 1903, thus accurately indicates Dr. Martineau's chief service to ethical and religious thought :—"Everyone who is interested in religion "and morals must be thankful that, as "between the two schools of Hegel and "Lotze, Martineau for more than half a "century was the antagonist of necessity, "and in our country the most powerful "defender of personality. And he was "profoundly convinced that morals and "religion were both affected by the issue, "since the ethics of necessity can only "tell us 'what has been, what is, and "what probably will be,' but the ethics "of free-will 'what ought to be,' and that "moral freedom is the condition of the "'highest and deepest spiritual communion "between God and the soul.'" Dr. Watson here represents, we believe, the present dominant opinion in the Christian world ; for the days of Calvinism are passing away ; and a firm belief in man's possession of true freedom of moral choice characterises almost everywhere the pulpit utterances of the present day.

But while Dr. Martineau's writings, and especially his elaborate and powerful defence of the freedom of the will, are working mightily for good in the sphere of religious thought, it is evident that a very different conception of "moral freedom" has been, and still is to a great extent prevalent in most of our British universities. In the view of the Absolute Idealists, or Hegelians, it is not possible or conceivable that any phenomena, physical or psychical, should have been in the slightest degree different from what they have been ; every feature in the history of the human race, and in the moral character of individuals, has been, and is, wholly inevitable. Now Spinoza also arrived at the conviction that none of our moral decisions are attended by true freedom of choice between possible alternatives ; but the remarkable difference between the earlier Pantheist and the recent Hegelian Pantheist is that while the former consistently maintains that since man has no power of free choice, all such sentiments as repentance and remorse are entirely irrational and unjustifiable, the latter while admitting that none of our so-called sins could have been left undone, nevertheless contends that we are reasonably required to feel "shame and remorse"* for the commission of them. This association of the sentiment of self-condemnation with an entirely deterministic view of human conduct appeared to Dr. Martineau as it did to Coleridge, to be a mere verbal conjunction of essentially incompatible ideas. To him it seemed self-evident that when the power of free choice between alternatives vanishes all real moral responsibility vanishes with it ; and it was his firm conviction that if it were possible, which he greatly doubted, for Hegelian views on man's character and conduct to receive general assent, the bases both of public morals and of religious faith would be seriously undermined.

There is, we believe, no more valuable feature in Martineau's profound analysis of the moral consciousness than that in which he distinguishes between a man's permanent Causal Self and the character which that self has either inherited or fashioned in the course of its history. It is our special character at any time which determines the nature of our temptations, but in every moral crisis we are conscious that our true self rises above our formed character, that we can envisage the several motives or influences which are conflicting within us, estimate their relative moral worth, and by our own free causality, exercised in the way of volitional attention, largely determine whether the mean or the noble elements in our characters shall realise themselves in our personal activity. It is not to the character, but to the self which *has* the character that the decision for which we are responsible is due.

"Is there not," asks Dr. Martineau, "a *causal self*, over and above the *caused self*, or rather *the caused state and contents of the self* left as a deposit from previous behaviour ? Is there not a *judging self*, that knows and weighs the competing motives over and above the *agitated self that feels* them ?" To this question the Hegelian can give only a negative reply, for his philosophical system leaves no room for the possible existence of a "causal self." His whole speculation is built upon what Martineau regarded as the erroneous side of Kant's two-sided philosophy. It is built upon the Humian or Kantian conception of causation as simply a relation among phenomena. In this system there are no noümena, no metaphysical causes ; there is but the one eternal noümenon, God, of whose universal life or thought the human soul is a limited mode or phase. If, then, you ask the Hegelian to explain to you the true cause of a moral decision he can refer you only to the psychical phenomena which preceded or attended it ; and it is evident that among these phenomena you can find nothing which can possibly exercise freedom of choice between alternatives.

The powerful attraction which Hegelianism possesses for thinkers of a predominantly intellectual turn consists chiefly in this, that it represents all reality as potentially comprehensible by the human intellect. Man is a reproduction or limited phase of the creative thought of which the universe is the objective expression. By the study, then, of cosmical phenomena and the discovery of the rational relations which link phenomena together into an intelligible unity, the human intellect (it is assumed) is on its way to attain an exhaustive knowledge of all that really exists ; a knowledge not only of physical and psychical phenomena, but also of all the causes to the action of which these phenomena are due.

But if this philosophic pretension is to be made good, and the boundless claims of Hegelian Gnosticism are to be justified, it is evidently indispensable that the absolute idealist should find some way of getting rid of all metaphysical causes which may influence or interfere with the alleged necessary order of sequence among phenomena. If, for instance, there exist, as Dr. Martineau and a host of other thinkers believe there do exist, rational personalities, or causal selves, which in the moral crises of their history have an open alternative before them, it is of necessity impossible for the human intellect to fully explain the relations between successive phenomena without considering the character and the mode of action of those *metaphysical causes* to whose causality the order of the phenomenal world is due. If man possesses real freedom of choice in the formation of his character it is evident that the antecedent mental states which exist in a season of temptation may be followed by either of two equally possible moral decisions. Supposing this to be the case, it necessarily follows that no mere study of phenomena apart from the clear insight into the nature of the noümenal causes which manifest themselves in the visible world can possibly give an exhaustive explanation of the relations of sequence among phenomena. If we are not mistaken it is here that a fatal rift reveals itself in the elaborate and imposing structure of Hegelian Gnosticism ; and the signs of the present time appear to us to indicate very clearly that this too pretentious edifice of intellectual speculation is already tottering, and will ere long, like similar previous systems which have not been built on the solid rock of man's ethical and spiritual experience, entirely collapse. Absolute idealism has doubtless contributed elements of high and permanent value to the world's thought, but long before the close of the present century it will, we feel assured, as a system of philosophy, cease to awaken more than a merely historical interest ; and its downfall will be a salutary reminder to all future system-builders that there are necessary limits to the explanatory power of the human intellect, and that all attempts to overpass or to efface these limits by denying the validity of the universal moral judgments of mankind will in the long run inevitably prove futile and self-destructive.

It is to no purpose that Hegelian writers reiterate the statement that if the human soul in the crucial moments of temptation really had an open alternative before it, and could freely choose between obeying and resisting the voice of the indwelling and self-revealing God, it would be a "miracle !" Thinkers like Lotze, Martineau, and Lord Kelvin not only believe in the daily performance of countless such so-called miracles, but they believe also that it is chiefly for the advent of such "miracle"-workers on this planet that the whole course of biological evolution has been gradually preparing the way ; and for ourselves we make bold to think it by no means improbable that to the eternal Trinity of Thought, Will, and Love on whose creative energy the cosmos is ever depending, the calling into existence of free spirits capable alike of real sin and also of true heroism, is a vastly more precious and desirable end than even the unlimited extension of the range of scientific explanation and of Hegelian Gnosticism.

*Green's "Prolegomena to Ethics," p. 113.

Dr. Martineau's perception of that ethical weakness in Hegelianism which disqualifies it for permanent acceptance as a satisfactory system of philosophy, accorded exactly with the judgment of Emeritus Professor Fraser, who in his masterly estimate of Berkeleian as compared with Hegelian Idealism says :—"The Hegelian "seems to claim, as attainable philosophy, "an intuition of the rational articulation "of the universe of things and persons "in the unity of the creative thought. "This, if really attained, would eliminate "mystery from our physical and moral "experience, and convert philosophy "into absolute science. If it has fulfilled "its promise, it has translated all faith "into rationalised thought. But I cannot "find that this all-comprehensive system "really tallies with the experience which "it is bound to formulate adequately, and "also to explain; or that it has yet got "so far as to solve even so clamant a "difficulty as the existence within the uni-"verse of immoral agents and moral evil. "We ask for intellectual relief for moral "difficulties, and we are offered the "'organisation of thought.' We look for "bread and we find a stone."

It was a matter of great surprise to Dr. Martineau that this system of exclusive intellectualism, which wins plausibility at the expense of ignoring or explaining away that which gives to the individual soul its chief dignity and value, and which empties the universe of dynamic energy and of all real causation, should have maintained itself so long, and found favour with so many thoughtful minds. He noticed, however, that its influence was most dominant in academic lecture-rooms, and was not considerable either in the sphere of religious thought or in that of general literature. But though the revolt against it was longer in coming than he had expected, it was not very far off; for according to Professor Henry Jones, in his brilliant and interesting paper in the *Hibbert Journal* for January, 1903, such a revolt is now present and is very widespread, even among the specially philosophic class. "The view," he says, "of the limitations of the intelligence, "and of the subordinate worth of its "products, is now maintained in some "form or other by all kinds of philoso-"phical sects. Ethical idealists, personal "idealists, pluralists, however little they "may agree with each other or with the "older school of Positivists and Agnostics, "are all united in a revolt against what "they deem the extravagant claims of the "mere intellect." Professor Jones himself appears to think that though the philosophical system advocated by "the older school of English idealists" is at present so widely distrusted, it is nevertheless destined in the future to more than recover its former influence, and to receive at length world-wide and ever-enduring recognition as furnishing the only key which is competent to satisfactorily solve the riddle of the universe. "It cannot be "denied," he remarks, "that the present "age cares little for theology, and hopes "even less from metaphysics; but it may "be maintained, on the other hand, that "this age is pre-eminently willing to listen "to its poets, and that it is pre-eminently "characteristic of these poets to dwell upon "the profoundest convictions regarding "the spiritual life of man." These words are profoundly true; but we have hitherto had a strong impression that the poets referred to—Wordsworth, Tennyson, and Browning—all implicitly held a philosophy of the cosmos identical with that expounded by Lotze and Martineau—a philosophy which recognises the ontological reality of those "miraculous" acts of free moral choice for which the Absolute Idealists can find no place in their conception of the universe of reality. It seems almost inevitable, however, that earnest thinkers should read their own special philosophical views into the utterances of their favourite poets. Thus Professor Pringle-Pattison quotes, in confirmation of his own *Weltanschauung*, the words of Tennyson, "Our wills are ours to make them Thine"; but when we read in the *Hibbert Journal* his criticism of Martineau's theory of volition it turns out that in the Edinburgh Professor's view there is no "open alternative" before the human will, and that the power we possess of making our wills into God's will only means after all that our wills are so related to the Divine will that in the course of time, if we live long enough, our wills by a process of necessary psychological evolution will become approximately identical with the immanent Eternal Will revealed in our ideals. Lord Tennyson would, we venture to think, have been amazed to learn that this interpretation could be given to his well-known lines. As Mr. Geo. Galloway puts it, in his very acute and, in our judgment, conclusive defence, in the *Hibbert Journal*, of Dr. Martineau against Professor Pattison's criticism:—"Though, in Professor Patti-"son's view, character be no mechanical "product, but developed by the spiritual "principle in man, it none the less ex-"cludes contingency from the personal "history. The present is the necessary "outcome of the past. On this view "remorse and repentance rest on an illu-"sion." Probably Professor Pringle-Pattison would reply, *more hegeliano*, that the man is justly accountable for his choices, because, though they could not have been made otherwise, they are his own choices, and are not forced upon him by external constraint, so that, in the phraseology of Hegelian handbooks, "moral freedom simply means spontaneous self-determination." We agree, however, with Coleridge and with Martineau that not all the philosophical ingenuity in the world will ever succeed in persuading the unsophisticated mind that it is truly responsible and blameworthy for sins that it could not possibly have left uncommitted.

In concluding these papers we may remind our readers that the idealism with which we have been contrasting Dr. Martineau's philosophical judgments is what is called absolute idealism. It is necessary to mention that during the last few years there has risen into prominence both at Cambridge and at Oxford a very different form of idealism, which is closely akin to Bishop Berkeley's. Of this resuscitated Berkeleianism Professor James Ward and Dr. H. Rashdall are conspicuous representatives. With this theory Dr. Martineau would have had no serious disagreement. On most essential points it reproduces the ideas to which he attached chief importance. It accepts, for instance, his *metaphysical* view of causation, explains the idea of cause as derived entirely from our experience of personal volition, and asserts almost in Dr. Martineau's own words that "every event must have a "cause, but the cause need not be one that "works uniformly; and that therefore a "violation of the uniformity of nature "is not to be regarded as *à priori* incon-"ceivable."*

This recent emergence of Dr. Martineau's characteristic conceptions out of the very heart of the highest culture in our two greatest universities goes far, we think, to justify R. H. Hutton's prophecy that it will be in the direction of Lotze's and Martineau's thinking, and not in that of Hegel's, that the religious world will finally look for the most adequate expression of the philosophy which is implicit in Christianity.

Charles B. Upton.

NORWICH MEMORIES:

Early Nonconformist History.

II.

The Norwich Presbyterians in 1672 must have been a fairly numerous and somewhat influential body. The names of some were known in connection with civic offices: a John Dersley was a Sheriff in 1673, and at the time these licences to preachers and houses were being granted, the Mayor and Corporation of the city received an application from some of the Presbyterians for the lease of part of "the Long Granary at the New Hall," the said granary forming part of the cloisters of the monastery of the Black Friars. The Corporation acceded to their request, and granted a lease dated May 14, 1672, for five years, "of that part of the East Granary nearest to St. Andrew's parish," which would be the part now occupied by the Edward VI. Middle School main building. The grant was made to John Barnham, hosier; Francis Annyson, gentleman; and John Dersley, haberdasher. The rent was £12 10s. per annum, with the "further payment of a peppercorn on the first day of August in each year, if the same be lawfully demanded." Mr. Snowden appears to have made application at the same time for a licence to preach in "a house late belonging to the Black Friars, in St. Andrew's, Norwich, which was not approved." What house this was is uncertain; perhaps Mr. Snowden did not hold a general licence.

The Independents made an application at the same time as the Presbyterians for leave to worship in the old monastery buildings, and were granted the use of part of the same granary, now no longer used as a corn store. While worshipping apart, it is interesting to note that the Independents and Presbyterians found common ground in acts of charity, for it is recorded that on November 27, 1672, the officers of the Presbyterian congregation at the Granary brought in £3 11s. 8¼d. for the relief of the child of a man named Cotton, and that the

* "Contentio Veritatis." By Six Oxford Tutors. Page 25.

Independents at the same time brought in £1 5s. 4d. for the same purpose.

Early in the year 1687 the Presbyterian congregation meeting in the Granary felt strongly the desirability of having a meeting-house of their own in which to worship God after the manner that seemed best to them. Doubtless the venture was felt to be a serious one, considering the unsettled state of affairs, and probably the older members of the church shook their heads, and feared that the scheme would end in disaster. If such fears existed, they were overcome, and not only was it determined that a meeting-house should be built, and from articles of agreement made May 11 of the above year, we learn that the site selected was "all that parcell of ground of him the said Samuel Fromantell, which was measured and set out by Geo. Wiggett, carpenter, containing by estimation two and forty foot in breadth and eighty-three foot in length, more or less, abutting upon the garden, &c. : : . and all the passage and entry adjoining the shop of S. Fromantell opening into the common street against the 'Black Boys,' and all that piece of ground being six foot in breadth all the way from said entry to said first-mentioned piece of ground." This piece of ground was "a portion of the great garden some time belonging to the prior and convent of the late Friars Preachers," on the northern side of the river Wensum and the further side of Colegate-street, where the Dominicans settled when they came to Norwich in the year 1226. Next we find that on May 24 of the year '87 an agreement was made between Thomas Nuttall and John Mottram, worsted weavers, with Thomas Sad and Stephen Cooper, bricklayers. This agreement is still in existence, and from it we learn that the proposed building designated a messuage or house (probably it would have been used as a dwelling-house had their meetings been from any cause prohibited) was to be sixty-four feet long, forty feet wide, and nineteen feet in height, more or less, as agreed. The materials were to be good, strong, and sound; spaces were to be left for doors and windows, and four brick piers were to be made in the said walls on each side of the house. After the roof had been put on, the walls, ceiling, and roof were to be properly finished, and left white, and a specified portion of the floor was to be paved with good hard white brick. Payment was to be made at the rate of three shillings for every yard solid measure, or two shillings and fourpence for every yard running measure, "as the said Ths. Nuttall and Jno. Mottram shall elect." Threepence was to be paid for every yard of walls rendered, plastered, and whitened; ninepence per yard for lathing, roofing, plastering, and whitening the ceiling and roof, and fifteen pence per yard for the paving. The bricklayers' work had to be finished within five weeks from the time of starting, under penalty. There is no record of what the carpenter's work was to cost, or specification of what was to be provided by him, or the plumber and glazier; but it was agreed that it would be lawful for the said Ths. Nuttall and Jno. Mottram to take up, pull down, and carry away all pews, seats, galleries, and pulpit which shall be made in the now to be erected fabric. We also learn that two hundred pounds or more was to be expended on the building.

There is no drawing of the building in existence, but there is in the Norwich Castle Museum a map published by Cleer in 1696, and which belonged to a local antiquary, John Kirkpatrick. Upon this map, in its proper site, Kirkpatrick has sketched the Presbyterian meeting-house. This sketch was made prior to 1728. He also published a panoramic view of the city of Norwich, which gives a similar view, very small, of course, of the meeting-house In these sketches the meeting-house has the appearance of two dwelling-houses built side by side, with the somewhat sharply pitched roofs forming a valley gutter between them. Two doors are shown, with windows on either side, and a dormer window in each roof. A chimney is shown, and in one sketch some windows are indicated on the level of the gallery. The building was enlarged somewhat in 1693, but even then its seating capacity is much overestimated when placed at 1,000 persons, as is done in his "History of the Octagon Chapel," by Mr. John Taylor. Before enlargement it was a smaller building than the present chapel, which will accommodate between five and six hundred persons, and the first meeting-house never occupied a larger area than the present building. Like other buildings of its kind, it was hidden behind dwelling-houses, and approached by a narrow alley or passage, between the house of Mr. Fromantell, a turner, and Mr. Robert Crome, a baker.

The names of those who ministered to the spiritual needs of the congregation from the days when the new meeting-house was opened until the time when the fine present Octagon Chapel was built during the ministry of the Rev. Dr. John Taylor, are the Revs. Dr. John Collings; Benjamin Snowden, M.A.; Josiah Chorley, M.A.; Peter Finch, M.A.; John Brooke, Edward Crane, and Samuel Bourn. Of the members of the original congregation only one name continues to be represented, but that, happily, is of one of the founders of this first meeting-house, John Mottram, whose descendants have continued to be pillars of strength to the cause of liberal religion. The names of a few who were members of the congregation of the first meeting-house have come down to us on memorial tablets on the walls of the present chapel, one to Mr. Benj. Elden, who died in 1759, whose widow left a considerable benefaction to the congregation; another to a Mrs. Sarah Petty, who died in 1751, "In hope that her Christian virtues and amiable deportment, particularly her catholic, candid, benevolent, and peaceable spirit, which for many years contributed to the happiness of this congregation and of all near her in life, will be honoured in the day of our Lord, and add to the felicity of the blessed society above."

This meeting-house was standing for nearly seventy years. Of the Octagon Chapel, which succeeded it, we shall tell in a further article.

G. A. King.

When the fight begins within himself
A man's worth something!—*Browning.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Gateshead.—On Sunday morning a memorial service was conducted by Rev. G. A. Ferguson, who made special reference to the splendid work accomplished in Gateshead by the late Rev. Arthur Harvie, the founder and first minister of this Church. There was a large congregation, and the service was most impressive; the grief and loss was felt by everyone present. A resolution of sympathy with Mrs. Harvie and family was carried in silence, after which the "Dead March" in Saul was rendered.

London, Stratford.—The first of the series of Services for the People was held in the Town Hall, Stratford, on Sunday evening, April 2, when the service was conducted, and the address delivered, by the Rev. W. Copeland Bowie. There were 570 people present, including an excellent choir from Forest Gate, Limehouse, Stepney, and Stratford. The singing was very hearty, led by the splendid Town Hall organ, and the people were reverent and attentive. There was considerable eagerness to obtain copies of the Unitarian tracts displayed on the table. The Rev. T. E. M. Edwards, Mr. W. J. Noel, and an excellent band of workers, deserve great credit for the admirable way in which the arrangements were carried out. The offertory amounted to £2 13s. 4d. On April 9, the Rev. J. C. Street will conduct the service.

Northumberland and Durham Unitarian Christian Association.—At the meeting of the committee of this association, held on Monday evening at Newcastle, reference was made to the death of Rev. A. Harvie, formerly missionary of the association. A resolution expressing deep respect for his memory and appreciation of his work, and also sincerest sympathy with his widow and children, was moved by the President (Rev. W. H. Lambelle). It was seconded by Mr. J. Duncan Donald, who spoke most feelingly of Mr. Harvie's many excellences, and described the touching scene at the funeral service at Northampton. Rev. F. Wood supported, and the motion was carried in respectful silence.

Richmond (Appointment).—The Rev Felix Taylor, B.A., formerly of Tenterden, has accepted an invitation to the pulpit rendered vacant by the retirement of the Rev. S. Farrington. Mr. Taylor will begin his new duties on Sunday, April 16.

Walmsley.—A three days' bazaar was held last week for the purpose of securing funds for renovation and school extension. Mr. C. W. Jones, of Liverpool, son of a former minister at Walmsley, was prevented by illness from performing the opening ceremony. Mr. T. Holt, ex-Mayor of Bury, opened on the second day, and Mr. W. Healey, of Heywood, on the third Nearly £300 was realised.

(*Many reports are unavoidably deferred this week.*)

At a meeting of the Senate on March 29 Professor G. Dawes Hicks was elected to the office of examiner in philosophy in the University of London. Professor Hicks holds a similar position in the University of Glasgow.



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 9.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. Tucker, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. Edgar Daplyn.

Croydon, Free Christian Church, Wellesley-rd., 11 Rev. W. J. Jupp, and 7, Mrs. King Lewis, "Experiences in Macedonia."

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. Frank K. Freeston; 7, Choral Service, "The Daughter of Jairus."

Forest-gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. W. Perris. 6.30 (Stratford Town Hall).

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. C. E. Pike.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. G. Hamilton Vance.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. Charlesworth.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. Savell Hicks, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. George Critchley.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. A. Farquharson.

Little Portland-street Chapel, 11.15 and 7, Mr. Herbert Rix.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. Gordon Cooper, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. Fletcher.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 and 7, Prof. W. H. Hudson.

Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding.

Stratford, Unitarian Church, 11, Rev. T. E. M. Edwards; 7, Service at Stratford Town Hall, Rev. J. C. Street.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 and 7, Rev Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.

Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Rev. Robert McGee.

Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. T. Lloyd-Jones.

Bournemouth, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. Coe.

Bradford, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 and 7, Rev. Priestley Prime.

Buxton, Hartington-road Church, 11 and 7, Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. Smith.

Chester, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. Haycock.

Dover, Adrian-street, near Market-square, 11 and 6.30, Rev. Dendy Agate, B.A.

Guildford, Unitarian Christian Church, 11 and 6.30.

Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 and 6.30, Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 and 6.30, Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. H. W. Hawkes.

Liverpool, Hope-street Church, 11 and 6.30, Rev. H. D. Roberts.

Liverpool, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. Collins Odgers, B.A.

Maidstone, Earl-street Chapel, 11 and 6.30, Rev. S. Sidaway Brettell, M.A.

Newport, Isle of Wight, 11 and 6.30, Rev. H. M. Livens.

Oxford, Manchester College, 11.30, Rev. J. E. Carpenter, M.A.

Portsmouth, High-street Chapel, 11 and 6.45, Mr. C. F. Dear.

Portsmouth, St. Thomas-street, 11 and 6.45, Mr. T. Bond.

Scarborough, Westborough, 10.45 and 7, Rev Ottwell Binns.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. Teasdale Reed.

Sheffield, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Shirebrook, Main-street Free Christian Church, 6.15, "The Efficiency of Christ," Mr. J. Davies Thomas.

Sidmouth, Old Meeting, High-street, 11 and 6.30, Rev. W. Agar.

Southport, Portland-street Church, 11 and 6.30, Rev. F. B. Mott.

Torquay, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'Connor.

Trowbridge, Conigre Church, 11 and 6, Rev. J. Wain.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

Dublin, Stephen's Green West, 12, noon.

WALES.

Aberystwith, New Market Hall, 11.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. Balmforth.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Apr. 9, at 11.15, JOHN M. ROBERTSON, "Pseudo-Darwinism in Politics."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—April 9, at 11.15, DR. WASHINGTON SULLIVAN, "The Religion of Woman."

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THE SIXTIETH ANNUAL MEETING of the MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION will be held at MONTON, on GOOD FRIDAY, April 21st, 1905.

11.0 a.m.—RELIGIOUS SERVICE in the Church in commemoration of the 100th Anniversary of Dr. Martineau's birth. Preacher: Rev. Alex. Gordon, M.A. (Principal of the Unitarian Home Missionary College, Manchester). A Collection will be made in aid of the Funds of the Association. Reception of Representatives from Kindred Associations in School.

12.30 p.m.—Dinner in the School. Tickets, 9d. each.

2.0 p.m.—BUSINESS MEETING in the Church. Chairman: Rev. T. P. Spedding (the retiring President).

4.0 p.m.—Tea in the Schools. Tickets, 6d. each.

5.30 p.m.—PUBLIC MEETING in the Church. Chairman: George H. Leigh, Esq. Reader of Paper: Rev. E. D. Priestley Evans (Bury). Subject of Paper: "The Wesley Guild Movement: A Hint to our own Schools." Speaker: The Rev. T. P. Spedding.

A Collection will be taken at the Evening Meeting in aid of the Children's Convalescent Home, South Shore, Blackpool.

THE MINISTERIAL FELLOWSHIP

Is the most numerous body of our Ministers in the Kingdom. It affords counsel, sympathy, and brotherly aid to its members; facilitates ministerial settlements; and the membership subscription is an automatic insurance.

SIXTH ANNUAL MEETING, Memorial Hall, Manchester, Monday, 22nd May, 11 30 A.M. New candidates for election must be nominated this month. For information apply to the Hon. Secretary, Rev. C. J. Street, Lynthorpe, Crescent-road, Sheffield.

WIDOW wishes to hear of Lady who would join her in HOUSEKEEPING. References required. For particulars apply to Rev. J. M. Bass, 15, Malvern-street, Bury.

ST. MARGARET'S BAY, KENT.—HOUSE to LET for the summer months, standing high, with fine sea view and garden. Tennis lawn.—For particulars, apply to Mrs. W. A. Sharpe, 4, Broadlands-road, Highgate, N.

BIRTHS.

Martineau.—On April 3rd, at Thistlehurst, Westerfield-road, Ipswich, the wife of Howard Martineau, of a son.

Terry.—On April 1st, at Grove Mount, Pudsey, the wife of Alfred J. Terry, of a son.

MARRIAGES.

Scott-Heuer.—On April 4th, at St. James's, Paddington, by the Rev. H. J. Palmer, Rector of Keighley, Yorks, assisted by the Rev. J. A. Garton, Curate-in-charge, Samuel Haslam, elder son of James William Scott, of Beech House, Bolton-le-Moors, and the Yews, Windermere, to Carmen Estelle, second daughter of the late Edmund Heuer, of Dunham Knoll, Altrincham.

Travers—Maughan.—On March 30th, at Hope-street Church, Liverpool, by the Revs. H. D. Roberts and Charles Travers, Walter Henry Travers (Surveyor to Wallasey Urban District Council) to Elizabeth (Lillie) Maughan, daughter of Mrs. Burroughs, of 6, Canning-street, and the late Dr. James Maughan, of Liverpool.

Winser—Hardy.—On April 4th, at the Friends' Meeting House, Banbury, Percy J. Winser, of Moor House, Biddulph, to Winifred, daughter of J. P. Hardy, Greenbank, Banbury. No cards.

DEATHS.

Osler.—On Saturday, April 1st, 1905, at his residence, 31, Rosslyn-hill, Hampstead, N.W., Timothy Smith Osler, of Lincoln's-inn, barrister, in his 82nd year.

Tarring.—On April 2nd, Gertrude, the dearly-loved daughter of William and Jane Tarring, of Horsham, aged 27 years.

UNITARIAN HOME MISSIONARY COLLEGE, MANCHESTER.

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JUBILEE SERVICES.

Ballycarry.—Sunday, April 9th, Principal Gordon, M.A.

Stand, Manchester.—Sunday, April 16, 10.45, Principal Gordon, M.A.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under :

Padiham.—Saturday, April 8th. Tea at 4.30 ; Meeting, 6 o'clock. Rev. C. Roper, B.A., Rev. T. P. Spedding, Mr. Richard Robinson.

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Thursday Evening, April 20th.

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Good Friday, April 21st.

COMMUNION SERVICE. Rev. DENDY AGATE, B.A.

MORNING SERVICE. Preacher: Dr. DRUMMOND.

PUBLIC LUNCHEON, at which the Chairman of the Congregation (W. H. SCOTT, Esq.) will preside. The Revs. W. G. TARRANT, B.A., DENDY AGATE, B.A., V. D. DAVIS, B.A., D. MARTINEAU, Esq, and others are expected to speak.

PUBLIC MEETING in the Octagon Chapel. Chairman: W. BLAKE ODGERS, Esq., K.C. Speakers: Professor UPTON, B.A., B.Sc., the Revs. J. ESTLIN CARPENTER, M.A., W. COPELAND BOWIE (Secretary of the British and Foreign Unitarian Association), Alfred Hall, M.A., and Councillor A. M. STEVENS.

Saturday, April 22nd.

VISITS TO PLACES OF INTEREST. At 8 P.M., Lecture on "WORDSWORTH," by Rev. P. H. WICKSTEED, M.A.

Easter Sunday, April 23rd.

MORNING SERVICE. Preacher: Rev. P. M. HIGGINSON, M.A.

EVENING SERVICE. Preacher: Rev. P. H. WICKSTEED, M.A.

Further particulars on application to Mrs. MOTTRAM, The Birches, Bracondale, or Mr. A. M. STEVENS, 55, Magdalen-street.

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BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The ANNUAL MEETING of the above institution will be held at STAMFORD-STREET CHAPEL at 8 P.M. on TUESDAY APRIL 11TH, when Dr. C. HERBERT SMITH (President of the Laymen's Club) will preside.

Tea, to which Subscribers and Friends are cordially invited, will be provided at 7 P.M.

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NOTICE.

The "Inquirer" will be published next week on Thursday.

Editorial matter and Advertisements should be sent as early as possible.

NOTES OF THE WEEK.

THE Rev. P. H. Wicksteed will lecture at University College, London, next session on "The Significance of Jevons's Work as an Economist." The series, which forms the Jevons Memorial Lectures, 1905, will begin May 8, and will be open to the public without payment or ticket.

IN our "News" column we report a resolution passed on Sunday at the Great Meeting, Leicester, in connection with the much regretted illness of the Rev. E. W. Lummis, who has been advised to seek restoration by a prolonged sojourn in a milder climate. Mr. Lummis, who is to stay for a while at Lynton, may be assured that the deep sympathy of a host of friends goes with him. He is one of our most gifted and scholarly men, and we can ill spare him, even for an interval, from active work among us.

WE have the pleasure of informing the brethren who from time to time receive grants from the Ministers' Stipend Augmentation Fund that on Wednesday a test case was argued before Mr. Justice Phillimore (by Mr. Danckwertz, K.C., and Mr. Austen Cartmell), on the question of the liability of such grants to income tax; and that the judgment was in favour of the appeal. In consequence all grants made by the Managers of this Fund are declared free of duty.

THE wide-spreading influence of the late Rev. R. A. Armstrong's teaching is indicated by the fact that his book, "God and the Soul," many copies of which have been circulated in India, is about to be translated into Telugu, one of the principal languages of Southern India. On Feb. 25, in connection with the students' weekly service, a memorial meeting was held in the Prayer Hall of the Sadharan Brahmo Samaj, Calcutta. Dr. P. K. Ray presided, and several gentlemen, including Mr. B. Sen and Mr. H. Chandra Sarkar, spoke in grateful terms of Mr. Armstrong's life and work.

IN addition to the notes of the Good Friday and Easter celebration of Dr. Martineau's centenary which we made last week, it should be observed that the series of meetings will be appropriately begun by a Lantern Lecture entitled, "The Martineaus in Norwich," to be given at the Octagon Institute, St. George's Plain, Norwich, on Thursday evening, at eight, by the Rev. Alfred Hall. Much highly interesting and illustrative material has been collected by Mr. Hall for this unique occasion, and visitors are cordially invited to attend.

THE latest Oriental pamphlet isssued at Essex Hall in pursuance of the foreign work of the Unitarian Association, is a Message to Mohammedans by the Rev. J. Harwood, which has been translated into Urdu, the prevalent literary medium for the north-west provinces, where the followers of Islam in India are chiefly to be found. Mr. Harwood, whose travels as our missionary entitle his opinion to respect, believes that to many Mahommedans the news will be welcome that a form of Christian thought and teaching exists which combines loyalty to Christ with a full recognition of the messages of other great world-teachers; and that the ties of sympathy and mutual goodwill will be strengthened by such an appeal as he has prepared.

THE Budget, introduced by Mr. Austen Chamberlain, meets with general approval, though the warnings of former Chancellors, such as Sir Michael Hicks-Beach, ought to have brought forth more fruit by way of economical reforms. The enormous expenditure on non-productive things cannot commend itself to any wise mind; and we can only judge that the fear of "Society" and vested interests in the Army and Navy hold back our financial experts from proposing substantial reductions. The feature of the Budget which has attracted most attention, however, is its freedom from those protectionist devices which the elder Mr. Chamberlain has so strongly recommended. The same week that sees his notions coldly treated, even in his son's Budget, has seen a strong demonstration of Unionist Free Traders under the lead of the Duke of Devonshire. On the whole, we seem to be less in danger of the Protection policy now than at any time since Mr. Joseph Chamberlain publicly avowed it as his own.

WE are told by the Chancellor of the Exchequer that a "wave of sobriety" is passing over the land. The grosser pleasures of drink and the public-house are yielding, it is said, slowly, yet with distinct constancy, to attractions of another kind. The new pleasures of the people may not rise as yet very high; according to the same authority they are largely connected with the cheap music-hall, outdoor sports, and excursions. As to the first, the quality of music and sentiment is often so very cheap that we can only find room for congratulation in the common testimony that there is less of the nasty about this class of entertainment than formerly. As to the outdoor sports, among which the pleasures of watching Mr. Kipling's "muddied oafs" and "flannelled fools" at football and cricket, are becoming yearly more prominent, one may express satisfaction that with all their drawbacks they are free from the worse evils of the race-course. But the tendency to travel, if only at first as a cheap tripper, is one that promises better for the mental and bodily health of the people.

IN order that the full benefit may be derived from this increasing disposition to travel, it is imperatively necessary that people should learn to use their eyes. The rudimentary pleasure taken by young people in the beauties of nature wants cultivation. Few sights are prettier than the delight of children in making posies by the wayside. Few sights are more pitiful than the wasted relics of their hastily-gathered treasures. The big youths snatch eagerly at the blackthorn blossom, and often come home laden with willow "palms"; but of real discriminating enjoyment of the fields there is all too

little. We wish that in every church and school there were a rambling club to diffuse that little more knowledge which would render holidaying a true delight and mental refreshment.

We have all been deeply saddened by the terrible earthquake which has taken place in India. Full details are still wanting, but enough is known to render certain a very high estimate of the loss of life and property. Naturally, our feelings have been more deeply stirred by the fate that has overcome so many English residents; but reflecting people will remember that the natives are, after all, just as human as our own kith and kin, and that their sorrows are just as real. There will be, of course, some serious attempt made to relieve the distress, though much of the damage done is irreparable.

We wonder how many of our readers, who were thrilled with horror and sympathy of the news of the earthquake have realised that a chronic disaster afflicts our Indian fellow subjects, an evil by the side of which even an earthquake that destroys ten or twenty thousand lives sinks into minor significance. We refer to the plague which sweeps off, as it has been long doing, more people in any one week than this extraordinary convulsion of nature did which strikes our imagination so vividly. It is, we believe, a fact that upwards of a *quarter of a million* deaths have occurred from plague this year alone. If anything like this mortality occurred in England what an outcry there would be! But the valleys of India are farther away—and, after all, what is an Indian?

Our readers will probably recall an appeal made some time ago in our columns on behalf the Brahmo Girls' School, Calcutta. We are happy to record that the new building then contemplated has been erected, and on March 22 it was formally opened by the Lieut.-Governor of Bengal, Sir Andrew Fraser, in the presence of a large and distinguished company. The report presented stated that this is the fourteenth year of the institution. Rather more than one hundred girls are on the roll of the school, about one-fourth being Hindoos and three-fourths Brahmins. The total outlay on the building, site, &c., has been 87,000 rupees. Towards this sum the Government has granted 25,000 rupees; 20,977 rupees have been paid from the Mary Carpenter Fund, and other donations amount to 20,875 rupees. In the latter is included the sum of £205 (=3,078 rupees) from English subscribers, raised by Mr. Ion Pritchard's appeal referred to above.

Exceptional interest attaches to the forthcoming meetings of the Congregational Union of England and Wales, when Professor Forsyth will deliver the presidential address. This is the first session since the adoption of the new constitution. Students of ecclesiastical politics in our churches and elsewhere will watch with interest the development of the more closely knit organisation and its result on the efficient working of religious institutions. One outcome, which is far from improbable, is the reduction of the importance of the Union's public assembly. This may be expected to follow the line taken by, *e.g.*, the Trade Union Congress. The popular interest of the Congress is enhanced; the practical results are yearly less. The Congregational meetings are sure to retain their charm of enthusiasm, even if the work comes to be done more and more in committee. The significance of the forthcoming gathering is found in the fact that, although new rules have been adopted, they do not come into force until the autumn. This session will, therefore, be the last of a long series of assemblies which have played a large part in the history of modern Congregationalism.

Perhaps the existence in every county of a Congregational Union has a good deal to do with the popular effective of this group of churches. Once, or more often twice, in the year the representatives of the various societies in town or village meet together. Often, the gatherings are large enough to afford the buoyant sense of a multitude, and ministers and people go home feeling themselves to be in the swim of things. These meetings are being held at the present time, and occasion was taken of the Yorkshire meetings at Sheffield for a very striking address by the chairman, the Rev. H. H. Oakley. The speech is reported, though too briefly for our curiosity, in last week's *Christian World*. The subject was the effectiveness of the pulpit, a sufficiently threadbare theme. Mr. Oakley dealt with several topics which always come to the front on these occasions and proceeded to treat of a suspicion which is said to be prevalent that Protestant preachers have borrowed the Roman doctrine and practice of "reserve." If they do not actually hold back something of their belief, at least they are thought to evade thorny questions, and often to do worse than this, to feed themselves on spiced and savoury cakes from Messrs. Williams & Norgate, and their congregations on simple barley loaves from Messrs. Passmore & Alabaster. If such a habit be anywhere prevalent, it is, as Mr. Oakley affirms, disastrous. There may be a simple explanation of the feeling in the general habit ministers have of thinking it necessary to be positive and to give a clear lead, even if they are not quite clear themselves, or at least to avoid the subjects on which they cannot be certain, whereas very often a congregation would gain the greatest help from knowing that their minister, like themselves, was in suspense.

We are glad to find prominent ministers in the Congregational body expressing themselves as firmly as the Rev. Eric Lawrence does in the *Examiner* on the London "Religious Revival." "I find "still deeper reason to deplore the teaching that is given by some prominent "leaders in the present evangelistic move"ments. When Dr. Torrey declares, *e.g.*, "as he did to a great gathering of City "men in the Cannon-street Hotel, that if "'Christ were accepted the whole of the "'Old Testament was bound to be accepted "'also . . . as the divinely inspired Word "'of God,' I am filled with amazement "and regret. If Dr. Torrey believes this, "he may, of course, feel bound to say it, "but I think he ought to know it is not "true." Again: "Many a man has made "shipwreck of his faith, or been doomed "to spend long years in the sunless gulfs "of doubt, because he has been taught so "much that he was obliged in the light of "later knowledge to unlearn. . . . There "is yet another thing that constitutes a "grave peril in these revival movements, "and demands our serious and attentive "thought. They would appear sometimes "to lead many persons to undervalue the "quiet, regular, unsensational methods of "appeal and work, on the maintenance of "which the progress of the kingdom of "God mainly depends."

It is a good thing to have our own opinion on these matters reinforced from the orthodox side. And our faith is confirmed that there is a strong movement among evangelical Christians in the direction in which we ourselves wish to move. They dread even more keenly than we do this recrudescence of superstition, because they are nearer to it, and see at closer quarters its deplorable effects.

The note on the Rev. Tom Sykes, of Hull, last week should have described him as a Primitive Methodist, not as a Congregationalist. It is perhaps more noteworthy (as a correspondent suggests) that the liberal utterances we quoted come from such a theological quarter; but we are well aware of a good many "advanced" Primitives.

The Late Mr. J. Cogan Conway.—At a meeting of managers of the Ministers' Pension Fund, held at Essex Hall, on Wednesday, the Rev. J. Estlin Carpenter presiding, it was resolved: "That this meeting of the managers of the Ministers' Pension and Insurance Fund, assembled for the first time since the lamented death of their colleague, Mr. J. Cogan Conway, founder and secretary of the fund, records its deep sense of the loss occasioned by his decease. He first brought before the National Conference at Sheffield, 1897, the need of some additional provision for ministers in their old age, and he pleaded their cause with untiring patience. He took an active part in the preparation of a suitable scheme, and (after its acceptance by the Conference at Leicester, 1900) in the collection of the fund. Ever since its establishment he gave time and thought without stint to its administration; and its success is in great measure due to his wide knowledge of the members of our ministry, his appreciation of their work, his never-failing kindness, and his punctuality in all business arrangements. To Mrs. Conway the managers respectfully offer the assurance of their sympathy in her great bereavement."

Whoever is faithful to a first grace that opens on him shall have a second in advance of it, and if he still follows the messenger of God, angels ever brighter shall go before his way.—*James Martineau.*

THE BRIGHT GALILEAN VISION.

The traveller from Nazareth to Tiberias approaches, towards the end of the day, a line of cliffs, beyond which the road winds downwards to the shores of the lake. A rocky hill (Karn Hattin) rises to the north, some 1,100 feet in height, crowned, or, as it were, guarded by two peaks; and on the slope between and below these, tradition says, the "Sermon on the Mount" was preached to the multitude who followed the Master thither. The tradition is doubtless false, dating only from Crusading times; but it brings out that strange irony of events which is often so full of significance. For near that spot, where the gospel of human love and peace was said to have been proclaimed, the Crusaders met the forces of Saladin, and were defeated and slaughtered in one of the most horrible battles of that unhappy and unholy war. The professed followers of him who was said to have pronounced there his blessing on the peacemakers were deservedly beaten by the Mohammedan soldiery, and their power in the land finally and effectually broken.

Thinking of this, and perhaps of other such startling contrasts in the history of Christendom, the traveller reaches the crest of the hill above Tiberias and looks down on the calm blue waters of the "Sea of Galilee." It was along the north-western shores of that inland water that the greater part of the ministry of Jesus was probably accomplished. And when, on a bright morning in spring, we rode along the edge of the Plain of Gennesaret, where the cities of Magdala and Capernaum once flourished, and saw the low hills which border that plain to north and south, my companion suggested that the slope of one of those hills was the much more probable scene of the great gospel appeal. Karn Hattin is too distant, and does not look easy of access from the lake shore. But for the Teacher to leave the heat and depression of the low-lying plain, and climb one of these near hills, and sit there in the cooler air, with the multitude gathered around him, would seem natural enough. Probably the whole discourse, as we now read it, was never spoken in one place, at one time. But the "Beatitudes," and the great passage in which men are bidden to "take no anxious thought," but "seek first the kingdom of God," may well have been spoken on some green, flowery hillside above that beautiful valley and the broad waters of the lake.

It may well have been on some spring morning, in the fresh bright springtime of his ministry, that he sat there, amid the wealth of colour and abundance of growing things, and said, "Consider the lilies of the field, how they grow"; "Behold the fowls of the air"; "Be not anxious for the morrow"; "Lay up for yourselves treasure in heavenly things"; "Seek first the kindgom of God and His righteousness, and all that is needful of other things shall be added unto you."

I quoted in a former article the saying that the climate and scenery of the Plain of Gennesaret was "the nearest approach to perpetual spring" that earth could show. And the thought and hope of Jesus just then, as he opened his mouth and proclaimed his fresh glad tidings, must have been full of the life of spring, in its passion of love and joy for man.

It was said that, after his baptism and the descent of the dove-like spirit upon him and his lonely struggle and final victory over the powers of evil, "he came into Galilee preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel." And I suppose that he really saw—that, as he preached, there shone for him the vision of a happier world. His own vivid consciousness of ideal things and the seeming response of the people to his appeal made that world a fact and no dream. It certainly was there in his own heart. The reign of peace and gladness and goodwill, the serene and ordered happiness which love and trust and quiet thoughts can create in the soul of man, was profoundly real to him. And this spiritual heaven, this kingdom of God that is within, would doubtless be so vividly present to his mind that he saw the actual world around him in the light and joy of that. Looking down on the blue lake and fertile plain, with that bright spring sky above him, the birds floating in the air, the flowers radiant at his feet, and the people wistful, expectant, and apparently so ready for the truth, how could he doubt that the kingdom of heavenly things was at hand? "Blessed," he said, "are the lowly in spirit, for theirs is the kingdom of God." "Blessed are the gentle, for they shall inherit the earth." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Blessed are the pure in heart, for they shall see God." He spoke out of a real and vital experience. He was in possession of this happiness; why should not others be? What was to hinder this joy from entering into their hearts, too? Only repent, he said—meaning by that a change of mind or of attitude towards life and the world—only change your ideal and look at things differently, and have a loftier aim and purpose in your life, and the peace of God is yours, the joy which love creates shall take up its abode within you—"a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

I think he expected, in those early days of his ministry, that men would at once receive this gospel of love and joy. In the glow of that springtime of hope, he speaks as one who believed that the door through which he had found entrance to this kingdom of beauty and peace had only to be thrown open for all men to enter. He seemed to see them flocking in with cheerful, willing footsteps. It was all so real and radiant to him—so simple, too, so easy and natural, that there was no reason why these homely folk of Galilee, and then others, from far as well as near, should not come to share with him the good that was offered so freely, without money and without price.

And thus he saw what I have ventured to call the "bright Galilean vision." How may we describe that vision to-day?

We know that a man's ideal—his highest conception of life—will be determined by two things—by his thought concerning the Power which creates, or is revealed in, the actual world, and by his thought of those who share life with him here. His idea of God and his idea of humanity—these will shape for him that vision of the good, which we call his "ideal."

When, on one occasion, Jesus is trying to dispossess the mind of that which so often mars the gladness of life, he said, "Are not two sparrows sold for a farthing, and not one of them is forgotten before God? Fear not, therefore; ye are of more value than many sparrows." Fear—that was man's great enemy; and he would dismiss it by faith in that goodness of love which seemed everywhere to pervade the world. He saw life illumined and transfigured by the great Father's smile. Over and within all the distortions and miseries and sins of life he felt the presence of an Eternal Power, which to him was an Eternal Goodness. In the first year of his ministry the light of God—the glory of a Divine spiritual beauty—must have shone for him in an unclouded splendour. The clear radiance of Love must have illumined even the darkest places of the world with its mystic and marvellous light. So that bright Galilean vision was in part a consciousness of the Divine Spirit as the supreme and all-controlling Power of the world, yet also the supreme Compassion—the unfailing loving-kindness of Life itself, as he discerned it from the deeps of a pure and serene heart.

And the other part of the vision was of human things—an ideal of humanity—the bold, impassioned insight of a Lover to whom the good appeared in all its fulness, triumphant over the ill.

It sometimes seems to me that Jesus must have looked on men, at first, in those glad days of hope, with something of child's eyes and a man's heart. He saw them, not as they are *now* to the realist, which is not what they truly are, but what to the idealist they may become, and are already, in the thought of God. He saw them as friends and lovers and comrades—as members of one family, or, as we should say now, the living units of the organic fellowship of life. Of course, to the outward vision, to the passing, critical, unsympathetic gaze, which penetrates but a little beneath the surface of things, human beings were a troubled and contentious race, selfish and self-seeking, often envious and unkind, petulant and pitiless—marring their own and others' happiness by strife and covetousness and cruelty. But to him, looking deeper and more lovingly, seeing within or beyond the outward forms and manners of daily life, they were sons of God, heirs of heaven, and therefore neighbours, brothers, friends.

You see, he found in himself this passion of human fellowship. It was an actual and vital fact of his own life, an experience about which he had no misgiving. And this love *for* all naturally found love *in* all; and these simple, commonplace folk, erring and wayward, restless and troubled, wandering and unhappy, "like sheep without a shepherd," were his own kith and kin, his own human brothers. And, thinking of them thus, he seemed to have no doubt that they must think of each other thus, or would, if they ceased to *fear*, and allowed the true human soul within them to utter itself. There was something entirely natural and reasonable in this. For to love men as brothers is, of course, to

recognise them as possessors of a common nature with yourself, and, therefore, as capable of loving you and loving one another as brothers. The very idea of brotherhood is based on that of a common spiritual nature. That "mysterious humanity" which is "formed of other men like ourselves," and which is a unity and solidarity, to which the word *man*, or mankind, may be applied—that underlying element, which is common to all, is to the Lover nothing short of Love itself, or the stuff of which Love is made. "If I love them, they can love me and love one another," the lover thinks—and rightly.

Have there not been moments when we have all seen things thus? Have we not sometimes felt that, in spite of everything bad and base and ugly in human life, all men, of every race and every condition, were our fellows? And have we not then believed in our inmost minds that it was love in us and in them that bound us together in that common bond of humanity which makes the universal and world-wide fellowship of life?

Well, I think that Jesus must have had this feeling in all its strength and fulness, and that in him it was the *constant* and *prevailing* stimulus and motive of conduct—the commanding attitude of mind in which he approached men, and sought to minister to them and save them, as he himself was saved.

Of course, he could not fail to see that their lives were not actually *ruled* by this spirit of love. He saw them striving and contending one against another. He saw hatred and oppression, injustice and cruelty, hurting and spoiling their lives. But he saw this as the effect of a delusion. It was a condition of things born, not of real enmity or hate, but of fear—the fear of one another, or the fear that unless they fought with others they would not secure the really good and necessary things of life. He saw that covetousness—the passion for *having things*—was working all, or nearly all, this mischief and distress. He knew they were deceived, that their eyes were blinded. He knew in himself that there was no need *to have much* in order to be *well off*—that a man's life did not "consist in the abundance of things which he possesseth." He knew that men were not made happy by great possessions, or unhappy by few. He showed by one of his graphic parables that much *goods* laid up for many years did not mean much *good* to him for whom they were laid up. He had discovered that a very few things were really needful to life, that those who had but few were often happiest, and that *if all were content with few* there would be enough for all and no further occasion for strife and contention—that so hatred and unkindness would naturally and surely pass away.

The evils that distressed men were thus shown to be *on the surface*, while deep down the great Love which united all was mighty and resistless, and needed only to be set free to become the ruling and exultant spirit of Life.

With these thoughts in his heart, then, he comes forth preaching, with highest hope, his sweet Evangel of Love. For the first time (on this side of the Himalayas), men heard a gospel of perfect charity and absolute good-will, proclaimed with an almost childlike confidence that it would be received and responded to by those who heard.

And it was all a mistake, we say—a mirage, a dream. Let us not too hastily conclude thus. It could not be, then and there, as he was so soon to find; but it was none the less significant and beautiful.

He may have been at that time the only one living who possessed, in fulness of delight, these graces of the serene and loving spirit. There may have been none among his hearers who could respond to—who could even understand—that benediction of human kindness and sweet reasonableness and gentle thoughts. And *he* was soon to be undeceived. Instead of undeceiving men, in their stupid dream of happiness by pitiless and selfish gain, he was to be disillusioned himself. He was to learn that few, if any, could accept his hope or believe his gospel. He was to find himself rewarded for such thoughts by hatred and resistance, and to be dismissed from the scene amid the sneers and jeers of a malignant priesthood and a maddened populace. Nevertheless, the vision had shone for his clear spirit, radiant and beautiful as the dawn. The Ideal had been preached in words, and embodied in a life, with fearless and unfaltering resolve. And though it has never yet been realised in the world—though the centuries have rolled by, and the old strife and struggle for that which is not joy has gone on, and is going on still—yet the Christ-ideal lives and cannot die. And towards it in every age the hearts of the lowly and the loving turn, as to the highest, sweetest, noblest wisdom that ever ravished the heart or annointed the lips of man. And the name of him who possessed that wisdom and lived by its light and died for its truth—that name has been "not so much written as ploughed into the history of the human race."

And we may wisely try to hope that his *spirit*—for men have been too well content to preach and profess his *name*—we may try to hope that his spirit will yet triumph in human hearts, and that his bright Galilean vision will become the reality and the recompense of a world that has struggled at last into order and harmony and beauty and brotherhood and peace.

W. J. Jupp.

Warning from Liverpool.—A man calling himself a doctor, an American, short, stout, well dressed, dark in complexion, even to a touch of the African, is very successful in borrowing money, payable in x years. He talks Collyer, Armstrong, and others.

Ministers' Institute.—Owing to the Martineau Centenary meetings at Manchester College, it will not be possible for the Institute to assemble at its usual time in the Easter vacation. The Committee have, therefore, had to decide that arrangements should be made instead for the first week in July (3, 4, and 5), *provided* these dates be found convenient, and a sufficient number signify their intention to be present. Members are asked to accept this notice, and to kindly write at once to the Rev. Frank K. Freeston, Essex House, Campden-hill, London, W.

ON THE WINGS OF DELIGHT.—II.

Venice and Florence.

Out here at Fiesole we are some three miles, as the crow flies, from the heart of Florence, and looking down from our steep hill, more than 900 ft. above sea level, we have a glorious view over the city and the broad valley of the Arno to the hills beyond. The electric tram, starting from the Piazza del Duomo, takes about an hour to climb up by the long circuitous road; but one does not grudge the time, since the winding road, mounting higher and higher, brings a constant succession of wonderful views of the city or the lovely country that surrounds it, bounded on every side by the hills. Every morning early we can be down in Florence, amid its great memories and all the wealth of beauty and historic interest it contains. Here we have a sense of space and fresher air, and the city spread out below with endless variety of beauty in its changing aspects, in sunlight and shadow, morning and evening, at noon and in the quiet night. And if one lingers in the city after the last tram has gone, then to trudge, by the shortest way, the straight steep road up from San Domenico, with the brilliant lights of Florence shining below, and the silent stars above, and on the crest of the hill above the friendly beckoning of the lights of Fiesole, even at the end of a tiring day, is worth more than all the labour it entails.

We came here from Venice on Monday, April 3, a journey that repeated in crossing the Apennines much of the delight of the climb up from Innsbruck over the Brenner to Botzen. The mountains are not so great as in Tyrol, and there was less snow on the heights, but the windings of the railway up the valleys, past quaint villages and splendid mountain gorges, was a constant fascination. Earlier in the day, turning south from Padua, we ran along the base of Shelley's Euganean hills, which we had seen from Venice, or, rather, from the gondola across the waters of the lagoon, as we returned from the Lido and coasted round some of the smaller islands towards sunset. After Bologna on the journey south the climb began, and in the middle of a long tunnel we felt that we had crested the hill. At one little station where we had to wait for a belated train to pass, many of the passengers went out on the hillside gathering flowers. Then, after a time, came the first glimpse of Pistoja in the plain far below, and when the train had wound its way down we knew that we were not far from Florence.

To arrive for the first time in Florence and drive straight through the city, past the great Dominican Church of Santa Maria Novella, with a glimpse only of the Duomo and Giotto's glorious tower, past the old gate of San Gallo, through which Romola passed on that fateful morning when she fled from Florence and the arresting voice of Savonarola turned her back, and so to go straight out to Fiesole, would have been hard, if we had not known that we were not really going away. But it was a happy thought to make this our encampment, and it has given us much that we could not have had if we had stayed down in the city. No

words can express the beauty of Florence with its domes and towers, seen from this height just after sun-rise on a brilliantly clear morning, or again on a cloudy morning, when there had been rain in the night, and gleams of sunshine touched the Duomo, and lay across the city, while the hills were still partly shrowded in the gloom. Nor has our stay here on the northern height prevented our seeing the city towards evening from the nearer height of San Miniato on the scuth, or from the beautiful Boboli gardens on a perfect evening, looking down upon the Arno with its quaint Ponte Vecchio and the other bridges, and all the great buildings, the Palazzo Vecchio, the Duomo with Giotto's campanile, Santa Croce and the rest.

It was to Giotto's tower that we first went on our first morning in Florence. Pictures had long made us familiar with its form, but no picture can reproduce the inexpressible loveliness of the thing itself, as it stands in the midst of the city, beside the great cathedral church and the venerable Baptistery, and as one looks up at it the pure white marble and the exquisite tracery of its windows seen against the blue sky. And this fairy thing is a tower, strong and noble. We went up, and from the top looked over Florence, while in stage after stage of the ascent new aspects of the Duomo with its wealth of decoration, also in white marble with the lines of black, appeared. Afterwards we went into the Duomo and the Baptistery, which was the original Cathedral of Florence, before the great revival towards the close of the thirteenth century, when the Dominicans built Santa Maria Novella, the Franciscans Santa Croce, and the whole city united, as Ruskin says, in the building of the new cathedral. That was the period not only of Giotto but of Dante, and the Florence that we see to-day cannot be separated from their memory, nor from that of the later Fra Angelico (who belonged to our Fiesole), and of Savonarola.

Then mid-day we crossed the Ponte Vecchio, but lingered for a time in the central open space, where the line of shops over the bridge is broken, to eat our lunch with frank simplicity (the ladies of the party were otherwise engaged, but we had an artist and a poet of our number), and to wash our fingers at the public pump; and thence to the Pitti, the first of the three great picture galleries of Florence which we visited.

Later in the afternoon three of us, after we had looked in at the Palazzo Vecchio, and seen the splendid modern statue of Savonarola in the great hall, found our way to the old Protestant Cemetery, where are the graves of Mrs. Browning, Clough, Landor, Southwood Smith, and Theodore Parker. They are all near together, and the whole cemetery, which has been closed now for many years, is quite small, being an oval which breaks the course of a broad road on the western side of the city. The ground rises as one goes in at the gate, and Parker's grave is near the centre, on the side looking towards Fiesole. The hills were lighted by the evening sun as we stood there in the quietness under the tall cypresses which overshadow the grave. Walter Savage Landor died in 1864, Parker in 1860, the other three in 1861. The inscription on Theodore Parker's grave is too well known to be repeated here. On Dr. Southwood Smith's are the following lines by Leigh Hunt:—

> Ages shall honour, in their hearts enshrined,
> Thee Southwood Smith, Physician of mankind,
> Bringer of Air, Light, Health into the home
> Of the rich Poor of happier years to come.

At the foot of Mrs. Browning's grave, which is marked simply by her initials, 'E. B. B. ob. 1861," and the beautiful medallion portrait cut in the white marble, Professor Knight recently planted some fresh roses (in "March, 1905"), but we cannot understand how he can have allowed the fact to be proclaimed by an ugly metal enamelled label, white enamel with a black border, tied on to the low rail which surrounds the grave.

The cemetery is not far from the road by which the electric tram for Fiesole leaves the city, and so we returned to our hill-top.

To attempt to tell of what we have done each day, and all that we have seen, would be wearisome, and most of it would be an oft-told tale. Into our week we have crowded most of the things that can by no means be overlooked, and we now know at least something of what Florence contains. To the Giotto frescoes at Santa Croce and Santa Maria Novella (frescoes by the master himself, or those of his school) we would gladly return again and again, and even more to the quiet cloisters and the cells of the monastery of San Marco, of which Savonarola was Prior, where so many wonderful frescoes by Fra Angelico are still to be seen. Of the other churches, that of Santa Maria del Carmine has left perhaps the most vivid impression, with the frescoes by Masaccio and Filippino Lippi, and the Badia, with the latter's beautiful picture of "Madonna appearing to St. Bernard." Then the three great picture galleries, the Pitti, the Uffizi, and the Accadémia. Looking back upon the pictures at Venice, it is chiefly the beautiful Madonnas of Bellini that one longs to remember, and such a masterpiece as Palma Vecchio's "Holy Family with SS. John the Baptist and Catherine," though Titian, of course, is great and Carpaccio fascinating; but in Florence there is so much more that rises to the loftiest beauty and touches the purest springs both of delight and of devotion and aspiration. There are the Raphaels, the "Madonna del Granduca" and the "Madonna della Sedia" in the Pitti, so exquisite in their tenderness and the mother's perfect grace, and in the Uffizi the "Madonna del Cardellino," in which the little John, who has brought a bullfinch in his hand to Jesus, appears as a merry, if not a mischievous little chap, simply excited at having caught the bird, but in the face of the baby Jesus there is a wonderful look of tenderness as he touches the bird, as though he would say, "Be very tender with it," or "Let it go." And then of the earlier masters, the "Paradise" of Fra Angelico in the Accadémia, if one looks into it, has the loveliest things, such as the ring of little children dancing among the flowers, and Fra Filippo Lippi's "Coronation of the Virgin," has no less exquisite groups of angel faces. With these we count the Madonnas of Botticelli as among the supreme treasures of Florence, and in his "Prima Vera" the group of the three Graces, a creation of the purest beauty which is wonderful to see.

We are glad to have been first at Venice, and to have come on to Florence. Venice was a dream of constant delight, and the splendour of San Marco stands by itself. Florence seems to be more austere, with a greater purity and elevation in its ideals, yet steeped in beauty, both of its lovely surroundings and of the works of its great masters. How could it be otherwise in the city of Dante and Giotto, of Savonarola and Fra Angelico?

It seems absurd to write even the briefest notice about Florence and not mention the name of Michael Angelo, or of della Robbia, and, indeed, many another; but this letter must be posted. It is Sunday morning, and we are going down into Florence, some of us to attend the morning service at the church across the river, of which our friend the Rev. Tony André is minister. To-morrow we start on a driving tour, by way of Vallombrosa, Arezzo, and Cortona to Siena.

Fiesole, April 9.

OBITUARY.

MR. JOHN WARREN, LONDON.

On Saturday last, at the age of 73, Mr. John Warren, late of Lancaster-gate, and Handcross Park, Crawley, Sussex, a gentleman well known in City circles as well as in our own connection, passed away after a painful illness. Mr. Warren traced his descent through a long line of English Presbyterians, one of whom was the Rev. John Warren, of Coventry, early in the eighteenth century. His father was Mr. Thomas Pickard Warren, a silk manufacturer, a business long connected with the family. John, who was the eldest son, was educated at Hove House, Brighton, and University College. He graduated as B.A. and LL.B., but, like his ancestors, he entered business, and was identified with the firm of S. Courtauld & Co., manufacturers of crape, &c. He was also a director of the London, Tilbury, and Southend Railway Company. He was for many years a member of the Little Portland-street congregation, and occupied a position on several prominent charitable trusts, including Dr. Williams' (from 1867), Hackney College, and the Presbyterian Board. Of the last-named he was treasurer from 1867 to 1879, and again from 1898 to the date of his death, and he took a keen interest in its affairs. It is noteworthy that his grandfather, also named John, was a Dr. Williams' trustee from 1781 to 1804, and treasurer of the Presbyterian Board from 1784 to 1802, and his father was also a member of the Presbyterian Board from 1835 to 1867. Mr. Warren was a member of the Ironmongers' and Fishmongers' Companies, a Governor of St. Bartholomew's and St. Thomas's Hospitals, and other institutions, and a J.P. for Sussex. He was never married,

but enjoyed the blessing of a wide circle of friends and relatives, who knew the sterling worth of his character. A man of strong views, he found much to disagree with in modern tendencies, but under an exterior sometimes brusque, he maintained a kindly disposition that often showed itself in an old-world grace and courtesy.

MRS. GREENHOW.

THE Mill Hill congregation of Leeds has just lost its oldest member, the last survivor of a noble generation identified with the chapel for more than seventy years.

Mrs. Ann Greenhow, the daughter of Willliam Lupton, merchant, of Leeds, was born on March 1, 1812. In 1854 she became the second wife of Dr. Thomas Michael Greenhow, an eminent physician of Newcastle-on-Tyne. After his retirement from practice they came to live in Leeds, where he died in 1881, in the 90th year of his age, and in honour of all to whom his name and work were known.

Of Mrs. Greenhow's five brothers there would be much to tell, for each one of them was eminent in their native town, and they were for many years the foremost supporters and representatives of the congregation to which they belonged. Of herself there is little to be told, and that little she would rather have withheld from publicity. A sweet, happy, useful, kindly life which won the reverent love of all who had the privilege of her friendship—this is her ample record.

Very frail in body during her later years, and, indeed, she was always delicate, she was blessed with the full possession of her intellectual faculties to the very last. Towards the end her hearing was impaired, and she could not see enough to read or write, but she kept her life-long interest in the congregation and all that concerned it. THE INQUIRER was read to her regularly, as well as the Monthly Sermon and Record. And she loved to hear of all that concerned the members of her large family and her many poor friends and dependents.

She "fell asleep"—the trite expression exactly describes her sweet end—on Saturday afternoon, April 8. Her body was laid beside that of her husband in the Roundhay Churchyard.

MORAL fidelity and sympathetic service to others—two things which go far to make up that noblest way of living which Jesus called the Kingdom of God.—*G. S. Merriam.*

"A CRIPPLED and suffering child, looked at from without, seems the heaviest of domestic afflictions. Yet once confided to our care, what an object of tender interest it becomes. 'What gentle and holy affections hover over it.' 'What a web of soft and fostering duty is woven round it.' It gives new beauty and value to life. We would fain keep it with us for ever What a void is left, when it is removed by death. The heart then learns the deep blessing of sorrow, ill exchanged for the drier interests and the tasteless pleasures that must now come in its place."—*John James Tayler.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE CENTENARY MEETINGS AT NORWICH.

DEAR SIR,—Will you kindly permit me a word *re* the Norwich Martineau Memorial Celebrations and the Memorial itself?

(1) Since the programme (see advertisement) was sent out, one alteration and two additions have been made to it. On Saturday, April 22, the visit to the Cathedral must (to suit the time of the special cathedral service) take place at 2 p.m., not at 2.30, as stated in the programme. The party will leave the cathedral at 2 45, and proceed to Bracondale Woods, the grounds of which (by kind permission of R. J. Colman, Esq.) will be open. Thence they will pass to (the adjacent) Carrow Abbey, to view the older portion and grounds of which they will be welcomed by kind invitation of Mr. James Stuart.

(2) On Saturday evening, at 8 o'clock, the Rev. P. H. Wicksteed has kindly offered to lecture on "Wordsworth" (in aid of the building fund) in the Octagon Institute. As the room is not large early application for tickets is advisable (for prices see advertisement).

(3) As Norwich, in common with most places, has only one early morning postal delivery on Good Friday, and we are anxious to announce a full list of subscriptions and promises to the Memorial Building Fund at the public meeting that evening, is it too much to ask intending donors kindly to post early on Thursday (or, if at considerable distance, on Wednesday) next week?—Yours faithfully,

(MRS.) F. A. MOTTRAM, Hon. Sec.

THE INTERNATIONAL COUNCIL.

SIR,—In my last letter detailing excursions which might be taken from Geneva during the first week, in several places you printed "train" where I had written "tram."

SECOND WEEK.—How may we spend the second week when the meetings are over? The answer will depend on what kind of holiday the visitor requires. Rest and refreshment to recruit health is one thing; sight-seeing is another. The rest-holiday is the cheapest; in fact, the expense will be less than half of moving from place to place.

For health and rest take this: The meetings will be over on Thursday, August 31. On Friday, September 1, steamer from Geneva to Nyon on the left of the lake, about two hours' sail. A diligence (mail coach) leaves the Post Office twice a day for St. Cergues, a village in the Jura mountains, 3,432 ft., or 2,202 ft. above the lake. It is a lovely ride, the views widening as you ascend. The village is situated in a hollow in the hills, and the air is so pure and invigorating that during August it is always crowded. The views of the lake and mountains are simply charming, Mont Blanc being always in sight. Pensions will take us for five, six, or seven francs a day. They are all good. Nothing can be more charming and healthful than a week spent in this mountain seclusion, and it has the advantage of being within easy reach of Geneva. But early application is necessary to secure accommodation.

For those who would like to go further afield the following may be recommended:—Steamer to Montreux, about four hours' sail. Visit the Castle of Chillon—if you have not seen it during the first week—which can be reached in a few minutes by electric tram. Then train to Aigle, where it may be necessary to stay the night. Three hours' ride by diligence to Sepey, a village, 3,704 ft., surrounded by beautiful walks. The pensions are most reasonable, and the mountain air is refreshing. Mont d'Or rises from the village. A week here will be more beneficial than a week at the seaside. On the return journey to Geneva, by leaving the train at Montreux, the tourist may visit Glion, and walk back through the Gorge du Chaudron, mentioned in my former letter, and then take steamer or train to Geneva. Either of these will be enough for an extra week's rest and refreshment.

For those who are bent on sight-seeing I recommend the following:—Train from Geneva to Chamonix, four hours' journey through an interesting country. Here we are at the foot of Mont Blanc, which rises 12,285 ft. above the valley. The hotels are all good, and there will be no difficulty in finding one to suit our means. Two or three days should be spent here to visit the Mer de Glace and the Glacier des Bossons. A day will be required for each. To visit the Mer de Glace we ascend the Montanvert (6,303 ft.), a walk of about two and half hours on a good road, from the top of which we look down on this wonderful sea of ice. Ladies, or those who are not good walkers, may ascend on horseback. We may return from this point if we like; or we may continue the journey by crossing the glacier, walking along the Mauvais Pas to the Chapeau. Some interest is added to this walk on the Mauvais Pas by the fact that if we are not careful we have a chance of breaking our necks. But ladies do the journey every day. From the Chapeau we have a splendid view of the Chamonix valley. It is a good walk down, but it may be done on a horse, which must be previously engaged. The Glacier des Bossons is three hours' journey there and back from Chamonix. Mounting the steps cut in the ice and crossing the glacier is a bit exciting, as there is such a chance of a slip, but a pair of socks drawn over the boots (they may be purchased for a franc from a man at the hut) will make all safe.

Three or four days are now gone. The next day may be spent in a carriage drive over the Tête Noir Pass, or a walk over the Col de Balme. The carriage drive is not expensive when divided among a party, and such is the romantic grandeur of the scenery that everyone feels it is money well spent. It is not so high (4,997 ft.) as the Col de Balme, but it is more romantic. The drive from Chamonix to Martigny will occupy nine hours. The Col de Balme must be done on foot, and is a walk of nine hours to Martigny

or Vernayaz. The view of Mont Blanc and its companion mountains from the highest point (7,225 ft.) is so magnificent that words cannot describe it. It will be necessary to spend the night at Martigny or Vernayaz, unless we have started very early in the morning.

At Vernayaz a visit may be paid to the Gorge du Trient, which is close by. Then the train must be taken to Montreux, from which we may visit the Castle of Chillon, Glion, and the Gorge du Chaudron, or we may go by the mountain train to the summit of the Rochers de Naye (6,858 ft.), affording a wonderful panorama of lake and mountains. If we have seen Chillon and Glion the first week, and want something quiet, we may mount the electric tram, and ride along the edge of the lake to Vevey. We may take the steamer or train here for Geneva; or, if we have time, call at Ouchy (by boat), or Lausanne by train, and see the cathedral, or ascend the Signal, as mentioned last time. Of course it must be understood that the round here sketched may be taken the reverse way, and, indeed, Chamonix is more impressive when approached from the Tête Noir or Col de Balme than from Geneva.

Third Week.—From Martigny by train along the Rhone Valley to Brieg. Diligence, past the Rhone Glacier over the Furka Pass (7,990 ft.) to Göschenen, where we stay the night. Next day on the St. Gothard railway—a wonderful ride—to Flüelen, at the foot of the lake of Lucerne, where the steamer will be in waiting to take us along this magnificent lake to Lucerne. The hotels at Lucerne are dear, but it is a charming place. If we stay here long it will be necessary to take the train right back to Geneva, which will take a big piece out of a day. But by economising time we may go by train to Interlaken over the Brünig Pass. The next day steamer to Spiez on Lake Thun, carriage to Kandersteg, then a walk over the Gemmi Pass (7,265 ft.) to the Baths of Leuk, then a carriage to Leuk Station in the Rhone Valley, where we take the train to Geneva. All this may be done by leaving Geneva as soon as the meetings are over, and economising time at each place. Those who do not care to do so much, or would like to linger a longer time at Lucerne or Interlaken, may take the train at either place for Geneva. Like Mr. Lawford, I am willing to give more definite information on receipt of a stamped envelope. I would advise your readers who think of going to preserve all the letters on the subject for future use.

Stalybridge. W. Harrison.

Still the finest, sweetest strength comes not of faith in self, but of faith in God. This is not only strength for the strong, but for the weak.—*Brooke Herford.*

We do not simply learn from experience what we are to think; but we carry into experience feelings and preconceptions by which we read and interpret experience. Faith is the natural hypothesis of a pure and good heart, whence it looks on the face of nature and of life, and deciphers and welcomes their diviner lineaments.—*James Martineau.*

THE CHILDREN'S COLUMN.

I promised to tell you some more stories on the same subject as the last: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

There was a poor widow who had two boys; she made artificial flowers for her living; and though she had to work hard and for long hours she managed just to keep a home together in one room for herself and her boys. But the fashion changed, and flowers were hardly wanted at all, and she was turned off from the place where she had worked so long. Far and near she sought for work, till almost in despair; and meanwhile she could hardly feed her boys, and could not get them any clothes. Some friends helped her, and got her a knitting machine, which she learnt to use; but, though she earned a little, it was not nearly enough for the three to live on. So without saying anything to his mother, Harry, the elder boy, went out and got himself a place at a newsshop, and early before school and late in the evening he was out delivering papers, or sweeping out the shop. In this way they just managed to live; but Harry was not strong, and he grew tall and pale and thin; and whenever there were a few pence over his mother wanted to get the boys a little something for a treat for their tea; but Harry wouldn't hear of it, and said, "Don't spend it, mother; keep it, we may want it by and by." As soon as ever Harry was old enough to leave school he got himself engaged as office boy to a gentleman who had taught in the Sunday school, and thus he earned ten shillings a week. But, though he came home very tired at night, he was off directly after his tea to the Polytechnic for lessons; and when he came back from these he worked till late preparing lessons for the next day, and got up early in the morning to prepare again before going to work; for he wanted to pass an examination to get a situation in the Post Office, where he would have good pay. Week after week he worked with all his might; his mother knew it was too much for him, for he grew irritable and nervous, and in his sleep he talked of his lessons, but nothing would stop him. When the examination came he did well, and was placed on the list of candidates; but there were hundreds of other lads trying, and Harry's name was some way down on the list; and soon he heard that he had not been high enough up to get a place. It was a terrible disappointment; but he set to work at once for the next examination. Again he was not high enough up in the list, and failed to get a place. I can't tell you all the self-denials that he and his mother went through, or how great a strain it was: meanwhile little Arthur was steadily sent to school, neat and tidy, every day. *At last* one evening the good lad came to see me, and told me that he had got through successfully, and got a place in the Post Office! How happy he was! he nearly cried as he told me. Next day he went to work; but he was only a week or so there when he fell ill, with a sad illness from which he never recovered, and of which he died.

There is a story by Miss Yonge called "Kenneth," about the retreat in 1812 of Napoleon's "Grand Army" from Russia. Kenneth and his little sister Effie were taken charge of in the retreat by a French officer and his nephew, Louis, a very young officer of about eighteen; and the whole party suffered terribly on the march, in snow and bitter cold, crossing rivers on broken ice, sleeping out of doors, having scarcely any food, and that mostly horse-flesh. They grew terribly weak and exhausted; but the officers and a rough man named Léon, who had the children given into his charge, were indescribably good and kind to them, and most tender in their care of the little girl. Louis was a delightful young fellow, and became a great friend to the poor boy and girl. One night when they were sadly exhausted they came to a village where every house was filled with soldiers, and even the church, too, and they were obliged to stay in the churchyard. They managed to collect some sticks, and made a fire; but in vain they sought for food—there was none to be had. That morning Louis had given part of his scanty meal to Effie, and kept one single oat-cake for supper. This oat-cake was all they had. Louis was dying of starvation; but when a bit of the oat-cake was offered to him by Effie he thanked her, and said, "No, no, eat it yourself; I mean to make rest serve instead of food," and he stretched himself on a grave for his bed; and saying good-night to all, and murmuring a last "Good-night, mother," to her who would never see her boy again, he fell asleep. It was a sleep from which he never woke on earth; for for about midnight they found him with a beautiful calm face, but with his loving spirit fled.

Poor Effie could not bear to think that she had eaten the whole oat-cake; and the next day when they got a little food again they said, "If we had but had this yesterday!"

"Greater love hath no man than this, that a man lay down his life for his friends."

This sort of trial does not very often come to us; but there is not one of us who can be prepared to behave nobly in great things unless he has been used all his life to self-denial in little things. They are the little steps by which a child learns to walk before he can climb the mighty mountains. We call them "little things," but they often seem great at the time. A little girl may silently give up a pleasure on which she was counting, to stay by her sick mother, and her little brother, seeing her do so, may give up *his* pleasure, too, in order to be at hand to help her.

In any great disaster, such as a shipwreck, you see at once the difference between the selfish man who has not been used to think of others, and only tries to save himself, and the good captain who has the charge of so many lives, who waits to see every one safe, though his own turn to escape may never come.

Shall we not ask in everything, "What would Jesus do?" and remember his words, "If any man will come after me, let him deny himself, and take up his cross."

Gertrude Martineau.

The Inquirer.

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LONDON, APRIL 15, 1905.

THE SHADOW AND THE LIGHT:

BEFORE another week has passed we shall be witnesses again of one of those multitudinous movements that characterise our Bank-holiday times. The eccentricity of the ecclesiastical calendar has rendered the interval between the last old-year holiday and the first of the new more than usually long; but, if the delay has intensified the desire to play, it brings a compensation in the advanced spring-tide. There is a haze of green in all the woodlands, and favoured spots are already full of leaf. Familiar wildflowers glance from the hedgerows, and well-remembered notes of birds ripple from the coppices. A fringe of new and tender verdure along the top of the cliffs seems to bring a suggestion of newness even to the azure of the sea that never grows old. Over all is a canopy of softer sky. The country-side is filled with a bewildering beauty.

Meanwhile, as vague thoughts of hill and dale and breezy moor come into the minds of many an intending holiday-maker, thoughts of a very different kind come at this time to others. For the week just beginning is Passion-week, of all weeks of the year to them the most sacred. On the very day when first the released toilers will fling themselves by millions into the delights of the long-contemplated holiday, multitudes of earnest worshippers will gather to keep holy-day of quite another sort. Good Friday will be good to them, not because it will be a day on which it will be specially good to live, but because it tells of an ever-memorable death. There may be sunlight and carols of birds without, but within the church there will be gloom and the wail of penitence.

According to temperament and use, it is possible to judge either group very unwisely. Doubtless there is much in the holiday-making that might be better; and equally doubtless there are features of the Good Friday services here and there that do not wholly satisfy. Let each man be fully persuaded in his own mind. One wise man will bow in the shadow, another will walk abroad in the light; both may be wise, and to each there shall come, if he be really wise, reminders, not unprofitable, of the other's mood.

Assuredly there is a shadow even upon the paths of spring. Call it, if you will, "the shadow of the Cross," find, if you can, an explanation of the pains of nature in some moral catastrophe big with the fate not only of man but of the world in which he dwells; or leave the problem unsolved—it is still there. Why these sorrows in a world that can smile so sweet? Why do these very toilers spend the greater part of their days in such drudgery, and, even when respite comes, have so little pleasure in life as a whole that their chief desire is to forget? And while we ourselves ramble, and climb the hills, and fill our lungs on the breezy heights, yonder away in the town there are prisoners of sickness, the bruised and languid brethren, the desperately crushed and dwarfed souls that have not courage enough left in them to get out of their usual squalid, or, at least, uninteresting, surroundings. In deeper darkness still, the "sin of the world" lies there to trouble us—the greed, vice, cruelty, man's inhumanity to man. And even out here, in the fields and under cover of the smiling day, are the easily detected marks of struggle, pain, and death.

In the Church ascends the mournful cry, "O Lamb of GOD, that takest away the sin of the world." The pressure of the burden of this unintelligible world is felt there with the added emphasis of a troubled conscience. Its weight and significance are not a whit lessened by the refinements of our modern theology. We have discarded the Fall, and our logic finds no need of an everlasting Hell as the fitting correlative to the wicked life. But the facts that built up these hypotheses in men's thought are as real to-day as in any day past. Bring in heredity to explain evil tendencies, discuss evolution as a scheme of rationalising the irrational, be as wise as you can with all modesty and patience, still the shadow is there. Tell us it is but a figment of the imagination, that nothing is bad but thinking makes it so, we can but answer that our dream is the only reality we know, and it hurts as much as if we were awake. There is a mark of transiency in all things. Some fatal defect, it would seem to us, is at the heart of things. If the great sacrifice on Calvary had but taken away the sin of the world! But the shadow remains; sin and pain and death are to us, in all their essentials, just as they were to the men of old time.

So we think or might think. But is it wholly so? Look around. The frail loveliness of spring, over whose transience we grow pensive, is potent to shatter all our pessimism. If it were not so lovely, if the great grim world would never smile so at us, we might dub it monster, and defy it. But in the hour when we are saddest, there blooms a lily, or falls a sunbeam, or a little child laughs, or a strong friend's cheery voice hails us, and then, somehow, all mechanical theories of life are smashed into ruin. The light of life, ever-mysterious, tantalising, reassuring, gleams across the shadowed path. The Calvaries of the sad earth strangely leave upon our heart a deeper feeling than sadness. If human nature, like this outer scene, had been less lovely, if no CHRIST had lived and died, how easy it would be to grip ourselves into our place amid the cog-wheels of the universe, and stoically purpose that at least it should never make us weep. But when our beloved ones are dear to us, never dearer than when they die, when we see the SON OF MAN radiant with the light of unspeakable compassion and sympathy, our stoicism breaks down, and a nobler mood prevails. Deliverance is at hand. Whatever be the solution of the world-mystery, it must take account of beauty and of love. In the sanctuary, or among the hawthorn bushes, we may indeed take shadow with us or find it there, but still the light meets us, light inescapable, and, we must believe, destined to conquer.

THE MARTINEAU CENTENARY.

MARTINEAU AND THE PRINCIPLES OF CHURCH UNION:

IT is vain to disguise the fact that James Martineau was during the greatest part of his life regarded by his co-religionists with misgiving and suspicion, as one who endeavoured to lead men away from plain issues which they understood into considerations which did not answer the question—"Why am I a Unitarian?" He was in many minds bracketed with Maurice, and called mystical or misty according to the speaker's fancy; and this collocation more than anything else gave birth to the surmise that Martineau's heart was in the Church of England all the time. Probably the complaint most frequently made, with some irritation, during his life, and repeated with genuine regret since his death, is one quite compatible with admiration of his commanding abilities, namely, that he might have devoted those abilities to the organisation of a very definite Unitarian church, and ensured for it a prominent place among the forces of Dissent; and he would not.

And he had promised so well in his beginnings! In his first settlement (Dublin, 1828–32), he had taken the leading part in founding and organising the Irish Unitarian Society, and this, a society of not merely of individuals, but distinctly contemplating the representation of congregations. As its delegate and secretary, he attended a meeting of the Unitarian Association in Manchester, June, 1830, and no doubt heard of the high satisfaction with which his efforts had been regarded by the

Association at its Anniversary Meeting held just before in London. But here we may pause for a moment to note that the prospectus of the Irish Unitarian Association was a very able document, of extreme definiteness on certain points, yet calculated to include both the Arian and Socinian elements of the constituency to which it appealed, and commending to both alike the term *Unitarian* as fitted to unite on "one grand principle" those who are divided by "minor shades of sentiment." How much of this proceeded from the secretarial pen, it is hard to say, but I think we shall have no hesitation in attributing to Martineau the resolution which he proposed at the opening meeting, March 17, 1830, in which, as in the speech that followed, he struck the keynote of that advocacy of Principle before Opinion which sounded through all his life. Here is the resolution :—

"That while professing attachment "to the principles of Unitarian Christian- "ity, we prize yet more that privilege of "free inquiry from the exercise of which "they spring; regarding it as the noblest "prerogative of religious beings, we "purpose, in our language and our "conduct, fearlessly to use it for ourselves, "and habitually to reverence it as the "equal right of others; to resist every "open encroachment, and protest against "all secret influence, which may interfere "with this boon from the God of truth."

And here is a fragment of the speech :—

"The spirit of system not only interfered "with the liberty of others by disposing "men to petty persecution, but made "slaves of its own friends, by impeding "the full and free action of the mind, "and constraining it into accordance with "the ponderous evolutions of a sect. "It effaced the delicate hues of individual "sentiment, and melted them down into "the broad and vulgar glare of party- "colour. It destroyed the individual "energy of conscience on which all excel- "lence of character was based, and sunk "men into mere passive portions of the "great machine of social life, without "any separate spring of motion when "detached from the moving mass. He "trusted that the Society now formed "would form a noble example of union "without bigotry, and moderation without "imbecility; that, however attached to "Unitarian Christianity, it would so "highly appreciate conscientious research "as to prefer the errors of the inquiring, "to the truths of the blind partisan. "The principle of free inquiry was not "understood by the lukewarm enemy "to all controversy. : : : Men little "knew the injury they did either in check- "ing controversy or changing its natural "course. Free discussion and free inquiry "were kindred rights; their promise "was written on the same page in the char- "ter of human freedom; and the hand "that would tear away the one would "inevitably cancel the other."

I lay stress on these things because Martineau is, or was, often spoken of as having been an earnest Unitarian once, and an indifferent one later; whereas in truth the statement and defence of Unitarianism went *pari passu* with a demonstration of the dangers of a new orthodoxy. Another example is not far to seek. Soon after his settlement in Liverpool he preached before the Provincial Assembly of Lancashire and Cheshire held in Manchester, June, 1834, and presided at the Ministers' dinner. The sermon moved *The Christian Reformer* to an admiration which was not destined to often wake again, and a regret "that the request to allow the discourse to be printed was not complied with, for a more beautiful delineation of our faith it has never been our lot to hear." But this admiration is by no means extended to the speech from the chair "on the present position of the Unitarians as being too sectarian as not allowing of sufficient latitude in theological sentiment, as virtually proclaiming and pledging any regular attendant at their places of worship to be a Unitarian. He contrasted with this the name, and in its best days the spirit, of English Presbyterianism, which bound to no particular religious belief, and thus was calculated to realise the idea of Christians meeting as men anxious to have their moral wants supplied, rather than as sectarians desirous of having their theological opinions supported."

This is all that is reported concerning this speech; but it is enough to show us that already Martineau was in open protest against "the Unitarian Church" in any form, and that he was beginning to quote Presbyterian precedent in a way that was readily misunderstood. It was quite enough for the *Reformer*, which proceeds to allay its qualms by printing in full the speech in which Dr. Beard "replied to this reasoning." A month before, when preaching in London the annual sermon of the Unitarian Association, Martineau had told its members that the future to which they should look forward was not the ascendency of one sect but the harmony of all; when "our work will be done, our reward before us, and our little community of reformers lost in the wide fraternity of enlightened and benevolent men."

The year 1836 saw the withdrawal of the Presbyterian ministers in and about London from the body of Three Denominations. The acrimonious feeling mainly stirred up by the Manchester Socinian Controversy had rendered the further co-operation of Unitarians with orthodox dissenters practically impossible. An attempt was made to preserve the historical connection by the formation of an English Presbyterian Association, which, while proclaiming an unlimited right of private judgment, tied up Christian Communion to "the one great principle of the Divine mission of our Lord." There seemed to be an opportunity, and certainly a need, for closing up the Unitarian ranks. An Aggregate Meeting of Unitarians was held in London June 19, 22, 1838, to consider especially the expediency of closer union and more general co-operation between Unitarians, and such changes in the Unitarian Association as might possibly make it efficient to this end. No very definite proposals were submitted. Mr. James Yates appears to have been almost alone in testifying to the pressing need of church government, control, and discipline. A suggestion for making the Association the recipient and publisher of reports from every Unitarian congregation in the country found more favour; but this scheme had been already judged and condemned by the West Riding Unitarians, when they expressed their fears that such associations, though at first only *desiring* reports would afterwards *exact* them, and finally *judge* them, and discerned in a meeting constituted for such a purpose an embryo Synod. Martineau spoke twice; his longer speech was on the second day. I fear it was regarded by many as containing "vague, German, transcendental notions," (to quote the phrase used on this occasion by Mr. Madge to describe some statements of Mr. Tayler's, which certainly appeared to the reader to be perfectly clear and simple). Martineau points out (and the remark must have been particularly appropriate at the time) that as Unitarianism was originally born of doubt, controversy, and revolt against current orthodoxy, and this character clings to it in each subsequent period and occasion of its success, so, when its adherents passed into the settled faith on which the religious life is built, and the noise of theological strife gave way to the harmonies of sympathy and charity, the terms which connoted the differentia of a sect did not describe the essence of church life, and cannot, from the postulates of the case, take the place, in a community based on free inquiry, which creed holds in churches based on authority.

The Aggregate Meeting separated without any very practical results; but an impression was left in many minds that some sort of a Unitarian church constitution would have been created if Martineau had not prevented it. It seems to me that this feeling is to be held largely accountable for the fact that his splendid polemics in the Liverpool Controversy, which immediately ensued, were so little appreciated, and that the volume "Unitarianism Defended" (of which Mr. Gordon justly says that it "raised controversial writing on this topic to a higher level of literary expression and intellectual eminence than it had previously attained to in Great Britain") was generally ignored by the Unitarian public. But it was a very fortunate thing that the Aggregate Meeting did not result in a Unitarian corporation of churches. It was, in fact, an attempt to organise a battalion already under fire. During the next five years the Unitarian host was putting away its new colours and finding up certain old ones, to which of late nothing but an archæological value had been attached. The right of Unitarians to the administration of old Presbyterian trusts was judicially denied in the Hewley and Wolverhampton cases, and the same challenge was now pressed in the direction of ousting them from the possession of meeting-houses and endowments of like origin, in the case of the Attorney-General *v.* Shore. And the vindication of possession was to be sought in evidence of unbroken inheritance through families of the old Dissent, set forth in numerous petitions and affidavits, and the contention that these chapels never stood for doctrinal uniformity, but for permitted development; for recognised latitude of opinion, which, however, had its abiding nucleus in "the spirit of English Presbyterianism at its best." In this line of defence, which was to be embodied in the Dissenters' Chapels Bill, intended to bar future proceedings for ejection, Martineau took a deep interest. He hoped much from the

formation of a new Presbyterian Association. He thought that the Unitarian might now and henceforth be impressed with the fact that he did not occupy ancient chapels like Toxteth, Cross-street, and Mill Hill, as Unitarian freeholds; but that his was a fiduciary ownership, with a prime responsibility for seeing that the property and endowments should pass on from present holders to future generations without any infringement or modification of inherited freedom. But he was saddened to find then, as he often found subsequently, that this was a hard saying and not easy to be understood. The current belief in the Unitarian mind was that a wise Providence had left these trusts open, and guided the thoughts of the worshippers in these ancient chapels until they became Unitarians; then what need of any more progress, or any more Providence? Now we can make them Unitarian chapels to the end of time. This view actually found its way into the Dissenters' Chapels Bill as read in the House of Lord. A usage of twenty years was to suffice to turn an open-trust chapel into a Unitarian chapel for ever. The inconsistency of praising a liberal principle in your ancestors which you do not intend to put into practice yourself did not escape the sharp eye of Henry Philpotts, Bishop of Exeter; and he did not lose the chance of turning it to account. "My lords," he said, "the petitioners insist that the true measure of justice in this case is that there should be no restriction whatever with regard to religious opinions. I therefore might fling these petitions at the noble and learned lord's (Brougham) face if I could do it with civility, for never was a measure devised, nor could any measure ever be devised, more repugnant than this measure is to the very petitions which are brought forward in support of it. What, my lords, is the effect of this Bill? That a usage for twenty years shall fix for ever the doctrines to be taught in these chapels; a measure which would be a bar to the establishment of that right and title which they say are essential to the principles of toleration." The Bill was amended in the Commons, and this blemish removed, largely through the good offices of Lord Sandon and Mr. Cardwell; the former stated the case for amendment thus concisely:—"We must take care while we are intending to maintain the freedom of private judgment in these congregations that we are not in the meanwhile imposing a new test. We must take care, while we make the usage of a certain number of years the interpreter of the original intentions of the founder, we are not binding congregations professing particular opinions in such a manner that they will never be able to depart from these opinions hereafter."

It may be useful to remind the reader that the effect of the Bill as passed into law is, briefly, this:—Where no test or dogmatic condition has been imposed by the terms of a chapel trust, any suit for ejecting the tenant congregation on the ground that the doctrine now held by it is not that of the founder shall be barred by evidence that such doctrine has been taught unchallenged for the twenty-five years immediately preceding the date of the suit; and that such usage shall furnish a presumption that such doctrine is "proper to be taught," and that the founders' intention is not thereby violated.

And so the Unitarian congregations remained undisturbed in the ancient meeting-houses. The English Presbyterian Association was dissolved, and the Unitarian Association was left in possession of the field. The effort to make it a corporation of churches was gradually resumed; many besides myself will remember how the roll of congregations was called over at the commencement at the annual meetings until this was stopped by Martineau's sententious argument that a doctrinal association cannot be a non-subscribing church.

Among the number of carefully balanced declarations that might be quoted, in which Martineau emphasises at once the duty of a consistent testimony to truths of conviction and of a careful withholding of any prejudgment of the future, none is more noteworthy than the address delivered in 1848, on the occasion of the laying of the foundation-stone of the new church in Hope-street, Liverpool. After declaring that the church is dedicated to no priestly office, to no magnifying of personal influence, to no creed, he continues:—

"How plainly is it the law of Providence "that there should be a perpetual change, "be it cycle or be it progress, in the forms "under which the same indestructible "ideas operate in our nature! It is time "that this should be openly recognised as "fact, and allowed for in our provision "for the future. : : : Not—let me "be understood—that we are individually "without definite belief or collectively "without a belief strongly marked by "common characteristics. We do not "pretend to be mere seekers, with a system "awaiting us in the future. We are not "drawn together by the sympathies of a "universal unsettledness, and the resolve "to discuss an infinite number of open "questions. No; we raise here not a "school, but a church, not a hall of debate, "but a shrine of God, and shall collect not "a parliament of critics, but a brotherhood "of worshippers. : : Let it not be said "that we want a refuge for vagueness of "conviction, an excuse for cowardice of "profession. We *know* what we believe; "we *love* what we believe; we plainly tell "what we believe. I am a Unitarian; "you who will meet here from week to "week are doubtless Unitarian too; but "the society of worshippers of which we "are only the living members, and the "church erected here of which we are only "the transient tenants, these are not to be "defined as Unitarian. To stamp them "with such doctrinal name would be to "perform an act of posthumous expulsion "against many noble dead whom it is an "honour to revere; and perhaps to pro-"voke against ourselves from a future age "the retribution of a like excommunica-"tion."

I cannot resist the temptation to bring into close connection with this statement a further pronouncement on the subject of the Unitarian name as applied to chapels and congregations, which is to be found in the second of the two printed letters addressed to the Rev. S. F. Macdonald, under the titles "The Unitarian Position" and "Church Life or Sect Life?" (1859). These letters record the result of long reflection on the ecclesiastical aspect of Unitarianism, of many protests, and of several disappointments.

"I hope it is apparent by this time that "in protesting against the ecclesiastical "assumption of a dogmatic name I am "influenced by no depreciating estimate "of doctrinal theology in general or of "Unitarian principles in particular. The "question is not about the importance of "this or that discriminative doctrine, but "about the propriety of fixing *any* "polemically selected doctrine as the "permanent essence of Church life. Were "every characteristic of my own theology, "all that I most distinctly and positively "hold, picked out, endowed with some "adequately expressive name, and put "into the same position, my protest "would lose nothing of its earnestness: "As for the *word* Unitarian, it is a good "one, when you want to mark the particu-"lar side of theology to which it refers, "and to speak of people by their theologi-"cal classification. So long as the idea of "a saving orthodoxy regulates the lan-"guage of Christendom, and fixes curiosity "more upon the creed than upon the life "of men, the world will perhaps describe "us by this name or by that of 'Socinian.' "But it belongs to our ecclesiastical "protest against the whole notion of "orthodoxy to accept neither, to insist on "deposing the differences of creed from "their monstrous usurpation, to draw "forth into just prominence the spiritual "and moral conditions in which alone our "relation to God is realised, and in the "name of Christ to proclaim a church of "goodness, love, and heavenly-minded-"ness."

A few words must now be said with regard to the attempts in which Martineau was interested and the suggestions which originated with himself, in the direction of some "higher synthesis," some basis for religious union and co-operation which should be free from the complications introduced at every turn by a liberal communion with a dogmatic name. The first of these efforts was the formation of the Free Christian Union (1867–1870). A proposal that the Unitarian Association should at its annual meeting proceed to define its Unitarian Christianity, led to a direct challenge being given to Martineau to lead those who were like-minded with himself into some less embarrassed sphere of religious communion. "A following neither feeble nor few" was readily enlisted, but the members were never truly agreed as to the purpose which brought them together—whether the union was to be significant of movement, or to represent only a restful sympathy. It is no discredit to Martineau to say that the break-up of the Union was largely due to him. He estranged its clerical supporters by his inability to understand how the Broad Church man, who warmly shared his own aspiration for wide religious communion, could decline all overt protest against subscription and the recital of creeds in public worship. I well remember that after a speech at a meeting at the Freemasons' Tavern in which Martineau had stated this with all his vigour and with

no tact whatever, Mr. J. R. Green, then vicar of St. Philip's, Stepney, remarked to a brother clergyman: "This is no place for us"; and they left the room.

I have often thought that for Martineau the Church of England, as it is at present, possessed no charm. He frequently worshipped with Presbyterians and with Congregationalists, but very seldom, I opine, in an English parish church. The whole conception of the Prayer Book worship as turning upon penitence and absolution was distasteful to him, in fact, directly opposed to his own, as everyone who has read the preface to Hymns for the Christian Church and Home will remember; and he once characterised the language of the book itself as being at once verbose and bald. Long ago, in "The Battle of the Churches" (1851), he had discounted the claims of the Church of England until nothing was left that enlisted his regard except its National character. The idea of a comprehensive National Church lived in his mind and produced in his later years an ideal scheme, which nevertheless struck many minds as practical, if not now, yet hereafter. It was Presbyterian in essence—historically, not technically; an enlarged Protectorate Settlement, an application of Baxter's Worcestershire Agreement to Anglican and Nonconformist alike, involving State recognition of co-ordinated religious bodies, which, while adhering to their own predilections in matters of doctrine and ritual, are subject alike to State regulations, especially with regard to the character and educational status of their clergy. This scheme was expounded in the *Contemporary Review* (July, 1886) under the title, "The Expansion of the Church of England." Just as the Presbyterians, when denied comprehension in the Church, endeavoured a comprehensive Dissent, so Martineau turned from his National Church scheme to consider the possibilities of a "Catholic Non-Conformity." The suggestions on Church Organisation brought forward at the Leeds Conference, 1888, are practically an application of his National scheme to a particular section of the Non-Conformist Churches.

I confess it appears to me that, in spite of such efforts as I have enumerated, Martineau's mind did not of itself dwell much upon the Church, abstract or concrete, ideal or real. He was not eager to be comprehended even in that revised and prosaic institution he had drafted as a National establishment. He wanted no better ecclesiastical pedigree, no better official status, than he had. No authority could give him more fellowship with the prophets or saints of the past; and if others thought with something like regret that he was from year to year foregoing the chances of influence and usefulness which a great church might give him, and using powers that were meant for mankind in teaching a few youths in a corner, I am sure his conscience never permitted him to indulge in such reflections. But if the idea of *the Church* as commonly understood had but little hold upon him, it would be a mistake to suppose that "Christianity without priest and without ritual" was for him a merely personal concern, independent of social relations. True, the centre of gravity is here, as ever with him, on the side of the individual, but to him, as to his friend J. H. Thom, the place of the Church is largely taken by the enhanced value given to the actual worshipping congregation. One is surprised to note, again and again in his writings, the expression of a sense of personal dependence on the voice of the "great congregation" for utterance, when individual faith is dumb; for the higher emotions, when prayer is faint, and aspiration feeble. "The Christian Church has dared to become the organ of the universal secrets of the human soul; to say *aloud*, with the Amen of multitudes, what private natures were afraid to breathe; to say *for ever*, in immemorial words, what else no hour would confess in its common speech."

J. E. Odgers.

THE NEW MEETING-HOUSE, CALLED "THE OCTAGON CHAPEL."

For something over sixty-six years the Presbyterians in Norwich worshipped in their Meeting-house, and time began to lay his hand upon the building, as upon those who worshipped in it. Many of the older members had passed away, and were buried in the little burial-ground belonging to the chapel; others were laid in the churchyards connected with the parishes in which they lived. The red-brick Meeting-house needed extensive repair, and it was decided at a meeting held on October 3, 1753, that it was advisable to pull down the existing fabric and rebuild on the old site. The Rev. Dr. John Taylor was minister, and Mr. John Taylor, in his MS. History of the Octagon Chapel, says: "The direction and superintendence of the building was chiefly confided to my father and Mr. Samuel Wiggett"—probably a son of the Mr. Wiggett connected with the building of the old Meeting-house. A committee having been formed and a subscription list opened, plans and estimates were asked for. The first designs that were offered were evidently on the rectangular plan of the then existing building and did not meet with approval, for it was at a later meeting resolved "that Mr. Lee (a carpenter and joiner) proceed on drawing an 'octangular' plan and bring it to the committee, together with an elevation, section of the roof, and estimate of same." Mr. Ivory, who also seems to have been a carpenter, at the same time produced a model of a roof on an octangular plan, and Mr. Rawlins, a mason, exhibited a new front elevation for the same.

A feeling seems to have been entertained by certain of the committee that local talent was not equal to the task of planning the new building, for in the minutes of the committee for January 7, 1754, there is an entry that two plans of a parallelogram and two plans and elevations of an octagon, with section of a roof, were received "from Mr. Morris, of London, for which he charges eight guineas." The meeting at which the committee were to receive their report was held on February 20 at the "Popinjay," a very celebrated old Norwich inn, which stood at the S.W. corner of Tombland, at the corner of a street called Rotten Row. Tradition says that it was the custom thus to meet, and, with solemn Presbyterian dignity and in contemplative mood, aided by the smoking of long "churchwardens," to discuss the best interests of the cause.

The result of this meeting was favourable to local genius, for Mr. Ivory exhibited an octagon model which was approved, and it was ordered that the same be put in execution immediately. The names of the master workmen who were employed are given in a statement of moneys expended on the new building.

Mr. Thomas Ivory seems to have acted as architect, Mr. Thomas Hawkes as surveyor. Sixteen tradesmen were directly employed (among them a Paul Colombine, who was an upholsterer, and a Decarle, a mason), and probably the pastor acted as "clerk of the works." Dr. Taylor laid the foundation-stone on February 25, 1754, and the building was opened for worship on May 12, 1756. While the new chapel was being erected the congregation met for worship in the church of St. Mary the Less, in what is now called Queen-street, then used by the Walloon congregation, whose number was very small and slowly dying out. The minister was the Rev. John Bruckner, who had accepted office in 1751 on a salary of £40 a year. This meagre sum he increased by taking pupils in the French language, among whom was in later years Amelia Alderson, afterwards Amelia Opie, niece of one of the ministers of the Octagon Chapel. He also for some years officiated as minister of the Dutch Church.

There is an entry in the minute-books to the effect that "Mr. Sam. Wiggett do pay Mr. Chs. Lee £32 8s. 4d. for work done at the French Church." What this work was we can only surmise. Probably the benches and other fittings were brought from the shortly to be demolished Meeting-house, and the church prepared to receive the greatly augmented congregation. The principal families attending the French Church were the Colombines and Martineaus, and these names and some others were very familiar to the friends who were now for two years to worship with them. As far back as 1694 Isaac, son of Jacob Votier, had been baptized in the Presbyterian meeting-house, while from 1722 to 1752 the names of Peter (2), Mary, Elizabeth, David, Harriett, and Philip Meadows Martineau are also recorded in the list of baptisms, while, during the time the united congregations were worshipping in the French Church, the baptism of a David and a Peter Finch Martineau were registered. Also in 1737 Peter, the son of Peter and Mary Colombine, was baptized in the Presbyterian meeting-house.

There is no record as to the arrangement made between the united congregations in regard to the services to be rendered by their respective pastors, but they were happy in having two men so greatly respected and loved as John Taylor and John Bruckner to minister to their spiritual needs.

The cost of erecting the new chapel was upwards of £5,174, and nearly the whole sum was contributed by the congregation, who were justly proud of their building. Mr. Taylor tells us that the roof is admirable in its contrivance, and that the fluted columns are of the Corinthian order. The eye of the critic, he says, may be

offended by the disfigurement of the columns at those parts where the mouldings and cornices of the galleries cut into them; but, as the galleries were not to be dispensed with, beauty was sacrificed to utility. The wainscot of the gallery front, the pews, and other parts of the building were stained to darken the oak and brushed up with best Dutch rushes from a recipe given to Dr. Taylor, probably by Mr. William Lowle, who came specially from London to marble the columns. Mr. Taylor calls him an "eminent artist." There is certainly a wealth of old oak in the building; the stairs themselves are in solid blocks.

In the old building some of the pews had been lined according to the fancy of the occupier, which gave a motley hue to the edifice; hat-pins or pegs had also been put up on the gallery front and walls, which had a bad effect, and these practices were now discontinued. Further, no corpses were to be buried within the walls of the chapel, and all soil dug from the old burial-ground was to be carted away. We are told that large quantities of timber were buried in the foundations or worked into the walls as bonds, and during recent years, while excavating close to the foundations of the chapel, large quantities of branches, twigs, and leaves of willow were found, as also some human bones, marking the site of part of the old burial-ground.

The impression the interior of the new building could make upon a stranger is delightfully told by none other than John Wesley, who visited Norwich at the end of the year 1757, and, in his Journal, says, under date December 23: "I was shown Dr. Taylor's new meeting-house—perhaps the most elegant one in all Europe. It is eight square, built of the finest brick, with sixteen sash-windows below, as many above, and eight skylights in the dome, which, indeed, are purely ornamental. The inside is finished in the highest taste, and is as clean as any nobleman's saloon. The communion-table is fine mahogany; the very latches of the pew doors are polished brass. How can it be thought that the old coarse gospel should find admission here?"

The communion-table is not mahogany, but beech, and of good form and colour. The communion vessels consist of six plates and four cups. The plates are solid silver, and bear an inscription in 18th century Roman type: "The gift of Mr. John Raining, 1713." In the centre of each plate is a large double cypher—I.F.P.C., for John and Frances, Presbyterian Congregation. The maker's mark appears to be that of Seth Lofthouse. Mr. John Raining was a wealthy Dutch merchant who married Frances Mottram, a daughter of John Mottram, one of the trustees of the first meeting-house. The cups, four in number, are silver, gilt inside, with covers and handles, and are very elegant. The date mark is for 1785, in which year they were purchased. There are also two fiddle-shaped alms-boxes in mahogany, of about the same date. Mr. Thomas Smith received £31 10s. "for ye Dial," which does its work as well to-day as it did nearly one hundred and fifty years ago.

Personal comfort was not considered in these heroic times to the extent demanded to-day. The congregation not only walked uprightly, but sat uprightly in their oaken "horse-boxes," as their degenerate sons have lived to call the pews in which their fathers worshipped—and further, to so modify them that physical discomfort does not now necessarily attend upon divine worship.

In external appearance the chapel is very unattractive, which the severely plain classic portico does little to relieve. Eight domed windows pierce the roof and give light to the interior of the dome. Originally the roof had a wrought-iron and gilded copper ball finial, giving an ornamental finish to the apex, but this has now disappeared. The novel shape of the building and the heretical opinions of those who worshipped within its walls afforded an opportunity to the profane to exercise their wit, and for a generation or so the chapel was known as the "Devil's cucumber-frame"—a variation on the more commonplace phrase, "a hot-bed of infidelity."

Dr. John Taylor's sermon at the opening of the new chapel was a remarkable one. His text was from Haggai ii. 8, 9, and the appeal to his congregation was to seek peace with God by a closer following and seeking after the Divine Will; peace with our fellows by seeking after goodness, brotherly kindness, honesty, meekness, and all those things that are lovely and of good report, and this not only in the church, but also in the civic life. "We are *Christians*," he says, "and only *Christians*—a name which includes all that is virtuous and amiable, just and good, excellent and heavenly. Presbyterians, Independents, Baptists, Arians, Trinitarians, and others are names of religious distinctions. But, however we may commonly be ranked under any of these divisions, we reject them all. Uniformity of sentiments and worship our present state of imperfection will not permit, but love and friendly affections, candour and mutual forbearance are the strong cement which connects Christians into one happy body, sweetly refreshing life and promoting our spiritual growth, opening the understanding and giving freedom of mind to admit the truth wherever we find it.

"This chapel, therefore, we have erected, and here we intend to worship the living and true God, through Jesus Christ, not in opposition to, but in perfect peace and harmony with our fellows. This edifice is founded upon no party principles or tenets, but is built on purpose and with this design, : : : that we may be quite free to search the Scriptures to discover, correct, and reform, at any time, our own mistakes and deficiencies, and at liberty to exercise communion with any of our Christian brethren. Thus shall we act as becomes good Christians, the 'Sons of Peace,' and 'the peace of God, which passeth all understanding,' will rule in our hearts, and the God of Peace will make us perfect in every good work to do His will, through Jesus Christ."

Dr. Taylor must have given a considerable impetus to the intellectual life in Norwich during the twenty-four years of his pastorate, an intellectual life that seemed largely centred in the Octagon for at least two generations. Among many celebrated names may be mentioned those of J. E. Smith, founder of the Linnean Society; R. Woodhouse, Professor of Astronomy at Cambridge; W. Taylor, German scholar; James Martineau, the centenary of whose birth will be celebrated in Norwich on Good Friday next; and his sister Harriet, who as a child watched for the angels to descend through the round windows in the chapel dome and speak to her.

The roll of ministers from Dr. Taylor onward is a long one. Samuel Bourn; Robert Alderson, Amelia Opie's uncle, who resigned his pastorate, was called to the bar, became Recorder of Norwich, and father of Georgina Caroline Alderson, wife of the late Marquis of Salisbury; William Enfield, LL.D.; Pendlebury Houghton, Thomas Madge, Edward Tagart, J. H. Hutton, Alexander Gordon, M.A., are among the many names still held in honour, not to mention some who in recent years have come and gone, leaving cherished memories behind.

It is interesting to note that in 1813 there were three Unitarian congregations in Norwich, Thomas Madge being minister at the Octagon. The Rev. Isaac Perry assistant minister at the Old Meeting (Independent) Chapel, withdrew in 1808, and with him a considerable portion of the congregation, who forthwith formed themselves into a church, appointing Mr. Perry as pastor. For a time they met in the French Church, and subsequently purchased the Cherry Lane Meeting House. Early in 1812 Mr. Perry renounced evangelical doctrine and announced himself Unitarian. This caused some of the members to return to the Old Meeting-house, and in 1814, upon Mr. Perry accepting the pastorate of the St. Nicholas Chapel at Ipswich, the congregation dispersed, many joining the Octagon. For some years Mr. Perry kept a "Classical School" in Pitt-street, where the Cherry Lane Chapel is situated.

During this same period a Rev. H. Winder, General Baptist Minister, was reported to be a Unitarian, his congregation meeting in a building formerly part of the Priory of the Carmelites or Whitefriars, and which was known as Priory Yard Chapel.

As the last quarter of the 17th century saw the building and extension of the first Presbyterian meeting-house, and the middle years of the 18th century saw the building of the present Octagon Chapel, so the first quarter of the 19th century saw the development of the educational movement which was the great and important contribution of the exponents of Liberal religious thought to their civic life during that period. In the early months of the year 1823 the Octagon Chapel Sunday Schools were started, with the help of James Martineau, who had already taken part in Sunday-school and kindred missionary work in York and the neighbourhood. These schools have continued for upwards of eighty years, and at the present time have over three hundred children and young people on the registers. But zeal for the welfare of the young was not

confined to Sunday-school teaching. In the year 1695 Joanna Scott left an endowment for the instruction of thirty children of poor and respectable parents in the rudiments of education, and for nearly a century and a half a school for boys and girls was carried on through the thoughtful piety of this early benefactress. In 1836 the number of scholars had so increased that a separate day school for girls was started by members of the Octagon congregation. After some vicissitudes a school building was erected in 1844, and thirteen years later a separate school was built for infants. Later, in 1860, the present Presbyterian boys' day school buildings were erected by old scholars and friends of the Octagon. These schools have always been freely open to the children of parents of all denominations, and have been absolutely unsectarian. A clause in the will of Joanna Scott is still observed, which enjoins that scholars, on finally leaving school, shall on reciting the 23rd Psalm and passages from the fifth chapter of Matthew's Gospel, be given a copy of the Bible. After the passing of the Education Act in 1870 the trustees of the boys' school raised the curriculum to the standard of a secondary school. Unlike the girls' and infants' schools, the boys' school has not been taken over by the new Educational Authority and become a Council School.

The present school buildings were erected on sites belonging to the trustees of a local charity, and, in the case of the girls' and infants' schools, these have recently reverted to the trustees as ground landlords. A few years hence and the like fate will befall the buildings of the boys' school. Then the Sunday schools would be left homeless, as it were, and as a well-equipped Sunday school is absolutely essential to the life of the church, the loss of school accomodation or weakening of its strength would have a disastrous effect on the well-being of the Octagon congregation. The schools have always suffered, as Sunday schools, in being carried on in separate buildings. The Octagon congregation is not a large one, and its working force is weakened by lack of concentration, for Sunday-school teaching, in one building. A further drawback is that the school buildings are some little distance from the chapel. It seems, then, that there is a very clear call to a supreme effort on the part of the church, and that their work in the opening years of the 20th century is to raise a building which shall be a home for the united Sunday schools and an institute where social work can be carried on not only among the young, in connection with the flourishing Guild of Service, but also with men and women of the Octagon congregation and of the larger congregation without its walls. All the churches of Christendom are becoming more alive to the fact that their work in the future must be both religious and social, and it behoves such a free community of religious men and women as worships in the Octagon Chapel to show that they are in the forefront of all social movements that make for the coming of the Kingdom of God. That such a building as is urgently needed should also be a memorial in the city of his birth to James Martineau is most fitting.

The idea has already been partly realised, for, thanks to the generosity of many friends, the site has been purchased. We appeal to an ever-widening circle of friends and sympathisers to help us to entirely realise our ideal. G. A. KING.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Belfast.—The Non-Subscribing ministers dined together this week to meet Principal Gordon and Rev. C. Peach in connection with efforts to raise £20,000 for the collegiate residence, &c., of the Unitarian Home Missionary College. The speakers included Revs. W. S. Smith (chairman), W. Napier, R. Lyttle, T. Dunkerley, W. S. Dunbar, and others; and the deputation from the College expressed the warmest gratitude for the help rendered to the fund by Ireland.

Birmingham (Newhall Hill).—On Sunday Rev. W. Copeland Bowie preached morning and evening. In the evening there was a large congregation, both services being most inspiring and helpful. On Monday evening a social gathering of the congregation was held in the schoolroom to celebrate the anniversary of the Rev. Thomas Paxton's settlement. The chairman of the Vestry Committee, Mr. A. Derrington, was in the chair. The Rev. Joseph Wood, of the Old Meeting Church, was present, and gave a very encouraging address.

Bootle.—On March 29 and 30 a sale of work was successfully held. Mr. Pidgeon presided at the opening ceremony, which was performed by Mr. A. S. Thew (chairman of the Liverpool District Missionary Association). Representatives from our local congregations were present, and thanks to kind support, the sum of nearly £90 was realised, which will serve to clear off a deficit of £60, and to provide for church renovation.

Brighton.—The Rev. Priestly Prime, the recently appointed minister here, began on Sunday a course of four Sunday evening sermons on "The Philosophy and Religion of James Martineau," in connection with the centenary.

Bristol: Lewins Mead Chapel.—An interesting service was held on Sunday afternoon in recognition of the association of thirteen of the elder scholars from the Sunday-schools with the Lewins Mead Congregation. For some years past religious services with the same object have been held in the schoolroom; but on this occasion it was thought advisable that the gathering should take place in the chapel itself. The service was conducted by the Rev. A. N. Blatchford, B.A., and there were present, in addition to the teachers and scholars with their superintendents, Mr. W. Alfred T. Price and Miss Price, of the Boys' and Girls' School respectively; the treasurer of the congregation, Mr. A. H. R. Pope; the members of the Congregational Committee, and several friends from the congregation. After the devotional service the scholars were addressed by their ministers. They were reminded, as they identified themselves with Lewins Mead, of the responsiblities they took upon themselves; of their obligation to earnest and reproachless life, and of their right to all the help and advice which their religious home could afford them. They were bidden to reverence the memories of faithful and devout lives that consecrated that house of prayer; and very impressive was the promise of the young friends to endeavour to live worthily of the spiritual inheritance into which they that day solemnly entered. At the conclusion of the address a kind and appropriate welcome was offered on behalf of the congregation by Mr. Charles Bromhead, who handed to each of the young people a copy of the hymn and chant book used in the Sunday services at Lewins Mead, which was the gift of the Congregational Committee,

Burnley.—Anniversary services were conducted at Burnley-lane Unitarian Mission on Sunday; in the morning the Rev. J. M. Whiteman, Rev. J. E. Jenkins, and Mr. Thomas Graham being the preachers. Good congregations assembled on each occasion. In the evening Mr. James Crabtree, of Todmorden, unveiled portraits of Mr. and Mrs. Samuel Sutcliffe, two of the pioneers of the Unitarian movement in Burnley-lane, and staunch supporters of the cause up to their decease, which occurred recently within a few months of each other. Mr. Peter J. Hargreaves, Mr. J. S. Mackie, and Mr. Jabez Smith also spoke.

Coseley.—The Rev. H. Eachus, who has completed forty years' ministry, was presented on April 1 with a purse of gold and an address.

Dover.—On March 28, a farewell meeting was held on the occasion of the Rev. S. Burrows leaving his pastorate here, which has extended over twelve years. Mr. G. Chitty, who presided, read a letter to Mr. Burrows on behalf of the church, expressing cordial goodwill. Mr. Burrows will reside at Hastings for the present.

Exeter.—Very successful entertainments by the Sunday-school scholars were given on March 29 and on April 5, when two short plays were presented, one of them having been written and arranged by Miss Biss, the Lady Superintendent of the Sunday-school. Various articles made by the members of the Young People's Working Party during the winter session were offered for sale. There was a good attendance at each performance.

Gloucester.—Two interesting events were commemorated on Friday evening, April 7, the 206th anniversary of the erection of the chapel, and the fifteenth anniversary of the ministry of the Rev. Walter Lloyd in Gloucester. The proceedings commenced with tea in the schoolroom, after which a meeting was held in the chapel, when addresses appropriate to the occasion were delivered by Dr. F. T. Bond, who presided, the Rev. W. Lloyd, Mr. Charles Washbourne, and Mr. A. H. Keeping. The meeting was followed by a concert. On Monday, March 27, the Rev. Walter Lloyd delivered a lecture on "The Siege of Gloucester" to the members of the Gloucester Certificated Teachers' Asssociation at the British Schools. The president (Mr. A. Dix) was in the chair. The lecture was much appreciated.

Godalming. — On March 29 the annual concert of the Meadrow String Band was held at Meadrow Chapel. There was a large audience and an excellent programme. A supper followed in the schoolroom. The Mayor (Dr. H. M. Leathes) spoke of the high qualities of the band, to which the Rev. E. S. Lang-Buckland also testified. Mr. J. H. Mather expressed the gratitude of all to the Rev. Hubert Clarke for his untiring service in the support of this admirable service of culture in the town.

Halifax.—A three days' Daffodil Bazaar was held in the schoolroom on Wednesday, Thursday, and Saturday, April 5, 6, and 8, to raise money to clear off the debts of both chapel and school incurred by the installation of the el ctric light in the school, and other improvements. The receipts were £215.

Halstead.—Mr. V. H. Sukhtankar, Brahmo Samaj, has delivered a very instructive address here on "Unitarianism and the Brahmo Samaj." About 70 adults were present, including several from other denominations in the town.

Hinckley.—On Wednesday, April 5, a recognition meeting was held to welcome the recently appointed minister, the Rev. T. J. Jenkins, and Mrs. Jenkins. After tea a public meeting took place, Mr. John Atkins, J.P., presided, supported by the Rev. G. von Petzold, M.A., Leicester; Miss Gittins, and Miss E. Gittins, Leicester; Rev. J. H. Weatherall, M.A., Bolton; Rev. Evan Jenkins, Llwynrhydowen, and other speakers. Much regret was expressed at the absence, through illness, of Rev. E. W. Lummis, Leicester. The meeting, very fully attended, was of the most cheerful and enthusiastic character, leaving a clear impression that Mr. Jenkins has commenced his ministry in Hinckley under the happiest auspices.

Kidderminster. — On April 5 a welcome meeting, preceded by tea, was given to the Rev. J. E. Stronge, who began his ministry here on Sunday. There was an attendance of nearly 600 in the Town Hall, where addresses were given by the chairman (Mr. W. H. Talbot), Mr. Joseph Highfield (Sunday-school), Miss C. Badland (choir), Mr. F. Arnold (Young People), Revs. Jos. Wood, J. W. Austin, J. C. Street, A. H. Thomas. and W. G. Tarrant. Several Evangelical Free Church ministers were present, of

whom the Revs. E. D. Braimbridge and A. Gibson spoke in cordial welcome. Mr. Stronge, in replying, asked for the support of all in the great work, religious and social, which they had before them. He took the many kind expressions used by the speakers as an indication that such help would be generously given. A concert followed, and the proceedings were throughout of a most enjoyable character.

Leicester: Great Meeting.—At the conclusion of the morning service on Sunday, the chairman of the vestry, Mr. A. H. Paget, made an announcement as to the arrangements for filling the pulpit during the three months' leave of absence granted to the pastor, the Rev. E. W. Lummis, in order that he may recruit his health. It was stated that the rev. gentleman had gone to Lynton, Devon, where he intended making a prolonged stay. A resolution was passed approving the steps taken by the vestry, and expressing sympathy with Mr. Lummis, and the sincere hope of the congregation that the rest and change may have the effect of restoring him to health.

Leigh (Lancashire).—School anniversary services were held on April 2. The Rev. A. H. Dolphin, of Sheffield, and late pastor of the Leigh Church, was the preacher. There were good congregations, and the collections were the largest yet taken at similar services at Leigh.

London: Mansford-street.—On March 30 the sixteenth annual meeting was held at Rosslyn Hill, the Rev. F. K. Freeston in the chair. The report of the Church and Mission, under the Rev. Gordon Cooper, was most cheering. A striking feature in the year's life has been the formation, on lines tentatively began by the Rev. J. Ellis, in two previous winters, of a Working Men's Club, which now includes 80 members. The success of this beneficial work, which is carried on every evening, necessitates an extension of the premises, which were already in full use with clubs, classes, and other meetings. The estimate for the new buildings and contingent work is £750, and a very encouraging first list of donations having been made, the work is already in hand, and an earnest appeal is made for the balance of £300, or so, still required. Resolutions were passed as advertised in another column; and we have the utmost confidence in commending the appeal to the generous notice of our readers. The work here is amongst the best done by our friends in the Metropolis. Contributions may be sent to Miss L. Jones (treasurer), Riverton, Hadley Wood, Barnet; Mr. S. W. Preston, 7, Eldon-road, Hampstead; or Mr. J. C. Drummond, 12, Worsley-road, Hampstead.

London: Peckham.—The annual meeting of the Avondale Band of Hope was held on April 4. Mr. J. Bredall, president of the society, gave an interesting address, and the minister on supply, Rev. A. F. G. Fletcher, distributed the prizes to the members.

London: Stratford.—The second of the series of Services for the People was held in the Town Hall, Stratford, on Sunday last. The evening was exceedingly wet, and in consequence the attendance fell to a little over 300. The eloquent address given by the Rev. James C. Street, on "Man, the Creator of his own Heaven and Hell," which lasted over an hour, was listened to throughout with the greatest attention. The collection amounted to £2 11s. 6d. With brighter weather it is hoped that the attendance may again be a large one next Sunday, when the Rev. John Page Hopps will take for his subject "Hold on by God." In referring, last week, to the Churches in the East of London who are helping in this movement, omission was made of Walthamstow, whose members, under the direction of the Rev. W. H. Rose, have been working zealously towards the success of the meetings.

London Sunday School Society.—At the Musical Festival held on Saturday last the following schools competed for the banner:—Brixton, Islington, Highgate, Kensington, Limehouse, George's Row, and Stratford. The banner was awarded to Brixton, George's Row being second, and Highgate third. Mr. Docker adjudicated. In the evening a concert was given.

Malton.—The lantern services and lectures were concluded last Sunday. The Chapel has on each occasion been well filled. The slides illustrating "The Story of Religion in England" and "Travel and Life in Palestine," have been much admired.

Manchester: Lower Mosley-street.—On March 31 the 69th annual meeting was held, Mr. R. Wade presiding. Mr. A. E. Steinthal presented the report, which showed a satisfactory state of things. There are 768 scholars on the Sunday-school books, and 52 teachers; the evening classes number (winter) 2,527 students. The total expenditure was £1,223. The report was adopted on the motion of the chairman, seconded by the Rev. A. Cobden Smith. Colonel Pilcher moved, and Mr. G. Raynor Wood seconded a vote of thanks to the superintendents and teachers.

Manchester: Moss Side.—On April 1, a sale of work was held in the school, on behalf of the New Organ Fund. At the opening ceremony, the chair was taken by Mr. H. M. Whitefield, and the sale declared open by Colonel Pilcher. This effort, which wes organised by the Ladies' Sewing Society, proved a great success, the proceeds amounting to over £100.

Manchester (Oldham-road).—On April 9 the annual choir festival took place. The principal vocalists were Madame Evelyn Archer and Mr. Webster Millar, and the choir sang several anthems. Mr. Jenkins, of Oldham, gave an appropriate address. The service, under Mr. Sydney Higham's direction as choirmaster, was very bright and helpful.

Plymouth and Devonport.—On March 29 a welcome was given to the new minister of these congregations, the Rev. J. H. Belcher. Mr. E. B. Micklewood, who presided; Mr. Bryan, Mr. J. Paton, and Mr. J. G. Norman, gave addresses of welcome. In replying, Mr. Belcher thanked the members of the two churches for their cordial reception of his wife and himself. There were just two things he would like to say as to his position. First, Unitarianism, as he understood it, was not the acceptance of a creed from which some few items of the accepted beliefs had been deleted. It was rather an attitude of mind, an eagerness to learn, a patience to inquire, and a courage to surrender any doctrine formerly held as soon as it appeared baseless. Thus Unitarianism was not fixed, but moved with the movement of men's thoughts, and concerned itself with the very latest knowledge won by savants. The modern thinker, though an Agnostic, should find in Unitarianism that devout, rational spirit which Professor Huxley desiderated. The second point, as important as the first, Mr. Belcher continued, was the practical Gospel which he had to declare. It was that enthusiasm of humanity which all great teachers had expounded—an enthusiasm which modern thinking was at length weaving into economic and sociological theories, and of which modern democratic and economic apparatus was rapidly becoming the practical channel.

Pontypridd.—Our thirteenth anniversary services were held April 2. Dr. Griffiths, of Ilkeston, preached. The services were well attended, and in the evening the hall was crowded.

Stockport.—On April 2, the Rev. B. C. Constable completed a series of five Sunday evening discourses on "A Reasonable Religion towards which all Modern Thought is tending." The attendance was much above the average. Each discourse was fully reported, and by request the last ("Reasonable and Wide Spreading Views of Life and Duty") will be printed and widely distributed.

Torquay.—The spring session of lectures and concerts was brought to a conclusion on Monday week, when a well-attended concert was given. The series included two concerts and four lectures.

Ulster Unitarian Christian Association.—The annual meeting was held at Belfast, on Monday, Mr. J. Davidson, presiding. There was a large attendance, and some excellent addresses. We must defer a fuller report till next week.

York.—On the 4th inst. the annual social meeting was held. The chairman (Mr. E. F. Lewin) said that whilst the financial position was good, every effort should be made to keep up the present standard. Notwithstanding the fact that no resident minister had yet been appointed, good progress had been made during the past year, a very pleasing feature being the material increase in new members.

To Correspondents.—Letters, &c., received from J. H. C., J. M. C., J. D. E., D. McE., J. C. G., E. H., J. L. H., C. W. J., F. G. J., H. M. J., J. H. R., A. T., F. W., W. G. W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

SUNDAY, April 16.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. Tucker, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. Edgar Daplyn.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. Jupp.
Deptford, Church-street, 6.30, Mr. J. C. Pain.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. Frank K. Freeston; 3.15, Rev. W. Copeland Bowie; 7, Rev. F. Hankinson. Sunday School Anniversary.
Forest-gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. W. Perris. 6.30 (Stratford Town Hall).
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. C. E. Pike.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. Charlesworth.
Islington, Unity Church, Upper-street, 11 and 7, Rev. C. J. Street, M.A., LL.B.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. George Critchley.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. A. J. Marchant.
Little Portland-street Chapel, 11.15, Rev. J. Page Hopps and 7, Mr. Herbert Rix.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. Gordon Cooper, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. Fletcher.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Mr. Delta Evans.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. Felix Taylor, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding.
Stratford, Unitarian Church, 11, Rev. T. E. M. Edwards; 7, Service at Stratford Town Hall, Rev. John Page Hopps
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. Tarrant, B.A.
Wood Green, Unity Church, 11 and 7, Rev Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.
Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Rev. Robert McGee.
Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Morley Mills.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card **Manufactory, London, W.C.**

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. J. E. CARPENTER, M.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. GEORGE LANSDOWNE.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. CHARLES HARVEY COOK.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. H. W. HAWKES.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. E. S. HICKS, M.A., School Sermons.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. W. SMITH.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Apr. 16, at 11.15, JOHN A. HOBSON, M.A., "Force as a Remedy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—April 16, at 11.15, DR. WASHINGTON SULLIVAN, "The Resurrection—The Psychology of After-death Apparations."

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 5d. per dozen; 3s per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

NEW-LAID EGGS (collected daily and exclusively from Farms and Dairies only, in Devon). POULTRY, BUTTER, &c. Private Families supplied Reference very kindly permitted to Rev. Jeffery Worthington, B.A., Cullompton, Devon.—T. HART, Cullompton, Devon.

NATIONAL CONFERENCE GUILDS' UNION.

The ANNUAL MEETING will be held at the GREAT MEETING, LEICESTER, on EASTER TUESDAY, APRIL 25TH.

3.30.—Reception of Delegates and Business Meeting; to be followed by a Conference, at which Rev. A. HALL will speak on "The Relation of the Guild to the Church and the School."

8.0.—Service in the Great Meeting, conducted by the Rev. GERTRUD VON PETZOLD. Preacher: Rev. CHARLES HARGROVE.

Hospitality will be provided for all Guild Members who will send their names to the Secretary, Rev. G. COOPER, Mansford-street, Bethnal-green, E.

ST. MARGARET'S BAY, KENT.—HOUSE to LET for the summer months, standing high, with fine sea view and garden. Tennis lawn.—For particulars, apply to Mrs. W. A. SHARPE, 4, Broadlands-road, Highgate, N.

PRESTATYN, NORTH WALES.—APARTMENTS to LET. Lovely scenery and comfortable rooms; good cooking.—Miss JACKSON, Villa Breit, Prestatyn, North Wales.

FURNISHED HOUSE to LET for about two months, from May 15th. One minute from Park; splendid view of the Bay and Mumbles.—Apply, Mrs. TUDOR JONES, 21, Cwmdonkin-terrace, Swansea.

BIRTHS.

GRUBB.—On the 12th inst., at the Croft, Barnt Green, the wife of David B. Grubb, of a daughter.

LLOYD-THOMAS.—On February 8th, at 8, Colville-street, Nottingham, to Alice and J. M. Lloyd-Thomas, a son.

GOLDEN WEDDING.

FARRINGTON—BAKER.—On April 12th, 1855, at Grace Church, Utica, N.Y., by the Rev, William Baker, Charlotte Augusta, second daughter of the officiating clergyman, and Rev. Silas Farrington, of Trenton, N.J., U.S.A.

MARRIAGE.

PERKINS—DUNSFORD.—On April 10th, at Folkestone, Francis Heineken Perkins, of Toun, Llandovery, to Octavia Richardson, daughter of the late G. W. Dunsford, Esq., of Olney, Bucks.

DEATHS.

CHEETHAM.—On the 7th inst., at Broom Bank. Stockport, Sarah Anne, widow of the late Samuel Cheetham, and daughter of the late John Goode Johnson, of Leicester and Stockport, in her 81st year.

COOPER.—At 13, Lansdowne-terrace, Gosforth, on the 10th inst., Sarah, wife of the late George Cooper, in her 81st year. Funeral Service at the Unitarian Church at 10.30 A.M. on Wednesday. Friends please accept this, the only intimation.

GREENHOW.—On April 8, 1905, at Newton Hall, Leeds, aged 93 years, Anne, widow of Thomas Michael Greenhow, M.D., and daughter of the late William Lupton, of Leeds.

OSLER.—On Saturday, April 1st, 1905, at his residence, 31, Rosslyn-hill, Hampstead, N.W., Timothy Smith Osler, of Lincoln's-inn, barrister, in his 82nd year.

PRESTON.—On April 2nd, at 4, Elsworthy-road, Primrose-hill, Alfred Preston, J.P., in his 79th year.

WARREN.—On the 9th inst., at 19, New Cavendish-street, London, W., John Warren, LL.B. and B.A. London, J.P. Sussex; of Handcross Park, Sussex, and late of 95, Lancaster-gate, Hyde-park, W.; aged 73 years, eldest son of the late Thomas Pickard Warren, of Highbury House, N.

Situations, VACANT AND WANTED.

DOCTOR'S DAUGHTER (Unitarian) desires post as COMPANION in good family, with salary. Good references.—B., INQUIRER Office, 3, Essex-street, W.C.

LADY desires Situation as USEFUL COMPANION or USEFUL HELP. Daily or Resident. References from present situation.—Address, H., INQUIRER Office, 3, Essex-street, Strand.

WANTED, in London, a Young Lady to help in mornings with little girl.—M., INQUIRER Office, 3, Essex-street, W.C.

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Martineau Centenary Celebrations,

NORWICH.

April 21st, 22nd, and 23rd, 1905.

Thursday Evening, April 20th.

A Lantern Lecture, "THE MARTINEAUS IN NORWICH," at 8 o'clock, by the Rev. ALFRED HALL, M.A.

Good Friday, April 21st.

COMMUNION SERVICE. Rev. DENDY AGATE, B.A.

MORNING SERVICE. Preacher: Dr. DRUMMOND.

PUBLIC LUNCHEON, at which the Chairman of the Congregation (W. H. SCOTT, Esq.) will preside. The Revs. W. G. TARRANT, B.A., DENDY AGATE, B.A., V. D. DAVIS, B.A., D. MARTINEAU, Esq, and others are expected to speak.

PUBLIC MEETING in the Octagon Chapel. Chairman: W. BLAKE ODGERS, Esq., K.C. Speakers: Professor UPTON, B.A., B.Sc., the Revs. J. ESTLIN CARPENTER, M.A., W. COPELAND BOWIE (Secretary of the British and Foreign Unitarian Association), Alfred Hall, M.A., and Councillor A. M. STEVENS.

Saturday, April 22nd.

VISITS TO PLACES OF INTEREST. At 8 P.M., Lecture on "WORDSWORTH," by Rev. P. H. WICKSTEED, M.A.

Easter Sunday, April 23rd.

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THE SIXTIETH ANNUAL MEETING of the MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION will be held at MONTON, on GOOD FRIDAY, April 21st, 1905.

11.0 a.m.—RELIGIOUS SERVICE in the Church in commemoration of the 100th Anniversary of Dr. Martineau's birth. Preacher: Rev. ALEX. GORDON, M.A. (Principal of the Unitarian Home Missionary College, Manchester). A Collection will be made in aid of the Funds of the Association. Reception of Representatives from Kindred Associations in School.

12.30 p.m.—Dinner in the School. Tickets, 9d. each.

2.0 p.m.—BUSINESS MEETING in the Church. Chairman: Rev. T. P. SPEDDING (the retiring President).

4.0 p.m.—Tea in the Schools. Tickets, 6d. each.

5.30 p.m.—PUBLIC MEETING in the Church. Chairman: GEORGE H. LEIGH, Esq. Reader of Paper: Rev. E. D. PRIESTLEY EVANS (Bury). Subject of Paper: "The Wesley Guild Movement: A Hint to our own Schools." Speaker: The Rev. T. P. SPEDDING.

A Collection will be taken at the Evening Meeting in aid of the Children's Convalescent Home, South Shore, Blackpool.

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At the SIXTEENTH ANNUAL MEETING, held at ROSSLYN HILL, HAMPSTEAD, on Thursday, MARCH 30th, REV. F. K. FREESTON in the chair, the following resolutions were passed:—

Reports read—

Moved by the CHAIRMAN, seconded by Mr J. T. OSLER:—

I.—"That the Reports now read be received, adopted, and printed for circulation under the direction of the Committee.

Moved by Rev. Dr. DRUMMOND, seconded by Miss PUNNETT:—

II.—"That this meeting congratulates the Rev. Gordon Cooper on the success which has so far attended his work at Mansford Street, and trusts that he may have a long and prosperous ministry there."

Moved by Mr. J. C. DRUMMOND, seconded by Rev. H. GOW:—

III.—"That this meeting, having heard the Reports, approves the action of the Committee in deciding to at once proceed with the enlargement and improvement of the premises, and pledges itself to use its best endeavours to raise the money required."

Moved by Mr. THOMAS ADAMS, seconded by REV. EUSTACE THOMPSON:—

IV.—That the following ladies and gentlemen be the Committee and Officers for the ensuing year:—Mrs. J. C. Drummond, Miss H. Brooke Herford, Miss Lalor, Miss Morton, Miss Punnett, Rev. H. Gow, Sir Edwin Durning-Lawrence, Bart., M.P., Messrs. W. J. Clark, J. G. Foster, R. P. Jones, H. B. Lee, E. B. Squire, and A. Thompson."

Treasurer—Miss L. Jones.

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Auditors—Mr. E. B. Squire and Mr. Walter Heald.

Moved by Mr. E. B. SQUIRE, seconded by Mr. HENRY THOMPSON.

V.—"That the best thanks of this meeting be given to the Rev. F. K. Freeston for his great kindness in taking the chair this evening."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

EASTER brings for us this year the commemoration also of the centenary of the birth, on April 21, of James Martineau. We hope next week to publish a full report of the centenary meetings at Norwich, and orders for extra copies of next week's INQUIRER should be sent in at once. Of the Oxford celebration on May 1 and 2 an announcement will be found advertised in another column.

WE are very glad to learn that in commemoration of the centenary of Dr. Martineau's birth, the well known and striking portrait, painted by Mr. A. E. Emslie in 1888, is to find its permanent home at Essex Hall. Three of the Trustees—Mr. C. F. Pearson, Mr. Ion Pritchard, and Mr. W. Arthur Sharpe—have the task in hand of raising a fund for the purchase of the picture; and it is hoped to complete the purchase within the next few days. At Essex Hall the portrait will be seen by a large number of visitors from all parts of the country, and from foreign lands.

WITH reference to Mr. King's interesting article in last week's INQUIRER on the Octagon Chapel at Norwich, a correspondent points out that, if it was early in 1823 that the Sunday-school was established, Martineau's part in it cannot have been due to any experience of school or missionary work at Manchester College, since he only went to York in 1822, and during their first years the students were not allowed to undertake such work. This correction our correspondent makes on the authority of a letter which he received from Dr. Martineau himself in 1895. Mr. King sends us also the following *erratum:* On p. 240, third column, line 19, for "father" read "grandfather."

SOMETHING like consternation has been produced this week by the report presented to the London County Council on Tuesday, with respect to the metropolitan schools hitherto known as "voluntary." The report shows that, in the judgment of the experts who have had to inspect the buildings, and who have been guided by the standards applied under Government sanction to the Council (formerly Board) schools, the majority are defective, some deplorably so. The arrangements of some are so insanitary and unsafe that it is recommended that they be closed at once. The children's health, and indeed, their life, in case of fire, is exposed to serious and wholly preventable risk; while from the educational point of view, many of these schools are as strongly condemned as from the structural. If the Council does its duty by the children, fresh places will have to be provided for tens of thousands of them, needless to say at a great cost to the ratepayers.

Now, it is quite open to defenders of these ill-equipped schools to minimise their defects, and for our part we trust the practical wisdom of the Council will not allow any waste of money or material where a reasonable and really tolerable provision can be made for carrying on school work, even if the highest ideals have in some cases to be postponed. But it cannot be imagined for a moment that the inspectors have so exaggerated the deficiencies of the system which they condemn that there is no serious change necessary. In fact, all who have had actual contact with these mis-called "voluntary" schools know that instead of being a respectable rival to the really public schools, they have been a poverty-stricken and pretentious parasite on the public purse. The amount of the "voluntary" support given to them was, indeed, just enough to furnish an excuse, but not to justify the claim, for independent private management. This exposure shows how egregiously unfair has been the treatment given respectively to the two sets of schools. School Boards have been worried by the department; "voluntary" managers have been allowed to slip on neglecting their duty. This that we see, and must pay for, is the upshot.

THERE has just come to hand the Official Report of the Thirteenth Universal Peace Congress, held at Boston in October last. The contents call for more than a note, but here is an apposite quotation from the address of the Rev. Charles F. Dole (one of the many Unitarian ministers, we are glad to say, who took warm interest in the Congress). Mr. Dole presided at a meeting to consider "The mutual relations of races, and the menace to the world's order through the exploitation of weaker peoples," and in his opening address he said:—"Shall we believe what we say we believe about the democracy of man? Shall we believe that men are our brothers, whatever the colour of their skins may be? That is the precise question before the world. There are multitudes who tell us that they do not believe it at all. They tell us the only way we can manage for the weaker and infirm people, as they call them, is for the stronger people (that is we) to take them in hand. And they say, pointing to superficial results—precisely as in the old days people pointed to the picturesque results on a great Virginian plantation—they say, 'See how beneficent in India and in Java this kind of rule is.' And at the same time things are going on all over the world that make one's heart sick."

THE preparatory work for the proposed union of three of the Methodist bodies is still going on satisfactorily. A joint committee of the Methodist New Connexion, the Methodist Free Church, and the Bible Christians met recently, and thoroughly discussed the various questions that will need settlement, and organisations that will need to be assimilated, and financial problems that will have to be solved before the actual union takes place. It is believed by those best able to judge that there will be enthusiasm enough, patience enough, faith and charity enough, as they are demanded, to carry the scheme through. The proposals of the joint committee will, as a matter of course, have to be discussed at the Conferences of the three denominations concerned. A great deal of work and waiting must necessarily take place before views can be duly adjusted, or mutual concessions arranged, but it is confidently believed that the day is steadily drawing nigh when the Doxology will be sung in thankfulness that the three are made one.

"RESURRECTION" is the title of the April number of *Sermons for the Day*, being an Easter sermon preached by the late Rev. R. A. Armstrong in 1901.

ON THE WINGS OF DELIGHT.—III.

HILL-TOWNS IN TUSCANY.

After Venice and Florence there came for us some most delightful days of driving through the country, days not of unbroken weather, but none the less beautiful on that account. Eastward from Florence to Vallombrosa, and next day over the Consuma Pass to Bibbiena, then south by Arezzo to Cortona, and westward a long day's drive to Siena, such was the course of the first four days, happily continued for the rest of the party further northward, but for the writer of these notes ending there, and followed by a swift journey home.

It was on Monday, April 10, after a quiet morning at Fiesole, that we started. Florence lay below, bathed in glorious sunshine, but our road did not take us into the city again. We made our way down to the eastward into the valley of the Arno, following its course through Pontassieve to Sant' Ellero; and then, on the second day, after crossing the hills, finding it again in an upper reach at Bibbiena. Including half an hour's break at Pontassieve for coffee and a good dusting of the hapless occupants of the second carriage, (since their horses had insisted for a good part of the way on keeping close behind the others, and the heat and dust had been rather tremendous), the drive to Sant' Ellero took three hours; and there the climb up to Vallombrosa began, lasting rather more than two hours, with plenty of walking for the men. There is a rack-and-pinion railway that goes up to Saltino, but with a hardy little horse added to each of our pairs and a merry little Italian lad to look after the leader, the carriages took the mountain road without any trouble. As we rose higher and higher, the sense of exhilaration grew. The splendid air, the flowers on the road-side, the great spaces of the hills, with distant views across the deep valley by which we climbed part of the way, were most refreshing after the dust of the lower road. We passed through more than one little village, not touching Saltino, but going by way of Tosi, and soon, at a height of some 3,000 ft., were buried in the glorious woods of Vallombrosa. There were glades of beech and chestnut, as yet bare of leaves, but for the most part on our road splendid pines; and, as we approached the little group of buildings about the old monastery, nestling in a hollow of the hill-side, we saw the grass brilliant with wild crocus. We were early visitors, but when the trees are all fully out, at that great height, Vallombrosa must be a delicious refuge from the heat of the plains below.

The monastery was founded in 1015, by Giovanni Gualberto, of Florence, he who forgave his enemy one Good Friday morning, when he met and might have killed him in the narrow defile leading up to San Miniato. (Has not Burne-Jones pictured him, as the figure of the Christ stooped from the crucifix and kissed his faithful knight?) Gualberto entered the monastery of San Miniato, but, finding the discipline too lax, retired to the mountain solitude and so became the founder of Vallombrosa.

Another memory was with us there as we crossed the bed of one mountain stream after another, and last year's leaves were lying thick among the stones. None of us at the moment could remember Milton's lines exactly, but we found them afterwards in Hare:—

"Thick as autumnal leaves, that strow the brooks
"In Vallombrosa, where the Etrurian shades
"High over-arched embower."

The present buildings of the monastery, which since its dissolution in 1866 has become the home of a school of forestry, date from the year 1637, and must have been quite new when Milton came up there after his visit to the aged Galileo at Florence.

It was half-past five when we reached the monastery and its neighbour, our Albergo della Foresta, and, though it seemed only a little higher up into the snow, there was only time before dusk and dinner to reach one short stage more, the terrace of the dépendance *Paradisino* (3,960 ft.), from which there is a splendid view, over the woods and down the valley of the Arno, where, when it is clear, part of the dome of the Cathedral at Florence can be seen over a distant hill, in a direct line about 16 miles away. That evening it was not clear enough, and we hoped for the morning. But, unfortunately for eager spirits of the early dawn, the rain came down, and so we started on our second day's drive with a closed carriage and the curtains of the covered wagonette partly drawn. Ours were the first carriages to make their way by the new direct route from Vallombrosa on to the Consuma Pass, which is in fact not yet quite completed.

As we drove along the steep hillside, through the beautiful woods, the valley far below was already in sunshine, and soon we also were out of the rain. It returned more than once during the day, but could not spoil our pleasure, and the evening at Bibbiena was beautiful. Before we reached Consuma, just over the pass, the carriages had bumped over a very rough bit of the unfinished road, and then had a long sweep round before they could crest the hill. Meanwhile the men walked by a shorter way across the head of another gully in the hillside, and there sheltered under a perfect canopy of pine from the rain, which had returned, till the carriages arrived.

Bibbiena was the first of the hill towns in which we stayed, though we passed close under the steep hill on which Poppi is perched. These are romantic little towns, seen from afar in their walled security, with fine towers of church or castle, and to be entered only through the old gateways. It was astonishing how the horses clattered up the steep paved streets with hardly room to pass, and safely turned impossible corners till an old inn was found somewhere hidden away in the labyrinth. At Bibbiena we looked straight across to the high hill on which La Verna stands, the famous monastery first built by Francis of Assisi in 1215, at a height greater even than that of Vallombrosa. It was very tempting, being so near, to make the pilgrimage which every true Franciscan must delight to make, but our road lay southward through the Casentino, the valley of the upper Arno, to Arezzo.

There, on Wednesday, April 12, we spent more than two hours in the fascinating old town set high on its hill, with noble churches and the memory of Petrarch, whose native place it was. But even more striking was Cortona, where we slept that night. By five o'clock we were at the foot of the hill on which it stands, but it took the carriages hardly less than an hour to climb up by the long winding road into the town, though on foot, by a much steeper climb, it was possible to reach the terrace from which the cathedral looks down upon the plain, in about half that time.

Cortona has enormous walls, partly built of the huge blocks of stone belonging to the Etruscan period, and from the highest point of the city, on which an old fortress and the church of Santa Margherita stand, one can look down on a splendid sweep of wall descending steeply to one of the old gates, and then, on a lower level still, circling the cathedral and other of the public buildings, while far below one looks over the broad plain. On the other side of the town, about ten miles away, Lake Trasimene is seen, where Hannibal inflicted so disastrous a defeat on the Roman army. Far across the plain, towards sunset, there are distant hills, while close at hand are the higher slopes of the chain, on a spur of which (itself over 2,000 ft. high) Cortona stands—Cortona, one of the ancient twelve federated cities of Etruria.

Next day we had a long sunny drive, across the plain, over a low range of hills, where by the road side we picked abundance of wild cyclamen and some wonderfully sweet flowering heather, which the bees liked as well as we—first, to Rapolano, the quaintest little hill-town, where the priest was preparing to bless the oxen and all the implements of daily work—and then, towards evening, over the curiously barren tract that lies to the east of Siena, into that famous and fascinating city.

But here these notes must come to an abrupt end. Of the cathedral, of the house of Catherine of Siena, of the Palazzo Publico, with its exquisite tower, higher than Giotto's campanile or the tower of the Palazzo Vecchio in Florence, from which again we had a glorious view, nothing can be said. And many other things must be passed over, which it would have been pleasant to relate, of the minor pleasures and humours of this memorable holiday, of the prowess of one who drove, of what our artist achieved, of what the Professor discoursed concerning the thirteenth century, of astonishing excursions into the Italian language. Gladly, also, would we have sung the praises of Theurer, best of couriers! None of these will be forgotten. Nor shall we ever cease to remember with delight, and with a gratitude of which no word is permitted to be spoken, what these weeks in Italy have been to us, how great the gift, for the enrichment of all that is best in life, given with such abundant generosity, and a grace so beautiful, in the simplicity of loving-kindness.

In England, "now that April's here."

THE MARTINEAU CENTENARY.

JAMES MARTINEAU.*

THE active life of James Martineau was unusually prolonged, and covered one of the most remarkable periods in our history, the Victorian age. When he lay in his cradle Arnold and Carlyle were boys of ten; John Henry Newman was four. F. D. Maurice and F. W. Newman were born in the same year. Then came John Stuart Mill in 1806; Gladstone, Tennyson, and Darwin followed in 1809. It was among these men and their successors that he took his place as "first among living English thinkers," to use Gladstone's phrase; and in their work for religion and philosophy, for politics and science, he became interested with the whole force of his nature. He lived, indeed, the life of a teacher and student; but he never severed himself from the world around. He began life politically as an ardent and enthusiastic young Whig, who found his hero in Lord John Russell; he ended in distrust of democracy, and a vigorous ethical imperialism. He was one of the few who attended both the Coronation and the first Jubilee, in West minster Abbey. He joined the deputation of English Presbyterian ministers who offered their congratulations on the Queen's accession; he drafted the Address which the same body presented on the Diamond Jubilee of 1897. Alongside of the "impressive development of responsible citizenship at home," it emphasised the "expansion of the national life abroad," and defined the problem of the future as the "consolidation of a Constitutional Empire."

During this long period, as everyone knows, a multitude of new intellectual forces entered the field of thought, and operated powerfully on philosophy and religion. In June, 1832, soon after Martineau settled in Liverpool, Jeremy Bentham died; Goethe had passed away three months before; Scott was to tread the same path three months later. The very next year, John Henry Newman would begin *Tracts for the Times*; Carlyle would utter the poignant cries of Teufelsdröckh; Tennyson and Browning would lead the way on new paths of poetry; Strauss, after leaving Berlin on the death of Hegel, would be at work on the *Leben Jesu*. English theology was stagnant, under the numbing influences of an Evangelicalism that had lost its first fervour, and been deprived of its great personalities; The Established Church seemed tottering; the neglect of its services, the scandals of pluralism, the dulness of its preaching, exposed it to attacks which seemed to threaten its connection with the State. Meanwhile geology was beginning to threaten the fabric of dogma based on the infallibility of the Bible; while the empirical psychology of Hartley—the pious guide of enlightened Unitarians by his *Rule of Life*—was converted in the hands of James Mill into a solvent of all religious ideas, the conception of God being as much a product of arbitrary association, and as destitute of reality, as that of a Centaur. It was in this medley of influences, amid the hopes which belonged to the Reform era, and the fears roused by the first timid steps of Biblical criticism and the audacities of radical philosophy, that Martineau began his work. Nothing need here be said of the part which he played in denominational matters (already described in last week's issue by Professor Odgers): I confine myself to some brief and obvious notes on the relation of his thought, his character, and his environment.

The Unitarianism of Martineau's youth followed the tradition of Locke and Hartley in philosophy, and regarded the New Testament as the final authority of Christian doctrine. There was the record of Revelation; and whatever could be proved out of its pages as the meaning of Jesus, must be regarded as "communicated truth," bearing the sanction of the Father of all. In this respect the teaching of Manchester College, York, was in accordance with the language of the venerated fathers of an elder day like Lindsey and Belsham. To this Martineau was himself faithful during his Dublin years. But his continuous study of the New Testament compelled him to face difficulties which the interpretations in his college note-books could no longer satisfy. The first shock apparently arose from the passages in the Synoptic Gospels which were understood to predict the return of Jesus in the lifetime of his hearers, and the establishment of a kingdom in which the Apostles would be associated with him in judgment. In the lectures of 1835 (published under the title of *The Rationale of Religious Inquiry*, 1836) he first definitely abandoned the hereditary faith, and declared that "no seeming inspiration can establish anything contrary to reason, that the last appeal in all researches into religious truth, must be to the judgments of the human mind; that against these judgments Scripture cannot have any authority, for upon its authority they themselves decide." To work out this principle was to be one of the main occupations of his life. It lay beneath his preaching; it guided his expositions in the classes for the instruction of the young, which he conducted at Liverpool with so much laborious diligence for five-and-twenty years; it found full expression in the group of "Westminster articles" (1851-1853), which dealt with the origins of Christianity; it gave point to the sermon, "One Gospel in many Dialects," in which, at the centenary of the Octagon Chapel at Norwich (1856), he described the different types of Christological conception in the New Testament, justified the divisions of Christendom, and even declared that we should cease to wish for them to disappear. It was not surprising that those who were still unmoved in the ancient faith regarded him with suspicion and alarm.

Those apprehensions have been long since hushed; and Dr. Martineau lived to see them converted into a general reverence, which not even the boldness of his critical onslaught on traditional interpretations could impair. After the publication of *The Seat of Authority in Religion*, in the spring of 1890, a discussion arose over some of its positions at a dinner at Mansfield College, Oxford, one day in the summer term. It was closed by the weighty utterance of a very eminent theologian of the Free Kirk of Scotland. "The whole book comes to this, that the foundations of religion are in the reason, and the conscience, and the heart of man; and that proposition" added the speaker emphatically, "no one can gainsay." Five years later, in reviewing the labours that had covered two generations, the veteran teacher could sum up the whole by saying, "The substitution in short of religion at *first-hand*, straight out of the immediate interaction between the Soul and God, for religion at *second hand*, fetched by copying out of anonymous traditions of the Eastern Mediterranean eighteen centuries ago, has been the really directing, though hardly conscious, aim of my responsible years of life."*

In this "substitution" of one religious basis for another, philosophy came to the rescue, and built up afresh the edifice of faith which Biblical criticism threatened to undermine. Slow indeed was the process, compared with the rapidity of his change of front on the true grounds of congregational union and doctrinal liberty, after the first judgment in the Hewley suit, December, 1833. He was at that time still an ardent admirer of Belsham, and was unshaken in his reverence for Priestley. But his lectures to his classes on moral philosophy brought him face to face with the ingenuous difficulties of young minds; he was already an earnest student of Plato, and began to appeal in his sermons to the "fair and good"; Wordsworth and Coleridge had long been his favourite poets, and he was realising the meaning of Channing's bold stand on the identity of essential moral nature between man and God. Under the quasi-materialistic pantheism in which he was brought up, he had been taught to live at a persistently high moral tension, disguised beneath a veil of necessarianism, but none the less active and vital. The constant practice of self-control might be hidden in the presence of the all-holy God as sole cause; but with that august image always before the inner eye, nothing slovenly or impure could be endured; and when all wishes, impulses, and desires were his, the command of self became still more strenuous, though unacknowledged, for the temple of the Spirit must be kept swept and garnished. Of this he was now to see the meaning. Over against the evangelical scheme of a fallen and ruined nature, and the empirical denial by James Mill of anything more in the self than a succession of states of consciousness, rose a new conception, that of a soul capable of knowing right and wrong, and making choice between them, owning the authority of righteousness, and through it rising into spiritual fellowship with God Himself.

This was the note that began to be heard in his preaching in the years that followed the publication of the *Rationale*. With this faith he girded himself against

* The Editor of THE INQUIRER asks me to present some general impressions of Dr. Martineau's life and work. Nothing can be said here of his home-life, or his personal relations as teacher with those who were trained for the ministry under his guidance.

* Letter to Prof. Knight after his ninetieth birthday, April, 1895.

the doctrine of Vicarious Atonement in the controversy of 1839; and on this foundation he wrote the sermons which slowly made their way into the heart of the best religious teaching of their time. Of the literary characteristics of these famous discourses, their wonderful imagery, their lyric poignancy of utterance, their intensity of emotional expression, there is no need to speak. Rightly were they named "*Endeavours* after the Christian Life": the call to strenuousness, the summons to effort and aspiration, was never urged with more insistent appeal. In the stress laid on the sovereignty of duty and the lordship of self-rule, there was a kind of Christian Stoicism. The dignity of the life of lofty aim had no more fervent exponent. Practical wisdom, penetrating insight into the shifts and evasions of the conscience, a tender and supporting sympathy, were assuredly not wanting. Nor did the preacher fail to sound the deeps of that intimate relation of the soul and God which belongs to the religion of the Spirit, and was emphasised with such force and beauty as the last of the "Three Stages of Unitarian Theology" (1869). How far he gave this a place in his formal philosophy is not perhaps quite clear. But it is the constant theme of his delineations of the inner life; it provides the clue to his love of good hymns, of which he never tired; it is the secret of his interpretation of Christianity; it was by this that he was retained in constant homage to Jesus, in whom he saw its loftiest realisation; this was the source of his sympathy with the Athanasian rather than with the Arian type of doctrine in the great controversy of the fourth century: and this drew him to Maurice, among his contemporaries, as the prophet who had borne the noblest witness, for fifteen hundred years, "to the divine root and ground of our humanity."

Of these two elements, the ethical and the spiritual, it was the former which more obviously shaped and guided his activities; it was the latter which sustained their untiring flow, and bound them into a rich and noble harmony. *Tendre à la perfection, sans jamais y prétendre*, might have been his motto, had he been sufficiently self-conscious to formulate his aim. The first consequence of this never-wearied aspiration was an incessant industry, which could be content with nothing but the most finished work. His mind was of the architectonic order; he loved system and cohesion; and for this he needed mastery over detail. But he knew that successful construction could only be secured by absolute command, both of principles and their application; and to these he willingly gave the necessary time and thought, whether the purpose were the drainage of a house, the management of a garden, the ventilation of a church, the study of a gospel, or the vindication of Theism and the moral government of the world. This was the reason of the long delay in the publication of his two great philosophical treatises; everything must be completed to the last. Similar thoroughness he demanded from others. Slovenly thinking and flabby sentiment, such as he found in much of the philanthropy of his old age, he could not endure, except in the very young, who were not old enough to know better. Once sure of his principles, he followed them with a magnificent courage. No unpopularity could daunt him; no obstacles shake his purpose. His efforts might be frustrated by a perverse generation, but his convictions remained unchanged, and he would repeat his testimony whenever occasion offered. He could not always conceal a pained surprise at the obtuseness of others when all to him was clear: and he had little of the tact which enables a leader to conciliate opposition by sympathetic comprehension of the British genius for compromise. But leadership, though it came to him again and again, was rather forced upon him than sought by him. He was too simple for ambition: he never asked whether his field of action was small or large; he only strove to fulfil the service of the day and hour with his utmost strength. The scene of immediate duty was for him a providential appointment. He did not go abroad seeking wider opportunities: he was content to find a place prepared for him, and fill it.

Sensitive of spirit, he was wounded in earlier days by undeserved mistrust; but when this was converted during his later years into wide-spread reverence, he received it with an exquisite simplicity and lowliness. He enjoyed the broad range of friendships which gave him the sympathy of Jowett and Stanley, Tennyson and Browning, until he became, as he pathetically said, the oldest person of his acquaintance. He was always a learner to the last; and he often learned most from those who seemed doctrinally or ecclesiastically the most remote from him. Among the theologians of the nineteenth century John Henry Newman doubtless exerted a more potent influence upon his time; but if those prophets are right who believe that the real future of religion lies with the ideas of freedom and progress rather than with the principle of authority, it is in Martineau that these ideas will find their English representative in the Victorian age; yet it was Newman whom Martineau named (1870) as "of all living religious writers the man I perhaps love and honour most." Such a teacher was rightly recognised as belonging to the catholic communion of Christendom. A Unitarian by education, he remained a Unitarian by conviction to his latest hour. But souls are of no sect; and he has passed where all are one within the Father's love.

J. E. C.

DR. MARTINEAU AND JOHN JAMES TAYLER.

Readers of Dr. Martineau's biography could not fail to be impressed by the affection and reverence which characterised his feelings towards his colleague, the Rev. John James Tayler. A certain reserve which usually characterised Dr. Martineau outside the domestic circle seemed entirely to disappear in his relation with Mr. Tayler, whose death left a poignant sense of loss, almost of loneliness, which was the measure of the intimacy of the friendship which had united the two colleagues. It was, like so many other friendships, based on diversity of gifts and talents, a diversity which made the two teachers singularly qualified to supplement and support each other; and many an old student of Manchester New College couples in his grateful memory the names of Tayler and Martineau. Mr. Tayler never attained the commanding position in the world of thought which fell to his more brilliant colleague, and none would think of attributing to him a striking originality of genius which his sensitive modesty would have instantly and decisively repudiated. But he was a living repository of the best academic traditions, and on that uncertain borderland that lies between the higher range of literary gossip and the firm ground of literary and scholastic history he was delightfully at home and delightfully communicative. Many have been the clues and references in our after reading which the recollection of the overflow of reminiscences which would often interrupt and adorn his lectures has enabled us to follow up with something of the vividness of a personal interest.

Dr. Martineau, indeed, delighted to relieve his philosophical expositions with biographical material, revelled in anecdote, and would sometimes vivify an exposition of Aristotle, for instance, by a personal reminiscence of Trendelenburg. But one was always conscious of a certain severity and independent individuality in Dr. Martineau's intellectual history. He had deliberately acquired much, but had unconsciously absorbed comparatively little. He had had, so to speak, introductions to innumerable great scholars and thinkers, but Mr. Tayler seemed to be free of the guild, and to be naturally borne along on a great academic tradition. And this was the more noteworthy because the characteristics were reversed when it came to a question of psychological insight and knowledge of charcater. Tayler was in-need beautifully accessible and human, but he knew just so much of us as had been revealed by overt act; just so much of our difficulties or perplexities as was capable of being quite simply and definitely expressed, and as we had laid before him. Martineau most of us found somewhat inaccessible; but, if we dared to take our courage in both hands and fairly break the ice, we found that he knew, as if by instinct, all that was going on in our thoughts and minds. We did not need to tell him anything, or if we did, he could unravel on half a hint the most intricate windings, bewilderments and self entanglements of intellectual or conscientious difficulties. It was the same in our college debates. Tayler was generous, large-hearted, and luminous in his treatment of any question that was before us; but there was no special insight into the processes of what we were pleased to call our minds displayed in his contributions to the debate. Whereas Martineau would often say, "I quite agree with Mr. So-and-so, when he says," and then he would say what Mr. So-and-so had been blunderingly feeling after, and had not only not said, but had not yet clearly thought, though, when the thing was put before him, he recognised that it was exactly what he had indeed been trying to think!

Again, in all matters of intellectual judgment as to the merits of systems, or the truth of abstract propositions,

Martineau (whatever questionings and weighings had preceded judgment) had a precise and emphatic verdict that admitted of no question; whereas on the practical issues of politics, for instance, he would often maintain an attitude as of judicial impartiality which checked our enthusiasm or even scandalised our moral passions. But Tayler on questions of abstract truth and speculation would sometimes seem to drive candour to the point of indecision. We had stories (founded on no inconsiderable basis of fact) of his diffidently expressing an opinion which he was aware might be the prejudice of an old man that Homer's Iliad was "superior to a great deal of the poetry written in our own day," or that on the whole the balance of evidence inclined, rather than not, in favour of the truth of Christianity. But when it came to practical questions of public morality, all this judicial reserve vanished. His moral indignation or enthusiasm would flash out with youthful energy and he knew no hesitancy. Many of us remember a college debate in the time of the American war in which Mr. Tayler had declared that he never recollected a conflict in which he could say more emphatically "this is the side of God, and that is the side of the Devil." When Martineau's turn came to speak, he said that though he seldom disagreed with his friend, Mr. Tayler, he must confess that for his part he never recollected a dispute in which he had found himself more utterly unable "to assign the motives of one party to a divine, those of the other, to a diabolic agency." The expressions were no less characteristic than the sentiments Perhaps simplicity and culture best express the impression that Mr. Tayler made on us. I do not know that he taught us very much in his Old Testament or Ecclesiastical history lectures, but we learned to know the lecturer himself; and that lesson we have never forgotten. It has been among the purifying and uplifting influences of our lives. Subtlety and insight were Dr. Martineau's characteristics, and these came to us coupled with the impress of a great and somewhat mysterious personality, kindling an enthusiasm, sometimes almost idolatrous, to which our memories will thrill as long as we remember anything.

As some of the decreasing number who shared the privilege of studying under these two teachers glance over these lines, they will doubtless cancel, supplement, endorse, or condemn these recollections, until there is little left to which all would subscribe; but at least the union of these two men in the grateful affection of a succession of pupils will furnish a common ground on which all will wish to see the name of John James Tayler enshrined in the centenary tribute rendered to James Martineau.

P. H. W.

We had hoped in this Centenary Number to publish a first notice of Mr. Carpenter's new book on Dr. Martineau; but it is not yet out as we go to press, though it is expected that by the end of the week some early copies may be available for Norwich.

DR. MARTINEAU AS PREACHER.

In a memorial article on Dr. Martineau *The Spectator* said of him: "Important as are such of his later works as the 'Types of Ethical Theory' or the 'Seat of Authority in Religion,' we have no hesitation in saying that in his wonderful sermons known collectively as 'Hours of Thought on Sacred Things' and in his 'Endeavours after the Christian Life,' the real Martineau, the spiritual teacher who will endure, has accomplished his greatest and finest work. Spirit speaks to spirit in these pages, which are worthy of the finest mysticism of the Catholic Church at her best, while at the same time manly, healthy, in harmony with human reason and couched in a singularly noble and remarkable prose style."

It is the fashion to speak rather slightingly of sermons as religious literature. No doubt, the vast majority of the thousands of sermons preached every Sunday are not suitable for publication. They have been too hurriedly composed, or they are too topical or too commonplace. But, after all, sermons are supposed to be, and often are, the best thoughts of some of the most serious minds in the community upon the meaning of life and the problems of duty. They are the expression of the hopes, the faith, the intellectual conceptions of men who are, or ought to be, persistently seeking to live in the spirit, and to feel and to understand the beauty, the responsibility, and the goodness of human life.

"In virtue of the close affinity," says Dr. Martineau, "perhaps ultimate identity, of Religion and Poetry, preaching is, essentially a lyric expression of the soul, an utterance of meditation in sorrow, hope, love, and joy, from a representative of the human heart in its divine relations." That definition, if strictly taken, tends to ignore the preacher as prophet and to regard him only as poet.

The difference between the psalmist and the prophet, speaking generally, is that the psalmist gives expression to the joys and the sorrows, the temptations and the fears of the inner life, always seeking to find comfort and strength in relationship with God; while the prophet, looking at the complexities and the difficulties of human conduct, stands forth in the name of the Lord to rebuke, to encourage, to assert eternal principles of action. They are both mystics—the psalmist expressing his feelings "sub specie æternitatis" and the prophet expressing his sense of what is right under the same form. But Dr. Martineau's description of preaching as "a lyric expression of the soul, an utterance of meditation in sorrow, hope, love, and joy," applies far more to the preacher as poet than to the preacher as prophet. It is not a complete description of his own sermons, which are concerned with duties quite as much as with feelings and with thoughts. It is evident that it was the effect of poetry at which Dr. Martineau consciously aimed. In his preface to the first edition of his first volume of sermons he says that its title "expresses the spirit more than the matter of the book; —which 'endeavours' to produce rather than to describe the essential temper of 'the Christian Life.'" To change the temper of life by touching the emotions and stimulating thought, by deepening the affections and appealing to the imagination —this is the work of the preacher as poet. No doubt much of Dr. Martineau's preaching is of this type. But there is also a prophetic note often struck; sometimes it is seen in denouncing evil, but more often in proclaiming principles of good. There is a danger of exaggerating the meditative and lyrical aspect of these sermons, partly owing to the poetical beauty of illustration and of language, partly owing to Dr. Martineau's own definition of preaching.

They are not only religious musings, but the utterance of one who believed that the will of God could be known, and who was filled with the longing that His will should prevail.

The level not only of style, but of thought and spirit, is curiously uniform, from the first sermon to the last.

The first volume of the Endeavours was published in 1843, and the second in 1847. The first volume of the "Hours of Thought" was published in 1876, and the second in 1879. Thus a period of 36 years divided the first collection of sermons from the last. During that time many momentous changes had taken place in Dr. Martineau's opinions about the New Testament and the nature and the powers of Jesus: his philosophical conceptions had been altered and enlarged. Philosophically indeed, as he tells us, he had passed through an intellectual re-birth by a study of Aristotle and Hegel, at Berlin in 1848. He was abreast of all the changing thought of the time, and in his own mind he was ever growing and was not afraid to change. The discoveries and theories of Darwin must have affected him deeply, and demanded a revision of his thought. But in the sermons preached through this eventful period there is very little evidence of change. The chief difference we have noticed is not in theology, but in sociology. There is more social indignation in the earlier sermons, there is a serener and perhaps a more conservative temper in the "Hours of Thought." Such utterances as the following from the "Endeavours" are more characteristic of the earlier than later sermons:—

"I know not which is most heathenish, the guilty negligence of our lofty men, or the fearful degradation of the low. But this I do believe, that unless some holier spirit dart quickly down for the conversion of our rich and great, put into them a wise and Christian heart, and dispose them to sacrifices never dreamt of yet, our social repentance will come too late." In a later sermon in the same volume he says: "Tyrants and self-seeking rulers are, by nature, Machiavellian moralists; they have no faith but in the most vulgar incentives to action, and are familiar with no engines of influence but force and corruption. While the sunshine smiles upon his palace, and glances from the sword of faithful troops, he despises the gathering clouds of a nation's frown; till suddenly the tempest bursts upon the hills and the heavy tramp, as of the men of toil, thunders on the ground, and after a flash of vented wrath, the veterans and their leader lie low upon the field, and the thanksgiving of the

free goes up into a sky serene.'' Passages of similar social indignation will be found in the sermons on the Free-Man of Christ and the Good Soldier of Jesus Christ. The tone of the later sermons is seen in such a passage as the following, from the second volume of the "Hours of Thought": "The coercion of the law, and the tumult of the people spend themselves in vain against the devout sense of right. You may barricade the streets with devils; but Luther goes to Worms. You may pour over Bohemia the damps of German philosophy, and the chill of imperial displeasure; but the fire of reformation will burn the more, and though it consume the prophets, will glorify the faith. You may deliver a Thomas More from the bench in Chancery to the gaoler in the Tower; you may have his head, but not his voice against a pure and noble queen. . . . To these men's eyes there is revealed a higher court and auguster Judge, before whom they stand with uncovered soul, and who is already hearing their appeal. The verdict will be given in its season. The tongue of time and truth will not be for ever dumb.'' There is, of course, no kind of opposition between this and the preceding, but there is a difference of emphasis. There is less indignation and desire for change: there is more serenity and trust in the final triumph of God.

But from the point of view of theological doctrine, we must confess we find no change, and this unity of religious teaching is due not to sameness of mental conception, nor even to a feeling that doctrines are unimportant, but to a depth of spiritual life which was independent of doctrines. No sermons have more effectually proved how little a belief in the Trinity or Unity of God, or this view or that view of Christ, have to do with religion. They prove it, not by talking about liberality, or by urging that religion is deeper than doctrine. They prove it simply by their own nature. They are the sermons of a man who was a profound theologian and philosopher, a man whose theology and philosophy were always developing. But we find that however much his theology and philosophy may change, his religious teaching is always the same. He proves the unimportance of different views about the Bible and Jesus Christ by the fact that the spiritual effect of his sermons is exactly the same however his theological views may change. In the first volume of "Hours of Thought" he says: "This volume represents, on the whole, a considerably later stage of feeling and experience than the 'Endeavours,' but essentially the same views of life, the same conception of the order of the world, the same interpretation of the Christian mind will still meet the reader, for they remain unaffected by the real discoveries of the last 25 years.'' It is easy enough for a mere mystic to say this, and to practise it, a man who has not concerned himself with the critical and scientific developments of the time, a man who is unperturbed by theological developments because he has ignored or despised them. But from a man like Dr. Martineau, keenly interested and profoundly versed in theological controversy, such a statement is full of significance. To him the faith in God and the soul was untouched by any change in the authority of the Bible and the nature of Christ. His sermons came out of the depth of his own experience; they are the words of one who is in personal relationship with God. He is not concerned to show that a modern liberal in religion with "advanced" views about the Bible and Christ, can be just as religious as anybody else. There is often an element of advocacy or fear in such arguments. For him there is no question about the reality of God's love and the divinity of the soul, whatever happens to the Bible. He ignores change of critical views, because it is so utterly irrelevant. For this reason his sermons are truly catholic. They can be read, they are read, by thousands whose theological conceptions are quite different from Dr. Martineau's without hurting their feelings or rousing opposition. They belong to the Church Universal because they are the witness of the soul to God. Lit up by noble imagery, adorned with a rare beauty of language, permeated by a deep knowledge of the heart of man, they are the words of one who lived in immediate communion with God, and who from youth to age with ever growing conviction found light and strength and peace in the love of God, as it was revealed in the spirit and the character of Christ.

H. G.

THE NORWICH APPEAL.

Sir,—The programme of the Martineau Centenary Meetings in Norwich and our appeal for the Martineau Memorial Hall are now in the hands of all our ministers. As most of them will be making reference to Dr. Martineau on Sunday, may I ask them to mention our appeal, and to urge their members to send contributions according to their means. The subscribers at present are few. And while we hope our friends will be as generous as they can, we wish to see the list of contributors, which will be preserved, as *long* as possible. Perhaps some of the congregations will be prepared to send a collective sum in the name of their church. Let all who reverence the name of Martineau send something.

Alfred Hall.

20, *Mount Pleasant, Norwich,*
April 17.

Some sincere and natural intercourse with the poor and suffering, some vivifying contact with struggles and sorrows not our own, is indispensable to the discipline of character as well as to the fulfilment of duty; and the frequent tendency to substitute for the real compassions and executed labours of love, the fictitious griefs of the drama or the tale which genius fetches from scenes of misery to fling into the lap of ease, will be found, if it lead to no personal action, not a source of strength, but an enervating delusion. Not so, but by standing face to face with the injured natures and grievous lot we would redeem, by meeting them eye to eye and speaking to them in the vernacular language of the true heart, can we vindicate the communion of all orders and ages of men with one another and with God, as kindred branches of the great family of souls.

Martineau.

OBITUARY.

MRS. GEORGE COOPER.

The Church of the Divine Unity, Newcastle-upon-Tyne, has lost one of its oldest and most loyal members through the death of Mrs. George Cooper, who passed away, in her eighty-first year, on the 10th inst. Mrs. Cooper was born at Leicester, December 31, 1824, a daughter of Mr. and Mrs. Coltman, and in her girlhood she attended the ministry of the Rev. Charles Berry, of whom she always spoke with deep affection, tracing her earliest religious impressions to his teaching. While still little more than a child, Sarah Coltman came with her mother to reside at Gateshead, and became attached to the Unitarian Church in Newcastle. Her sister Mary married Mr. Joseph Clephan, for many years the honoured treasurer of the Church. Many years ago Mrs. Cooper was left a widow, her husband dying in America. After his death she lived for a time at Tynemouth, but as age advanced she removed to Gosforth in order to be nearer her church, and in closer touch with her friends in Newcastle. Even when her strength began to fail, her vigorous will and genial spirits enabled her to undertake duties which might have taxed the strength of earlier years. If it was possible by any means to get to church she was never absent from the Sunday services. Her love for the Unitarian Faith was intense. Her chief reading was in its literature; and the peace it brought to her in seasons of sadness and weakness was continued unbroken until the hour when she fell asleep. Especially were her sympathies roused by the appeals of our weaker churches. Every year she collected a small of money for Miss Sharpe's fund in aid of struggling congregations in the south. On one occasion after her seventieth year, hearing that no lay preacher could be found to take the services one Sunday at Barnard Castle, she at once undertook the duty, travelling there for the week-end, and so conducted the services and preached, that those who were present were much moved by the pathos of the scene. In 1901 she found great joy in accompanying a pilgrim band to Catterick, to visit the church of Theophilus Lindsay; fifty years before, she had made a similar pilgrimage with the Rev. George Harris, who delivered an eloquent address on the occasion. The last occasion on which Mrs. Cooper was present at church was June, 1904, when the jubilee of the present building was celebrated. It is impossible to say how much she will be missed, not only by her own relations, but also by an intimate circle of friends, and by the whole congregation to whom her presence has been familiar for so long.

The funeral service was conducted on the Wednesday following her death in the Church of the Divine Unity by the Rev. Frank Walters, and after cremation at Darlington the ashes were laid in the family vault in the Jesmond Old Cemetery, Mr. Walters again conducting the committal service.

The many make the household,
But only One the Home.—*Lowell.*

THE CHILDREN'S COLUMN.

A HUNDRED years ago yesterday, April 21, 1805, James Martineau was born; and as the grown up people are celebrating his birth with love and reverence, I should like the children too to have their share; and though you cannot yet read and understand the books which he wrote, I hope when you are older these books may be dear companions to you, and guides to noble thoughts and deeds, and that you may learn to understand his thoughts and know what made him great. But meanwhile, while you are still children, I should like you to see something of him in his life at home, and know what manner of man he was. His was a French family, who came over from France long before his time, driven away by persecution, and taking refuge in England.

Well, to begin at the beginning, James Martineau's first home was in the old town of Norwich, where his father was a manufacturer of stuffs called bombazine. James was the seventh out of eight children, and the sister who was three years older than he told how she remembered a day when she was set down on a stool beside a nurse, who laid across the little girl's knees a bundle of flannel, out of which peeped the wee face of a tiny baby. That was her little brother James, and she was Harriet Martineau, who afterwards wrote so many charming stories—the "Crofton Boys," "Settlers at Home," "Feats on the Fjord," "Peasant and Prince," and many others.

From that first day James became her special darling and friend among the sisters and brothers. Not much has been told of him as a very little boy; but our grandmother used to tell us that he wore a little nankeen frock, and, as he was a pale child, his face looked nearly the same colour as his frock, and he was called a "nankeen boy." Two little stories about him remain, but these were of a later time, when he could read and learn by heart. One day he was stripping currants for his mother, it was a sticky, messy job, and he got very tired of it, and would have liked to give it up; but he went on, and his mother heard him repeat to himself two lines of a hymn—

> The man of Calvary triumphed here;—
> Why should his faithful followers fear?

showing that he had already, as a very little boy, learnt that he must not shrink from what was troublesome or painful.

The other story is, that he had stayed at home when the rest went to chapel, and when they came back his mother asked James what he had done in their absence. He answered that he had read all through the Book of Isaiah. "Oh no, James," said his mother, "you should not say so; you can't have done that." "Yes I *have*, mother," said James, "skipping the nonsense, you know."

When he was ten years old James was sent as a day-scholar to the Grammar School, which was close to the beautiful old cathedral. He attended there for four years. He used to tell us that he was not very happy there, as the big boys bullied the little boys and fagged them; but he learnt to endure "hardness," and to be good and brave. He told us often how a big stupid boy used to make him do his Latin exercises for him, till he got tired of it, and so one day he wrote in the big boy's book a nonsense verse, with nearly every word wrong. The big boy showed up his book without looking at it, and got a thrashing for it, which (as my father used to say) "he passed on to me."

His elder brothers used to take James to the river to bathe, and they taught him to swim by making him jump in where the water was quite deep, and then telling him to swim to them. He became a very good swimmer.

After his four years at the Norwich Grammar School he went to Dr. Carpenter's school at Bristol, where he was very happy, and felt as if a new life had begun for him under the good man whom he loved and reverenced. He was two years there, and on leaving he went to Derby to learn engineering. But a great longing had grown up in him, while with Dr. Carpenter, to be a minister, and after a year of engineering his father granted his great wish and sent him to college at York. After five years there of study and friendship, he went to be master of Dr. Carpenter's school, where he had been pupil, while Dr. Carpenter was away ill; and he was there a year, after which he married, and went as minister to Dublin, where he had his home for three years. A little girl was born to him, but she did not live long; and then came a little boy, Russell, and afterwards another little girl. With these two little children and their mother, the father went to Liverpool in 1832, to be minister there.

It is in the Liverpool life that my memory begins, for there all the rest of us were born—the other five children. So now I will tell you some of the things that I remember about father, from the days of our childhood

I can remember from the earliest days how busy father was, and we were always taught not to make any noise near his study so as to disturb him; and when we went to the charming new house, Park Nook, he had double doors to his study, and we used sometimes, when he was out, to shut ourselves in between the two doors, where it was quite dark, and feel it rather terrible! His study was always beautifully neat, set round with bookcases full of nicely bound books; and he never went out without putting away his writing, and leaving his table perfectly tidy. But when he had a little time to spare he was the best of playfellows. I remember games of "hunt the slipper" in which he tried to hide the slipper under his long legs or his coat tails; and games of "hide and seek" all over the house, and how, when we had discovered him behind a door or a curtain, there came the kind of glorious terror of running down the stairs with leaps and bounds, with him flying after. Then I recall the absurd faces which he used to make, to amuse us, and the sort of alarm with which we remembered being told of someone who pulled a face and could never get right again, and we cried out, "Oh, papa, come right, or *you'll stick!*" and how he laughed as his face took its proper shape again. Then he would put the smallest child on his shoulders, and make her stand quite upright, and then ride her round the room; she drew her fingers along the top of the door ledge to see how much dust there was—he holding her by her arms, and then with a great swirl, heels over head, landed her on the ground. That turn-over was a sort of terrible pleasure—he was so tall, and the ground so far off. Or, sitting on a chair with his legs crossed, he would set one of the little ones standing on his foot, and holding her hands he would toss her up and down and give her a beautiful ride, till at last she learnt with sorrow that she had grown too heavy.

These stories must serve for to-day, but I hope to tell you more next week. But is it not delightful to think that the man who was so wise and so rich in thought, who wrote his sermons in the quiet behind those double doors, and the learned lectures by which he taught the young ministers studying at the College, and who taught his children Greek, Latin, History, and Mathematics, could so enjoy a regular romp, and be so capital a playfellow?

THE Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit* is entitled "'A Little Leaven': The True Office of Unitarian Churches. A Sermon for the Yorkshire Unitarian Union."

THE Rev. C. J. Street, M.A., LLB., of Sheffield, has been appointed honorary secretary of the Ministers' Pension and Insurance Fund, in succession to Mr. J. Cogan Conway, deceased.

AT a lecture given recently by our friend, the Rev. R. Balmforth, at Cape Town, on "Ruskin as a Social Reformer," a long letter was read from Mrs. Cronwright-Schreiner ("Olive Schreiner") expressing regret at inability to preside, and specially commending Ruskin's work towards social reform. Incidentally, she described her "one little glimpse of Ruskin." She said: "Several years ago I was staying at a solitary farmhouse on the heights above Miller's Dale, in Derbyshire. Going down one morning for a walk alone in the valley, and scrambling down a steep bank, I found myself in the bed of the river. There was a little island of white sand in the middle of the water, and all around on the banks of the stream were trees, and foxgloves and harebells grew under them. On the little sand island a white-haired man and a younger woman were very busy taking a photograph of the beautiful bed of the stream. I noticed the man especially, with his keen, intent face. They were both so happy and absorbed in their work that they did not in any way break for me the beauty and peace of the scene, and I should have liked to stay and watch them; but I feared to disturb them, and scrambled up the opposite bank and went away. A little higher up the valley at a small inn I heard that those I had seen were Ruskin and the cousin or niece who lived with him. I have always treasured that memory of him; standing surrounded by the beauty and nature he loved, and busy at the work that had been his all his life—trying to catch the reflection of truth and beauty to make them permanent and visible to others."

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LONDON, APRIL 22, 1905.

THEY THAT DWELL IN LIGHT.

THE Easter Festival brings with it always commemoration of the great joy of our life, the deep conviction of its abiding and divine significance, a calm resting in the thought of Eternal Love, communion for the lowly in heart, which opens visions of the blessedness into which they shall be led, far beyond the power of any human heart as yet to conceive. Now, as the earth puts on again her robe of beauty and of joy, and the spirit of innocent gladness stirs on every side, the cycle of faith also comes round, quickened anew by holy memories, and the heart rejoices again to lay hold on life, to enter more deeply into the unseen things of the spirit, to know that all things work together for good to them that love GOD.

Easter is the festival of life and renewed victory of the good that endures. There is the steadfastness of the faithful who hunger after righteousness, the martyr's victory over pain; and out of the shadow of the grievous tragedy the dawning of a new day, purity and peace and love triumphant over death. In the fellowship of Christ's disciples each one has his own place consecrated by the one spirit of love and trust, pledged to the one great ideal of service, happy even in the lowliest place to be in the Father's household. And for each one there is the special circle of friends, of those who have been and are the nearest in love, in the controlling power of high aims and pure affection. Is it a father's or a mother's love, or the tender appeal of a little child, who passed first into the unseen, or the equal companionship of brother or sister, the perfect confidence of friends, or even in the closest bond of all, the breaking of which seemed the utter desolation of life, but brought a holier communion still, or is it the inspiration of a revered teacher, an interpreter of the great and noble things of life, a revealer of its consecrated purpose? They all come, thronging the silence with familiar vision and beloved voices, and the heart knows its own. With God, in the knowledge of His love, we are held secure in that communion, and have each one our own secret companionship, for abiding strength and peace, uplifting and purifying, that we may be led into the more perfect life.

This year we have a special commemoration and thanksgiving. On Good Friday, sacred to the memory of the holiest self-renunciation and the birth of the new faith in life triumphant over death, falls the hundredth anniversary of the birthday of one whom we remember with reverence and great thankfulness, as among modern teachers our chief interpreter of the things of the spirit and quickener of faith in the divine significance of life, while all the time himself in the place of a lowly disciple, very near to the mind and heart of CHRIST.

Only five years ago JAMES MARTINEAU passed from our midst, and at the close of his wonderful life, so noble and beautiful in spirit, so rich in abundant achievement and the great gifts he gave to men, the tribute of love and honour was fully paid, so that it might now seem that there is no new thing to be said concerning him. The story of his life has been fully told, and is this year told again with studious care and reverent insight, and we have the great wealth of his teaching in books which are an abiding possession for us all.

What we desire in this commemoration is not to find some new thing to say, but to realise more fully, and to help others to realise, what we have in him, what are the essential things in which he has such power to strengthen us, how we can gain more of his spirit, and be more worthy of the great gifts we have received from him. From his sermons, the "Endeavours after the Christian Life," and "Hours of Thought on Sacred Things," we have taken some passages for this Easter Commemoration, and we could wish that this centenary may be marked by a renewed earnestness in the study of those sermons, as of his other great works, and of the volumes of essays which contain much of his finest and and most stimulating work. He is now among those who are "in the world of light," and the thought of him blends with that great communion of the unseen for which especially at this time we give humble and heartfelt thanks; yet it seems but yesterday that he was in our midst, and we saw the light of his smile and felt the clasp of his hand. We read the familiar words, and the tones of his beautiful voice come thrilling through. Now those who knew him, and learnt of him while he was here, are allowed a new and happy intimacy in the purest fellowship of spirit. If we commemorate his life, it is that we may receive a new benediction out of the heart of his abiding faith and love.

MANIBUS DATE LILIA PLENIS.

CENTENARY LINES.

April 21, 1905.

SPRING's purest lilies, born again
Of genial sun and gentle rain,
Coronal of these full-orb'd years,
Full-handed bring—but not with tears.
  Tears are for powers unspent,
  For unfulfill'd intent,
  For buds decay'd unblown,
  And fruitless life, alone;
Not his who greatly sows and reaps
And, night's sweet respite granted, sleeps.

Come not with tears, nor come to raise
A panegyric pomp of praise;
His fame we cannot make or mar,
His peers alone his judges are.
  Let them, the great, the few,
  Assign the honours due;
  Let their august acclaim
  Applaud the Master's name,
While love doth wend her pilgrim way
To kneel before the shrine, and pray.

Lo, as we bow, before our eyes
What sacred memories arise—
A stately form, a silver'd brow,
A voice that thrill'd us—silent now:
  Silence, instead of speech,
  A hand we cannot reach,
  A love beyond recall,
  A grief that darkens all,
A yearning toward the farther shore,
Is this our portion evermore!

Oh for that voice, so sweetly grave,
That more than benediction gave—
Could he but speak, could we but hear,
We should forget the name of fear.
  What fatal power, alas!
  One little lustrum has,
  One briefest shade of death,
  To chill our feeble faith;
How soon we lose the light of trust,
Blind with a little mortal dust!

Rest, mournful heart, from struggle cease,
And love shall find the way of peace;
For love is Lord of thee and thine,
Love, that is human and divine:
  Behold the waking year,
  What miracle is here—
  A world of joy re-born,
  A resurrection morn!
Love robes itself in countless flowers
To shame these loveless fears of ours,

Oh, not with tears the lilies bring!
His harvest is perpetual Spring,
—The buds of faith, the surer will,
The mind enlighten'd, learning still;
  The deeper harmony,
  Hearts joined in charity;
  The music of the soul
  That, as the ages roll,
Breaks dawn-like thro' the cosmic strife
Prophetic of the Noon of Life.

O Light Eternal, who dost shed
Light to the living thro' the Dead,
A deeper bliss we pray thee give
Unto the Dead thro' those who live:
  May love and duty bloom,
  Twin-flowers, beside the tomb,
  And twine in beauty there
  For ever fresh and fair,
For ever, while the sun and rain
Shall bring the lilies back again.

W. G. TARRANT.

EASTER THOUGHTS FROM MARTINEAU.

The Symbol of the Cross.

Since the evening of Gethsemane how many lips, in the composure of prayer, have cried "Not my will but Thine be done"! to how many tortured hearts has the thought occurred, not without a pure content, "It is enough for the disciple to be as his master"! Has not the crucifix become for ages the symbol of grief divinely borne? has it not, generation after generation, been hid in the bosoms of thousands, sustaining the soul of self-denial, and reminding them not to faint beneath the cross of life? Has it not met the eye of many a lonely captive, and beguiled him to forget his chains, and from its meek image spread through his dungeon the holiest light? Has it not kept watch with the mother by night, as she bent over her sick child, and been to her soul as a star amid the infinite darkness of her sorrow? Pressed to the lips of the living and softly laid upon the breast of the dying, it has warmed the love of the Christian while he stays, and given him trust when 'tis time to go. This it is that gives a majesty so pure and touching to the historic figure of Christ: self-abandonment to God, uttermost surrender, without reserve or stipulation, to the guidance of the Holy Spirit from the Soul of souls; pause in no darkness, hesitation in no perplexity, recoil in no extremity of anguish, but a gentle unfaltering hold of the invisible Hand, of the Only Holy and All Good—these are the features that have made Jesus of Nazareth the dearest and most sacred image to the heart of so many ages; and could these be but a delusive show of perfection, unrelated to the system of eternal verity, human life would sink at once from the sublimest to the most pitiable of things, the inflation of a romance, the tears and raptures of a dream, and it were then the highest wisdom, as well as the most passionate despair, to curse God and die. The very suspicion should be repelled as a temptation. Let us simply trust the good man's trusts, and fling ourselves into the Everlasting Arms that have cherished and protected the faithful and saintly of all times. Abide with us, O Lord, and breath into us the peace of hearts stayed upon Thee!

Self-Abnegation.

The sentiment of utter self-surrender to God is not only distinctively Christian, but is everywhere, in the writings of St. Paul, fixed, as to its very focus, on the central act of Christ's existence—his death upon the cross. That act, regarded as the free acceptance of a lot possible but not holy to escape, as the giving of himself away, as the yielding of the divinest humanity to the deepest humiliation, is held up by the Apostle as the very type and image of the Christian mind, and as spreading the blessed contagion of self-sacrifice through the disciples' band; who are to feel at one with him in his choice of the anguish and his rising into life; for whom all other and more shrinking course is not less closed than if they had hung with him on the cross, and whispered in his words "It is finished," and left all mortal lingerings like the grave-clothes in his tomb, and with him ascended into the unreluctant affections of a saintlier world. Do they call themselves by *his* name—the Crucified? Then the plunge is taken, and self is gone! As the water of baptism closed over them, in that moment their past was sunk to rise no more; and the figure that then emerged was a new creation, the personal form alone the same, but now possessed and moved by the heavenly Christ that liveth in its life. No language is too intense for the Apostle to express his sense of the absolute identity between discipleship and self-abnegation.

The Strength of Faithfulness.

If it is permitted to the enlightened but baffled statesman, when deserted and fallen from his place, to appeal from the voices of the moment to the judgment of more impartial times, with what right can we call in question the loftier form of the same prophetic trust which looks to a present God rather than to future men? The martyr of conscience—must he not know himself charged with a truth which is not his own—with a sacred claim which he did not set up and of which he is an appointed organ? and when cast out on their account, whither shall he take them for hope and shelter but to the Everlasting Love that will not let them die? A guiltless exile in the world, may he not seek his last retreat and say, "I flee unto thee to hide me?" The secret belief that the Lord of conscience loves and accepts each faithful sacrifice is the ultimate and sufficient support of all goodness; dispensing with the chorus of approving voices, replacing all vain self-reliance with a Divine strength, and with the peace of a reconciled nature consoling the inevitable sorrows—of a devoted life.

Nothing can well be conceived more at variance with the meek purity, the quiet trust, the reverent yet unfearing spirit of Christ, and with the secret faith which these imply, than this doctrine of Sovereign Will: as unlike the native truth, as the hard lines of thought, and stern gaze of temper on Calvin's face, to the clear deep eye, and look of loving sorrow in the upturned countenance of Christ. Listen to the tone of his most pathetic yet divinest hours. When he knelt within Gethsemane, did he bow before the Father, as before One having the right of property in him, and lie still to be crushed by irresistible decree? When he said, "The cup which my Father hath given me, shall I not drink it," did he mean only that there was no help for it, as Infinite Power was against him?—or, that the bitterness might be forgot, and the death embraced as life, when adminstered by One who pursued the purest and sublimest ends, and made the faithful perfect through suffering? Did Jesus learn anything to be right, by knowing it to be the Divine Will? or did he not rather know the Divine Will, by his consciousness of what was right? For my own part, I can form no intelligible conception of his inspiration, if not as the spontaneous and mystic uprising within him of thoughts of duty and affection, so self-evidencing, so incontrovertible, so divine, that they came *to* him as the whispered mind, and *from* him as the spoken oracle, of God.

"He Bore our Griefs."

It was needful for the Christ to suffer, if he were to be the emblem of the *life of man* in its most sacred form. Otherwise indeed his lot would not have been truly human, and would have attracted, not the fruitful sympathy, but the barren longings of struggling men. His exemption from grief would have removed no disciple's sorrows; his endurance has consecrated them all; has shown how much higher may be the spirit that can glorify them, than the skill that can escape them; has revealed to us how small a part of them may be their painfulness. No one who has followed the steps of the prophet of Nazareth, and listened in thought to his voice of sad affection, and beheld him in his lonely watch by night with full and earnest eye upon the stars, and overheard the farewell converse when he bequeathed his peace, and seen how on Calvary even the cross could lose its power to impart disgrace, and rather received an everlasting glory, can longer feel amazed that one who was to elicit what is holy from our life, should be so deeply acquainted with grief.

Undying Hope.

Throughout the decorative emblems and inscriptions in the early Christian cemeteries it has been remarked, one uniform character may be observed—their spirit of cheerfulness and hope. By some fresh breath the gloom seems all swept out from the chamber of so many griefs; and a sweet and placid light to fill the place, other than the glare of earthly day, and like an enclosure of starlight from the skies. The images and pictures on the walls exclude all the horrors, and present only the sanctity of death, assuring us that the survivors kept over it a secure and quiet vigil, invested it with peaceful thoughts, and looked through it to a holy and passionless existence. There, the evergreen leaf protests, in sculptured silence, that the winter of the grave cannot touch the saintly soul: the blossoming branch speaks of vernal suns beyond the snows of this chill world: the good Shepherd shows, from his benign looks, that the mortal way, so terrible to nature, had become to those Christians as the meadow path, between the grassy slopes and beside the still waters.

The Christian Time-View.

We are here to try and train our faculties for great achievements and harmonious residence within the will of God. Nor is the theatre unworthy of our best endeavours. Only let us not, in action or in suffering, sink down upon the present moment as if that were all. Amid the strife and sorrow that await us, let us remember that the ills of life are not here on their own account, but are as a divine challenge and godlike wrestling in the night with our too reluctant wills: and since, thus regarded, they are truly evil no more, let us embrace the conflict manfully, and fear no defeat to any faithful will. When all is well with us in this world, let us not forget that its enjoyments also are not here on their own account: the cup is not to be tossed off in careless draughts. They too stand in relation to the affections and character of soul, and thence derive their truest worth; it were sin to take them to our selfish sensibilities alone, and they must warm us with a grateful and a generous mind, more trustful in the love of God, more

prompt with a true pity for man. And when we best and most strenuously follow the obligations of our career, we can permit no flutter of self-gratulation to disturb the quiet meekness of the heart. For only look up on that which we dare to hope, and how are our mightiest achievements dwarfed. All insufficient in themselves—poor spellings-out of the mere alphabet of eternal wisdom—they are but signs of willing pupilage—the upturned look of a disciple sitting at the feet. As symbols of faith and service, God will be graciously pleased to accept them from us; and discern in them the early essays of a soul that shall assume at length dimensions more dvine.

'Great Hopes for Great Souls.

In proportion as our nature rises in its nobleness, does it realise its immortality. As it retires from animal grossness, from selfish meanness, from pitiable ignorances, or sordid neglect—as it opens forth into its true intellectual and moral glory—do its doubts disperse, its affections aspire; the veil is uplifted from the future, the darkness breaks away, and the spirit walks in dignity within the paradise of God's Eternity. What a testimony this to the great truth from which our hope and consolations flow! What an incitement to seek its bright and steady light by the culture of every holy faculty within us! The more we do the will of our Father, the more do we feel that this doctrine is indeed of Him. Its affinities are with the loftiest parts of our nature; and, in our trust in it, we ally ourselves with the choicest spirits of our race. And while we sympathise with them in their past faith, we prepare to meet them where we may assume their nearer likeness. Ever seek we therefore the things which are above.

The Communion of Saints.

Soon, we too shall drop the note of earthly aspiration, and join that upper anthem of diviner love. The hour cometh, when we shall cease the mournful cry with which earth must ever pray to heaven, and grief ask pity to its tears, and the tempted call for help in the crisis of danger, and the labouring will implore a freshened strength. Exiles as yet from the spirit of unanxious joy, we catch but the echoes of that heavenly peace, and yield response but faint and low. Yet even now the free heart of the happy and triumphant shall be ours, in proportion as we are true to the condition of *faithful service*, which alone can make us one with them. The communion of saints brings to us their conflict first, their blessings afterwards; those who will not with much patience strive with the evil can have no dear fellowship with the good; we must weep their tears, ere we can win their peace. This sorrowful condition once accepted the sympathies of heaven are not slow to arise within the soul: it is the tension of sacred toil, that on the touch of every breath of life brings music from the chords of love. And then the tone that *here* sinks in the silence of death, shall *there* swell into an immortal's fuller praise. We shall leave it to others to take up the supplicating strain; shall join the emancipated brotherhood of the departed, and in our turn look down on the outstretched hands of our children, waiting our welcome and embrace. O! may the Great Father, in his own fit time, unite in one the parted family of heaven and earth!

The Messengers of Change.

If, then, the very law of life is a law of change; if every blossom of beauty has its root in fallen leaves; if love, and thought, and hope would faint beneath too constant light, and need for their freshening the darkness and the dews; if it is in losing the transient that we gain the Eternal; then let us shrink no more from sorrow, and sigh no more for rest; but have a genial welcome for vicissitude, and make quiet friends with loss and Death. Through storm and calm, fresh be our courage, and quick our eye, for the various service that may await us. Nay, when God himself turns us not hither and thither, when He sends us no changes for us to receive and consecrate, be it ours to create them for ourselves by flinging ourselves into generous enterprises and worthy sacrifice; by the stirrings of sleepless aspiration, and all the spontaneous vicissitudes of holy and progressive souls; keeping always the moral spaces round us pure and fresh by the constant thought of truth and the frequent deed of love. And then, when, for us, too, death closes the great series of mortal changes, the past will lie behind us green and sweet as Eden, and the future before us in the light of eternal peace. Tranquil and fearless we shall resign ourselves to God, to conduct us through that ancient and invisible way, which has been sanctified by the feet of all the faithful, and illumined by the passage of the Man of griefs.

Rest in the Lord.

In him alone, but in him for ever, there is Rest. In evil days, when just men strive in vain to beat back the hosts of wrong, and mad tyrannies gall the heart with shouts of triumph, the Sentinel of every world is on his sleepless watch, and knows how to protect it from surprise. He is the continuous thread of all our years, and his love throws in each pattern of beauty woven into their texture: and when the images of the past, the distant fields, the dear abode, the gracious forms, the vivid hopes, the earnest heroisms, of our young days, gleam with a fairer light through the sorrows and failures of maturity, it is his breathing spirit that dissipates the cloud of time, and sends his reviving sunshine through. Only let us be at one with him, and our life gathers down upon it the strength of his infinite serenity. The simple thought, that "God is here"—that the august Ordainer of our trust and supporter of our faithfulness is present in the very hiding-places of the soul—contains within it the most powerful agencies of religion. Warning, sympathy, and rest are treasured in it to inexhaustible amount. Amid the fatigues of life's incessant struggle, under the sense that we can never sleep or all things will go wrong, refreshment is instantly gained when we ascend to the fountain of all affection, and touch the parching lips with the draft of life. In temptations to unfaithfulness witnessed by no human eye, let us but say, "Ah! Lord, but thou art here," and the failing purpose springs to its feet again. And under the encroachments of fretfulness or despondency from the frequent perverseness of men, what can so soon check the hasty thought, soothe the unquiet passion, and put a music of patience into the soul, as the look of that pure and loving eye from its depth of infinite calm? In the trembling of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian, to whom age is as childhood and who unites the future with the past, fills the deepening shadows with a mild and holy light. Let him alone be near; and the obscuring veil of mortal ill that sometimes seems to shut us in, and tempts us to believe in nothing but the sad rain, is soon withdrawn, like the cloud lifting itself from out of the glen; and the sunshine first glorifies, then dissipates the haze; leaving the mountain-range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away, so deepens the heavenly view, to the soul that will but "rest in the Lord and wait patiently for him."

DR. MARTINEAU'S HYMNS.

A constant source of refreshment and inspiration Dr. Martineau found in the study of the hymns of the Christian Church, and he himself gave a great gift to the Churches of the Liberal Faith in the successive hymn-books which he edited, and in his own three hymns, which are so precious to us now.

Writing in 1856 to thank Miss Susanna Winkworth for her edition of Tauler, Dr. Martineau said: "I see at once that the book will be, for the rest of my life, one of my sacred guides; and will stand, after my Bible, with Plato, and Leighton, and the 'Theologia Germanica,' and Coleridge, and Tennyson, and the German and Wesley hymns. A strange jumble, you will say, of heterogeneous springs of thought—yet all, I think, assuaging to the same thirst." And again, in 1869, writing to her sister Catharine, with thanks for her "Christian Singers of Germany," he said: "After the Scriptures, the Wesley hymn-book appears to me the grandest instrument of popular religious culture that Christendom has ever produced. But for the German antecedents, however, it would never have come into existence."

The first hymn-book Dr. Martineau edited is little known, but is of great interest as his first essay in that direction.

It was brought out in 1831 at Dublin, for his Eustace-street congregation, *A Collection of Hymns for Christian Worship*. There are only 273 hymns, and of these 18 are by Bishop Heber, whose merit is noted in the preface, as "first liberalising the style of poetry designed for our churches," and the preface pleads further for a wider latitude of choice in the selection of hymns, "bringing all the resources of lyric poetry (the poetry of the affections) into the service of religion."

Dr. Martineau's second book, *Hymns for the Christian Church and Home*, was brought out in 1840, and was first used by his congregation in Paradise-street Chapel, Liverpool, on All Saints' Day, which was a Sunday in that year. The sermon on

"The Communion of Saints," which he preached on that occasion, was afterwards published in the first volume of his "Endeavours after the Christian Life." Two of his own hymns were included anonymously in this collection.

Though He slay me, yet will I trust in Him.

THY way is in the deep, O Lord!
E'en there we'll go with thee;
We'll meet the tempest at thy word,
And walk upon the sea!

Poor tremblers at his rougher wind,
Why do we doubt him so?
Who gives the storm a path, will find
The way our feet shall go.

A moment may his hand be lost—
Drear moment of delay!
We cry, "Lord, help the tempest-tost,"
And safe we're borne away.

The Lord yields nothing to our fears,
And flies from selfish care;
But comes himself, where'er he hears
The voice of loving prayer.

O happy soul of faith divine!
Thy victory how sure!
The love that kindles joy is thine—
The patience to endure.

Come, Lord of peace! our griefs dispel,
And wipe our tears away;
'Tis thine to order all things well,
And ours, to bless the sway.

———

With his stripes we are healed.

A VOICE upon the midnight air,
Where Kedron's moonlit waters stray,
Weeps forth, in agony of prayer,
"O Father! take this cup away!"

Ah! thou who sorrowest unto death,
We conquer in thy mortal fray;
And Earth, for all her children, saith
"O God, take *not* this cup away!"

O Lord of sorrow! meekly die:
Thou'lt heal or hallow all our woe
Thy name refresh the mourner's sigh,
Thy peace revive the faint and low.

Great Chief of faithful souls! arise;
None else can lead the martyr-band,
Who teach the brave, how peril flies,
When Faith, unarmed, uplifts the hand.

O King of earth! the cross ascend:
O'er climes and ages 'tis thy throne:
Where'er thy fading eye may bend,
The desert blooms, and is thine own.

Thy parting blessing, Lord, we pray;
Make but one fold below, above:
And when we go the last lone way,
O give the welcome of thy love.

The authorship of these hymns was for many years not publicly acknowledged, though it was an open secret, and when the Rev. W. Garrett Horder, in a new edition of his hymnal, first published in 1884, by accident put the author's name to "Thy way is in the deep, O Lord," Dr. Martineau in reply to his explanation and apology said, "When I wrote that hymn, forty years ago, I think I had some German one running in my head, and so did not like to claim it as mine." But since the publication in 1872 of the "Letters of John James Tayler," the authorship was publicly known, for in a letter to Dr. Martineau in 1857, Mr. Tayler had written, at a time of great stress and anxiety to both of them, "When you feel depressed, dear friend, I must refer you to your own beautiful hymn, 'Thy way is in the deep, O Lord.' In many sad moments of the last few weeks I have recurred to it again and again, and found the strength and comfort I wanted."

Dr. Martineau's third book, *Hymns of Praise and Prayer*, first published in 1873, contained these two and another hymn of his own, which should be remembered as belonging to the period of his keenest championship of a spiritual philosophy of religion as against the prevalent materialism of the day.

The inward witness of God.

"WHERE is your God?" they say:
Answer them, Lord most holy!
Reveal thy secret way
Of visiting the lowly:
Not wrapped in moving cloud,
Or nightly-resting fire;
But veiled within the shroud
Of silent, high desire.

Come not in flashing storm,
Or bursting frown of thunder:
Come in the viewless form
Of wakening love and wonder;—
Of duty grown divine,
The restless spirit, still;
Of sorrows taught to shine,
As shadows of thy will.

O God! the pure alone—
E'en in their deep confessing—
Can see thee as their own,
And find the perfect blessing:
Yet to each waiting soul
Speak in thy still, small voice,
Till broken love's made whole,
And saddened hearts rejoice.

We commend to lovers of hymnody these two hymn-books, and not least their prefaces. Of what Dr. Martineau contributed to his books as editor, a signal example will be found in two Milton hymns, on which some notes are here added.*

Milton, after his boyish exercise in translating Ps. 136 into English verse, "Let us with a gladsome mind," made a second attempt in 1648, when Parliament was considering the adoption of a better version of the Psalms than *Sternhold and Hopkins*. For this experiment he chose Psalms 80 to 88, which he translated straight from the original Hebrew and put his verses into the common metre then used for singing in church.

He judged, perhaps, that he had not succeeded very well, for he went no further with the attempt; but from some of his verses the two beautiful hymns were made, which Dr. Martineau arranged, by some alterations, and selection and arrangement of the verses, first published in his *Hymns for the Christian Church and Home*.

One hymn is taken from Milton's version of Psalm 84, which is a psalm of the pilgrims' thankfulness in having reached the great Temple at Jerusalem, after longing from a distance to be there; it speaks of the strength and gladness given to those who trust in God, and come together to worship Him. As we use it, it is a beautiful hymn of gladness and thankfulness, for those who meet together in the quiet House of Prayer.

Only part of the Psalm was used by Dr. Martineau in arranging the hymn, the verses 1, 6, 7, 11 and 12. Milton's first verse runs:—

How lovely are Thy dwellings fair!
O Lord of Hosts, how dear
The pleasant tabernacles are
Where Thou dost dwell so near!

This verse, it will be seen, Dr. Martineau altered, but the other verses are as Milton wrote them, except that verse 12 is put second and changed to the plural, and one other line, "They pass through Baca's thirsty vale," is altered to "They pass refreshed the thirsty vale." This is the hymn as we sing it:—

How lovely are thy dwellings, Lord,
From noise and trouble free!
How beautiful the sweet accord
Of souls that pray to thee!

Lord God of hosts, that reign'st on high!
They are the truly blest,
Who only will on thee rely,
In thee alone will rest.

They pass refreshed the thirsty vale,
The dry and barren ground,
As through a fruitful, watery dale,
Where springs and showers abound.

They journey on from strength to strength,
With joy and gladsome cheer,
Till all before our God at length
In Zion do appear.

For God the Lord, both sun and shield,
Gives grace and glory bright:
No good from them shall be withheld
Whose ways are just and right.

It is interesting to see how the verses grow in the making of such a hymn, and the first verse of this 84th Psalm is a good example. In the Psalm itself the words are simply: "How amiable are thy tabernacles, O Lord of hosts!" This, in the old version of Sternhold and Hopkins, becomes:

How pleasant is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace,
How pleasant, Lord, they be.

The version by Rous was revised and published again in 1650, two years after Milton had written his, and from that time became the received version of the Scottish Church. In that book our verse is the same as in Sternhold and Hopkins, except in the first line, which is "How lovely is thy dwelling place." It will thus be seen that while the older versions with different expressions speak simply of the beautiful and pleasant House of Prayer, Dr. Martineau has added the further thought of what union in prayer is to the people who are gathered in it.

The other hymn is even more interesting in its origin. Its five verses are selected from Milton's version of three Psalms, to make a noble hymn of faith in the coming

* The rest of this article is for the most part reprinted from a little book, published by the Sunday School Association, "Twelve Hymns and Their Writers. Biographical Sketches and Lesson Notes," by V. D. Davis.

of the kingdom of God on earth. The following are the verses of the Psalms, as Dr. Martineau arranged them in the hymn : Psalm lxxxv. 13 and 11 ; lxxxvi. 9, 10. And this is the hymn as first printed in 1840 :—

The Lord will come, and not be slow :
His footsteps cannot err :
Before him Righteousness shall go,
His royal harbinger.

Truth from the earth, like to a flower,
Shall bud and blossom then ;
And Justice, from her heavenly bower
Look down on mortal men.

Rise, Lord ! judge thou the earth in might ;
This longing earth redress ;
For thou art he who shall by right
The nations all possess.

The nations all whom thou hast made
Shall come, and all shall frame
To bow them low before thee, Lord,
And glorify thy name.

For great thou art, and wonders great
By thy strong hand are done ;
Thou, in thy everlasting seat,
Remainest God alone.

In the Supplement, which formed part of the old Norwich hymn-book of 1826, numbers 4, 2 and 5 of these verses appear, in that order, as a hymn, for the "Restoration of pure worship," and this was included by Dr. Martineau in his Dublin hymn-book of 1831 ; but then he felt that a finer hymn could be made from Milton's verses, and he began with another verse from Psalm 85, and took also the verse from Psalm 82, changing Milton's "wicked earth" into "longing earth." The opening verse we also owe to an alteration made with very happy effect. It is really the last verse of Psalm 85, "Righteousness shall go before him ; and shall set us in the way of his steps" ; or as the Revised Version reads, "shall make his footsteps a way to walk in." Of this Milton makes verse :—

Before him righteousness shall go,
His royal harbinger ;
Then will he come, and not be slow ;
His footsteps cannot err.

This concluding verse of Milton's Psalm, by inverting the order of the couplets, made a fine opening verse for the new hymn.

We have spoken here of these two hymns partly because they are beautiful in themselves, but partly also because they link together in our thoughts the names of Milton and Martineau. It is worth while to remember, when we use these hymns, that we owe them not only to the poet who made the version of those Psalms in the time of the Puritan revolt, when the Commonwealth was about to be established, but also to the diligent care and fine poetic feeling of the later editor, who sought to furnish for our churches a new wealth of hymns helpful and beautiful to sing.

And there is yet more to be learnt from the linking of these two names. For as Milton, in the seventeenth century, so nobly taught in his life, no less than in his poetry, the greatness of fidelity to duty and the strength of trust in God, so Martineau in the nineteenth century was our own prophet of righteousness, a teacher from whom we learnt, in the same spirit as from Milton, that in righteousness there is the strength of the living God. Of this it is that the hymn, "The Lord will come, and not be slow," which we may think of as belonging to these two men together, as to the Psalmist of old, speaks to us with so much power.

And it will be helpful to add a third name to these two : Milton, Wordsworth, Martineau. It is no idle fancy which links the name of Wordsworth with the other two, for they are men of kindred spirit, three of the noblest of Englishmen. Remember those beautiful passages in Wordsworth's "Excursion" describing the glory of the sunrise, and the reverence and thankfulness to God awakened in him by the beauty of the world, showing how deeply he felt the same truth as Milton in regard to the presence of God in Nature. And in other poems we see also that he had intense admiration for the simplicity and nobleness of Milton's character.

In the year 1802 Wordsworth wrote a number of sonnets in which he lamented the falling away of the English people from their great ideal of patriotism and fidelity to duty into luxury and worldliness, a lament which many might be inclined equally to make now, at the end of another hundred years. In one sonnet he complains that our life is now "only drest for show."

"The wealthiest man among us is the best ;
No grandeur now in nature or in book
Delights us. Rapine, avarice, expense,
This is idolatry ; and these we adore ;
Plain living and high thinking are no more ;
The homely beauty of the good old cause
Is gone ; our peace, our fearful innocence,
And pure religion breathing household laws."

And in the next sonnet, also dated London, 1802, he appeals directly to Milton :—

"Milton ! thou should'st be living at this hour ;
England hath need of thee ; she is a fen
Of stagnant waters : altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men ;
Oh ! raise us up, return to us again ;
And give us manners, virtue, freedom, power.

Thy soul was like a star, and dwelt apart :
Thou hadst a voice whose sound was like the sea :
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness ; and yet thy heart
The lowliest duties on herself did lay."

Yearning thus for a return of Milton's spirit, Wordsmorth was himself to be one of the chief of the inspiring forces which lifted the life of the English people to a higher level. Three years after the sonnet to Milton, he wrote his "Ode to Duty," which is one of the noblest utterances of that fundamental faith in righteousness of which afterwards James Martineau was to be the great interpreter ; and it is worth remembering, as an interesting coincidence, that may serve to mark a truth of deeper significance, that in the year 1805, in which Wordsworth wrote his ode, Martineau was born.

As the "Stern Daughter of the Voice of God," Wordsworth addresses Duty, yet as one who gives victory to those who follow her, freeing from temptation, calming "the weary strife of frail humanity." Towards the end comes that wonderful verse in which he pictures Duty or Righteousness as the law and the strength of the whole universe, while in the concluding verse he returns to the thought of the inward voice of Duty, and the obedience which makes a man truly free :—

"Stern Lawgiver ! yet thou dost wear
The Godhead's most benignant grace ;
Nor know we anything so fair
As is the smile upon thy face;
Flowers laugh before thee on their beds,
And Fragrance in thy footing treads ;
Thou dost preserve the stars from wrong ;
And the most ancient heavens, through Thee, are fresh and strong.

"To humbler functions, awful Power !
I call thee, I myself commend
Unto thy guidance from this hour ;
Oh, let my weakness have an end !
Give unto me, made lowly wise,
The spirit of self-sacrifice ;
The confidence of reason give ;
And in the light of truth thy Bondman let me live !"

Thus we may complete the circle of our thought, binding these three great teachers together, each humble and devout with a great reverence and joy in the glory of the works of God, and the Divine presence in Nature, and each, no less, finding the strength of a true manhood, and the promise of heavenly life, in obedience to the inward law of duty and trust in the righteousness and love of God.

A PEASANT'S FUNERAL.

Only a peasant, whom peasants are now
After a harvest day, going to render
Back to the earth, tilled with sweat of his brow.

In the midst of the wood I overtook the schoolmaster. Judging from his black clothes that he had set out with the same object in view as myself, I asked him if he were making his way to Winthorpe Church to attend Debney's funeral. He said he was, and we walked on together. It was a warm summer afternoon. A clear sky with casual light clouds poured sunshine through the trees ; and, leaf and branch intercepting, the road was paved equally with patines of sun and shadow. At some distance, through the stems, we caught sight of a slowly moving file of black figures. They were on the road parallel to the path we were following. Walking two by two, six of the elders of the hamlet led the way. After them, guided by a boy, the dead man's pony and cart bearing his body. And then seven more couples, mostly women, including his grown-up children. Standing uncovered among the trees, we let the little procession pass and then followed at a short distance, talking of our late neighbour, whose venerable figure would be missed by all in the village. Not least, perhaps, by the boys, for he had lately been helping their master to clear and burn off the fuzzy half-acre which he

was sturdily turning into a garden. Questions in Scripture lesson about the deluge always seemed to suggest to the children's brains less respecting the ancient navigator and his voyage to Mount Ararat than old Noah Debney in his mud cottage. But there was a more widespread tenderness to his memory. And yet there was no note of pathos in his end, nor any noteworthy quality by which he was remembered, save this—that he was always working. "Worked until he was just worked out!" "always did a day and a half's work in a day, yet might have spared his hands if he had only worked a little more with his head," were the kind of remarks now current about this simple laborious peasant who lacked knowledge and cuteness, who knew not the meaning of books, but knew the country round as none of his fellows did. So it came to pass that he died worked out, having lived long years on such lean fare as "hunger and a herring" can provide, dying, aged, yet prematurely, at seventy on the last day of May, while not far off is a veteran of ninety who gets about his garden briskly and looks younger than he has done, I reckon, these last ten years. There was no kind of field and farm labour for which he had not been requisitioned at some time or other, though in these days of advanced civilisation, with all the accomplishments of the office and the shop, with all our flat luxury and ephemeral journalism, it is natural that little account is taken of the primitive arts of hedging and ditching, ploughing and harvesting, thatching and faggoting, minding a horse, or doctoring a sick cow. I remember hearing how Debney had sat up all one bitter winter's night with his master's Alderney, which was suffering from fever, how he had tied clouts of sacking and carpet round her body to keep out the piercing chill, and then, as he afterwards told in his simple way, how, having exhausted his skill as a nurse and doctor, he had knelt in the straw at his patient's side and "carr'd the keow in prayer to the Lord," and the Lord heard the prayer of the hind by the manger and answered it. And it was all for another man's cow.

He drove his pony and cart every Saturday into market thirteen miles away, carrying vegetables and such other country produce as he could collect, and thus he fought and barely won his long, stern fight for freedom from the workhouse. It doubtless cost him years of life, both he and his children showing by their physical frailty what they had lacked to eat. But he gained the honour of the situation.

We halted outside the churchyard wall. The day was far advanced, and the sun was behind the tree-tops. The vicar had been called away on duty into town and was unable to get back sooner. Now the sexton came and tolled the bell, the coffin was taken out of the cart and carried into the church. Psalm xc. was read and the fifteenth chapter of Corinthians. "Thou sayest Return." "We spend our years . . . threescore years and ten . . . in the morning like grass which groweth up . . . in the evening it is cut down and withereth" . . . Still, "let the beauty of the Lord our God be upon us, and establish Thou the work of our hands." We are out again in the sunshine, the minister leading the way down the bank on which stands the grey church with its silent history of years from the day when the profane Norman king stabled his horse in the chancel and next day fell a victim to a fateful arrow. The bearers raise the coffin of plain, unpolished elm board, beautiful with its twisted grain, the runic characters recording the story of the life of the tree. Just a simple cradle with wreaths of flowers on it. Not the exasperating waxy convention, the white hot-house wreath at ten-and-six, but the bloom of cottage gardens woven together by unskilled fingers—heart's-ease, now a columbine and forget-me-not, red daisies and guelder-rose, honeysuckle, pink cottage roses, London pride, and star o' Bethlehem to guide the countryman to the King. Three bowed grey heads, a stalwart man of fifty, and a youth stood at the grave-side during the committal, and a glory of golden light flowed over this place of peace. It was at the foot of the bank sloping towards the sunrise. There was no undertaker, no taint of trade about this duty. Only the brotherly hands of neighbours rendered this willing service of laying man's spent frame in the fragrant earth from which the flowers above were drawing their sweet basic odours. This, I felt, was the right way to bring a man's body home at the last. Thus real life ends with reality. Too seldom do we exhibit such a demeanour of sincerity and simplicity. Too often do we alternate in the last act between irrelevant display and heartless mechanism. A poor friendless soul dies in the workhouse. Four more perfunctory old paupers, too weak to carry him, are told off to wheel him to his grave. At the opposite pole the barbaric display of a rich man's obsequies. Truly *pompa mortis magis terret quam mors ipsa*. Or we get up a military funeral for some colonel of volunteers, and the stage-play is considered "very effective."

On the other hand, this scene in a country churchyard was not "effective." There was no notion of effect from first to last. It was unaffected, true, sublime. It was scarcely sad, it was so right and rightly done. It seemed the plain human endorsement of God's holy arrest in its place in the order of nature and boundless life.

But for us, in this woodland "God's Acre," the service was over. Two by two the artless mourners returned by the way they had come, through the forest and over the green, the pony and empty cart following. A living sermon had been preached—the sermon of a lifetime—on the text "Work while it is day." A rude rendering, doubtless, yet sound doctrine of unstained sincerity and unsophisticated faithfulness. And now, from earth and air and sky, from bird and flower, from stately trees, and setting sun, from the ancient hallowed words of the fathers of our faith and from living love and living sorrow had come to this simple, toilworn soul the benediction "Peace."

H. M. L.

How can a man be faithful to his family or his country who has never learnt to deal sincerely with his own soul?

Frank Walters.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

The annual meeting of this Association was held in the Central Hall, Belfast, on the 10th inst. Mr. James Davidson (Windsor) presided, and there was a large attendance.

The Rev. J. A. Kelly (hon. secretary) read the twenty-ninth annual report, which said that the Committee had done their best with the means at their disposal to discharge the duties laid upon them, and referred to the literature with which the depository had been supplied. Literature expository of Unitarian Christianity would be sent free of charge for distribution, and it was suggested that someone in each congregation should be appointed to receive it. During the past year financial help had been received from the Irish Unitarian Society, and some new subscribers had been enrolled. Reference was also made in the report to "Dr. Torrey's gross attack on the moral character of Unitarians generally," and to the tracts written by Rev. A. N Blatchford, of Bristol in reply to Dr. Torrey. In conclusion, the report dealt with the loss by death of old and tried friends, viz., Mr. Samuel Riddel, of Beechmount; Mr. Hugh Bailie, of Larne; and Mr. F. D. Ward, J.P., of Belfast, all of whom were original members of the Association; also Miss Callwell, of Larne, who till her death was the local treasurer in that congregation. The committee strongly commended the Association to the earnest and increased support of its friends. On the motion of the Chairman, seconded by Rev. Joseph Worthington, the report and treasurer's accounts were adopted.

The Rev. Principal Gordon, M.A., in seconding a resolution of renewed adhesion to the principles and objects of the Association, said the principles of that Association had been well set out in the report. Unitarians stood, among other things—and this was a prominent thing—for the reasonable use of the Bible. People were now turning to the Bible with an enhanced interest, largely on account of the attack known as the higher criticism. Unitarians, however, were not much affected by it. The principles upon which it proceeded were principles with which they were perfectly familiar, and it was only the application of them on particular occasions which need cause Unitarians any special examination and research. They looked to the Bible not for physical legislation, nor for rigid, dogmatic finality, but for principles which were to affect the conduct, to raise up character, to have moral influence, and to inculcate religious ideas, and the fact that these principles were not given to them in the Bible in purely dry, abstract form, but came out in illuminating form of parable, far from detracting from their fitness, only made them more real, more human, and more applicable to the needs of each succeeding age. The Rev. Charles Peach was subsequently thanked for his services on behalf of the Association, and, the old committee having been re-elected, a vote of thanks was passed to the chairman, and the meeting concluded with praise and prayer.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

LONDON SUNDAY-SCHOOL SOCIETY.

COUNTRY HOLIDAY MOVEMENT.

Sir,—I shall be glad if you will allow me, through The Inquirer, to inform friends interested in this movement that after due consideration the committee have decided to suspend this work, at all events for a time.

Space will not allow me to explain in detail the reasons for this action, but shortly they are as follows:—

The children attending our Sunday-schools share the privileges provided by the Central Holiday Fund in the same manner as others attending the Board schools. The disability which certainly existed when our sectional movement was started no longer remains. The two agencies overlap and compete with one another, a mischief to be avoided, and our organisation is naturally not so efficient as that of the larger society. Further, many parents have been educated by our work, and prefer placing out their children themselves in country houses of their own choice.

The committee are deciding that superintendents should watch the working of the holiday movement in so far as it affects the scholars attending their schools, and that they should report to the secretary at the end of the summer as to whether the action taken by the committee has been prejudicial to the interests of the children.

I am requested by the committee, and more especially by the late treasurer of the movement, Miss A. J. Lawrence, to thank the contributors who have enabled the society for so many years to carry on this useful work, and to ask them, in the event of it being decided to take it up again, for the renewal of their kind support.

In the meantime, may I draw the attention of our friends to a similar effort made to provide an inexpensive holiday for scholars (above 13) and teachers at the Southend Holiday Home. The home last year received 119 visitors. If, however, it is to be kept open, it will be necessary to increase the subscription list, as last year the treasurer was left with a deficit of £25. Contributions may be sent to me or to the treasurer, Mr. Ion Pritchard, at Essex Hall.

R. Asquith Wooding (Hon. Sec.).

THEOLOGICAL SCHOOL, OAKLAND, U.S.A.

UNITARIAN LITERATURE WANTED.

Sir,—I trust that your readers have already heard of the establishment here within the past year of a theological school designed to train men for the ministry of the Unitarian Churches on the Pacific Coast, where we were lately so pleased to be visited by your Mr. Hargrove; and they will doubtless be glad to know that its first year has been a most encouraging one, and that its prospects for the future are bright. The library of the School has already had generous gifts of books, not only from American friends, but from the British and Foreign Unitarian Association, and from the Sunday-school Association. I wish to make the library strong in all that will illustrate the history of Unitarianism in either hemisphere, and to that end am anxious to obtain the works of all early English Unitarians from Biddle down, as well as of those attacking Unitarianism; the collected works of the Polish Brethren; and sets of as many as possible of the English Unitarian periodicals, especially the *Christian Teacher*, *Prospective Review*, *National Review*, *Theological Review*, *Inquirer*, *Christian Life*, and *Unitarian Herald*. If any of your readers have any of the above, either in complete sets or in separate volumes or numbers, and would like to bestow them where they will be sure to be of service to generations of students to come, I should be glad to have them address me.—Yours, &c.,

Earl Morse Wilbur,
Dean of the School.

Fourteenth and Castro-streets,
Oakland, California.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Leeds: Hunslet.—The bazaar held here on 6th and 8th inst. was a great success. It was opened on the first day by Mrs. A. Currer Brigg, ex-Lady Mayoress of Leeds, and on the second day by Mr. Simeon Hall, also of Leeds. There was a good attendance on both days, and the receipts amounted to the record sum of £135.

Maidstone.—On Wednesday, April 12, the annual congregational meeting was held. Mr. A. J. Ellis occupied the chair, and in moving the adoption of the reports said that there was evidence in them of much good work having been done during the past year. They had their difficulties, but he felt sure they would be surmounted. The chapel report referred to the resignation of their minister. They had had excellent discourses from Mr. Brettell, the congregation and minister had worked well together, and they would part with him with sincere regret. The visitor of the evening was the Rev. J. T. Davis, B.A., of Chatham, who gave an able and stimulating address, which was highly appreciated. The Rev. S. S. Brettell, M.A., thanked the chairman and others for their kindly reference to him, and spoke of his great indebtedness to the workers who carried on the institutions connected with the chapel. A hopeful feeling pervaded the meeting throughout.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Gorton on Saturday last, and was attended by about 230 teachers and friends. After tea a meeting of the committee was held, followed by a general assembly in the large school. An excellent musical and dramatic entertainment was given by the Gorton friends, including several musical action songs by the children, which were received in a most enthusiastic manner. The chair was occupied by Rev. G. Evans, M.A., supported by Mr. A. Slater and the delegates from kindred unions, Rev. G. Smith, and Mr. J. H. Pimley, both of whom delivered a brief appropriate address during the evening. At the close a hearty vote of thanks was accorded to all on the motion of Rev. H. B. Smith, seconded by Rev. W. F. Turland.

Shirebrook, near Mansfield.—The following report reaches us; we understand the movement has the support of our local friends:—"Shirebrook Unitarians have hitherto conducted their meetings in a cottage. They have now determined to secure more suitable premises, and are arranging to occupy a hall lately used by the Congregationalists. At their annual meeting, held March 15, Mr. J. Davies Thomas presided over a good gathering. After partaking of a tea, hospitably provided by Mr. and Mrs. Chadbourne, the treasurer read his accounts, showing a balance of £9 10s.; Mr. Thomas was elected president; Mr. T. Chadbourne, Sookholme-road, Shirebrook, treasurer, and Mr. W. Smith, 56, Vernon-street, Shirebrook, secretary. It was determined to start a Sunday-school, and to institute week-day meetings. The members all desired to become more identified with the Unitarian Association, and to include their institution among the list of congregations. The officers were authorised to appeal for financial help, to furnish their new home, the members pledging themselves to do all in their power to place the church on a stronger basis. The hymnal in use at present was condemned, owing to the theological taint of many of the hymns, but the matter was left over owing to want of funds. The business being concluded, a vote of thanks was passed to Mr. and Mrs. Chadbourne for their hospitality." A strong appeal is made to all friends of Liberal Christianity to assist this struggling church in its aim to hold up the flag of Unitarians in Shirebrook. The first service took place on Sunday, April 2. Mr. J. Davies Thomas preached to a numerous assembly. At the close of the service Mr. J. Harrop White, president of the North Midland Association spoke a few words of encouragement.

As we go to press a day earlier than usual this week it has been difficult to compass all the church news, and we have a considerable amount of matter that must stand over.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

GOOD FRIDAY.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. F. Hankinson.
Hampstead, Rosslyn-hill, Chapel, 11.15, Rev. H. Gow, B.A.
Sheffield, Upper Chapel, Norfolk-street, 11, Rev. Henry Dawtrey, B.A.
Liverpool, Ullet-road, 11, Rev. J. C. Odgers, B.A.

SUNDAY, April 23.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 and 7.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. Edgar Daplyn.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. Jupp.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. F. Hankinson.



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Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, Rev. A. FARQUHARSON, 11, "Resurrection," and 7, "And God Said."
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. G. ST. CLAIR.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING.
Stratford, Unitarian Church, 11, Mr. G. WARD, and 7, Mr. W. H. SHRUBSOLE, F.G.S.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. W. L. TUCKER, M.A.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. HENRY DAWTREY, B.A.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. W. SMITH.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. DAVID EVANS.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTE.

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BIRTH.

SMYTH.—On April 15th, at 25, St. Peter-street, Norton, Malton, to Elizabeth Francis and W. Rodger Smyth, a son.

MARRIAGE.

BARTRAM—CANNING.—On April 15th, at St. Mary's, Hornsey-rise, by the Rev. S. Dyson, D.D., Wilfrid, eldest son of the late Richard Bartram, of "Fern Lea," Kelross-road, N., to Carie Cecilia, eldest daughter of Philip J. Canning, of 28, Ashley-road, Crouch End.

DEATH.

DEAN.—Rev. Peter Dean, of Middleton-place, Loughborough, passed away on Monday, April 17th, aged 64 years. No cards.

Board and Residence.

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PUBLIC LUNCHEON, at which the Chairman of the Congregation (W. H. SCOTT, Esq.) will preside. The Revs. W. G. TARRANT, B.A., DENDY AGATE, B.A., V. D. DAVIS, B.A., D. MARTINEAU, Esq, and others are expected to speak.

PUBLIC MEETING in the Octagon Chapel. Chairman: W. BLAKE ODGERS, Esq., K.C. Speakers: Professor UPTON, B.A., B.Sc., the Revs. J. ESTLIN CARPENTER, M.A., W. COPELAND BOWIE (Secretary of the British and Foreign Unitarian Association), Alfred Hall, M.A., and Councillor A. M. STEVENS.

Saturday, April 22nd.

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Easter Sunday, April 23rd.

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JUBILEE SERVICES.

MACCLESFIELD. — Sunday, May 7th, 6.30, Principal Gordon, M.A.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under:

HULL.—Friday, May 5th, 8 o'clock, Principal Gordon and Rev. C. Peach.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

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ANNUAL MEETING

WILL BE HELD ON

WEDNESDAY, MAY 3rd, at 7,

IN THE CITY TEMPLE.

The Chair will be taken by

Rev. Dr. CLIFFORD, *President.*

The Speakers will include—

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The ADDRESS, by Professor HENRY JONES, LL.D., will be given in the College Library on Tuesday, May 2nd, at 9 P.M.; and admission will be by TICKET ONLY.

Persons not on the Roll of College Trustees who may wish to attend on either occasion are invited to apply to Mr. E. W. MARSHALL, Assistant Secretary, 38, Barton-arcade, Manchester, who will allot any surplus Tickets in the order in which applications may come in.

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NOTES OF THE WEEK.

THERE is no human life so poor and small as not to hold many a divine possibility—its "angel that always beholds the face of the Father who is in heaven." And this is enough to make tenderness and reverence nearer to truth than any suggestion of suspicion or impulse of contempt.—*Martineau.*

THE Norwich celebration of the Martineau Centenary is reported in our present issue. Next week we shall have to record the further celebration at Manchester College, Oxford. At Norwich the Easter weather was somewhat uncertain and chilly, but the rain came at considerate moments, and could not spoil the pleasure of any of the gatherings. The sunniest time was happily just when sunshine was most welcome, on Saturday afternoon in the Bracondale Woods and at Carrow Abbey, where it came, as if to vie with the genial welcome extended by Mr. Russell Colman and Dr. and Mrs. Stuart to their guests. There was no opportunity for any collective word of gratitude to them from the party they so kindly entertained, but we may be permitted to record here that it was warmly felt.

THE days at Norwich, as we have noted elsewhere, have left the happiest memories. Nothing could have exceeded the careful forethought with which the days' celebrations and pleasures were planned by the members of the Octagon congregation, and the efficiency with which all was carried out. We trust that our Norwich friends have as pleasant a sense of satisfaction in what they accomplished, as we have warm gratitude for what they did for us. To Mrs. Mottram, the bright intrepid spirit of the Memorial Committee, to Mr. A. M. Stevens, the indefatigable secretary, to the Rev. Alfred Hall, the devoted minister of the Octagon congregation, to Mr. Mottram, Mr. Scott, Mr. King, and many others, the visitors would have been glad to express in some public way their special thanks; but as no opportunity offered, we are asked here, on their behalf, to give this assurance to our Norwich friends, and to add a special word of thanks from the members of Dr. Martineau's family, who felt very deeply the manifestations of reverence and admiration and affection which characterised the celebrations, and the great kindness shown to them personally.

THE working of the new constitution of the Congregational Union is already giving rise to animated discussions, which will prove interesting to students of democratic government, whether it be in the sphere of religion or politics. The burden of the Union has got to be borne by the Council and its committees, and it is becoming evident that the work will prove too heavy for honorary officers to discharge. Should there be a paid chairman, say a trusted and leading minister, who can be induced to give up his pastoral office? No, says Mr. Carvell Williams, but you need an additional paid secretary. The name of the office seems immaterial. But some increase of what hostile critics would call bureaucracy appears to be inevitable. The reason is clear. Democracy in government means extended rule, more responsibility, more detail. A parallel case is found in the Municipalities where the work is rapidly becoming too big and too complicated for a casual honorary mayor to control, and we are constantly meeting with arguments in favour of the professional mayor elected for an extended term of office. To return to the Congregationalists. Mr. Williams says that the "list of duties assigned to the Council is almost appalling in its magnitude"; but we are among those sanguine persons who confidently expect our neighbours to prove able to get these duties effectively discharged. The frank discussion of difficulties is a good way to overcoming them.

THE Agricultural Co-operative Credit Societies, which play a considerable part in the economy of some European countries, have only enjoyed a moderate success in the British Isles. But during the few years during which they have been in operation they are found to have supplied a distinct want, as is shown by their rapid increase. The figures in the *Labour Gazette* give only thirty-one societies in 1898, a number which by 1903 had grown to 150. The increase of membership is not quite so rapid, but the members for 1903 were 10,509. It is of the essence of the scheme for the societies to be small enough for the members to have knowledge of one another. Loans are made to members, but only for reproductive purposes, such as the purchase of live stock or farm implements. The majority of the societies are in Ireland, where they have been assisted by loans from the Congested District Board. And it is worth recording that as yet no bad debts have been incurred.

THE Rev. J. L. Haigh, of 89, Aubrey Street, Liverpool, has some copies of his dream-story, "A Night with Jesus," to spare, and these he will be glad to send to postal missions or any other societies or individuals, who may find them of service in connection with the prevalent "revival" excitement.

FRIENDS of the Blackfriars Mission and Stamford-street Chapel will have noticed that no report of the recent annual meeting has appeared in these columns. That has been from no evil intent, or lack of the sincerest interest in the work. We hope soon to make some amends by publishing a special article on the work of the Mission.

THE annual meeting of the North Midland Sunday-school Association was held at Upperthorpe Chapel, Sheffield, on Easter Monday, when an encouraging report of the work of the schools was presented. The Rev. E. I. Fripp was elected president, and the Rev. E. G. Evans, of Chesterfield, secretary. In the afternoon service was conducted by the Rev. A. H. Dolphin, and the sermon was preached by the Rev. Gertrud von Petzold, from Romans i. 16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." After tea a paper was read by the Rev. J. J. Wright on "The permanent element in Sunday-school work," which he defined as the teaching of the art of right living.

SOUTH-EAST WALES UNITARIAN SOCIETY.

Annual Meeting.

The annual meetings were held at the West Grove Unitarian Church, Cardiff, on Monday, April 17, the President, Rev. W. J. Phillips, in the chair. The constituent congregations were well represented, and both to the meeting of the committee in the morning, and to the annual meeting after lunch, satisfactory reports of the year's work were presented.

Large grants are received from the British and Foreign Unitarian Association, and the need of more local support of the work was recognised. The experiment of re-opening the Bridgend Chapel, after two years, showed hopeful signs, and the work at Pontypridd had been much strengthened by the advent of the Rev. Simon Jones. It was hoped that before long an appointment would be made to the vacant pulpit of Highland Place, Aberdare.

A movement is on foot with a view to establishing Unitarian services at Newport. A local friend having called the attention of the Central Association in London to the fact that no Unitarian church or meeting house existed in the town, though containing over 70,000 inhabitants, the subject was discussed at the committee meeting, and it was decided first of all to enlist the sympathy of known Unitarians in Newport, and through the public press invite the co-operation of others interested in broad views of religion who feel themselves out of touch with popular "orthodoxy." A letter of application for affiliation with the Society was received from the Dowlais congregation, signed by the minister and leading members of the church. The application was cordially acceded to.

The annual sermon was preached by the Rev. J. H. Weatherall, of Bolton. The Rev. Simon Jones, of Pontypridd, conducted the devotional service.

A resolution of hearty thanks was accorded to Mr. L. N. Williams for his eminent services, both as treasurer of the society and for his services as secretary in past years. In relinquishing the office of treasurer, Mr. Williams is making room for his son, Mr. Ernest Williams.

The President welcomed the Rev. Walter Lloyd, of Gloucester, among them that day, both on his own account and as the representative of the B. & F.U.A. Mr. Lloyd, in an interesting speech, which was full of encouragement, acknowledged the welcome.

A public meeting of a more than usually interesting character was held in the evening, which took the form of celebrating the 100th anniversary of the birth of Dr. Martineau. The Rev. W. J. Phillips, President of the Society, occupied the chair, and in a speech which set the right keynote for the occasion, introduced the speakers. The Rev. W. Tudor Jones delivered a fine appreciation of Martineau's works, mentioning more especially the "Seat of Authority in Religion," and the Rev. A. N. Blatchford, an old pupil of Martineau, read a paper of affectionate tribute to his old master. He was followed by the Rev. Walter Lloyd, of Gloucester, who delivered a discriminating review of Martineau's work as a philosopher and religious teacher. The last speaker was the Rev. J. H. Weatherall.

The Cardiff congregation worthily maintained their reputation for generous hospitality, entertaining the delegates both to luncheon and tea.

LIVERPOOL DOMESTIC MISSION.

Annual Meeting.

The annual meeting of subscribers and friends was held at the Mission, Mill-street, on Tuesday evening, April 18, the President, Mr. Richard D. Holt, J.P., in the chair.

The Committee's annual report, submitted by the honorary secretary (Mr. Harold Coventry), referred with satisfaction to the progress of the work, but deplored the want of Sunday-school teachers. Mention was made of the visit of the Lord Mayor to the evening service at the Mission on February 5, when the Rev. L. P. Jacks preached. A feeling reference was made to the very great loss sustained in the death of the Rev. R. A. Armstrong, a past President of the Society, and during his twenty years' residence in Liverpool a warm friend and faithful member of Committee.

The treasurer's statement of accounts, read by the deputy treasurer (Mr. Forwood Heyn), showed a debit balance, as usual.

The report and statement of accounts having been adopted, the Rev. H. D. Roberts moved a vote of sympathy with the missionaries, which was seconded by Mr. Arthur W. Hall, and supported by Alderman W. B. Bowring. Mr. Lloyd Jones and Mr. Anderton responded.

Mr. Tom Cook was elected president, and the committee appointed for the ensuing year on the motion of Mr. Joseph Coventry, seconded by the Rev. H. W. Hawkes.

The meeting terminated with a vote of thanks to the chairman, on the motion of the Rev. J. Collins Odgers, seconded by Mr. Fred Bowring.

Among those present were the Rev. J. Morley Mills, Rev. Chas. and Mrs. Craddock, Rev. J. L. Haigh, Miss Bowring, Mr. and Mrs. F. Cook, Mr. and Mrs. F. Robinson, Mrs. J. P. Brunner, Councillor C. Brunner, Miss Coventry, Mrs. Mulleneux, Mr. W. Coventry, Mr. and Mr. Tom Cook, &c.

A letter was read from Mr. Charles W. Jones, regretting his inability to be present.

THE YEAR 1903.

We are indebted to a correspondent for the following notes on the report of the Registrar-General for England and Wales for the year 1903 recently issued :—

The year will be remembered as the wettest on record; but it was not an unhealthy year, indeed the death rate was the lowest on record, being only 15·4 per 1,000. The birth rate is said to have been the lowest on record, but it was 28·4 per 1,000, which is higher than some foreign countries and most of our colonies, the lowest rate of all being that of France which stood at 21·1. The marriage rate is given as showing 15·6 persons married per 1,000 of the population, being slightly in excess of the death rate. The total number of marriages was 261,103. This is fewer than in 1902, when there were 261,750, and 1899, when there were 262,334, but more than in any other year. The number of church marriages was 170,044, being fewer than in any year since 1896, but more than in that year or any previous year. The permillage of church marriages was also the lowest on record, being 651 per 1,000, a drop of 10 from the figure of 1902, and a drop of 34 from the figure of 1898. The tide, which has flowed away from the church since registration commenced, appears to be setting stronger than ever.

Of non-church marriages 10,621, or 41 per 1,000, were Roman Catholic marriages. This number is smaller than in 1901 and 1899, but greater than in any other year, the excess over 1902 being 15. During the last 12 years the permillage has 8 times been 41, 3 times 40, and once 42, namely, in 1894. It had previously been generally higher.

The Protestant Nonconformist and Quaker marriages were 34,024, being the greatest number in any year on record; and the permillage was also the greatest, namely 130 per 1,000. The Registrar attended at 26,538 of these, and 104 were Quaker marriages, the remaining 7,380 being registered by an authorised person under the recent Act of Parliament, that is to say (generally) by the minister.

Jewish marriages were 1,894 in number, 50 less than in 1902, but more than in any other year. These give a permillage of 7·3. Nearly three-quarters of these marriages, that is to say 1,386, took place in London, 261 in Lancashire, and 106 in the West Riding of Yorkshire.

The civil marriages numbered 44,520, or 170 per 1,000, the greatest number and the greatest permillage ever recorded. The reduction of 10 per 1,000 in church marriages went as to 3 per 1,000 to Protestant Nonconformists, and 7 per 1,000 to the civil registry. It is noteworthy that the relation of church to non-church marriages, which 50 years ago stood at 840 to 160, stands now at 651 to 349.

Other tables in the report show that immature marriages are diminishing. In the period 1876-80 there were 77·8 per 1,000 of the bridegrooms under age, and 217 per 1,000 of the brides. These figures have steadily fallen since that date, and stood in 1903 at 45·7 per 1,000 bridegrooms, and 152·3 per 1,000 brides.

The permillage of illiterates, which has diminished very rapidly of late years, under the influence of the Education Act, stood lower than ever in 1903. Only 19·3 per 1,000 husbands signed by mark, and 23·2 per 1,000 wives. Even these numbers are, to a considerable extent, made up of foreign Jews and other foreigners who are married in the East-End of London. The whole of London showed a permillage of 22 illiterate husbands and 31 wives; but, if the foreign quarter be omitted, the rest of London gives only 9 illiterate husbands and 12 illiterate wives in 1,000 marriages.

"THE UNITY OF THE SPIRIT."

A SERMON IN MEMORY OF DR. MARTINEAU.

By the Rev. James Drummond, LL.D., D.Litt.*

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—*Ephesians* iv. 13.

About 1875 years ago, in a far distant land, an obscure tragedy was enacted which was intended to put an ignominious end to a troublesome religious agitation. It was hoped by the responsible leaders of the nation that when they had handed over to the death of a slave the unauthorised teacher from Galilee, whose stinging rebukes of those in power, together with his high enthusiasm, had won the plaudits of the multitude, the whole movement which he had started would collapse as a manifest fraud. Alas! for the blindness of human sagacity. That tragedy left an ineffaceable impression on the world; and, after the lapse of so many centuries, this day, in each returning year, reminds us of that great victim of religious bigotry. Truly the men who crucified Christ knew not what they did, and never dreamt that from the cross would go forth a new ideal of life, and a magnetic power drawing the veneration of mankind. That which in prospect looked like the blackest stigma of infamy has become in retrospect the radiant symbol of triumphant faith and immortal love. We need not speculate whether without the crucifixion Christ would equally have drawn to himself the hearts of men; certain it is that that was the appointed means whereby his spirit of life, released from all earthly limitations, went forth on its victorious career, and attracted to itself the adoring love of saints and martyrs. Explain it as we may, the ideal of divine sonship is associated inseparably with the name of Christ, and has become our imperishable possession. Since the days of Paul the loftiest souls have yearned with him to attain to a perfect man, to the measure of the stature of the fulness of Christ.

Among those who have most clearly perceived and most devoutly honoured that ideal, and have spent their whole lives in the spirit of consecrated duty, one of the noblest and most faithful was the man whose birth we have met together to commemorate. At the dedication of this chapel on May 12, 1756, Dr. John Taylor said, "This place will be the nursery of good and valuable persons." It was a true prophecy; and of the many "good and valuable persons" who have worshipped here none have been more distinguished than James Martineau and his sister Harriet. How far the workings of genius are influenced by external events it is difficult to estimate. The thoughts of both brother and sister went with irrepressible energy upon their own course and ultimately took widely divergent paths; but you are entitled to remember that here, in closest sympathy with one another, they offered their young worship, and here they imbibed those early religious ideas from which their own strong and original reflection took its start. And if the forms of their thought moved far away from the lessons which prevailed a century ago, still the first few years of life must leave some traces which can never be effaced, and the brother and sister surely owed, perhaps in a very large degree, to the associations of this place the independence, the courage, the sincerity of mind by which both alike were characterised.

It is not necessary that I should dwell at any length on the life of Dr. Martineau. Intending to become an engineer, he was driven by a strong religious impulse to change his purpose, and entered Manchester New College, at that time in York, in order to prepare himself for the Christian ministry. From that time to the close of his long life he never lost his interest in the little Academy, of which he was to become the most distinguished professor, and whose traditions of sound scholarship and untrammelled thought commanded his fullest sympathy. After a short period as a teacher in Dr. Carpenter's school at Bristol, he settled in the ministry in Dublin. Impelled by conscientious motives to resign, he found a home in Liverpool, where he spent twenty-five memorable years of fruitful labour. In 1857 the duties of his professorship called him to London. For many years he combined with his professional labours those of a minister in Little Portland-street Chapel. In 1885 he retired from the Principalship of the college; but his intellectual activity remained for many years, and some of his most important works were given to the public during this advanced period of his life.

It will thus be seen that he spent his years amidst, and largely in the service of, the little group of congregations into which he was born. This might seem a small field for the exercise of a great and original mind, and it is perhaps not surprising that some who knew nothing of the history and principles of these congregations should have supposed that he was throwing his powers away and quitting the world's spacious field for the narrow confines of a paltry sect. When he was candidate for a chair of Philosophy in University College, London, I remember seeing, with great indignation, that one of his opponents quoted against him the lines which Goldsmith wrote upon Burke:—

> "Who, born for the universe, narrowed his mind,
> And to party gave up what was meant for mankind."

There was no man to whom these words were less applicable. He was one of the world-spirits, whose sympathies roamed far beyond the boundaries of any sect. His "soul was like a star, and dwelt apart." Living habitually amidst the grandeurs of a spiritual and eternal scene, pledged to no dogmatic creed, and owning no party obligations, he gave his allegiance to truth alone; and he remained in connection with that body of religious men among whom he was born because they alone made no attempt to tie down his soaring spirit to their traditional ways, but encouraged him to seek for himself the deep things of God, and to utter with no concealment or evasion all that the Divine voice might speak within his heart and conscience.

A mind of this compass and detachment, however, could not always satisfy those whose energies were devoted to more immediate ends than he contemplated; and though, when occasion required, he defended Unitarian doctrine with unrivalled splendour, he exposed himself to misunderstanding, and excited some hostility, by the originality of his thought and the freedom and earnestness of the criticisms which he passed on Unitarian ways. He feared our congregations were in danger of drifting from their inherited principle of subordinating the intellect to the spirit, and allowing devotion to droop under the heats of controversy. It would not be faithful to his memory if, among many other subjects which must engage our attention during these centenary proceedings, we did not dwell on those views of ecclesiastical polity in which he took the deepest interest during more than fifty years of his life; and if we truly honour his memory, we shall not indeed bind ourselves to accept all his conclusions—the last thing which he himself would have desired—but we shall consider one of his most settled and earnest convictions with a sincere desire to understand it, and weigh with care and respect the reasons by which it was supported. His views upon the basis of church fellowship were expressed with great completeness nearly half a century ago, in two letters addressed to the Rev. S. F. Macdonald, and entitled "The Unitarian Position" and "Church-life? or Sect-life?" These letters gravely misunderstood at the time, still deserve serious study; for Dr. Martineau never wavered in his adhesion to the convictions there explained and defended.

In recent times we have repeatedly read or heard of "Unitarian Churches." Towards the end of his life Dr. Martineau declared that he knew nothing here in England of any "Unitarian Church," and that, if there were such a thing, he could not belong to it. This did not mean that he had ceased to be a Unitarian, but that neither Unitarianism nor any other school of theology was the divinely appointed basis for the Christian Church. The prevailing assumption that a church must rest upon defined forms of intellectual thought appeared to him to be a ruinous departure from the original Christian ideal, and to have established in all the sects conditions of membership which were not those of Christ, and indeed reversed the principles of religious association which Christ most emphatically laid down. So little was this position at one time understood that, although Dr. Martineau was one of the acutest theologians of his time, with an intellect of singular keenness and precision, he was supposed to be a vague and cloudy thinker, who attached no importance to definite theological conceptions. It must surely be needless at the present day to dissipate this strange misunderstanding. No man insisted more strongly on the importance of clear convictions, and no man laboured more earnestly to attain them; but he perceived that the most definite and unquestioned forms of thought are liable to be transfigured with the progress of mankind, whereas the great spiritual characteristics of Christianity

* Preached at the Centenary Services in the Octagon Chapel, Norwich, on the morning of Good Friday.

remain unharmed while systems of theology rise and disappear. In the words of St. Paul, knowledge passes away, but faith, hope and love abide.

The element of truth contained in the charge of vagueness is this, that if a Church does not lay down a sharply defined creed as the basis of its association, there must be a certain fringe of vagueness in the corporate expression of its thought; but this corporate vagueness is an essential condition of intellectual freedom, and therefore, instead of hindering, promotes definite, sincere, and progressive thought on the part of the individual. Minds left in this freedom, and, amid intellectual variations, swayed by the same great spiritual emotions, will, at any given time, have sufficient community of thought to render common worship possible, and it is only when one begins to impose his own particular thought upon another that dissensions arise, and ultimately separation becomes inevitable. Christians may differ widely from one another, regarding the metaphysics of Christ's person, and yet may equally love him, and equally revere his spirit as the divine law of life; and if the latter is alone essential for Christian fellowship, then the metaphysical questions ought to be fought out in the schools of theology, and not be inscribed as limiting conditions over the portals of the sanctuaries of religion. Men would, no doubt, still group themselves spontaneously along certain lines of thought; but these would often cross and intermingle, and no man would feel that he was guilty of any insincerity in retaining his own definite beliefs, and at the same time joining with others, from whose opinions he dissented, in worship which he found spiritual and helpful. Till we reach the fulness of Christ there will be certain great types of religious experience, with corresponding intellectual expression; but if these are not fenced off from one another by rigid barriers, they will tend to supply one another's need, and at last, when we have attained to the perfect man, will fuse together into one harmonious body, and exhibit in their completeness the rich contents of that universal spirit which dwelt in Christ, and works in the hearts of his true disciples wherever they may be found.

Another misunderstanding was that Dr. Martineau wished to build a Church, not on any positive faith, but on the mere absence of restraining limitations. To clear away this misunderstanding his own eloquent words may be quoted:—"No one more heartily despises than I do the proposal to raise a church upon the mere basis of 'Free Inquiry.' No one more deeply feels that the merging of self-will is the first act of all devout life and the indispensable condition of all Christian union. . . . There are, however, two ways of protesting against Individualism. You may do it by taking my hand and leading me back with you from the fretful foreground of human contention into the inner harmonies of Divine communion, where differences between soul and soul sincerely melt away, and there is no surrender of either to the other, but of both to God. Or, keeping to the dogmatic front of things, you may try to make me ashamed of my personal belief, offering me a retreat into your own 'individualism,' if I can find myself at home there; but prepared, if I cannot, to complain of mine, and moralise on the perversity of mankind. The latter is the way of party self-assertion, by which the gentler individualities are simply crushed beneath the stronger, and no one is lifted into any higher sphere. The former seems to me the way of God's own spirit, by which He draws us out of our notional conceits into a living fellowship. I believe in no blending power but this. Religious union is not brought about, like a railway pacification, by competitive triumphs or negotiated compromise, but by the spontaneous relapse of divergent thoughts upon some point of all-absorbing piety." In accordance with this view he gave the following definition of a church:—"Christianity is a Divine dispensation for bringing men into conscious union with the Holiest of all, with the Father through the Son: a church is an institution embodying and applying the distinctively Christian requisites to this end—the dying away to sin and self, and the rising into strength, goodness, and love by filial surrender to the Perfect Will."

He was led to a clear perception of the principles thus enunciated through studying the history of our congregations in connection with the Lady Hewley case and the Dissenters' Chapels Act. These congregations had passed gradually through a complete theological revolution without any loss of spiritual identity; and not only so, but provision for the possibility of this change had been deliberately made by placing the churches on purely spiritual foundations, and by clearly recognising a universal Christianity which found a home amid all the discordant sects. It is sometimes hinted by those whose wish must be father to the thought that our forerunners only blundered into their free position, and had no conscious hold of the principle to which Dr. Martineau attached so much importance. But so far as this venerable chapel is concerned there is no room for doubt. In dedicating it as a place of public worship nearly a century and a half ago Dr. Taylor spoke with all plainness, and I venture to ask your attention to the following remarkable passage:—"We are *Christians*, and only *Christians;* a name which, in its original and true meaning, includes all that is virtuous and amiable, just and good, noble and Divine, excellent and heavenly . . . Episcopalians, Presbyterians, Independents, Baptists, Calvinists, Arminians, Arians, Trinitarians, and others, are names of religious distinctions. But, however we may commonly be ranked under any of these divisions, we reject them all. We disown all connection, except that of love and goodwill, with any sect or party whatsoever. . . . And we consider all our fellow-protestants of every denomination in the same light; only as *Christians*, and cordially embrace them all in affection and charity as such. Whatever peculiar tenets they may hold, or in what respects soever they may differ from us, such tenets and such difference we consider not as affecting their Christian character and profession in general. Notwithstanding such peculiarities, we allow they may be good Christians, and as good Christians as ourselves. . . . From the Church of *England* we do indeed dissent; but not as enemies, seeking her destruction, but as real friends, wishing her most perfect establishment and prosperity. . . . As we judge all other men to be fallible and liable to mistake, so we pass the very same judgment upon ourselves. . . . We advise and exhort every person to the free and sincere use of his own understanding and judgment, as the only way in which he can approve himself to God, and gain the acceptance of his religious endeavours. And in this way, though he may not agree with us in disputable points, we own and receive him as acceptable to God, and entitled to our religious fellowship. . . . To unity of knowledge and sentiments we cannot attain, under the unavoidable imperfections of our nature; nor, for the same reason, can we possibly, by a free and universal consent, establish uniformity of worship among all Christians. But though we cannot unite in opinions or modes of worship, we may very amicably agree, and be sufficiently united in spirit, in love or charity, which is the very highest degree of perfection to which religion can be raised here below. . . . Love and friendly affections, candour and mutual forebearance are the strong cement which connects Christians into one happy body; the balm which heals every wound; the fragrant perfume, which, so far as it is diffused, renders society very pleasing and delightful; the genial dew of heaven, which cools immoderate heats, sweetly refreshes life, and promotes our spiritual growth, by dilating the heart to universal goodness and benevolence, by opening the understanding, and giving freedom of mind to admit the truth wherever we find it. . . . . This edifice is founded upon no party principles or tenets, but is built on purpose, and with this very design, to keep ourselves clear from them all; to discharge ourselves from all the prejudices and fetters in which any of them may be held; that so we may exercise the public duties of religion upon the most catholic and charitable foundation, according to the rules and spirit of genuine Christianity, as taught and established by our Lord and his inspired Apostles. . . . This is our present sense and spirit, and I hope it will always be so."

Dr. Martineau himself could not be more explicit; and it may be that in his early years, as he worshipped within these walls, though he could not yet understand all that was involved, this spirit of devout freedom and large communion hovered around him, and sought and found a congenial home in that young heart which was afterwards to beat with such high enthusiasm for the eternal sanctities of Christian life and fellowship.

That this traditional policy of our congregations represented the true basis of religious communion was a conviction which his own experience confirmed. Not only in philosophy, but in theology, he wandered far away from the opinions of his childhood and youth; and the change was not limited to subordinate details of doctrine, but affected the very foundations of belief. And yet through all changes he remained the same spiritual man, and the deep and hidden forces of the Divine life within him only found fuller and finer ex-

pression as his intellect expanded and new stores of knowledge were acquired. He became aware also that even amid identical doctrines the stress was laid now on one and now on another, so that none could be singled out as permanently and truly representing the essential characteristics of religious thought. And, further, in the wide range of his reading he found that his religious sympathies were by no means confined within the limits of his doctrinal belief, but that sometimes amid intellectual agreement there was spiritual repulsion, and amid the widest diversity of creed there was spiritual attraction. Thus he became the earnest advocate of doctrinal openness in all ecclesiastical arrangements. The thought of the individual could not be too definite or his declaration of it too frank and fearless, and at any given time a certain undefined amount of theological agreement was necessary to render possible sincere worship in common; but nevertheless men were divided from one another by changeable opinions, and could be fused together into a religious body only through the sacred power of a Divine life, filling all alike with the same holy affections, and committing all to the same path of consecrated duty. It was, he felt, these great ideas, these heavenward aspirations, which lifted men above the narrowing influence of party, and constituted the only power which could restore the unity of Christendom. The Christian church has been shattered into fragments by the attempts of fallible men to secure dogmatic unity; if it is ever to be re-united it must pass below the superficial controversies of opinion, and reach the deep heart of love, the hidden life of the Son of God within the soul. How many at the present day are hungering and thirsting for that blessed life, and longing to escape from the strife of tongues and the uncertainty of dogma into the serenity of worship and the peace of a boundless trust and hope. Are we prepared to point the way to the unity of the Spirit, and, refusing all sectarian methods, to summon men to an all-embracing Christianity, where the sons of God worship in spirit and in truth?

It was thus that Dr. Martineau sought to lead men towards the unity of the faith and of the knowledge of the Son of God. To be Christ-like, doing the will of God, listening in reverent and obedient love to the Divine voice within—this is the essential thing. We dare not say that even our greatest have reached the goal of Christian aspiration, the measure of the stature of the fulness of Christ; but this one thing we may say of our departed friend and teacher, that he sought, not indeed through modern self-realisation to become a perfect man, but through Christian self-forgetfulness to do a perfect work. It is only through this way of the cross that perfection is attained. We are here not for our own sakes, in order to become this or that, but to do the will of God, and to finish the work which He assigns to each. It was in this spirit that Dr. Martineau fulfilled his course; and the example of devout faithfulness and of the strenuous use, for high and unselfish ends, of splendid and varied powers, is the holiest benediction which he has left us. May that Holy Spirit which abode in him abide in us also, and keep us faithful and pure to the end!

FOR SUNDAY-SCHOOL AND HOME.

Two new publications of the Sunday School Association's are to be warmly commended to our teachers in school and home. The cost of each is 1s.

Scenes and Stories from the Life of Jesus. Twelve lessons on separate cards, illustrated by twelve pictures of scenes in Palestine,—arranged by the Rev. T. P. Spedding. An additional card furnishes some introductory notes, and the whole twenty-five are enclosed in a durable envelope. The size is 6½ in. by 5½ in., and the pictures, though, from some defect in the plates or other cause, not very clearly printed, are attractive in subject, and quite sufficient for class purposes. There are pictures of Nazareth and Bethany and the Via Dolorosa at Jerusalem, views of the Sea of Galilee, the River Jordan, the desolate Jericho road, and the Garden of Gethsemane, and pictures representing bread-making, drawers of water, and the shepherd. The companion cards are not to be used for reading in class, but as illustrations for the teacher preparing the lessons. The references are chiefly to three well-known and easily available books, issued by the Association (each of these also costs a shilling), Mr. Gannett's "Childhood of Jesus," Mr. Carpenter's "Life in Palestine when Jesus Lived," and Miss Gillies' "Lessons in Religion." Extra copies of the pictures may be had at the rate of 3d. a dozen. Mr. Spedding's notes will be found admirable in design, furnishing material for a series of really helpful lessons. Boyhood, Baptism, the Calling of the Disciples, with lessons on the occupations of the people, and the story of the Good Samaritan, lead on to Gethsemane, and the death of Jesus, ending on the note of grateful love and discipleship. "The Master's teachings," Mr. Spedding says in his introduction, "are only incidentally alluded to, the desire being to give the scholars an idea of the land in which he lived, the people among whom he moved, some of the occupations in which they were engaged, and to suggest how different were his surroundings and the conditions of his life from our own. If we could realise this difference more clearly we should be better able to understand, and to sympathise with, his teachings."

The other publication is a *Portable Blackboard.* In appearance it is like a good-sized folding chessboard, the size when open being rather more than 16 in. by 12 in. Inside, the board is lined with smooth black paper, specially prepared for use with chalks and a dry duster, and two stiffened leaves are also bound into the board, so that it forms a book with six available pages, or when open three surfaces of the above-noted size. For use in small classes or with the children at home, where a large blackboard is not available, it will be found of great practical use. And there is this special advantage that a teacher can prepare, if he likes, a series of illustrative drawings at home and then shut up the book and carry it with him to school. Better still, of course, for those who have the ready gift, is to let the children see the drawings grow. Those who have been present at the Rev. Thomas Robinson's lecture know how much that means. (London: Sunday School Association, Essex Hall.

SHORT NOTICES.

The Spirit Christlike. By Charles S. Macfarland.—The meditations in this volume are characterised by much fine feeling and insight, by much, indeed, of the spirit which they seek to interpret and inculcate. The author, who is an American Congregational minister, evidently belongs to the mystics of the world, without whom, as he truly says, "the actors would have no motive," and doubtless many readers will find in his pages the kind of inspiration and helpful teaching they want. He pleads in "the almost forgotten name of prayer" and in the name of other things which nourish a true strong life within the soul. He believes that the answer of religion—the answer of faith and hope and love—is the only final answer to life's deepest questions. It is seldom that he enters the sphere of controversial theology, and the main article of his creed seems to be expressed in a saying which is several times repeated throughout the volume:—"In Christ, God became partaker of the life of men, that men might be partakers in the life of God." (Boston: The Pilgrim Press. London: James Clarke & Co.)

The Training of the Twig (Religious Education of Children), by the Rev. C. L. Drawbridge, M.A., of Hampstead, is a book of sixty-four brief and pointed chapters (not quite 200 pages) which will be found helpful and stimulating by the parents and teachers to whom it is addressed. The main thoughts to be impressed are rendered prominent by large type, and brief but pointed anecdote is effectively used. "Telling is not Teaching" is the subject of one chapter, and the next is "Co-operation." Then comes a chapter on Restlessness, which is "energy run to waste," and the conclusion is "useful employment, rather than unjust punishment, is the scientific remedy for misapplied activity." In a later chapter on "How to ensure a spirit of order" these are the points emphasised: "Appeal to the best motives of your pupils. Love the children, and thus win their affection. Deserve respect, and thus secure it. Expect to be obeyed. Set a good example. Be cheerful and good humoured." Each point as it arises is enlarged upon in the course of the chapter. The opening of the next chapter, on "How to Quell Disorder," is *Nip it in the bud*, and the conclusion, "Skill in the art of government, not hostility to the governed, is what is required." These brief notes are sufficient to show that the book is well worth attention. (Longmans, 3s. net.)

We have also received the following publications:—

A second and revised edition of *Dante's Ten Heavens: A Study of the Paradiso*, by Edmund G. Gardner, M.A. (Constable, 5s. net.)

Principles of Physiological Psychology, by W. Wundt. Translated by E. B. Titchener. Vol. I. (Sonnenschen.)

The Fight with France for North America, by A. G. Bradley, author of "Canada in the Twentieth Century," "Wolfe," &c., with maps and a number of interesting old portraits and other illustrations. (Constable, 3s. 6d. net.)

Cities of India, by G. W. Forrest, C.I.E., ex-Director of Records, Government of India, with illustrations. A popular edition. (Constable, 5s. net.)

OBITUARY.

THE REV. PETER DEAN.

"Here was no sudden interruption of a brief career, but the quiet rounding of a finished life. He was a veteran whose arms had been dented in many a stern campaign, and now, having worn himself out in the Great Commander's service, he had received the reward of rest, the gift of sleep, followed, as they believed, by the awakening summons to a higher world. For him life was real and life was earnest. He would probably have been living to-day had he thought more of himself and less of duty and of God. To the call of humanity he gave away the last ounce of his strength. Many causes claimed him, and what to him were the commandments of God were exceedingly broad, and the functions of a minister of God had a social as well as a personal application. He offered himself as testimony of everything that was progressive in politics. He laboured for the uplifting of the masses of men."

So said the Rev. J. M. Lloyd Thomas at the funeral service of the Rev. Peter Dean, whose death at Loughborough, on Monday, April 17, we recorded last week.

Peter Dean was a native of Blackburn, where he was born Dec. 30, 1840. He was therefore only sixty-four at the time of his death. As a young man he was a working journalist, connected first with the *Blackburn Times*, and afterwards with the *Bury Times*, but strong sympathies and reforming zeal led him to throw himself into active temperance work, and for some years he was engaged as agent of the East Cornwall Temperance Association, and later of the North of England Temperance League. He had to face a period of religious doubt, but found his deliverance through the teaching and inspiration of Theodore Parker, whose biographer in gratitude he afterwards became. At the age of thirty he gave himself to the Unitarian ministry, serving for short periods at Battle and at Clerkenwell successively, but then in February, 1876, removed to Walsall, where the chief work of his life was done. It was in 1877 that his popular book on "The Life and Teachings of Theodore Parker" was published. It was dedicated to Frances Power Cobbe, whose friendship he very highly prized.

Mr. Dean's ministry at Walsall lasted a full quarter of a century, and he left his mark in the life of the town. Always an ardent temperance advocate and life-long abstainer, he was an earnest politician, and a man of the strongest democratic sympathies. He took the deepest interest in popular education, and served for some years in the Walsall School Board. He was a trustee of the Municipal Charities, and was on the executive of the Walsall Hospital, the scene of Sister Dora's devoted labours. He was one of the Nonconformist chaplains of the cemetery, and in other ways took his full share in the public life of the town. He was well-known as a lecturer, and being much devoted to photography, gave many popular lantern lectures. At Walsall he set up a printing press, at which he worked with his own hands, and so did much of the necessary printing for his congregation.

In the autumn of 1901 Mr. Dean removed to Loughborough, and his departure from Walsall was marked by a town's presentation, in which members of various denominations and many public bodies, including the Chairman of the School Board (the vicar of St. Paul's) took part. When he went to Loughborough his strength was already failing, and early last year he retired from active service. After a strenuous life devoted to high ends he has earned his rest, and is remembered with honour and affection by many friends.

The funeral service at the Victoria-street Church, Loughborough, conducted by the Rev. J. M. Lloyd Thomas, of Nottingham, on Thursday, April 20, was followed by cremation at Leicester. At the service Mr. Dean's old congregation at Walsall was represented by two members. Among the hymns sung was, "When the toil of day is done," and at the close the organist played Mendelssohn's "Funeral March."

MISS JANE CATHERINE FALLOWS.

By the death of Miss Jane C. Fallows, which took place on Good Friday, the church at Middlesbrough has lost one of its oldest and most loyal supporters. The deceased, who had attained her seventy-first birthday, was the second daughter of the late Mr. W. Fallows, the "Father of Middlesbrough." In the days when the Unitarian congregation met in the "Upper Room" in West-street—the first place of worship in the town—Miss Jane received baptism at the hands of the revered William Turner, of Newcastle-on-Tyne, so that her whole life has been spent in the atmosphere of Unitarian thought and worship. Never physically strong, she was unable to take that active part in church and school work which her two surviving sisters have always borne. But in other ways she was equally zealous and devoted, and industriously plied her needle for all bazaar purposes. Of a lovable, gentle, and peaceable nature she lived a quiet, unostentatious life, and leaves behind her many fragrant memories. Her devotion to the Church of her faith cannot be more eloquently shown than in the simple statement that, though she never heard a single word through her deafness, yet she was never missed from her place—twice every Sunday—except through illness. For over a year past she had been in failing health, and the end came very peacefully and without shock to her devoted and sorrowing sisters. Her remains were reverently laid in the family burial place on Easter Monday in the presence of a large number of friends, who thus paid their last tribute of respect to one whom to know was to love.

To commune with God, there is need of no subtle thought, no foreign tongue, no newest philosophy: "the pure in heart shall see" Him, and Fox and Bunyan can more truly make him known than "Masters of Sentences" and "Angelic Doctors."—*Martineau.*

THE CHILDREN'S COLUMN.

I promised you some more stories about the home life of James Martineau, and I have more memories than I can write of the happy home that we had. On holidays we often had excursions in the neighbourhood of Liverpool, "across the water," as we called it when we crossed the broad Mersey in a steamer to New Brighton for a run among the sandhills and by the sea, or to Birkenhead and up Bidstone Hill to look across to the Welsh mountains beyond the Dee; or further sometimes to Hoylake; or a long walk to Speke Hall; or nearer, to the pretty "Dingle," so full of wild hyacinths and wood anemones and violets in the spring. Very often Father was too busy to go with us, but when he did come he was amongst the happiest of the party; and when he did not, we had to tell him all about our day as the hungry party sat at tea on our return.

Then on summer evenings there was gardening till it grew quite late, and one child after another was sent in from the garden to bed. We especially enjoyed watering the garden; then, with his coat off, Father would carry an immense watering pot, much too heavy for us, which we called "the pump." How lovely it was in that nice garden, and how the thrushes and blackbirds sang till dark in the big alder tree and the little wood behind it!

Father and one of our uncles had devised a little windmill, which was placed on the roof of the house, and the wind used to pump up the water into the cistern in the attics. But when there was no wind to turn the mill, and the cistern was nearly empty, Father would take off his coat, and climb out of the attic window, and sit on the parapet with one leg outside, doing the work of the wind, and pumping up the water till the cistern was filled. It always made us *creep* to look up from below, and see him on the very edge against the sky, his shirt sleeves and his curly hair fluttering as he moved; but he only laughed merrily when we were frightened, and said he was quite safe.

Some of the children, and some little cousins who lived in Liverpool and who used to come and spend their holiday afternoons with us, possessed a lot of nice ships. Living in a large seaport town, we were very fond of ships, and used to go and see the docks, and one of my brothers knew all about the different riggings of the ships and the different make of them. So his ships were all very correctly rigged, and we were all very proud of our fleet. Every spring a "Grand Review of the Fleet" was announced to the household by handbills, all the Admirals to be present. The review took place on the lake in the Prince's Park, to which all the ships were taken in procession. The *Thunderbolt* man-of-war, which had been made by my brother, with help from all the family, was too large and heavy to carry, and was wheeled on a little truck. Father got the boat out, and rowed us out in it to see that all the fleet sailed safely. One day one of the ships vanished during the review. She was the *Victoria* (for we were all very loyal). Father rowed us round and round the lake, and we peeped into every creek and bush, but she could not be found, till

at last we spied the wee top of a mast with a little dripping flag; and, stretching out, father drew up the poor *Victoria* by her mast, dripping but unhurt.

In the evenings father would come home to tea, very tired after a long day's work—lessons to his own children before an early breakfast, then teaching in schools, sometimes lecturing, and writing sermons or lectures in his study. For some time, when we grew older, we had three or four girl friends living with us to share our lessons; and round the long tea-table we were a merry party of nine or ten—Mother pouring out the tea for all, behind the brown tea urn, and the plates of bread and butter and "bun-loaf" emptying very fast; for we too had busy days and worked hard. Only Father ate very little, but took several cups of tea, and whilst he sipped his tea he used to read aloud to us. He read us nearly all Walter Scott's novels and most of Dickens's stories, and many of Lover's legends, and some of Wordsworth's and Southey's poetry, and Coleridge's "Ancient Mariner," and several other books. When we had finished our tea we got our work or drawing, and he still read on. You can hardly think how delightful those evenings were! When he hesitated whether he would read another chapter we all clamoured for more; and I am afraid he often sat up all the later into the night over his work because of that extra chapter; but then he enjoyed it as much as we did.

At Christmas time we always had a Christmas-tree lighted up with little candles and decorated, and presents for everyone were hung on the tree. Our cousins came to share it with us, and our Uncle and Aunt. Father used to take the dinner-bell and ring a little peal, for each in turn, in order of age, to cut some present from the tree. With his own presents he used to write little poems or inscriptions, always pretty and ingenious. For one of his girls to whom he gave the splendid present of a watch, he wrote: "For ——, if she will forgive so poor a compliment;

> For one who never loses time
> Ne'er wants the means to keep it."

In the summer holidays we always went into the country for a glorious six weeks, very often to the Lakes. One very hot day, in Borrowdale, as we sat at dinner and Father looked out over the lake to Skiddaw, and thought of the cool breezes on the top, he rashly said, "I should not be afraid to spend the night up there." We at once took up the idea, and obliged him to carry it out; and by sunset we were all of us climbing the mountain-side, not to come down till morning! How beautiful it was under the great calm dome of stars, but how hard the stones were! We were too excited to sleep more than a few winks, and one after another was seen sitting up, against the sky. It seemed soon to begin to get light, and though we had been almost cold in the night, when the sun rose gloriously above the mists that filled the valleys it at once grew hot again. We went home tired and very hungry, but triumphant, and had a sleep in the hot morning hours.

On Sunday evenings, after Father came home from his evening service and we had had supper, we used all to gather together in the drawing-room and sing hymns. He used generally to choose what we should sing, and his greatest favourites were Mr. Ogden's beautiful tunes. Father had never *learnt* to sing, but he was intensely fond of music, and had a beautiful tuneful voice which we loved to hear when he joined with all his heart in the hymns. I think one of his favourite hymns was—

> Lord, we sit and cry to thee,
> Like the blind beside the way,

to which Mr. Ogden wrote a most beautiful tune. But he had many favourites. And as we dropped off one by one to go to bed, there was something infinitely tender and consecrating in his kiss and good-night.

Gertrude Martineau.

DR. MARTINEAU TO DR. JESSOPP.

AN UNPUBLISHED LETTER.

The following letter appeared in the *Eastern Daily Press* on April 26, published at Norwich. Dr. Jessopp was for twenty years headmaster of the Norwich Grammar-school, from 1859 to 1879, when he became Rector of Scarning:—

To the Editor.

Sir,—I am glad to find that among your readers there are still to be found many earnest and thoughtful men and women who hold the name of James Martineau in honour, and who desire gratefully to celebrate his memory.

I am sure that to such persons the reading of the enclosed letter will be a source of profound pleasure.

Almost from my boyhood Mr. Martineau's writings exercised upon my young mind a strong fascination, and doubtless they, consciously or unconsciously, contributed to the building up of my character and intellect. When in the year 1888 the Clarendon Press published Martineau's great work, "A Study of Religion: Its Sources and Contents"—the author being then in his eighty-fourth year—I could not but rejoice at such a recognition of a great thinker and great teacher; and I wrote to Dr. Martineau to express my delight, and to offer him my sympathy and homage, at the same time telling him that I was deep in the study of his lately published volumes.

The letter sent me in reply speaks for itself. The sermon alluded to by the writer was one which I had recently preached in the University pulpit at Cambridge.

Augustus Jessopp,
Rector of Scarning,
Honorary Fellow of Worcester College, Oxford, and of St. John's College, Cambridge.

April 24.

(To the Rev. Aug. Jessopp, Rector of Scarning, D.D., some time Head Master of Norwich School, &c.)

The Polchar, Rothiemurchus,
Aviemore, N.B., July 16, 1888.

My Dear Sir,—There must, I fear, be something terribly amiss with me, that I seem just now to incur the "woe" which befalls "when all men speak well" of us. On my entire unconsciousness of any change in my too familiar shortcomings, the many generous marks of recognition received have come upon me with a surprise not untinged with awe. There can be no sin, however, in being grateful for them in their spontaneous succession, and not one of them has more deeply affected me than your letter of the 10th inst., with its noble commentary, the Cambridge sermon. It speaks to me almost as a word of benediction from a far-off home, coming as it does from one not less familiar than myself with the old school-room in the Norwich Close, where I consorted in the playground or competed in the class, with Brooke and Stodhart, Borrow, Rigby, and Dalrymple, and learned to respect the scholarship of our master, Edward Valpy, and laugh at the vanity of our usher, Banfather.

As so'e survivor of that group, I cannot but see its very sins dressed in a tender and softening light.

I am greatly impressed by the firmness of hand and clearness of eye with which the distinction between the transient and permanent aspects of human knowledge is drawn in the University Sermon, and delighted with its vindication of the intellectual rights of Theology. In claiming, however, on behalf of Theology a place among the Sciences, I always feel embarrassed by the established *English* meaning of the word *Science*—the *process* of intelligent dealing with *phenomena*—as compared with [the] wider German *Wissenschaft*—knowledge on *any* terms, with or without process, of *any* object, phenomenon, or entity. In the narrower sense, Theology—the intellectual apprehension of God, the ultimate *ground* of phenomena, is not a science, but the presupposition of all science, as the postulate of *Space* is of all Geometry. In the wider sense, Theology is a *Wissenschaft;* both terms of the relation between phenomenon and ground consisting as joint factors in the knowledge. But, as the constant factor is intuitively provided in the very constitution of the intelligence, it is a datum, and not a process; and cannot in itself, as an object known, supply the material and movement of a separate science.

It is in the variable factor that all the growth must lie, always charging the Infinite Cause with new or changed contents. Science of God, in this sense, becomes identical with the science of the Kosmos.

Similarly, Morals, as the doctrine, not of character that *is*, but of character *that ought to be*, would seem to lie beyond the category of Science in the English sense, and till we can make the word mean simply the methodised treatment of objects conformable with the Laws of Thought, I incline not to ask for the recognition of Theology and Morals as on the list of the Sciences, as commonly understood, but to assign them to a separate plane, under one of the now despised names—Metaphysics or Philosophy.

I did not mean to allow a mere question of phraseology to run away with me in this fashion. And I must apologise for its irrelevance.

Thanking you most heartily for your genial and strengthening words,—I am, my dear sir, yours most sincerely,

James Martineau.

The Inquirer.

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LONDON, APRIL 29, 1905.

THE NORWICH MEMORIAL.

THE Martineau Centenary Celebrations at Norwich, the city of his birth, have now been held, and the congregation of the Octagon Chapel, where as a child he first learnt to know the sacredness of public worship, has received a fresh consecration from the memory of those days and the services of thanksgiving and commemoration and aspiration, which have been held. To young and old alike it will be a great memory, that in that venerable house of prayer, consecrated from the first to the purest spirit of Christian worship and a broad and loving spirit of inclusiveness, where the child came with his parents, where the young man brought his youthful ardour, to kindle others also to works of practical beneficence, where the man in his prime, with the splendour of his genius, and the fervour of his high prophetic gifts, came to speak his word and join his prayers with those of friends old and new, at the Centenary of the chapel, where the affectionate memories of the old man never wearied of returning —that there the centenary of the birth of James Martineau was fitly commemorated, and they of the new generation took their part with earnest and reverent endeavour to make the occasion worthy of its high purpose, and of the spirit of the Teacher they were intent to honour. The words of faith and grateful and reverent commemoration, spoken at this Easter time, will remain among the possessions of the congregation, as they are in the hearts of many other friends, and the life of the congregation cannot fail to be the stronger and the more devoted to high ends, for these days of fellowship in noble thought and profound emotion.

And yet we must remember that the matter is not ended here. The Octagon congregation is engaged in a work of very serious practical import, and it has been rightly judged that this Centenary celebration ought not to be kept apart, but ought to bear fruit in what is of the most vital concern, and can best testify to the living power of religion in the hearts of those who would honour the memory of a beloved Teacher.

More than eighty years ago JAMES MARTINEAU came home to Norwich, after the first term or the first session of his student life at York, and in the zeal of his new purpose to be utterly devoted to the work of the ministry, took part with others, of kindred spirit, in the establishment of a Sunday-school in connection with the Octagon Chapel. This is now an oft-told tale, and the great traditions of the school are known and honoured, and with them the memory of other faithful workers and the names of DOWSON, MOTTRAM, BOLINGBROKE, MADGE, WADE, FREEMAN, STEVENS, and many another. The boys' and the girls' school both have done for generations admirable work, and they are to-day alive with a strenuous and eager purpose, and the life of the congregation is largely wrapt up in the schools, and in the other helpful work associated with them, into which a great band of young people, who hold the promise of the future, full of zeal and hope, are being drawn. But now these schools, and this social work of brotherly helpfulness, the mark of a living church, require a fitting home, and unless it is secured, the promise of the future may be sadly disappointed. What more natural than that into this grateful commemoration of a great life should be brought this thought, instinct with his faith, very near to the deepest sympathies of his heart, of the MARTINEAU Memorial Hall and Schools?

During the celebrations of the past days the minister and members of the Octagon Chapel exercised a commendable reticence as to their aims and hopes; but other friends were not silent. The MAYOR of Norwich, at the luncheon, expressed his great satisfaction at hearing that there was to be so valuable a permanent memorial of the centenary raised in the city, and Mr. BLAKE ODGERS, as chairman of the public meeting on Good Friday, made a clear statement of the position, and of the urgent need, with the confident hope that friends would not let this opportunity pass of completing a worthy memorial and securing the future of a great work. In the same sense Mr. TARRANT spoke, as president of the Sunday School Association, with a special word of sympathy for the needs of the children, and the opportunities for unselfish work open to the young people, and Mr. BOWIE, as secretary of the British and Foreign Unitarian Association, offering the sympathy and good wishes of his committee, and Mr. AGATE, speaking on behalf of the Provincial Assembly of Lancashire and Cheshire. All alike wished well to the undertaking, and looked with hope for the gifts of generous friends.

We shall hear, perhaps, next week more definitely from the officers of the Norwich committee how matters stand, but we know that at least £3,000 is still required to secure the worthy completion of the scheme for this memorial. It would be a very happy issue of this commemoration if during the next few days our friends at Norwich could receive the promise of at least two gifts of £500 each, or of one generous £1,000 and ten promises of £100 each. Then the way would open with great joy, and the remaining £1,000 would surely be secured by the humbler gifts of many other friends. The members of the Octagon congregation are giving and working to the utmost of their strength, the young people are kindled with a very genuine enthusiasm; but it is impossible for them to do this thing alone. Yet for the sake not only of the one congregation, but the whole future of our Liberal Faith in an important province, and for the sake of that great memory which we are all eager to honour, it ought to be done, and to be done *now*.

Promises of gifts should be sent to Mrs. F. A. MOTTRAM, 21, Bracondale, Norwich; or to Mr. W. N. LADELL, 69, Grove-road, Lakenham, Norwich.

ON Easter Sunday a memorial to Dr Martineau was dedicated in the Blackwater-street Church at Rochdale. It is of pure white marble, with an excellent likeness of Martineau, and bears the following inscription:—"To James Martineau, D.D., 'the greatest thinker of "his time,' and the foremost representa"tive of Unitarian thought. He was a "teacher of ideal truth, and during his "long and saintly life of 94 years ren"dered inestimable services to the study "of religion and philosophy. He was the "preacher at the opening of this build"ing, June 11, 1857. He died January 11, "1900, and upon the centenary of his "birth, April 21, 1905, this memorial was "set up by Richard Heape." Then follow the well-known lines of Wordsworth on Milton, "Thy soul was like a star and dwelt apart," to the end of the sonnet. The preacher on Sunday morning was Principal Gordon, who paid an eloquent tribute to Martineau as a thinker and as a Unitarian, as one "who drew out of Unitarian Christianity what was there, and showed it to us and made us feel it as a consistent whole in which freedom and faith had perfect harmony." and he concluded:—"Meantime this "character leaves upon us a strong impres"sion of his greatness. Great was he "in work; great was he likewise in faith. "And his work is not ended; his faith has "not yet said its latest word. With feebler "powers and yet, it may be, with larger "opportunities, we may take this great "example as the moving force of our "further endeavour and we may say on "this day of commemoration as those "said as they turned back from Emmaus, "he has vanished from our sight, but "were not our hearts burning within us "as he went with us on the way, and "opened to us the eternal truth of God?"

THE MARTINEAU CENTENARY.

THE NORWICH CELEBRATION.

The Centenary of the birth of James Martineau at Norwich, on April 21, 1805, was celebrated in that city by a series of services and meetings, which have left the happiest memories, as having worthily marked the significance of the occasion. The city itself, in the person of its Mayor and Sheriff, and other members of the Corporation, took part in the commemoration, and while the attendance of visitors from a distance was not very large, it was representative of the chief interests of Dr. Martineau's life, and the Octagon congregation had the happiness of welcoming his three surviving children and other members of the family.

Among those present were Miss Gertrude Martineau, Miss Edith Martineau, Mr. and Mrs. Basil Martineau, Mrs. Russell Martineau, Mr. and Mrs. David Martineau, Miss M. C. Martineau, the Rev. P. M. Higginson and Miss Higginson. Manchester College was represented by the Principal, Dr. Drummond, and the Revs. C. B. Upton and J. Estlin Carpenter; the Provincial Assembly of London and the South-Eastern Counties by its President, Mr. Wallace Bruce; the Provincial Assembly of Lancashire and Cheshire by the Rev. Dendy Agate; the Sunday School Association by its President, the Rev. W. G. Tarrant; the British and Foreign Unitarian Association by several members of the Committee, including Mr. W. Blake Odgers, K.C., Mr. C. F. Pearson, and the Secretary, the Rev. W. Copeland Bowie; the Little Portland-street Congregation by a former minister, Dr. Martineau's successor, the Rev. P. H. Wicksteed, and Mrs. Wicksteed; and Hope-street Church, Liverpool, by Mr. and Mrs. Lawrence Hall. Among other visitors were Mrs. H. Rutt, Mrs. Blake Odgers, Mrs. Charles Taylor and Miss Taylor, Miss C. Scott, Miss A. L. Browne, Miss Worsley, Miss Case, Mrs. Lloyd and Mr. Lee Lloyd, Mr. I. S. Lister, Mr. Charles Fenton, the Revs. H. W. Perris, Frederick Allen, L. Tavener, John Birks, and Mr. and Mrs. V. D. Davis.

Good Friday was the actual anniversary of the birthday, but as a welcome prelude to the commemoration, the Rev. Alfred Hall, the present minister of the Octagon Chapel, gave on the Thursday evening a lantern lecture in the old chapel on "The Martineaus in Norwich." This was of the greatest interest, and was amply illustrated by a number of portraits and other pictures. Mr. Hall referred not only to the Huguenot ancestry of the Martineaus, but showed on the screen a genealogical table which he had prepared, and from which it appeared that on the English side Dr. Martineau was descended from at least three of the ejected ministers of 1662.

Mr. G. A. King, whose interesting articles on Norwich memories and the Octagon Chapel our readers will remember, presided at the lecture, and on the motion of Mr. David Martineau a cordial vote of thanks was passed to Mr. Hall. The lecture was fully reported in the *Eastern Daily Press* of April 22.

On the previous Tuesday a meeting of the Norwich Town Council had been held, at which the following resolution was unanimously passed:—

"That this Council, believing that the "memory of great men is amongst the "richest endowments of a city, expresses, "on the occasion of the centenary of the "birth of James Martineau, its admira- "tion of his genius, and its sense of the "honour that Norwich has in being the "birthplace of one of the great influences "upon the thought and life of the "nation."

The resolution, which was moved by Mr. Henderson, seconded by Mr. E. Wild, and supported by Mr. A. M. Stevens, having been passed, the Mayor, Mr. H. Z. T. Flowers, said that he proposed to attend the commemoration service at the Octagon Chapel on Friday morning, and invited the members of the Council to accompany him and the Sheriff on that occasion. He then read the following communication, which he had received, respecting the Martineau family:—

"One of Dr. Martineau's ancestors "was John Hall, who served the office of "Mayor of this city twice, and that of "Sheriff once, first in the year 1701. To "this office he was elected by his fellow "citizens in consequence of the steady and "powerful support he gave to the Hano- "verian succesion. His portrait is in St. "Andrew's Hall as one of the most able "and conspicuous of our citizens. The "great-grandfather of Dr. Martineau was "Philip Meadows, who was Sheriff of "Norwich in 1724 and Mayor in 1734. To "others who occupied these civic offices "he was distantly related, for instance, "David, Peter, and Francis Colombine, "Edward Rigby and Peter Finch. Dr. "Martineau's uncle was Philip Meadows "Martineau, who, in 1810, was elected "principal surgeon of the Norfolk and "Norwich Hospital, and was eminent "throughout the country for his skill. "To his initiative is to be ascribed the "Public Library, which was the beginning "of our Norfolk and Norwich Subscription "Library, and was finally merged into "it. On his estate at Trowse and Laken- "ham he built Bracondale House, and "through it ran what is known as Mar- "tineau Lane. Dr. Martineau's brother "Thomas was surgeon to the hospital "from 1819 to 1823, and it was said "that had his career not been cut short "at the early age of thirty, he would have "considerably increased the fame of this "city for its medical skill."

The Centenary Service.

Early in the morning of Good Friday the Rev. Dendy Agate conducted a Communion service in the Octagon Chapel, in which he was assisted at the distribution by the Revs. J. Estlin Carpenter and V. D. Davis. In the course of the service Mr. Agate read passages from the first Communion Address in Dr. Martineau's "Hours of Thought."

At eleven o'clock a further service of Commemoration was held, attended by the Mayor and Sheriff, the Town Clerk, and members of the Council in state, and there was a very large congregation. During the past century, three previous mayors of Norwich had been members of the Octagon congregation—Nathaniel Bolingbroke, 1819, Sir John Harrison Yallop, 1831, John Mooro, 1895, and their terms of office are recorded in the chapel on three old frames for holding the civic sword and maces (inscribed with those names and dates), usually hung on one of the pillars. These were placed on Friday in front of the pulpit, and there the sword and maces and other quaint symbols of civic dignity rested during the service. The Mayor and Sheriff attended in their robes and chains of office, and the whole congregation rose when th y entered, just before the service began, while the organist played the national anthem.

The service was conducted by the Revs. Alfred Hall and J. Estlin Carpenter, and began most fittingly with Mr. Thomas Hornblower Gill's glorious hymn:—

We come unto our fathers' God;
Their rock is our salvation;
The Eternal Arms, their dear abode,
We make our habitation;
We bring thee, Lord, the praise they brought,
We seek thee as thy saints have sought
In every generation.

The lessons were from Ecclesiasticus xliv., "Let us now praise famous men," and passages from Mark xiv. and Ephes. iv. The anthem was Mendelssohn's "How lovely are the messengers." The hymns before and after the sermon were Dr. Martineau's own, "Where is your God, they say," and "Thy way is in the deep, O Lord." The sermon was preached by the Rev. Dr. Drummond, from the text Ephes. iv. 13, and will be found printed in full in our present issue. At the evening meeting Mr. Hall rightly characterised it as a great sermon, worthy to rank with those other three—the sermon preached by Dr. John Taylor at the opening of the Octagon Chapel, in May, 1756, and the sermons preached by the Revs. Thomas Madge and James Martineau at the centenary of the chapel in 1856.

The Luncheon.

At the conclusion of the service there was a luncheon at the Maid's Head Hotel, one of the oldest of Norwich inns, at which the Mayor and Sheriff were also present, with a company of over a hundred in all. Mr. W. H. Scott, chairman of the Octagon congregation, presided, and after lunch proposed the health of the King. Mr. A. M. Stevens then read some letters of regret for absence, including one from the Rev. Alexander Gordon, a former minister of the Octagon, who said he should be engaged in a similar commemoration elsewhere, and one from Miss S. S. Dowson, of Beccles, who said that it would be matter of very great regret to her if no member of her family was able to be present. Mr. Louis Tillett, M.P., Mr. George White, M.P., the Rev. Alexander Ford, Mrs. Barrett, who wrote on behalf of Dr. Barrett, and Mrs. Stuart were among those who sent letters of regret.

The Rev. W. G. Tarrant, at the Chairman's call, spoke to the sentiment of the memory of Dr. Martineau. There was, he said, some special appropriateness in that duty being placed in his hands, since he was there as President of the Sunday School Association, and care for the religious education of children was one of the great interests of Dr. Martineau's life,

while they desired that the permanent memorial of that centenary should also be especially for the help of the young people. He then went on to speak very happily of the beauty of Dr. Martineau's style, as an artist in language, with a wonderful power of exact and beautiful expression. Like Tennyson, Martineau had the highest gifts, yet recognised that they must not be left uncultivated. He also applied to Martineau Spenser's doctrine—

> That of the soul the body form doth take,
> For soul is form, and doth the body make.

It was the high emotion, the spirit in Martineau, which took on his characteristic eloquence and made his literature the grand and eloquent thing it was, so that his prose became a poem—symmetrical, beautiful, precise and pure. His example, both in spirit and in matter, was one which, while they could not rival, they might hope to humbly imitate.

The Rev. Alfred Hall also spoke, and recalled the deep impression made upon him in early life by the habitual use of Dr. Martineau's Ninth and Tenth Services in the Book of Common Prayer for Christian Worship. In conclusion, he said that the chief fact about Dr. Martineau was that he was a man of God. In memory of him he invited those present to stand in reverent silence.

Mr. David Martineau, as the present head of the family, spoke in response, and referred to the precious associations of the Octagon Chapel and the large connection of the Martineaus and Taylors. It must make them proud in one sense, but humble in another, to be so connected.

Mr. W. Wallace Bruce then proposed the toast of the ancient city of Norwich. He had come there, he said, as President of the Provincial Assembly of London and the South Eastern Counties, but was asked to speak to that toast as a member of the London County Council. He expressed the conviction that they of the most recent municipal authority, and the members of that ancient borough, had the same problems to deal with, and were engaged in the same endeavour to secure better conditions for the life of the people.

The Mayor and Sheriff both made genial response, and expressed their pleasure in taking part in that Commemoration. The Mayor said he had been familiar with the name of Martineau for sixty-five years, and he was glad that there was to be a permanent memorial of that celebration. He concluded by handing to the chairman a copy of the commemorative resolution passed by the Council on April 18.

Mr. G. A. King proposed the sentiment of "Civil and Religious Liberty," to which the Rev. Dendy Agate responded, taking the occasion to present the greetings of the committees of the Provincial Assembly of Lancashire and Cheshire, and the Manchester District Association, and their earnest hope for the fulfilment of the congregation's desire for a permanent memorial.

Mr. A. M. Stevens proposed the health of the visitors, to which the Rev. V. D. Davis and Mr. Charles Fenton responded, and the company then dispersed, a vote of thanks to the chairman, proposed by Mr. David Martineau, being carried by acclamation.

Most of the visitors proceeded from the Maid's Head to the Strangers' Hall, in Charing Cross, under the guidance of Mr. G. A. King, and were there received by Mr. Leonard Bolingbroke, the present owner of that picturesque and interesting old house, which he has made a veritable museum of antiquarian interest.

Public Meeting.

In the evening a public meeting was held in the Octagon Chapel, when there was a large attendance, and a series of eloquent addresses were given.

Mr. W. Blake Odgers, K.C., was in the chair, and after the singing of an opening hymn, said that on that day exactly a hundred years ago James Martineau was born in that city, when George III. was King, and William Pitt Prime Minister; and he then drew a vivid picture of the contrast between that time and the present. 1805 was the year, also, of the battle of Trafalgar, which secured England from the danger of a French invasion; but it was the year, also, of Austerlitz which killed Pitt, and next year came Jena, and then Fox died. As to the condition of the people in those days, there was no national provision for popular education, no machinery of local government, such as they now had, and no sanitary authority, to look after the health of the people. There were the old grammar schools, and to the excellent grammar school at Norwich James Martineau went as a boy. Mr. Odgers then touched upon the incidents of Dr. Martineau's career, and mentioned the fact that while he was teaching at Dr. Lant Carpenter's school at Bristol, at the close of his college course, his own father had also been there as a writing and arithmetic master, and that when the school was afterwards conducted by Mrs. Carpenter for girls, his mother had been a pupil. He recalled his early impressions of Dr. Martineau when he first came up to London, as the preacher at Little Portland-street, as superintendent of the Portland schools, as a masterly extempore speaker in the Manchester College Debating Society, and as a genial and kindly host in his own house, than whom no better friend for young students could be found. Of the great speech which Dr. Martineau made in proposing his scheme for the better organisation of our Churches at the National Conference at Leeds in 1888, Mr. Odgers spoke as worthy of that other grand old man, William Ewart Gladstone.

Professor Upton spoke on Dr. Martineau's relation to philosophical thought among Unitarians, and to the world of religious thought around. It was a most valuable address, the substance of which we hope soon to publish as an independent article in supplement to those recently contributed by Mr. Upton to these columns. The necessarianism of Priestley, in which Martineau was brought up, was contrasted with the more subtle doctrine of prevalent philosophy, and the danger of both to the religious life was pointed out. There never was a time, Mr. Upton said, when Martineau's ethical message to the world was more needed to be enforced than in the present age. One of the great benefits which Dr. Martineau conferred was that he enabled the Unitarian body to fling off that incubus of fatalism which had been weighing heavily on their inner life and endangering their moral and religious enthusiasm. The incubus of fatalism always tended to fall on the human soul wherever its moral and spiritual life was overshadowed by its intellectual life. Every age had its form of fatalism. Those who caught the true spirit of Martineau's teaching would be most anxious to preserve themselves and society in general from being paralysed by a kind of subtle determinism stealing over it, which, though it was not so manifest as Priestleyan determinism, was none the less fatal to man's higher life. It was then shown how to the doctrine of moral freedom was added a new teaching of the self-revelation of God in the soul of man, so that no attestation of miracle or prophecy was needed, since truth shone by its own light, and wherever the Divine Spirit expressed itself through great poets, prophets or philosophical seers, there was a chapter in the great Bible of humanity. That doctrine brought an entirely new conception of authority in religion, which Dr. Martineau had developed in his great book on that subject. His grand thoughts were operating throughout the Christian world, and the world of liberal religious thought everywhere. "They will go on," said Mr. Upton, "conquering and to conquer. I conclude with the hope and the prayer that our fellow-religionists on both sides of the Atlantic may never unlearn those grand ethical and spiritual lessons which both Dr. Channing and Dr. Martineau have so impressively taught and so gloriously illustrated in their dignified and beautiful lives."

The Rev. J. Estlin Carpenter spoke of some of the leading features of the characteristics of Dr. Martineau as a religious teacher. Everyone knew that he effected a great transformation in the character of the Unitarian household of faith, in which he was born, and educated, and to which he remained faithful to his latest days. Everyone knew, also, that, besides all the profound, theological reasonings, founded partly on his study of the Scriptures, partly, also, on his interpretation of the moral nature of man, which led him to new phases of Christianity—besides these, he laid broad and deep the bases of religious belief, so that in an age staggered by the assaults of science, he became the leading support, and stay, and guide of those who still clung to a spiritual religion. He showed them how to find the foundations of that faith in the sanctuary of their own souls. The religion of Dr. Martineau, he noted, was not that of the closet, nor that of a recluse from the world. A student he was, and one who lived laborious days, but, at the same time, his interest in humanity was always fresh and strong. He was a keen observer of all that he saw around him, and his religious life was constantly fed not only by his profound studies, but by the rich life of affection and fellowship which knit him to the world around.

This was illustrated by the manifold activities of his life in Liverpool, in which

the practical interests were so remarkable and so varied, marked in its latter years by a keen sympathy with what would now be called social democracy. Thus it appeared how erroneous was the idea that his great conceptions of philosophy and religion were excogitated in the seclusion of his study and had nothing to do with the affairs of common life. On the other hand, it was his extraordinary sympathy with life which led him to make that great change to which Professor Upton had already drawn their attention.

Mr. Carpenter then further illustrated the change which had taken place in Dr. Martineau's conception of authority in religion, from the time when at his ordination in 1828 he affirmed that he received the words of Jesus as the oracles of God, to the days when, after Baur, he learnt to interpret the New Testament as the product of successive stages of Christian development, and came to recognise Unitarianism as one dialect among several in the Early Church. He then spoke of the great beauty and power of Dr. Martineau's devotional writings, and referring to his sermons said that Martineau seemed to him to have been the Tennyson of preachers. In his "Endeavours" there was an extraordinary affinity with the spirit of "In Memoriam"; and it was happy for two such men of genius that in later life they found each other out. Of Martineau's characteristics Mr. Carpenter noted first of all his personal sincerity, which rose to a kind of impassioned force marking all his utterance. He never paltered with any insincere conformity. And his love of liberty was no less impassioned than his sincerity. Then there was in him a constant aspiration after perfection. He had been taught to live always in the light of high endeavour, and could not be content with anything less than the best. They could not reproduce his genius, but they might emulate his endeavour, and feel the force of his great example. They might follow him, not indeed without faltering, along that upward way, whither he had passed, not as one who had already attained, as though he were already perfect—whither he had gone into the larger life, where doubt was cleared and love was satisfied and aspiration fulfilled, and the soul was joined in everlasting union with its God.

The Rev. W Copeland Bowie spoke with the warm gratitude of an old student, and as one who, reared in the Calvinism of Scotland, after the shattering of his old beliefs had found through the teaching of Dr. Martineau that rest for the mind and peace for the heart which came only once in a lifetime to those who passed through such a struggle. In Martineau's great doctrine of the constant Divine Cause and the Eternal Righteousness there was not only intellectual satisfaction, but spiritual inspiration, and he was constantly receiving letters from distant lands telling the same story of how, where faith had crumbled away, the religious teaching of James Martineau had saved men and glorified their whole nature. It was well to bear that testimony, for there were many others to whom his teaching would bring light and joy and peace; and they were thankful that the charm of his beautiful character as well as his noble mind remained with them—a possession they would cherish as long as they lived. The old orthodoxies in their intellectual and critical side were being shattered to pieces, and happily a stiff and defiant materialism was also passing away. The time was rapidly approaching when there would be a chance for the presentation of a spiritual religion as never before in this country, and it behoved those especially who had the training of boys and girls in their charge to take care that they were implanting principles in their minds, and seeds of love and goodness in their hearts, which increasing years and experience would not rob them of and which no knowledge in the future could destroy. Martineau had helped them to reach that position, in which they were assured that a living, loving religion was independent of all external authority, and he trusted that those who would be inspired by his pure and noble spirit would go forward to leave their corner of the world a little brighter and better for their having lived in it.

The Rev. H. W. Perris, who spoke as a former minister of the Octagon, and the Rev. Alfred Hall having also spoken, a vote of thanks to the Chairman and speakers, moved by Mr. A. M. Stevens, and acknowledged by the Chairman, brought the meeting to a close.

Saturday's Visits.

Saturday was devoted to a series of visits to places of special interest in Norwich, and in the evening to a lecture on Wordsworth, given by the Rev. P. H. Wicksteed, at the Octagon Institute, in aid of the Memorial Building Fund. Sunday engagements had called some of the visitors from a distance home, but a good number remained, who with the Norwich friends made up very pleasant parties. In the morning the Castle Museum was inspected under the guidance of Mr. James Mottram, and early in the afternoon the Cathedral was visited, where Mr. G. A. King acted as guide. Thence the party went by special tram out to Bracondale Woods, where Mr. Russell Colman conducted them through the beautiful grounds formerly in the possession of Dr. Martineau's uncle, the distinguished surgeon, Philip Meadows Martineau, and of his daughter Miss Fanny Martineau, who died there, the last of the family in Norwich, in 1877. The adjoining estate of Carrow Abbey also formerly belonged to the family, and there the party was received by Dr. James Stuart and Mrs. Stuart with the greatest kindness, and shown over the interesting old house and grounds, and most hospitably entertained to tea. Through the kindness of the Misses Coleman they were also able to see the fine Watts pictures at Carrow House.

Easter Sunday.

The services at the Octagon Chapel on Easter Sunday continued the Centenary Commemoration. At the morning service, which was conducted by the Rev. V. D. Davis, the anthem was "I waited for the Lord," from Mendelssohn's "Hymn of Praise," and the Rev. P. M. Higginson preached the sermon, which dwelt upon the true grounds of our faith in the life after death, and quoting the aspiration of George Eliot's lines on "The Choir Invisible," pointed out how we might give to them a deeper meaning than her faith allowed. The trust of the continued influence of Dr. Martineau in this present world, he reminded his hearers, was largely in the hands of those who were called to be true to his spirit.

In the afternoon a children's service was conducted in the chapel by the Rev. Frederick Allen, when the address was given by the Rev. V. D. Davis.

The evening service was conducted by the Rev. Alfred Hall, the anthem being Spohr's "As pants the hart"; and the Rev. P. H. Wicksteed gave a deeply interesting address, consisting chiefly of personal impressions and recollections of Dr. Martineau, gathered from his own knowledge, extending over a period of forty years.

A brief organ recital after the service brought the whole commemoration to a close.

The collections at the services in aid of the Memorial Building Fund realised £30 0s. 8d., and Mr. Wicksteed's lecture £7 11s., and possibly a little more. We must hope that the deep interest awakened by this series of meetings will open fresh fountains of generous giving, to secure the speedy erection of the memorial buildings, for which there is such urgent need.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Annual Meeting.

The annual meeting was held at Monton on Good Friday, and there was an exceptionally large attendance of teachers and friends. The centenary of Dr. Martineau's birth provoked an enthusiastic interest, and the day's proceedings were fully worthy of the occasion. The morning congregation numbered at least 750 persons. It was exhilarating to listen to the singing of the hymns (three of the four were Martineau's own) by such a gathering. The Rev. Principal Gordon was the preacher, and his sermon made a deep and lasting impression.

The Sermon.

The text was John xii. 24: "If it die it beareth much fruit." Mr. Gordon referred to the fact that Anselm died on April 21, 1109, a scholastic philosopher, who sought to reduce the truths of religion into a connected series of reasonings, and who, though not of English birth, yet did his greatest work on English soil, and that Abelard, the keenest and boldest theologian of his century, died on April 21, 1142. The day was called GOOD Friday, though it commemorated the death of the greatest of all men, who suffered on the Cross, because through his sorrows and pain we have learnt what could not otherwise have been learnt, namely, that to die is not to lose life, but to secure its translation and its increase. It is so in the physical world, where it never means destruction, but

something more than dissolution. That which is true of the body and of the spirit is true also of the spiritual products which we most prize. He whose words were spirit and life never meant them to be imprisoned in any unvarying terms of an ancient tongue. Seeing that Christianity is no mere system of teaching, but preeminently a method of action, we need an interpretation not less valuable, indeed, indispensable. Heresy is often the liberator of that which has been fraudulently locked up. Christianity is for use, or it is nothing worth.

There are, the preacher said, interpreters of whom we may say, in the antique phrase which is not a mere figure, that they are "the body of Christ"—organs and agents of his living unquenchable spirit still acting upon earth. These desire to assimilate into their life the message of the Master, and to distribute that message over the world, feeling that the religion they love would otherwise be but the object of a sect. Theirs is the greater service, for the interpreters of the Master's meaning become antiquated with the changes of time, whereas the interpreters of the Master's aims render a more permanent service to mankind. For character is more lasting than thought.

Sunday, April 21, 1805, brought into our world one of whom it could be truly said that he had earned the right to die. Not mere intellect but fruit-bearing life places the name of James Martineau in a line with those of the older world to whom reference has been made. Anselm, first among Christian thinkers, sought to establish the being of God on grounds of pure reason, without reference to scriptural authority. He claimed that our thought of God implied the being of God. His masterly grasp moves us with admiration, and more, we think of his fearlessness, his courage in defending the right, his magnanimity, and above all, the deep spirituality of his inner life. As to Abelard, we admire the lucid insight of his theology, and his belief that we are convinced in reason, not otherwise. "Understand that thou mayst believe" was his motto, not "Believe that thou mayst understand." He was Christ's philosopher. "I might speak of Martineau the philosopher, of Martineau the theologian, of Martineau the vindicator of the moral liberty of the individual, of the responsibility of human character. He in his earlier days lifted the Unitarian controversy to its highest plane at once of solid argument and literary expression, and in his later work deposed with reverent hand from their seats of usurped authority the idols of the Church, that God in conscience might reign supreme. Rendering the most unspeakable service of all, he showed himself as declarer of God to an age almost superstitious in its adoration of mere physics; became an exponent of Divine reality in the face of sheer materialism, an exponent of Divine accessibility in an atmosphere of agnosticism, an exponent of Divine personality when a wave of pantheism was sweeping over many minds. This he effected not by mere subtlety of argument, not by mere splendour of illustration, but by a still more beautiful suasion—by the well-nigh irresistible compulsion of a spirit penetrated through and through with conviction which he sought to communicate to other spirits.

"He soared to things above, yet never lost touch with things at hand. He touched the problems of everyday life, approaching the needs of every soul, and probing every conscience."

Tempting as was the field of thought in all these directions, yet preaching on that occasion he wished, Mr. Gordon said, to confine his message to them as teachers. In them the one thing needful was personality; more important was it than physics or metaphysics, or theological acumen, or Bible expertness. They must realise the force and reality of example. There are writers who are greater than their books; there are books that are greater than their writers. The power of the preacher and teacher rests in this—that the work comes up to the word. Martineau's was not a life which was conspicuously before the world. It did not fall to his lot to make discoveries which, like Priestley's, for instance, revolutionised the world. He had an intense personal grasp of that which he apprehended; skill and force in representing it; and power to revise positions which became in his hands fraught with new meaning. His Huguenot blood, his Unitarian training, and his business experience all conspired to form his character. His life was based on two principles:—Things spiritual came first; and conscience was the loadstar of life. His strenuousness is apparent no matter what corner of his life we make our way into; whether organising a movement or writing a letter, the whole man was there, doing what he had to do. He had the instinct of perfection, and he cultivated it not as a fringe or ornament, but as a reality. Magnanimity was another of his traits. It was shown in his choice of a career. Things which might have been to other men serious blows were dealt with quite calmly by him; such, for instance, was his rejection when a candidate for a university chair. It was also manifested when he failed to move his co-religionists to join him in furthering a scheme which he thought for the common good, or when he could not restrain other men from movements of which he did not approve. They were all with him uplifting experiences, and through them he exhibited a true greatness. Again, sympathy was the secret of his catholicity, the root of his sincerity, the cause of his being so much loved. It was also largely the secret of the fascination of his address. Martineau was a teacher, and everyone knows how valuable to him was time; it was in his early days an asset requisite to his maintenance. He held congregational classes; sometimes, though not regularly, he personally superintended his Sunday-school. In Liverpool, week in and week out he devoted an hour to the teaching of poor boys, and another to the teaching of poor girls in the elements of religion. A study of his life would elevate our ideals and straighten the practice of our lives.

THE BUSINESS MEETING.

After dinner, in the adjoining schools, the business meeting was held, when the chair was occupied by the President, the Rev. T. P. Spedding. The printed report contained over fifty pages of most interesting record of work done during the past year. This work has so grown of late that it enlists the services of two general secretaries and five departmental secretaries. The Association now includes seventy-five schools, with 14,850 scholars on the books and 1,421 teachers. In moving the adoption of the report, the President said that it was full of encouragement, and the last year had been marked by a considerable measure of success. There had been serious losses of generous subscribers and faithful ministers. Long service medals had been discontinued; it was thought no longer right to impose upon the generosity which was only in the first instance meant for one year. Referring to the fact that the examination system had ceased to take a prominent place, he said that as far back as 1849 the opinion was expressed by the late Rev. Joseph Freeston that it would be well to omit from the Sunday-school teaching those subjects which were taught in the day schools or on week evenings. When the first report was issued in 1846 there were eighteen schools in the Association, and the scholars on the books numbered 3,599, including some of the largest schools in the Manchester district. To-day the average number of scholars per school was larger for the seventy-two schools which had sent in returns than it was for the eighteen schools in 1846, though the latter were all large, and a number of the schools to-day were necessarily very small, being situated in small villages. The average then was 200; now it is 209. The attendance of elder scholars is increasing. There was no room for pessimism. The fact that morning attendance was going down was no proof that the Sunday-school was a failing institution. The morning decrease was almost entirely compensated for by the afternoon increase. The increased attendance of elder scholars demanded more capable guidance than ever. The best equipped men and women were needed as leaders as well as teachers. There was now a host of agencies competing with the Sunday-school for the young men, and amidst so many counter attractions it was remarkable that Sunday-schools should be able to hold their own at all. The weakness was that so many Sunday scholars passed through the schools and did not enter into church membership. The Sunday-schools were too often only recruiting grounds for other and secular institutions. "Impart as much instruction as possible, but do not neglect sentiment. You have to bring home the conviction that the zeal for young life is as worthy as a zeal for politics or anything else." There were untold possibilities of usefulness before the Association. It was doing a great work, and was splendidly officered. He referred to the Holiday Home, the Convalescent Home, the visitors and the lecturers. There was need for a central office and a book depôt. He pleaded also for a Sunday School Missionary to take up the work of attaching the elder scholars to the work of the Churches.

Mr. J. WIGLEY seconded the motion, and the report was adopted.

In moving the election of the officers for the year, the Rev. J. A. Pearson suggested the holding of an arts and crafts exhibition in Manchester in connection with the schools. He also urged the schools to give facilities to trade unions for holding their meetings in the school buildings. He noticed from a recent report that out of 76 trade unions 51 met in public-houses and only five met in schools of any kind. A cordial welcome was extended to the representatives of kindred societies, and the officers and committee were elected, the Rev. T. P. Spedding being re-elected president. A cordial vote of thanks was passed to Principal Gordon for his valued services as preacher.

EVENING MEETING.

Mr. GEORGE H. LEIGH presided over the evening meeting, and extended a cordial welcome on behalf of both church and school. In the Sunday-school, he said, they had rightly attached very great importance to personal influence on the lives of their scholars; but apart from that they must feel that they had still a great deal to do to bring themselves up to the level of present-day secular education in their ethical and religious teaching. It was an extremely difficult problem, but he thought there never was a time when they had greater helps towards its solution than they had now. In his "Bible Reading for Schools," Matthew Arnold led the way for a better understanding of the Scriptures. That had been followed by Prof. George Adam Smith's splendid geography of the Holy Land; and quite recently by that extremely interesting publication Dent's "Bible," with its introduction by Boyd Carpenter. An "Ethical Sunday-school," published by the Ethical Society, was also helpful. An attempt had been made in America to treat teaching in the Sunday-school on ethical lines, and had met with considerable success. It was of great importance to endeavour to bring the parents of the scholars into closer sympathy with the work of the school, for they do not for the most part realise what it meant. Their co-operation and interest must be somehow obtained. It was desirable in every possible way to cultivate the affections and imagination of the scholars; and help them to discharge the practical duties of life.

The Rev. E. D. PRIESTLEY EVANS, of Bury, read a Paper on "The Wesley Guild Movement: a hint to our own Schools." It was a summary of the "Wesley Guild Manual," with comments and suggestions thereon. Mr. Evans recommended all who wished to weld church and school together to read it. The growth of the Guild amongst the Wesleyan Methodists has been rapid. Summed up in one phrase, the idea or aim of the Guild is "Comradeship in the highest aims of Life." Its object is, (1) To make young Christians; (2) to make young Christians work; (3) to make young Christians work to the greatest advantage. And the results have been most gratifying; it has supplied a felt need; proved to be the missing link between Church and Sunday-school; and in many instances it has solved the problem of how to retain elder scholars. It has attracted large numbers of thoughtful young people who were scarcely touched in any other way; it has stimulated the spirit of Christian service: has put new life into old organisations; and in many instances it has produced a real revival of religion. The central principles of the movement are: (1) Spirituality. First and last, and all the way through, the Wesley Guild is a spiritual movement. It boldly appeals to the highest instincts and capacities of youth. (2) Service. The Guild has no sleeping partners. Work for all, and all at work, is one of its fundamental maxims. (3) Elasticity. It has no cast iron about it; its rules are simple and flexible. Ample room is left for local modification and development. (4) Comradeship. Banding together for mutual help, mutual enjoyment, and mutual encouragement in good endeavour. While maintaining a real and vigorous union, it develops and conserves the force of the individual. (5) Denominationalism. It is a denominational society, an organisation for the young people of a particular Church; at the same time ready to co-operate with other societies with similar aims, whenever possible. Its motto is one of Wesley's sayings: "I desire to form a league, offensive and defensive, with every soldier of Jesus Christ." The Guild is denominational. (1) Because the centre of interest for young people should be their own Church. (2) Because a strong and healthy Church loyalty is the very best foundation for broader sympathies. (3) Experience has proved that the denominational principle for such societies is the best. (4) A denominational society can deal most effectively with the organisation of departments of work, with the creation of literature, and other needs of its young people. (5) The gains to the Churches have been most striking in the case of denominational societies. There are four essentials: The Pledges, the Devotional Meeting, some definite form of active Christian service, and affiliation with the Central Guild. There are three classes of members, called Active, Companion, and Associate members. Active members are already Church members, willing and ready for Christian service, and are joined together for resolute endeavour after the best things of the Christian life. They are eligible for any office in connection with the Guild. Their watchword is Consecration. The watchword of the Companion members is Friendship. They are young people not yet members of the Church, but trained in Methodist homes, taught in Methodist schools, and attending the services, though not seeing their way to accept full responsibility of Church membership. They are eligible to serve on sectional committees. Associate members are those of older years, whom no one would or could keep out of such a movement. Their experience and kindly sympathy are valuable. Often they can render good service, though it must always be kept in mind that the Guild is a training-ground for the young. Any guild which fails to get young workers into harness misses one of its supreme aims. Mr. Evans gave many details of the work, and pleaded that there was much in this example which in our churches we should do well to follow.

To organise was not to sacrifice freedom but to take the opportunity of using it. We could not expect truths and principles to live and prosper simply on their own account. A great deal depended on the climate in which they happened to be, whether of warm fellowship or chilly isolation. "I would appeal strongly," he concluded, "for Guild Fellowship for our young people in the four ways suggested by the Wesley Guild—a Religious Service, Temperance or other Christian service, Mental Culture or Literary Evening, and a Social or Recreative Evening. But that in all of them the spirit of religion shall prevail and form the basis of all the work. Let me also appeal on behalf of Recognition Services, for they form the crowning point, and are a necessary adjunct of the Guild. They complete the scheme. We are celebrating the centenary of Dr. Martineau's birth to-day, and we have been asked to follow his example. His interest in the young, and his work for them were great. We cannot, perhaps, work on his lines, but we can work in his spirit, and we can follow one who was the greatest of all, and whose death is kept in remembrance to-day. We can follow him in our attention to the young, and thus, to some extent become his faithful followers."

The Rev. T. P. SPEDDING opened the discussion. He said there was no desire to overlook the Guilds which already existed in our schools, or to displace them, but rather to enrich and stimulate them. The splendid lesson of the Wesley Guild was the value of definiteness. He advised his hearers to get a copy of the Manual for themselves. The Wesleyans know how to organise; they want success, and are not afraid to say so. Unitarians generally found that they had rather neglected the spiritual life of the scholars. Sunday-schools should be distinctly religious organisations.

Mr. JOHN DENDY said that success did not mean the mere counting of heads, but fresh converts to the kingdom of God. What was needed was the putting of the right spirit into the old institutions. They were not going to find salvation in the slavish imitation of the organisations of other denominations, but rather in arousing the spirit in which they were lacking. The fact had been growing upon him for years past that Unitarians did not sufficiently realise that there was such a thing as the spiritual life. By not recognising the line between sacred and secular, they lost sight of the sacred. The young people should come into the Sunday-school as into a sacred place, moving about in it as in the presence of God. They should come not for amusement, but to be lifted up into a higher spiritual atmosphere. They would have to admit the charge brought against them, otherwise, that they were not a spiritually minded people.

The Rev. H. B. SMITH and Messrs. JONES and WIGLEY also joined in the discussion, and a hearty vote of thanks to the Monton friends, responded to by Mr.

Broadbent, concluded the meetings, which will stand out conspicuously for their success both as regards numbers present, and, what is far more important, for the uplifting thoughts which they inspired.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Birmingham: Small Heath (Welcome Meeting).—On Friday evening, April 14, a meeting was held in the Waverley-road Church, to welcome the Rev. Wm. C. Hall, M.A., the newly appointed minister. Mr. W. Byng Kenrick, who presided, Mr. J. A. Langford, on behalf of the congregation, Mr. W. B. Matthews, on behalf of the Sunday-school, and the Rev. Joseph Wood, on behalf of brother ministers in the city, joined in offering a cordial welcome to Mr. Hall, and spoke with good hope of the future of the congregation. The Rev. J. C. Street spoke of the good work Mr. Hall had done at Ashton-under-Lyne, and the Rev. J. W. Austen and others also spoke. Mr. Hall warmly acknowledged the kindness shown to him in that welcome meeting

Bolton: Bank-street.—On Sunday morning, April 9, the Rev. J. H. Weatherall preached a sermon in commemoration of Dr. Martineau. The annual spring sermons were preached on April 16 by the Rev. Ambrose Bennett, of Monton, and the collection in aid of the chapel funds amounted to £50.

Brighton (Welcome Meeting).—On Tuesday evening, April 18, a meeting was held in the Christ Church schoolroom, when a cordial welcome was given to the Rev. Priestley Prime, the newly appointed minister, and Mrs. Prime. Mr. C. W. Mellor, J.P., presided, and among those who joined in the welcome were the Rev. W. Copeland Bowie, Mr. W. Slatter, a veteran member of the church, and the Rev. J. Felstead. A cordial letter of sympathy was received from Mr. G. J. Holyoake. Mr. Bowie said that they would find in Mr. Prince a thoroughly genuine, earnest, and religiously minded man. He appealed to his hearers to do all they could to help their minister to bring out the highest and best that is in him, and he reminded them that the making of a minister rests with a congregation more than they sometimes realise. In acknowledging the welcome, Mr. Prime said that he was anxious that they should build up a church with a deep religious life, with a people so intent on serving God that they would be impelled to do something towards solving the terrible social problems around them. The only effective way of solving those problems was through the moral and religious earnestness of a people who found that they must do something to help their neighbours.

Chatham.—On Tuesday evening, April 18, the closing meeting for the session of the Society for Religious Study in connection with Hamond Hill Church, took the form of reading and discussion of short papers. The work of the session has included a series of lectures on Liberal Religion by the minister, a study of Armstrong's "God and the Soul," together with papers on various subjects.

Chichester.—The Rev. C. A. Hoddinott has again been elected for three years on the Board of Guardians, of which he has already been a member for nine years. Although 78 years of age, Mr. Hoddinott is continuing his Sunday afternoon services at the "House," and retains his place on the various committees of which he is a member.

Clifton (Resignation).—The Rev. Dr. Warschauer having tendered his resignation of the pulpit of Oakfield-road Church, which he has held since 1899, owing to his acceptance of the co-pastorate of Anerley Congregational Church, jointly with the Rev. Hugh C. Wallace, the following resolution was proposed by Mr. Charles Thomas, J.P., seconded by Mr. C. Cole, and carried unanimously: "That this meeting desires to place on record its high appreciation of the services rendered to this church by Dr. Warschauer during his pastorate, and expresses its great regret that he cannot longer continue its pastor; they assure him of their affectionate love and respect, and join in good wishes for his future." Dr. Warschauer will terminate his ministry in Clifton on the last Sunday in May.

Gloucester.—A recent survey of the Barton-street Chapel showed that it was in need of immediate repairs both within and without. The external work was at once put in hand, the brick walls have been pointed, damaged parts restored, new rain-water gutters and fall pipes fixed, and other repairs executed. In addition to the above, a new lavatory, sanitary fixtures and drains have been constructed. The cost of this work has been about £110, towards which Mrs. Price, of Pen Moel, generously contributed £100. It is estimated that a further outlay of £30 to £40 will be necessary for internal repairs and decorations of the chapel, schoolroom and vestries. A special fund is being started by the congregation for this purpose.

Ilkeston and Loughborough (Appointment).—The Rev. W. H. Burgess, of Accrington, has accepted an invitation to the joint pastorate of Ilkeston and Loughborough under the North Midland Presbyterian and Unitarian Association, and expects to enter upon his ministry there at the beginning of July.

London: Stratford.—The last of the series of Unitarian services for the people was held in the Town Hall, Stratford, on Sunday, April 16. The service was conducted by the Rev. John Page Hopps, who took for his subject, "Hold on by God." The attendance was again a large one, the number largely exceeding that of the previous week. Great interest has been shown in the services throughout, and the inquiries for Unitarian literature were numerous. Some 14,000 handbills, each containing a short statement of Unitarian beliefs, and about 5,000 tracts have been distributed in the neighbourhood. Special courses of sermons following upon the Town Hall services are being given at Stratford, Forest Gate, and Walthamstow.

Portsmouth: St. Thomas's-street.—The eighteenth annual tea and sacred concert was held on Good Friday; 103 sat down to tea, after which an excellent programme was rendered by the choir and friends, the building being well filled, more than 200 being present. Mr. T. Bond presided, heartily thanking all those who had contributed in making the gathering a success, and welcomed the large gathering into their venerable sanctuary.

Raloo.—The Remonstrant Church was re-opened on April 9, after extensive repairs and renovation, effected during the past year. The service was conducted by the Rev. William Napier, who preached an impressive sermon, and the collection amounted to £23 2s. Altogether about £157 has been received towards the cost of the renovation, which has given general satisfaction. Special gifts, such as the drapery of the pulpit, have been made by individual members.

Saffron Walden.—The 68th annual tea was held in the General Baptist Chapel on Good Friday, and at 7 o'clock the tradition of this old-time gathering was changed from a public meeting to a religious service, when the Rev. J. A. Brinkworth was the preacher. On Easter Sunday the musical part of the services was conducted by the Excelsior Band, with much acceptance; Mr. Brinkworth again being the preacher.

South Wales Unitarian Association.—The quarterly meetings were held at Wick on Wednesday and Thursday, April 12 and 13. On Wednesday evening the Rev. J. P. Kane conducted the devotional service, and sermons were preached by the Revs. E. O. Jenkins (in English) and Lewis Williams (in Welsh). On Thursday evening, after an early committee meeting, the Rev. R. J. Jones conducted the service, and the Rev. E. Ceredig Jones, of Bradford, the president, preached an English sermon on "Unitarian Christianity." In the afternoon, after devotions conducted by the Rev. J. Davies, the meeting was engaged in a commemoration of the life and teaching of Dr. Martineau. The Rev. R. J. Jones delivered an address in English, and the Rev. W. James, as an old pupil of Martineau's, spoke with much insight and deep feeling. At the evening meeting the service was conducted by the Rev. W. James, and sermons were preached by the Revs. Simon Jones (in English) and John Davies (in Welsh). Regret was expressed that a pilgrimage had not been arranged to Trefleming, the home of "Jolo Morganwg," the great Unitarian hymn writer, which is within a few miles of the chapel. It was also suggested that if the meetings were held a day earlier in the week the attendance of ministers might be maintained better to the close.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 30.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. H. S. Perris, M.A.
Bermondsey, Fort-road, 7, Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. Tucker, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. Edgar Daplyn.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. Jupp.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. F. Hankinson.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. Perris.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. A. Farquharson.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. Charlesworth.
Islington, Unity Church, Upper-street, 11 and 7, Rev. J. Evans.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. George Critchley.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. G. St. Clair.
Little Portland-street Chapel, 11.15 and 7, Rev. J. Page Hopps.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. Gordon Cooper, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. Fletcher.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. Jenkins Jones.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. Felix Taylor, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding.
Stratford, Unitarian Church, 11, Rev. T. E. M. Edwards, and 6.30, Mr. T. Elliot.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. Tarrant, B.A.
Wood Green, Unity Church, 11 and 7, Rev Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.
Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Rev. Robert McGee.
Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Collins Odgers, B.A.
Bournemouth, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. Coe.
Bradford, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. Ceredig Jones, M.A.
Brighton, Christ Church, New-road, North-street, 11 and 7, Rev. Priestley Prime.
Buxton, Hartington-road Church, 11 and 7, Rev. George Street.
Cambridge, 10, Emmanuel-street, 11.30, Rev. Dr. G. Dawes Hicks.
Canterbury, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. Smith.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card **Manufactory, London, W.C.**

CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. A. GOLLAND, M.A.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. M. LLOYD THOMAS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. MORLEY MILLS.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. HENRY RAWLINGS, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, Martineau Centenary.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. W. SMITH.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. JOINSON.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—Apr. 30, at 11.15, JOSEPH McCABE, "The Economic Side of the War."

PULPIT DUTY desired on the Sundays in May (except the first) in the neighbourhood of London or Birmingham.—Rev. G. STREET, Buxton.

BIRTH.

ARMSTRONG.—On April 21st, at The Cedars, Mansfield Woodhouse, to Frank and Phyllis Armstrong, a daughter.

GOLDEN WEDDING.

ROWLAND—CALLAGAN.—On May 2nd, 1855, at the Unitarian Chapel, Strangeways, by the Rev. John R. Beard, D.D., Helen Callagan, eldest daughter of James Callagan, Esq., to William J. Rowland, both of Manchester.

DEATHS.

DUNCAN.—On the 25th inst., at 2, Primrose-avenue, Urmston, Susannah Lee, wife of John Duncan, aged 78.
FALLOWS.—On April 21st, at Southfield-villas, Middlesbrough, Jane Catherine Fallows, second daughter of the late William Fallows, J.P.
MORTON.—On the 18th inst., at The Grange, Southport, aged 80 years, Emma, widow of Charles Morton, of Wakefield and Southport.

UNITARIAN HOME MISSIONARY COLLEGE, MANCHESTER.

President—Rev. C. C. COE, F.R.G.S.
Chairman—Col. J. PILCHER, V.D.
Principal—Rev. A. GORDON, M.A.

JUBILEE MEMORIAL FUND.

£20,000.

TO purchase, equip, and endow Collegiate and Residential premises.

SUBSCRIPTIONS.

	£	s.	d.	£	s.	d.
Previously acknowledged :—						
General List ...	12,497	8	0½			
Past and present students ...	1,031	11	0			
				13,528	19	0½
FURTHER SUBSCRIPTIONS.						
Miss Lydia S. Leigh, Monton ...				10	10	0
Mrs. Charles Taylor, Bolton ...				10	0	0
Mr. William Healey, Heywood				3	3	0
Mrs. William Healey, Heywood				2	2	0
Mr. F. Higham, Blackpool ...				2	2	0
Miss Harriet Taylor, Bolton ...				2	0	0
Mr. Henry R. Bramley, M.A., Sheffield				1	1	0
Mr. Walter Duckworth (second donation), Heywood				1	1	0
Mr. J. Milne, Heywood				1	1	0
Mr. William Roberts, Padiham				1	1	0
Mr. Isaac Standring, Heywood ...				1	0	0
Mr. Gamble Orr, Moneyrea ...				0	10	0
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Rev. and Mrs. Wilfred Harris Unity Church, Bolton ...				0	10	0
Mr. and Mrs. S. Bromley, Unity Church, Bolton				0	10	0
Mr. and Mrs. S. Fairbrother, Unity Church, Bolton				0	10	0
Mrs. Peter Chadwick, Unity Church, Bolton				0	10	0
Mr. Richard Chadwick, Unity Church, Bolton				0	10	0
Mrs. W. W. Midgeley, Unity Church Bolton				0	10	0
Miss Esther Taylor, Unity Church, Bolton				0	10	0
Mr. and Mrs. E. Davies, Unity Church, Bolton				0	7	6
Mr. Walter Makin, Unity Church, Bolton				0	5	0
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Mr. Richard Edge, Unity Church, Bolton				0	2	0
Miss Ethel Fairbrother, Unity Church, Bolton				0	2	0
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JUBILEE SERVICES.

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CONGREGATIONAL MEETINGS

will be addressed by deputations as under:
HULL.—Friday, May 5th, 8 o'clock, Principal Gordon and Rev. C. Peach.
LIVERPOOL.—Monday, May 15th.
SHREWSBURY.—Wednesday, May 24th.
CHESTER.—Monday, May 29th.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

LONDON DISTRICT UNITARIAN SOCIETY.

The Fifty-fifth ANNUAL MEETING of the Society will be held on MONDAY, MAY 8TH, at ESSEX HALL.

The Chair will be taken at 8 P.M. by the President, H. CHATFEILD CLARKE, Esq.

All members of the Society and friends, and all members of our London Unitarian Churches are cordially invited to attend.

The business meeting will be preceded at 7 by a RECEPTION by the PRESIDENT and MRS. CLARKE; and during the evening a short address will be delivered by Rev. L. JENKINS JONES, Mayor of Woolwich, on our work at Plumstead, and the Church and Municipal Life.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

MEMBERS of our churches in London and the South-Eastern Counties are asked to note that May 14 is "Assembly Sunday," when collections in aid of the work of the Provincial Assembly are to be made. The main object of the Assembly—the bringing together of the scattered churches into a closer brotherhood, whereby the stronger may know and help the weaker—has been kept steadily in view. It is essential, as this work is increasing year by year, that its progress and development shall be maintained, and not retarded by the lack of financial support. Hearty and generous support is invited from all who are interested in the welfare of the churches.

TUESDAY next is the centenary of Schiller's death. On the significance of the national celebration which will take place throughout Germany, and especially on the connection of the great poet with Jena, the Rev. W. Tudor Jones writes in another column.

A REVIEW of Mr. Carpenter's new book on Dr. Martineau, in the *Manchester Guardian* of May 2, signed by the well-known initials of Professor A. S. Wilkinson, concludes as follows:—"But the work of Dr. Martineau will not be measured by the extent to which his philosophical system finds implicit assent, and still less by the degree to which he may prove to have forecast the ultimate results of critical science. It is his life-long witness to the loftiest ideals, his absolutely fearless pursuit of the truth as he saw it, and the depth of his personal influence over minds of the highest type which give him a claim to be long remembered. For what Mr. Carpenter has done, entirely in the spirit of his subject, to help towards this we owe him hearty thanks."

A GREAT step of progress has been made in Russia during the past week, unless indeed it should prove again to be only a paper reform. The Tsar has signed a decree granting to his subjects liberty of conscience in the matter of religion (with the exception, unhappily, of Jews and Armenians). Now it is no longer penal to be a Dissenter, Stundists will be no longer sent to Siberia, and the tide of emigration to free countries may be stayed; Roman Catholics will no longer be forced into nominal adhesion to the Orthodox Church, and even Mahomedan and Buddhist subjects of Russia are to be respected. Millions of the Tsar's subjects are liberated, by a stroke of his pen, from a condition of barbarous subjection, the existence of which at the present day it was difficult for the people of a Western country to realise.

THE Bishop of Norwich is a strong believer in the value of the so-called Athanasian Creed. In his recent address at the Diocesan Conference he said he hoped to be permitted to oppose steadfastly every proposition to alter the existing usage, and mainly for three reasons:—

"(1) I am quite sure that the mass of the "people, if they have an accurate know-"ledge of the two fundamental verities of "the Holy Trinity and the Incarnation, "have obtained it mainly, probably "almost entirely, from the *Quicunque* "*Vult*. If it were merely placed as a "venerable document in the Prayer-book, "it would be no better known by our "laity, if as well known, as the Thirty-"nine Articles; and this would be to the "advantage of Unitarian error. (2) I "do not at all believe that you can "draw such a clear, definite, and in-"telligible line between the minatory "clauses of the New Testament (*e.g.*, St. "John iii. 18, 36; St. Mark xvi. 16; 2 "John 9-11) and the minatory clauses of "the Creed as will encourage the people "to believe and retain the former "while you teach them to repudiate "the latter. The open rejection of the "one would be followed by the tacit "rejection of the other. (3) At a time "like the present, in which the funda-"mental truths of the Gospel are being "rudely assailed, and doubted, or denied, "alas! by some who hold positions in the "the Church, the degradation of the "Creed as proposed would have dis-"astrous results, for the masses of the "people would inevitably draw one of two "conclusions—either (1) that the Chris-"tian dogmas of the Holy Trinity and "the Incarnation are not true; or (2) "that, though possibly true, they are not "vital, and therefore need not really be "believed."

The Bishop evidently will have no sympathy with those Churchmen to whom Dr. Drummond alluded in his speech at Oxford on Tuesday afternoon, who are pleading for countenance in high places of a reverent and open-minded treatment of all critical questions in the study of the Bible.

WE are indebted to the *Christian World* for projecting a useful series of illustrated articles, the first of which appeared in the issue of last week. The subject is the village institute, the writer, Sylvester Horne, and plans, together with an attractive elevation, are supplied by P. Morley Horder. The architect estimates the cost of a one-story building at £600, or a two-storied one at £800. The larger building would contain a hall capable of seating 120 people, and either scheme would allow for a billiard-room and a refreshment bar. Mr. Horne calculates that the institute might prove self-supporting, *i.e.*, it might pay all expenses of upkeep and interest on capital. The estimate may be a little sanguine, but clearly the cost need be only slight. What is required is initiative. Mr. Horne thinks the founding of such institutes in villages and small towns would be best undertaken by a church. We ourselves are inclined to believe it would be best done by the village or town community. But certainly there is here a thing that needs doing. We cordially recommend the article to all those who are concerned in alleviating the *ennui* of leisure in the country districts on winter evenings. *Now* is the time for decision and for action if anything is to be effected by the time of the next falling of the leaves.

THE town of Huddersfield is likely to reap the advantage of a valuable scheme put forth by its Mayor, Mr. Alderman Broadbent, and Dr. G. S. Moore, its Medical Officer of Health. The proposals, which have for their aim to lessen the shockingly high and quite unnecessary infant mortality, are in line with, and perhaps owe something to, the Manchester system of Corporation health missionaries.

The outline of the new policy includes "the payment of a shilling to the person bringing information of birth, provided it be given within 48 hours." The visitation of the mothers by lady workers qualified to give practical advice as to the care of infants, and the establishment of a crèche for the children of women in the factories, and depôts for the supply of milk, and a system of health inspection by lady inspectors of houses and factories where women are employed.

We have here the skeleton of valuable social enterprise. It is matter of regret that the Corporation is at present indisposed to incur the small, necessary cost of the whole undertaking, and that for a time it may be more dependent than is advisable on private subscriptions. But regret gives place to satisfaction when we reflect on the ideal of mayoral responsibility here suggested. The connection of the chief officers of the Corporation with the enterprise is also a guarantee that the question will be regarded broadly, as it affects the whole community. This wanton mischief which we have long suffered with so foolish an equanimity is one of those to which particular attention was drawn in that remarkable document, the inter-departmental report on physical deterioration. We trust to see the action of Huddersfield extensively imitated and enlarged upon in the near future.

SCHILLER AND JENA.

On May 9, town and village throughout Germany will commemorate with enthusiasm the centenary of the death of Schiller. This enthusiasm has been engendered from various causes. On the one hand it is the outcome of reflection on the philosophy and poetry of Schiller and the need of his teaching for our modern times, and on the other hand it is intuitive feeling pervading those who have not read his words deeply, but through tradition and the presence amongst them of a certain "atmosphere" have learnt to honour and to love one of the creators of their modern Fatherland. As regards the former class, it may be truly stated that the works of Goethe and Schiller have left a deeper influence upon Germany than even the philosophy of Kant.

Kant's philosophy although it deals with the fundamental problems of life and destiny, yet deals with them from a plane in which reason must ever be on the alert in order to understand its meaning.

Certainly such a dealing with the great questions of life and religion has incalculable value, but it is a value which can only become the possession of a few.

But in Schiller's writings it is otherwise. All his metaphysical work, in so far as there is metaphysic in his work, has a direct bearing on the needs and aspirations of the human heart. Everything turns around life as it is and as it should be. The secret of life is not to be found in any transcendental idealism or explanation of categories, but in moulding the principle of life which each man carries within his own breast. Body and soul are not two different elements which make up life, and between which there is a deep dualism necessary to be held. The body and its functions when properly directed help to the development of the mind and spirit. Schiller finds the truest development of life to consist then not so much in any mental conceptions and abstract speculations but in Art. Art he conceived as a vital power which was able to bring into harmony all the instincts and tendencies of man. It is from this artistic point of view that he perceives the whole of life. Art is the beginning, the middle, and the end of the spiritual life. The elements of religion are not to be found in metaphysical and mathematical conclusions, nor in a certain spot in the human mind or spirit; true religion consists in the whole man dwelling upon the whole of nature and of existence. Force, harmony, beauty are thus implanted in the life. Life becomes a contemplation of the beautiful. The process of analysing and dissecting is passed, and man stands on a summit viewing his inheritance. Life, certainly, can not always be lived at this level; the work of the world demands analysis, lopping, and dissection, but man will be ever more equipped to accomplish that work if he has been on the mount of harmony and beauty. And every piece of analytic work will enter into this wholeness of the nature, and man the next time he climbs the mountain has a richer inheritance than before.

Schiller's short but fruitful life was devoted to showing this idealism of moral beauty as the one thing needful for his country. The days he wrote were days of terrible darkness in the land. Napoleon was becoming the terror of Europe, and no land suffered more than Germany from his greed. To hold up an idealism of moral beauty as a bright star in an otherwise black night could only have been accomplished by a spirit who knew from the depth of his own soul the validity of the truth he taught. No power on earth could rob the nation of this inheritance which Schiller offered them. There were dark days in store for the nation at least for ten years after Schiller's death, but Fichte followed Schiller and preached a similar gospel when the cloud was darkest over the land.

It is no wonder, therefore, that there will be the utmost enthusiasm throughout the land on May 9. And nowhere, I am sure, will that enthusiasm be more genuine than in the ancient university town of Jena. Schiller was bound to Jena by many ties of affection. The natural surroundings drew him to Jena. The rich valley on both sides of the river Saale with the mountains running for miles down the river with such ancient castles as Kunitz and Dornburg on their heights would naturally attract a spirit like his. The university was at the zenith of its glory when he was there. Tradition has it that there were two thousand students in Jena when Schiller was Professor of History, and there could not have been many more than two thousand inhabitants in the town at the time.

Jena to-day is not what it was in Schiller's time. Two lines of railways run through it; the electric trams have entered the place; large villas have been built for miles around, and the population has increased to nearly 25,000. And yet in spite of these incursions it remains an old-world place. The old university buildings are still intact, and services are held on Sundays in the university church. The old houses are inhabited, and we can shake hands from opposite windows. Many are the reminiscences of Schiller. The house where he lectured is marked by the usual tablet, and the house where he lived stands in a beautiful little garden called Schiller's garden. It is a one-story house with four or five rooms. At one end of the garden the observatory of the university has been built. Close by this a stone is fixed in the wall, and on it is the inscription "Here Schiller wrote his Wallenstein." A few yards away is an old stone table—the very table at which Goethe and Schiller used to drink their beer and talk over the problems of human life and destiny. Above the table on a piece of wood is written a quotation from Goethe's "Conversations with Eckermann," dated 1827. "Hier hat Schiller gewohnt. An diesem alten Steintisch haben wir oft gesessen und manches gute und grosse Wort mit einander gewechselt."

On the other side of the river is the village of Wenigen-Jena with its little Schiller church. A tablet makes known the fact that there Schiller was married, and the story has for generations been circulated in Jena that he was too poor to be married in the town church. Schiller was so attracted to the place that in a letter to the Grand Duke Carl August he once wrote: "There is to me no place in Germany what Jena and its neighbourhood is, for I am convinced that nowhere can one get so true and reasonable a freedom and in so small a place meet so many illustrious men."

The same thing may be said in a large measure of the little town to-day. Men of world-renown are to be found on the teaching staff, and you meet them every day. With over a hundred professors and over a thousand students in such a small town, it is evident that the whole atmosphere is full of the spirit of learning. This spirit will find expression in the meetings which are to be held on May 9, and the students and the inhabitants will be called again to carry forth the teaching and the spirit of Schiller into the materialism of this twentieth century, for nothing is more needful to-day than to present an ideal view of life—a view in which all can participate, and in which all can contribute something of value to the creation of a higher and nobler future in our Western world.

W. Tudor Jones.

The education of God is no easy business to go through; to choose the best and cling to it, is often to choose calamity on earth. But calamity which falls on a heart thrilling with God, alive to truth, conscious of good and loving it above all things, has no misery in it. It needs patience, endurance, courage, but below the surface, in the depths of the soul, there is a fountain of eternal joy. With uplifted hearts, we, children of God and partakers of His revelation, say to ourselves in hours when the heart of life beats faint and low: "Sons of God, let us walk worthy of our high vocation; our hopes shall never be ashamed; God and we shall wholly be at one."—*Stopford A. Brooke.*

LIVING COMMUNION WITH GOD.

A SERMON IN MEMORY OF DR. MARTINEAU.

By the Rev. James Drummond, LL.D., D.Litt.*

Ephesians iv. 6: "One God and Father of all, who is above all, and through all, and in all."

Of all the influences which one man exerts over another, that which goes deepest, and awakens the most heartfelt gratitude, is religion. Men may imagine that they are indifferent to the claims of religion, and may through long periods of their lives actually be so; and yet in the hidden depths there is an inarticulate cry for God, and a seeking for some stable substance amid the fleeting shadows of the world. The doubts and tremblings of the present day tell of indestructible wants; a horror of great darkness, while men look upon fading glories; an aspiration to soar beyond the clouds of ancient thought, and catch larger visions of the undying Spirit. And when a man appears who can speak a word of religious power, touching the callous heart and giving it a new sensibility, breaking down the obstacles which hinder the progress of aspiring thought, and casting a strengthening spell of sympathy over minds already convinced, in a word, drawing aside some obscuring veil, and giving a clearer vision of God, that man is revered as one who has brought strength and healing to the hungry soul, and shown it the true way to the eternal home. It is this mighty influence which has drawn to Christ the devoted love of men; it is this which has compelled the reverence that is paid to the memory of saints; it is this which turns the admiration which we accord to a great thinker into the homage which we yield only to the seer and prophet.

It is that we may express our gratitude towards a great religious teacher, who for so many years was the strength and ornament of this college, that we have met together to-day. But before I attempt to give some expression to the feelings which this centenary calls forth I must refer for a moment to the earnest and faithful man, who according to our original hope, was to have addressed us this evening, and who would have spoken out of the fulness of his own rich experience of Dr. Martineau's influence. Mr. Armstrong mingled freely in the great battle of life, and was always a fearless champion of righteousness and truth. It matters not now whether his judgments were always correct; no one, I think, can fail to admire the noble sincerity, the absolute unselfishness, and the dauntless firmness, with which he opposed his whole strength to what he believed to be wrong. And his labour was not in vain. Before he was called away he was allowed to see some of the blessed fruits of his self-denying toil. The secret of his power was his perfect faith in God. He walked as in an open vision of the unseen and eternal, and the reality and the nearness of God were the substance of the message which he delivered to his brethren. Many through his word have passed out of darkness into light, and his memory is worthily coupled to-day with that of him at whose feet he had sat, and whose teaching he so beautifully interpreted.

One of the first things that strike one in looking back on the career of Dr. Martineau is the extent and variety of his powers. His aesthetic, his intellectual, his practical, and his spiritual gifts were all of a high order; and apart from their intrinsic excellence, when taken one by one, their harmonious combination in a single person marked him out as an exceptional man. It is seldom that manual skill, with a taste for engineering, fondness for mathematics and physical science, linguistic attainments, severity of thought, fearlessness of criticism, splendour of style, devoutness of worship, and power of spiritual appeal, are found united in one person; and this richness of endowment gives him a distinction of a very rare kind, and no doubt contributed largely to the fascination which he exercised over so many of his pupils, divided as they were from one another in taste and temperament, but joined in their common veneration for a man whose greatness all alike felt and acknowledged. If in this wide range of faculties we seek for the dominant note, it is that which it is most suitable to dwell upon in this place, religion.

Notwithstanding the originality and independence of his mind he remained through life attached to that body of Christians among whom he had been born, and from whom he received his earliest religious impressions. It could not be otherwise; for however he may have longed at times for a wider communion, however he may sometimes have sought in other denominations a spiritual fervour which he felt to be lacking in his own, the Unitarians were the only religious people who would tolerate his heresies; and though he is sometimes referred to as one of the greatest religious teachers of the nineteenth century, this great prophetic soul had no opportunity of speech except in that despised body which for more than two hundred years has insisted that the word of God shall not be bound. The genuine devoutness and faith of the Unitarians who were prominent a century ago cannot be doubted; but as young Martineau's genius expanded, he began to long for deeper thought and more kindling expression than he found among those with whom he was most closely associated. His description of the Unitarians of Coleridge's early days is probably drawn from his own experience. They were "a people eminently practical and prosaic, impatient of romance, indifferent to intellectual refinements, strict in their moral expectations, scrupulous of the veracities but afraid of the fervours of devotion." To his own ardent spirit this type of mind was never congenial. The sense of sin, aspirations after the perfect holiness of a divine communion, and spiritual intuition into the deep things of God, began to assert their authority, and to carry him away into new regions of thought and life. The crisis came after the death of his friend, Henry Turner, which fell upon him as "a sudden flash and stroke of sorrow." As he himself relates, "the scales fell from his eyes, and the realities and solemnities of life first came upon him. . . . He well remembered, under the fervour of the first enthusiasm, how the voices that sounded in our various places of worship appeared to him to be beneath the exigencies of the case—too sober and too cold; and amid the broken light of an immature judgment he thought there ought to be some stronger and more spiritual ministry, that should less depend upon our self-help, but should take us off our feet, and fling us into a diviner life than that which prevailed among us." So the deep full flood of religious insight and emotion poured its waters of eternal life into his soul, and that time of revelation affected all his future years, inspiring the lofty thought of his mature manhood, and shedding a tranquil light over his declining days. It was a revelation of God, converting his religion from a belief, resting on the authority of others, into an immediate faith, rooted in his own experience. Late in life, as he looked back upon his long career, he wrote—"In youth, if ever we receive a 'Serious Call,' it is the most elementary religious truths by which the mind becomes entranced. Who can ever forget the intense and lofty years when first the real communion of the living God—the same God that received the cries of Gethsemane and Calvary—and the Sanctity of the inward Law, and the sublime contents of life on both sides of death, broke in a flood of glory upon his mind, and spread the world before him, stripped of his surface illusions, and with its diviner essence cleared? The restless intellect of mid-life may toss these things about in speculation, may add to them or take from them, and weave them into the artificial texture of a system. But in old age, as the end draws near, we repose again on these simple truths and trusts, only with a fuller inward witness and more spiritual calm. And so the evening light is as the morning's, and sheds once more the tenderest beauty on the world."

This living faith in God was, then, the dominant energy of his life, forming the root of all his holiest affections, suggesting the highest problems of his philosophy, and dictating his message to mankind. Hear once more his own declaration, made in one of those rare moments when he consciously drew aside the veil from his own inmost being:—"The one deep faith, then, which has determined my whole word and work among you, is in *The Living Union of God with our Humanity* . . . . We pine as prisoners, till we burst into the air of that *supernatural life which He lives eternally;* we are parched with a holy thirst, till we find contact with the running waters of his quick affection. Him *immediately*, Him *in person*, Him in whispers of the day, and eye to eye by night; Him for a close refuge in temptation, not as a large thought of ours but as an Almightiness in Himself; Him ready with his moistening dews for the dry heart, and his breathings of hope for the sorrowing; Him always and everywhere living for our holy trust, do we absolutely need for our repose, and wildly wander till we find. . . . Those simple faiths that come we know not whence, those dim suspicions of conscience that creep upon us with authoritative awe, that mysterious sense of an over-arching infinitude, pierced

* A Sermon preached in Manchester College Chapel, Oxford, on the evening of Monday, May 1.

with bursts of light when the clouds of our lower mind clear off—nay, the common promptings of disinterested love, the call to self-sacrifice, the reverence for nobleness and beauty, what are they but the awakening touch of God's indwelling life, the movement of his Spirit among the trembling strings? To the *private soul*, he thus reveals himself in its highest spontaneous affections, ever adding another grace and further insight to those who will be faithful with the first. To our *collective humanity* he comes in that great consent of spirits which arises in the presence of true heroism or sanctity, and constitutes the tendency of an age and the ultimate forces of history. Through all our natural life, individual and social, is the supernatural interfused, and the ideal colours of heaven are spread through the substance of our experience, to transfigure it.''

The revelation of God which thus dawned with such ineffaceable colours on his mind included his ''relation to the beauty of holiness,'' and a sense of divine love calling forth an answering love; but it assumed, if I am not mistaken, its brightest radiance within his conscience. It was there that he found the '' objective and supernatural authority '' which alone deserved the name of religious. To him the moral law presented itself with an overwhelming majesty. It was no subjective caprice, no changeable æsthetic taste, no prudential calculation of utilities, but spake with sovereign voice to the hushed and listening worlds, and breathed its eternal mandate in the sanctuary of adoring reverence. He felt, with Hooker, that '' Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admire her as the mother of their peace and joy.'' Thus, it was in the moral intuitions that he found the most immediate and intimate communion with God, '' person with person,'' '' spirit with spirit.'' To do the will of Him that sent him, that will which, with its universal laws, has its particular message for each, and speaks in articulate tones to every conscience that will hear—this was his unceasing aspiration, and the prevailing effort of his life.

If our exposition ended here, it might seem as though Dr. Martineau were an extreme individualist, walking in his own solitary communion with God, and needing none to point the way, or quicken the pulses of his endeavour. But he emphatically disclaimed the character of an individualist. He recognised the necessity of corporate life for the development of man's highest powers, and, while perceiving that every man had his own lonely problems, his separate responsibility, and his secret worship, he felt the mutual influence of soul on soul, and the kindling fervour of common aspiration and prayer. He was repelled by the '' excessive individualism of Protestant piety, sequestering the private mind with God, and abandoning Society and States to the secular expediencies ''; and he embraced the higher view '' that our humanity is one vast organism, at once the object and the medium of a Divine and holy purpose.'' His thought, as we are aware, never ceased to grow, but its great determining lines were drawn with a firm hand at a comparatively early period, and they only cleared into more simple and secure expression as the years went by. In his ministry at Hope-street he taught that we had not framed our religion in solitude, but had received it as an inheritance from the past; that human nature was, as it were, recreated in Christ; that his was the type of character to which we aspired, and that therefore we were members of one great whole, dependent on one another, and all in common dependent on Christ as their head. After his keen criticism of the Gospels, and his rejection of mythological elements which disfigured the popular Christianity, he held firmly the same leading thought. As criticism pursued its task of separating the fictitious or the mistaken from the true, the figure of Christ seemed to him to stand forth in more glorious beauty, and the Christian type of character commanded to the last his supreme homage. Christ was still to him the Uplifter and Inspirer, not through the bestowal of something other than immediate revelation, but by '' making us more aware of it and helping us to interpret it.'' For often we are heedless '' till we see in another the victory which shames our own defeat, and are caught up by enthusiasm for some realised heroism or sanctity.'' And so '' Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life,'' and '' he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God.''

It is now apparent that a profound religious experience lay at the root of Dr. Martineau's thought. It is not only as a religious teacher, but as a thinker, that he is celebrated, and the question may arise why he ever passed from the one character into the other. It is, I think, a complete misconception to suppose that his religion rested mainly on an intellectual basis, and was defective in spontaneous inspiration and poetry. He himself never admitted that faith depended on a well instructed intellect. It had a source of its own in native and ultimate trusts, which might indeed be disturbed but could not be created, by purely intellectual judgments. '' We may touch,'' he once said, '' a sense which had never revealed itself before; we may begin a low, sweet music, at which the sleeping soul may turn with wondering face, and gently cross the bridge of dreams, and open at length the living eye, and say, 'what a world is this, and wherefore am I here?' : : : : I have known from myself, and have felt for others, that when once we have descended to the true springs of devotion in our nature, doubts and fears spontaneously clear away.'' And again he says, '' I believe the general fact to be that Feeling goes before Idea. Wherever the fresh forces of our nature are at work upon Divine things—or, as I would rather say, wherever God's spirit is moving in the soul—there is a dim and solemn feeling of our way out of darkness into light, and the season of deepest faith and worship is prior to the analysis of notions and determination of creed.''

The springs of devotion in him, however, were combined with an intellect of unusual force and subtlety, and his impulse towards philosophical speculation was not to be repressed. While religion had its own peculiar visions, it nevertheless extended its gaze over every department of nature and life, and while its elementary trusts might be sufficient to sustain devout and virtuous character in pure souls which felt no need of metaphysics, the thinker was obliged to interpret and justify his intuitions, to find a place for his spiritual convictions within the framework of a rational system, and so '' to aim at the hearty and complete reconciliation of philosophic thought and holy faith.'' I once heard a remark somewhat scornfully made, after one of his vindications of theistic faith, that it was the last effort of Scholasticism. It is not a mark of profundity to express contempt for one of the great movements of human thought, and, though there was an element of truth in the remark, it overlooked a very important distinction. Dr. Martineau and the Scholastics both aimed at justifying the data of faith before the bar of reason; but whereas the latter assumed as their data the authoritative dogmas of a Church, which were already the intellectual interpretations of a more primitive and spiritual experience, Dr. Martineau went direct to the fountains of faith in the human heart, and endeavoured to draw thence the primary and uncorrupted data of man's spiritual being, and to show that these were in accordance with the facts of science and with the highest speculative thought. In this he rendered an important service by recalling philosophy to its highest tasks. He felt that our spiritual life was, to say the least, just as real and just as trustworthy as our physical, and showed that no philosophy could be satisfactory which ignored this transcendent element, and based itself on a lopsided and reduced humanity.

The last remark indicates another reason for the philosophical formulation of he, faith. The intellect, if it cannot creatie can undermine and destroy faith. This corrosive action is indirect. The ultimats data of faith are inevitably associated with a vast multitude of beliefs, which are not its immediate expression, but intellectual forms in which it has found a prolonged, but nevertheless temporary, abode. These forms which the intellect has created the intellect can destroy; and then faith goes forth a homeless wanderer, starved and cold in the winter of agonizing doubt. Now, Dr. Martineau lived through a period when this dissolution of intellectual forms was proceeding with unexampled speed, and men gazed in despair on the ruins, and looked with vain yearning for the temple of their worship, which had vanished like a golden dream in the hard, prosaic dawn of rising knowledge. Then it was his task to show them through the dust of crumbling walls and the bewildering glare of unfamiliar lights that the ethereal shrine might still be seen in all its glorious beauty, and that the ultimate

postulates of faith remained on immovable foundations. That in this way he rendered incalculable service, and that far from being a destructive critic, as some with little insight have imagined, he was a "repairer of the breach, a restorer of paths to dwell in," is the glad testimony of many who recovered through him their spiritual outlook upon life.

And now we must ask in conclusion, what is the special legacy which he has bequeathed to our College? Not so much an organised system of thought, however valuable that may be, as a spirit of life, which lay deeper than all thought, and brought him into immediate contact with divine realities. He has taught us to seek, through direct communion with God, the consecration of all our studies, so that we may search for truth in simple trust, with an independence of mind which will bow to no idols of the mob, and nevertheless is controlled and chastened by wide sympathies and reverent admirations. Beginning as a student his almost life-long connection with the College, he found in Mr. Wellbeloved and the teachers associated with him that entire respect for the rights of individual conscience and thought by which it has always been distinguished; and with rare clearness and power he showed how this respect rested on the deep foundations of the soul's immediate communion with God, and far from manifesting indifference to truth was the essential condition of spiritual veracity, which alone could fill with life-giving energy the empty forms of thought. As Professor of the College he was associated with a man whom, on this centenary, we would not willingly forget, his beloved friend, John James Tayler. The two men were different in gift and temperament, but yet were so like-minded in their most settled principles and convictions, that each strengthened the spirtual impression made by the other, and those who were pupils of each cannot but combine them in the same grateful memories. May the spirit of these two men long remain in our College, and our veneration for our departed saints lift us nearer to the level of their lofty ideals. And may this, our memorial of the eager student, the faithful minister, the wise and gracious teacher, help to revive our fading impressions, and bring us through a holy imagination to hear his voice once more, and feel the spell of all that was highest in the thought and noblest in the character of James Martineau.

Without this mood of contemplative oneness with God, this genial melting of our life in his, there may be in us no want of masculine sense and energy of clear truth and honour, of faithful constancy under temptation; but there will also be a Jewish hardness and narrowness of mind, a dry unmellowed temper, an egotistic and critical irreverence for all that will not submit to our survey. If aspiration is not to die out from our religion, if affection and self-oblivion are not to fly away and leave it empty of all diviner habitant—if the love of God, as a passion and a power, is not to be insultingly dismissed among the romances of the past, we must open a more hospitable heart to the gospel of the Spirit, and more deeply enter into the life of the living God.—*Martineau.*

BOOKS NEW AND OLD.

"It is the best thing since Coleridge," so a friend wrote to me the other day; and those who have read Professor Bradley's "Shakespearean Tragedy" with the care it deserves will be inclined to agree with the remark. In the flood of perfunctory literary criticism it is refreshing to come across a book, which bears upon it the evidence of profound knowledge and meditation, and is so remarkably free from personal dogmatism and critical conceits. The element of temperament can never be eliminated entirely from the work of interpretation, and there are writers whose criticism resolves itself simply into a study of their own moods. From this sentimental and narrowly introspective school Professor Bradley stands poles asunder. No judgment of his book could be more ludicrously unfair than to speak of it as Shakespeare viewed through Mr. Bradley's temperament. It is the work of a catholic intelligence, which through long study and discipline has purged itself of self-sufficiency and caprice. Alike in mental grasp and ethical insight, and in the singular elevation of its style it belongs to the small body of English criticism, which is universal rather than personal. Certainly the chair of poetry at Oxford has never justified itself more signally than in this book.

Many readers will be grateful to Professor Bradley for his rigid avoidance of the didactic vein. He does not set himself to explain what Shakespeare meant to teach, or to look for deep waters in shallow pools. "It is very possible," he warns us, "to look for subtlety in the wrong places in Shakespeare, but in the right places it is not possible to find too much." Equally illuminating are many of the remarks scattered through his exposition concerning religion in the plays. "The "Elizabethan drama," he writes, "was "almost wholly secular; and while Shake-"speare was writing he practically confined "his view to the world of non-theological "observation and thought, so that he "represents it substantially in one and the "same way whether the period of the story "is pre-Christian or Christian. He looked "at this 'secular' world most intently "and seriously; and he painted it, we "cannot but conclude, with entire fidelity, "without the wish to enforce an opinion of "his own, and, in essentials, without regard "to anyone's hopes, fears, or beliefs." "Shakespeare," he says elsewhere, "was "not attempting to justify the ways of "God to men, or to show the universe as "a Divine Comedy." Of course, this is only another way of saying that Shakespeare was dramatic to his finger-tips, and had profound insight into the essential meaning of tragedy. It is this conception, firmly grasped and never forgotten, which makes Professor Bradley's criticism so illuminating. Again and again he reminds us of the importance of attending to the acting tradition in the explanation of crucial difficulties. "Shakespeare wrote primarily for the "theatre and not for students, and there-"fore great weight should be attached to "the immediate impression made by his "works."

It is not easy to describe in a few words the moral insight and the closeness of observation which make Professor Bradley's analyses of character so vivid and suggestive, or to detach passages for quotation from the closely woven texture of the book. What could be better than this picture of the Queen in Hamlet? "She had a soft animal nature, and was very dull and very shallow. She loved to be happy like a sheep in the sun; and, to do her justice, it pleased her to see others happy, like more sheep in the sun. . . . The belief at the bottom of her heart was that the world is a place constructed simply that people may be happy in it in a good-humoured sensual fashion. Her only chance was to be made unhappy. When affliction comes to her, the good in her nature struggles to the surface through the heavy mass of sloth. Like other faulty characters in Shakespeare's tragedies, she dies a better woman than she had lived."

Here, again, is a description of the character of Cordelia: "She speaks—it is "hard to believe it—scarcely more than "a hundred lines; and yet no character "in Shakespeare is more absolutely indi-"vidual or more ineffaceably stamped on "the memory of his readers. There is a "harmony, strange but perhaps the "result of intention, between the cha-"racter itself and this reserved or par-"simonious method of depicting it. An "expressiveness almost inexhaustible "gained through paucity of expression; "the suggestion of infinite wealth and "beauty conveyed by the very refusal to "reveal this beauty in expansive speech "—this is at once the nature of Cordelia "herself and the chief characteristic of "Shakespeare's art in representing it."

Sentences like these, so full of subtle beauty and suggestiveness, can hardly fail to whet even the most fastidious literary appetite and to win readers for a book which contains similar treasure in prodigal abundance.

A new series of biographies of literary men needs considerable justification. For this reason Messrs. Hodder & Stoughton are to be congratulated upon their good fortune in being able to include two such notable studies as Dr. Barry's "Newman" and Mr. Gosse's "Coventry Patmore" among the early volumes of "Literary Lives." Patmore's Memoirs and Correspondence were edited by Mr. Basil Champneys and published in two bulky volumes in 1900. Only a few ardent admirers are likely to wish to possess them, or to turn to them again now that they have had their season. Coventry Patmore, both as a poet and a man, was a unique figure, but the interest he excited was hardly wide enough for such a large canvas. For this reason the short study by Mr. Gosse has a distinct value, and is likely to remain as the best critical account of the man and his work. It is distinguished, moreover, by high literary merit of its own. It is written with admirable candour and delicacy of insight; and it has at the same time the needful touch of enthusiasm and personal intimacy.

Never was the popular conception of a poet, based upon the prevailing note of his poetry, more hopelessly at variance with reality than in the case of Coventry Patmore. The placid domesticity and rather cloying

sweetness of the "Angel in the House" found no place in his strange and forceful personality. He was dogmatic, self-assertive, fond of exaggeration. Fortunate above most men in his friends, he managed to quarrel with nearly all of them. Mr. Gosse, in one of his most candid passages, confesses that at their first meeting he made a highly disagreeable impression upon himself. An intellectual aristocrat through and through, he had a strong sense of human inequality. He reminds us continually how close intellectual pride is to barbarism. A man can never be a pleasant person—at least to people of a smaller breed—who is "irresistibly conscious," as Mr. Gosse puts it, "of a sort of supernatural superiority in himself."

Perhaps all this was only the rather serious defect of his qualities. A "militant hermit of the soil" cannot help being conscious of isolation, and he must be tempted sometimes to thrust his isolation upon the attention of others. It is the armour wherewith he guards his interior privacy. That men immersed in the common toil of the world doubt his visions and call his language unmeaning, makes no difference to him, for it cannot dim the sense of divine illumination out of which he speaks. Patmore was a mystic of the most uncompromising order. He stands in the same line of descent as Richard Crashaw, and in his odes he has contributed to our rather severely Protestant literature a body of poetry, which is deeply tinged with Catholic mysticism. If his personality challenges criticism rather than admiration, his poetry is likely to survive popular neglect. But his fame will rest upon the Odes and not upon the "Angel in the House." The latter was at one time an effective competitor with Tennyson in the public regard. Perhaps it has suffered an undeserved eclipse owing to the quips and cranks of the critics, who sit for most of us on their Olympus as a sort of final court of poetical appeal. Poetry, like dress, has its fashions; but in the case of Patmore it is something more than fashion, which will place his short lyrics and the Odes above the larger bulk of his narrative poetry as his best achievement.

Mr. Gosse's pages contain many pleasant glimpses of Tennyson, Rossetti, and Ruskin, and more than one good story. Here is Patmore's own account of a youthful visit which he paid to Leigh Hunt:—"I set "off with a letter from my father, an old "friend of the poet, informing him of my "ambition to see him. Arriving at his "house, a very small one in a small square "somewhere in the extreme West, after a "walk of some five or six miles, I was "informed that the poet was at home, "and asked to sit down till he came to "me. This he did after I had waited in "the parlour at least two hours, when the "door was opened, and a most picturesque "gentleman, with hair flowing nearly or "quite to his shoulders, a beautiful velvet "coat and a Vandyke collar of lace about "a foot deep, appeared, rubbing his hands "and smiling ethereally, and saying, with-"out a word of preface or notice of my "having waited so long, 'This is a beau-"tiful world, Mr. Patmore!' I was so "struck by this remark that it has eclipsed "all memory of what occurred during "the remainder of my visit." The story hardly needs any comment except perhaps this, that there are few things so unpleasant in their weakness as the foppery of sentimental optimism. Pessimism and the east wind are a great deal easier to forgive. W. H. D.

SHORT NOTICES.

AMONG the books we have recently received are the following:—

The Licensing Act, 1904, with rules critically examined and explained, by Charles L. Rothera, B.A., Solicitor and Secretary of the Licensing Laws Information Bureau, uniform with Mr. Rothera's previous work, "A Practical Guide to the Licensing Act, 1902." (Jordan & Sons, Chancery-lane, W.C. 3s. 6d. net.)

Democracy and Reaction, by L. T. Hobhouse, author of "The Labour Movement," "Mind in Evolution," &c. The book noticed by John Morley in the March *Nineteenth Century and After*. (T. Fisher Unwin. 5s.)

Robert Louis Stevenson, a Record, an Estimate, and a Memorial, by Dr. A. H. Japp, LL.D., with a number of hitherto unpublished letters from Stevenson, a portrait, &c. (T. Wermer Laurie, Clifford's Inn. 6s. net.)

English Wayfaring Life in the Middle Ages (14th Century), by J. J. Jusserand. A most welcome popular edition, complete, with illustrations, of this admirable and fascinating book.

Uniform with this and with the cheap editions of Villari's Lives of Savonarola and Machiavelli, is the new edition of *The Two First Centuries of Florentine History*. The Republic and Parties at the time of Dante. By Professor Pasquale Villari. Translated by Linda Villari. (T. Fisher Unwin. Each 2s. 6d. net.)

The Religion of Woman, an historical Study, by Joseph McCabe. Rationalist Press. (Watts & Co.)

Tales from Old Fiji, by Lorimer Fison, sumptuously printed, at the De la More Press, and with a number of interesting illustrations. (Alexander Moring. 7s. 6d. net.)

The Christian Doctrine of the Lord's Supper, by the Rev. Robert M. Adamson, M.A. (T. & T. Clark, 4s. 6d. net.)

The Burden of Armaments, a Plea for Retrenchment, by the Cobden Club. (T. Fisher Unwin. 3s. 6d.)

WHOEVER then would have the peace of Christ, let him seek first the spirit of Christ. Let him not fret against the conditions which God assigns to his being, but reverently conform himself to them and do and enjoy the good which they allow.—*Martineau.*

So long as we regard the Bible as a mere external authority, intended to give us a knowledge of religion without our having the trouble of being spiritual, it will bring no holy message, no true revelation to our minds.—*James Drummond.*

IN THE ACADEMY.

FOR a wonder the biggest picture in this year's Academy is also the most interesting and striking, at least in the modest judgment of one observer, and that is No. 358, Herkomer's "Communal Sitting of the Burghers of Landsberg, Bavaria." It reminds one in its conception of the famous municipal portrait groups of Franz Hals, to be seen at Haarlem and elsewhere, though Herkomer's picture in its execution has, of course, a distinctive character of its own. It cannot be less than 24 feet in width and 10 feet in height, and represents the Council sitting about a long table, while the President stands in the centre speaking on some point of business. At the back one looks out through open windows upon the little town. The variety and marked individuality of the members furnish a fascinating study of what are doubtless a series of capital portraits.

Of the other larger pictures in this exhibition—which is not so dispiriting as some of recent years have been—the three prominent royalties will attract their accustomed measure of attention. But the two of most general human interest are No. 515, the hunting group by the late Charles W. Furse, A., the loss of whose high promise to British art is keenly felt, and No. 492, the "Grasmere rush-bearing," by Frank Bramley, A. Pictures of more ambitious ideal aim there are; but, while the form is there, not one of them appears to have grasped the true spirit of the scene. Thus there is a somewhat theatrical crucifiction by Sigismund Goetze (No. 213), an "Easter Morn," by Herbert A. Olivier (No. 709), in which the light and the flowers are beautiful, and "The Mount of Temptation," by Herbert Schmalz (No. 827). Among the failures we should put "The Ideal," by Frank Dicksee, R.A. (No. 15). It is doubtless a fine study of the nude, and especially of the man's muscles, but it does not appear to us to answer in the least to the poet's conception of

"The passion that left the ground to lose
"itself in the sky."

Sir L. Alma-Tadema contributes this year a larger picture than has been his wont—a brilliant representation of "The Finding of Moses," with some exquisite blue flowers in the foreground, and the glamour of ancient Egypt upon the scene; but in the face of the princess we hardly see that "she had compassion on him."

Among the portrait groups we suggest the contrast between Sargent's "Marlborough Family" (256) and "On the Sands," by Hal Hurst (300), as a subject for useful reflection. "The Rev. Stopford A. Brooke," by W. Onslow Ford (502), does not strike us as a happy portrait. Among the landscapes MacWhirter has a refreshing variety of subject in "Loch Katrine" (89), "Lake of Como" (477), and "A Winter's Morning" (202), one of his exquisite silver birches in the snow. We note also "The Tithe-barns," by David Murray, R.A.-elect (255), "Now came still Evening on," by Joseph Farquharson, A.; "The Incoming Tide on the Cornish Coast," by B. W. Leader, R.A. (485), and "Autumn in the North Country," by E. Harrison Compton (511),

with its striking effect of the evening shadow across the winter landscape.

Among the pictures by artists in whom many of our readers have a special interest, we could have wished for a better place for Miss Minna Tayler's "With Thought and Love, Companions of her way" (353), a girl among some tall white lilies. Mr. George Wetherbee has been more fortunate with his two pictures, "A Pensive Shepherd" (316) and "Hark! Hark! the Lark" (349). Mr. Savage Cooper has a picture of a Swiss churchyard among the mountains, "Hier ruht in Gott" (225), and Mr. Ernest E. Briggs, "Whitby: Evening" (914). In the Water-colour Room there is "Spring-time" (1,159), a lovely little child-face, by Miss Rosabella Drummond, among the miniatures; there also Miss Minna Bolinbroke has a little picture, "By the Roadside, Picardy" (1,072), and in the Black and White Room, "After Harvest" (1,322), a clever bit of wild life.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

DR. MARTINEAU'S CENTENARY.

THE EMSLIE PORTRAIT.

SIR,—You are aware that a subscription is being raised to secure this portrait for Essex Hall. I should feel obliged if you will allow me to make known, through your columns, that the greater part of the amount necessary is in my hands. About £42 is still wanted, and forty subscribers of £1 1s. each would enable us to complete the purchase. I hope that among your readers I shall find those willing to help us, and that with their aid, before next week I shall be able to announce the acquisition of the portrait.

A relative of Dr. Martineau, and one who has already subscribed, writes: "It is an admirable likeness, and the purchase of it will be an appropriate memorial of the Centenary."

Subscriptions may be sent to me,

W. ARTHUR SHARPE.
(Hon. Sec.)

12, *New Court, Carey-street,*
London, W.C., May 3.

SIR,—Is not the present an opportune time for a popular edition of Dr. Martineau's "Endeavours after the Christian Life," and "Hours of Thought on Sacred Things," to be issued? It does seem a short-sighted policy on the part of those in authority that no effort or attempt has yet been made to send broadcast into the religious world the writings of the greatest of our Unitarian leaders. The two works above mentioned appeal to men of every creed and school of religious thought; yet at present they can only be purchased by the favoured few, or borrowed from some public library. There is not the slightest doubt but that a 1s. edition would find much favour, and reach thousands of homes to be read and treasured in hours of leisure. Popular editions are the order of the day. We can purchase for 6d., nicely printed, such well-known books as Seeley's "Ecce Homo," Dean Farrar's "Eternal Hope," Newman's "Apologia," &c.

Surely, then, there is more than something to be said for a cheap edition of the beautiful and uplifting writings of such a saint of theism as the late Dr. Martineau, whose centenary has been drawing attention once more to a noble personality, and the priceless heritage of spiritual thought he has left to the world in his books.

May 3. HEDLEY VICARS.

THE CHILDREN'S COLUMN.

FLOWERS IN HISTORY.—I.

MAY: "BE STRONG AND GENTLE!"

HAS it ever struck you, children, how flowers have their place in history, just in the same way that men and women have? Of course there can never be as many legends about them as there are about men, because flowers can never *make* their history as men can, but can only be our precious passive companions, to look beautiful and smell sweet. Yet some flowers have really had a place in history. Think how important the red and white roses were once in England, and how they gave their name to one of the longest and most terrible wars that has ever troubled our country. Do you not think, if flowers could feel, as some of the old legends about them would have us believe, the roses must have been sad that their name should be taken for anything so terrible as battles and fighting? Do you not think they would much rather name times of peace and happiness and plenty?

Fortunately, a great many of them do, and I want to tell you some of the legends which belong to special flowers, and are always associated with their names.

First of all, let us take a flower which, I am sure, is a favourite with us all. It is named after the month of May, when it flowers so beautifully, and tells us spring is come, and summer will soon be here. We like to think of it on May Day, the first of the month, which is still kept as a festival in some parts of England—the brightest and happiest in the whole year. There is hardly any part of the country where the may trees are not a beautiful sight when they first put on their red, and white, and pink flowers, covering themselves so thickly that sometimes you can scarcely see the leaves of the tree for the wealth of its blossom.

May is a favourite in many countries of Europe besides our own, and in them, as well as in England, May Day has always been considered a time of feasting, processions, and general rejoicing. There is a poem, which some of you know, by Tennyson, called "The Queen of the May." It tells how one little girl used to be chosen in a village to be crowned with May blossom and called the May Queen, and there are still many villages where a maypole is set up, on the first of the month, and children dance the maypole dance round it.

In some parts of France they have a pretty custom, and a pretty legend, about May. On the borders of fields the peasants will set up a little wooden cross, and surround it with wreaths and boughs of May, which they carefully change for new ones as the flowers fade. They think, if they do this, they are sure to get a good harvest. They have come to believe it from a legend which is said to date back to very early times indeed, when Christianity first spread over Europe.

A certain peasant was taken ill, and as he could do no work, his friends and neighbours agreed to dig and sow his fields for him, as it was just the time of the spring when, if nothing was done, he would get no harvest later in the summer. They worked hard and cheerfully, and in two days the sick man's fields were dug up and planted carefully with seed. Just as they were finishing their work, three little children, dressed in white, were seen in a field close by, busily planting some branches of May. The peasants were astonished to see them, for no one had ever seen these children before. They were astonished, too, to see how busily and carefully the little creatures were working. Suddenly, the legend says, the children opened beautiful white wings and flew away, singing hymns as they rose upwards to the clouds. From that day it was found that the field marked by these angels in memory of the peasants' kindness to the sick man yielded a double amount of corn and vegetables, and the custom has been passed on from year to year of putting boughs of May where a good harvest is hoped for.

Then there is one interesting part of English history where May gave its name to a well-known ship, the *Mayflower*, which carried the Pilgrim Fathers to North America. These men were Puritans, and because they were persecuted for what they believed, and for worshipping God in the way they considered right, they decided to leave their own country, and sail away to a new land where no one could interfere with them. In 1620 they set sail, and safely reached America, and here they settled down after a time to a new life and a new land, though they often must have thought lovingly of the land they had left behind them. There are people now in America claiming to be descended from the Pilgrim Fathers who sailed in the ship *Mayflower*.

It is said that May gave its name not only to the ship, but was chosen as the emblem of the Pilgrim Fathers too. Perhaps you have noticed how, though may is such a delicate and lovely flower in itself, a may *tree* has a very strong and sturdy trunk and branches. The name *Mayflower* was chosen for the ship because it would remind the people who sailed in it of an English spring. It was chosen as the emblem of the brave men because they prided themselves upon being what all Englishmen should try to be—strong as the boughs and trunk of the tree, and true and gentle—which will give them the beauty that the blossoms give to May.

FLORENCE LAWFORD.

The Inquirer.

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LONDON, MAY 6, 1905.

MARTINEAU'S COLLEGE.

IT was fitting that the celebration of the centenary of the birth of JAMES MARTINEAU, held on the actual day, at Norwich, his native city, should be followed by a further commemoration at Manchester College, Oxford, the college with which the greater part of his long life was so intimately associated, which his genius adorned, and his spirit quickened, as its greatest teacher, for so many years. A student of Manchester College at York, professor at Manchester, and afterwards in London, and there also Principal, and finally President of the College, it is, especially to Dr. MARTINEAU'S old students, a very precious memory that the opening of the new buildings at Oxford was also consecrated by his presence, that it was he who pronounced the Benediction at the opening service, and gave that wonderful address at the first Communion service, which none who heard it can ever forget, in the autumn of 1893. "Brethren in the fellowship of CHRIST," he then said, "we have dedicated this building to the service of GOD in spirit and in truth. It remains that we dedicate ourselves, in all our use of it and life within it, to the highest claims of the Spirit and the surest leadings of the truth." His successor in the headship of the College, speaking memorial words both at Norwich and this week at Oxford, has borne worthy testimony to the manner in which his memory is cherished, and the spirit of his faithfulness to a great tradition still maintained by those who now carry on his work. In the College chapel on Monday evening it was inevitable that the memory of those opening services should be vividly recalled, and the noble and benignant presence should seem almost to be there, stretching out hands of benediction. "May this," said Dr. Drummond, "our memorial of the eager student, the faithful minister, the wise and gracious teacher, help to revive our fading impressions, and bring us through a holy imagination to hear his voice once more, and feel the spell of all that was highest in the thought and noblest in the character of JAMES MARTINEAU." And then in the library there was not only the WATTS portrait, but the statue which so wonderfully preserves for us the very presence of the revered and beloved Teacher.

It was a striking scene on Tuesday evening, during the last act of the commemoration in the College library. There was the throng of eager listeners, and among them MARTINEAU'S successor, and the present occupant of his chair in philosophy, while the brilliant Professor of another school paid indeed a noble tribute to the Teacher, but at the same time carried on his keen polemic in the conflict of thought, searching for the highest truth; and all the time, facing the lecturer and behind his living hearers, was the silent form enthroned, in the pure white marble, benignant always, with the deep lines of thought upon his face, and that profound look of one at peace and familiar with the deep things of the spirit.

In thanking Professor JONES for his address, Mr. WICKSTEED recalled memories of his own student days, of what MARTINEAU had taught, and how surely he had laid the foundations of a spiritual faith; and the present conflict between MARTINEAU'S philosophy and the Idealist's appeared to him (and Professor JONES seemed to admit it) to be simply a difference in the logic of interpretation, while in fundamental conception and their hold upon the profound realities of the spiritual life the two seemed to be at one. At any rate, Professor JONES earnestly declared that the battle which MARTINEAU had so splendidly fought against a materialist philosophy of life was practically won, and what had now to be achieved was a completer harmony in the interpretation of the things of the spirit. The issues of this most stimulating utterance we shall be able better to estimate when we have had the opportunity of careful study (as we hope soon to have) in its published form; but in any case we may rejoice in the thought that MARTINEAU himself would have enjoyed the debate, would have admired the brilliance and ardour of the lecturer, and would have honoured his eager enthusiasm as a single-minded servant of the Truth. Whether convinced or not of the cogency of the polemic, one may feel that the address was nobly dedicated to that high service to which MARTINEAU'S whole life was given, and that therefore it formed a worthy part of our commemoration.

This week is published Mr. CARPENTER'S book, "James Martineau, Theologian and Teacher: a Study of his Life and Thought." We accept it gratefully and with eager anticipation as another gift from his College and a most welcome addition to the Centenary memorials.

THE MARTINEAU CENTENARY.

THE CELEBRATION AT MANCHESTER COLEGE, OXFORD.

THE centenary commemoration of Dr. Martineau at Manchester College was held on Monday and Tuesday, May 1 and 2. A religious service was held in the College Chapel on Monday evening, and on Tuesday there was a luncheon at the Randolph Hotel, at which a large number of the trustees and students of the College were present. That was, to some extent, a Manchester College home-party, but for the reception at the College in the evening invitations had been extended to a wider circle, and some distinguished members of the University were present. The Master of Balliol, who is one of the Visitors of Manchester College, was unfortunately away from Oxford, and was unable to take part in the commemoration. It will be remembered that when the statue of Dr. Martineau was unveiled in the library, he was one of the speakers.

Among those present, in addition to the Teaching Staff and officers of the College (the Rev. J. Edwin Odgers and Mr. Charles W. Jones, the treasurer, were abroad) were Miss Gertrude Martineau, Miss Edith Martineau, Mr. and Mrs. Basil Martineau, Mrs. Russell Martineau, Miss M. C. Martineau, the Rev. P. M. Higginson and Miss H. E. Higginson, Miss E. Higginson, Miss D. Higginson; Dr. Fairbairn, Principal of Mansfield College, and Mrs. Fairbairn, Mr. C. C. J. Webb (Senior Proctor), Rev. A. J. Carlyle and Mrs. Carlyle, Mr. F. C. S. Schiller, Dr. Vernon Bartlett, Dr. Buchanan Gray, Mr. Cook Wilson, Mr. G. E. Underhill, Mr. A. Souter, the Rev. R. D. Corbett, Lady Burden Saunderson, Lady Lockyer, Mrs. Sidgwick, the Misses Bonham-Carter, Miss Davenport Hill, Mrs. Beard, Mrs. W. B. Bowring, Mrs. J. F. Schwann, Mrs. Geldart, Mrs. Webb, Miss L. Jones, Miss H. M. Johnson, Mrs. Rutt, Miss Case, Miss Lister, Miss M. Pritchard, Miss M. S. Beard, Miss A. L. Browne, Miss Gittins, Miss H. Brooke Herford, Mrs. George Holt, Miss Holt, Mrs. John Dendy, Mrs. A. H. Worthington; the Revs. P. H. Wicksteed, C. T. Poynting, J. C. Odgers, J. Harwood, W. G. Tarrant, P. Prime, W. C. Bowie, J. Wood, T. Lloyd Jones, J. K. Smith, U. V. Herford, J. McDowell, H. D. Roberts, Alfred Hall, and V. D. Davis; Messrs. J. H. Brooks, S. B. Worthington, W. B. Bowring, Russell Scott, Richard Worsley, Philip J. Worsley, Rupert Potter, Ion Pritchard, G. H. Leigh, J. G. Pinnock, F. Pinnock, F. Nicholson, J. Dendy, J. Harrison, E. B. Squire, C. Sydney Jones, T. F. Ward, I. S. Lister, J. F. Schwann, H. R. Bramley, and W. C. Coupland.

Among those who sent letters of regret for absence were several heads of colleges and a number of old students of Manchester College, the Right Hon. J. Chamberlain, Mr. J. A. Kenrick, the Right Hon. W. Kenrick, Sir William Anson, the Rev. W. R. Inge, the Rev. S. A. Brooke, Mr. David Martineau, Mr. P. M. Martineau, Mr. C. G. Montefiore, Mr. R. D. Darbishire, Mr. Justice Wills, Sir W. H. Tate, Sir James Kitson, Sir R. K. Wilson, Sir Bernard Samuelson,

Mr. W. Arthur Sharpe, Mr. Priestley Smith, Mr. W. Blake Odgers, K.C., Mr. W. Colfox, and many others who would gladly have been there had it been possible.

THE RELIGIOUS SERVICE.

The College Chapel was well filled on Monday evening at the commemorative service, and it would be ungrateful not to record, with what true and beautiful feeling the organ prepared the way for the service of devotion. The Rev. J. Estlin Carpenter conducted the service, which opened with sentences as they are in Dr. Martineau's "Tenth Service" in the book of *Common Prayer for Christian Worship*, "Thoughts of peace, saith the Lord," and "Know ye not that ye are the temple of God," and the prayers (from the "Ninth Service"), "O God, who art, and wast, and art to come," and "O God, our everlasting hope," followed by the Lord's Prayer. The first hymn was Dr. Martineau's "Where is your God? they say." The first lesson, as at Norwich, was from Ecclesiasticus xliv., "Let us now praise famous men," followed by Dr. Martineau's wonderful canticle, the second in the Tenth service, "Blessed be the Lord God of ages." The second lesson was from Matt. v. and John iv., the Beatitudes, and the passage concluding "God is Spirit, and they that worship him, must worship in spirit and in truth." Mr. Carpenter's prayer of thanksgiving, commemoration and aspiration was followed by another of Dr. Martineau's hymns, "Thy way is in the deep, O Lord," and the sermon was then preached by the Rev. Dr. Drummond, on "Living Communion with God," from the text Ephes. iv. 6, "One God and Father of all, who is above all, and through all, and in all." It will be found printed in full in our present issue. The concluding hymn was Bishop Mant's,

> For all thy saints, O Lord,
> Who strove in Thee to live,
> Who followed Thee, obeyed, adored,
> Our grateful hymn receive.

It was a very beautiful and helpful service, and the words of the preacher will remain to keep fresh in our minds the central thought, which must ever be associated with the memory of Dr. Martineau.

THE LUNCHEON.

On Tuesday the President, Principal, and Committee of Manchester College gave a luncheon at the Randolph Hotel, of which over a hundred guests partook. This, as we have said, was of the nature of a home-party, to be followed by the more public reception at night. The President, the Rev. S. A. Steinthal, presided, and after the toast of the King had been duly honoured, he called upon the Rev. L. P. JACKS, who read some letters of regret for absence.

The first was from the Rev. H. ENFIELD DOWSON, chairman of the College Committee, who is still abroad on account of his health, and wrote from Switzerland. It was with profound disappointment, Mr. Dowson said, that he was compelled to be absent from the centenary celebration, in which it was most fitting that the college, of which Dr. Martineau was the illustrious head, should take a foremost place. Those of its alumni, who had the inestimable privilege of coming under his personal influence there, cherished the memory as that of one of the chief blessings of their lives. To have sat at the feet of such a man had been a source of inspiration enduring till the latest breath.

"For myself," he added "I can say with "humble thankfulness, that, amid the "crumbling away from beneath my feet "of the old basis of an external authority "for my religious faith, such as that on "which I had rested in my youth, it was "Dr. Martineau's teaching before all else "that replaced it for me by the surer "trust in the voice of the inner con-"science under the touch of the living "God. With others without number, "I have owed to Dr. Martineau, more "than to all besides, under God, the "sustenance of a faith in the all-righteous "Will of the Eternal Cause of all that is, "which has survived the severest shocks "of modern materialism. The debt of "the age to our greatest teacher's mental, "moral, and religious philosophy is "peculiarly felt by us whom, in personal "presence, and not alone by written word, "he inspired with a faith that cast out "fear, but to our personal relationship "with him we owe still more, in the "inspiration that fell upon us from his "supreme allegiance to duty, the voice of "conscience that spoke within his breast "commanding an obedience observed to "the uttermost, even in each lightest "word and smallest action. The standard "of life which he raised before our eyes "in his personal character was an even "greater thing that his inspiration of our "faith."

The next letter was dated from Kolozsvár, from some of Dr. Martineau's old Hungarian students, in the handwriting of Dr. George Boros, Dean of the Theological College, and signed also by Emeritus Professor Gregory Benczédi, Professor Charles Derzsy, Professor Denis Varga, and the Rev. Nicholas Gál.

"If you are grateful," they said, "to "Divine Providence for the blessings "conferred upon you through this great "master of the soul, we are still more so, "since we found in him not only a "teacher, but a father also.

"No words of ours are befitting to "express his merits. No single occasion "enough to give utterance to our "gratitude.

"We bring our deep homage to his immor-"tal memory. To all those who are heirs of "his unparalleled poetical language, to "those who tread in his footsteps in the "pulpit and lecture-room; to those who "felt induced to seize the occasion of his "one hundredth birthday in order to "explain to the world what they owe to "him who has left us but a few years "ago—to all of you we send our assur-"ance that we, his disciples, sent out to "this far Eastern corner of Europe, do "our best to make the spirit of the great "master live and bear fruits for the "benefit of mankind.

"We endeavour to make life more "Christian by preaching and teaching the "grounds and truths of religion in accord-"ance with his high conceptions. We sing "his hymns together with those left to us "by the great apostle of Unitarianism, "Francis Dávid, and we nourish the "devotion of our people by his saintly "prayers and meditations.

"In the antithetical turmoil of un-"reasonable belief and sceptical unbelief "of the day, we go to the only seat of "authority in religion, he so marvellously "pointed out in his last master-piece of "work.

"We cannot silence even our patriotic "feeling, for he was one of the few whose "great soul penetrated even that thick "veil, which kept hidden our long-suffer-"ing nation from the clear sight of "Western Europe. He appreciated Hun-"gary's mission, and took always the "defensive part in our favour.

"Be assured, then, that though far "away in space, we shall be with you in "spirit at this grand memorial season. "May his masterly spirit kindle in us the "spirit of true religion as he taught it, "the power of saving morality as he lived "it in his long saintly life."

Mr. Jacks also read a cordial letter from the Rev. Denis Peterfi, another of Dr. Martineau's old Hungarian students, and announced a large number of letters of regret for absence, to which reference is made at the beginning of this report.

The Rev. J. ESTLIN CARPENTER gave an address in memory of Dr. Martineau. No old student of Dr. Martineau, he said, could rise on such an occasion as that to present to them his sacred memory without feeling so great a throng of recollections fill his mind that it was impossible in a few minutes to gather together a sufficiently collected picture of his great personality. They knew for how many years he was connected with that college, in what various capacities he was related to it—five years as student, two years as one of the secretaries, forty-five years as a lecturer on philosophy, and for sixteen of those forty-five as principal of the college. And when he laid down that function he was still to serve it for two years longer as its president. Well might he, therefore, say on his retirement from a formal connection which had continued for more than half a century: "I was myself its creation, moulded by it to the very marrow of me, formed by its clay, and shaped by its wheel." Often in later life Dr. Martineau expressed his sense of the loss he had endured from his inability to prepare himself for the work of his life at one of the ancient universities. But, deeply as he regretted that the venerable seats of learning closed themselves in his day by bonds of subscription which he would not take upon himself, he never faltered in his allegiance to the principles which he had learnt at Manchester College at York. There he came under the influence of tutors to whom in later days he paid noble tribute—Charles Wellbeloved and John Kenrick. From them he imbibed that love of accurate and exact learning, that strenuous prosecution of plain living and high thinking, that love of the Bible and its studies which he cherished to the last days of his career. Mr. Carpenter then spoke of the strenuous Unitarian zeal by which he was fired while studying at York, which led him to engage in Sunday-school work, and take an eager share in the activity of the college missionary society in the villages round about, so that on one occasion he walked thirty

miles from York to Thorn, and there preached three times on the Sunday, walking back the thirty miles at night to be in his place at college on the Monday morning. He also told of the student's thoroughness and of the volumes of college notebooks which Dr. Martineau preserved to the last as a memorial of his York days; and then of the friendships formed in later life at the college, some of the dearest of his life, with John James Tayler, to whom he was bound in ties of such tender sympathy, and with that prophet of God, Francis William Newman, in whose teaching he found so much support. It was in the college, from 1840 onward, that he first wrought out the great change in his theological and philosophical conceptions, already publicly indicated in the "Rationale of Religious Enquiry," in 1836, and his great contribution to the Unitarian controversy of 1839, the change by which the basis of religious belief was shifted from the Bible to the conscience and affections in the soul of man. It was to give a philosophical justification to the primary trusts and sentiments of the human soul that he devoted those laborious years in the service of the college. Elsewhere he engaged in historical and critical researches. In college his work was so to reconstruct the philosophy in which he had been brought up as to find a sure basis for the great truths of religion, the very centre of his being.

Speaking further of the leading principles and dominant aspects of Dr. Martineau's personality, Mr. Carpenter dwelt first on his great intellectual genius. He was marked by the vast sweep of his thought. He took rank among the greatest thinkers of his time, as Gladstone bore testimony. He impressed his students with his magnificent confidence that truth was within their reach. He never shrank from the most difficult problems. His work, confronting the great questions of man and nature and God, was marked by an heroic fearlessness which brought him to ever wider views. So he was brought on one side into sympathy with the Transcendental movement of New England; and, though he found its leaders deficient in constructive power, yet he had most sympathetic relations with Emerson and others, whose work he followed with admiration. As to his own love of construction, every student remembered what exquisite precision marked all his utterance; and his justice and insight were so great that none of those from whom he differed suffered by his exposition—indeed, sometimes he expressed their views with greater clearness and force than they did themselves. He was great as an exponent, greater as a critic, but greatest of all in those profound lectures on ethics and religion, in which they felt him to be a vehicle of the spirit of prophecy greater than himself; and through his words came the sublime utterance, "Thus saith the Lord."

His great intellectual qualities were dominated by a moral energy the perpetual wonder of students less strenuous than he. They wondered at the range of his knowledge, his mastery of detail, the way in which all was marshalled in complete order. That was possible only to one who had the most resolute control of his time and strength.

Mr. Carpenter then told how, more than thirty years ago, he was Dr. Martineau's guest in a delightful summer home in the Tay valley. There was no study in the house, and Dr. Martineau invited him to share the table in the dining-room, where he himself worked. He was engaged in a renewed study of Kant, in preparation for his final course on the Grounds and Truths of Religion. "Never shall I forget," said Mr. Carpenter, "the look of concentration as he braced himself up with a volume before him, the whole frame erect in his chair, the face tense, the head perfectly poised on the shoulders, the arms drawn in as with the utmost self-concentration. So, hour by hour, he sat—a living impersonation of energy, of resolve, and intellectual grip." It was by such labours continued for so many years that he was able at last to work out in all their ripeness his great treatises on ethics and religion.

Mr. Carpenter spoke next of Dr. Martineau's extraordinary power of sympathetic comprehension of the inner lives of his students, gained through his habitual contact as a teacher with children and young people, his constant vivid interest in every aspect of life, and his conviction that philosophy was not a thing detached from life, but the interpretation of life. So he knew their secrets, understood their perplexities, and could help them in every kind of difficulty; and they looked to him with a reverence and admiration given to no other man. And it was not only the young men who gathered round him in College, but latterly there was a band of distinguished women, among whom were Anna Swanwick and Frances Power Cobbe, who for two or three years followed his lectures. That was the beginning of a new work for the College, which deserved to be signalised, for Dr. Martineau was from the first favourable to the opening of the College and its classes to women.

So he had left them an impression of greatness to be cherished as a possession for ever. Two other great theologians of the last century could be named beside him in this country, John Henry Newman, four years his senior, and Frederick Denison Maurice, his contemporary. For both he had the deepest admiration. To Newman they owed the great Catholic revival and the restoration of the doctrine of the authority of the Church, to Maurice the transference of the centre of theology from the old Calvinistic doctrines to the far profounder conception of the Incarnation. It had been said that Martineau, unlike those two, had contributed no special doctrine to modern theology; but that was because he was concerned with the foundations of all, on which all interpretations of the world, and man, and God must be based. In the "Seat of Authority," which showed how the foundations of religion are to be found in the reason, the conscience, and the heart of man, they had the charter of their freedom. That was the true interpretation of Martineau's life-long work, to establish the grounds of religion where alone they are universal, in human experience, the structure of human thought, the life of the human conscience, the aspirations of the human soul. When that is once realised, no matter what our historical interpretations of religion, the Catholic communion for which he never ceased to pray will be achieved, and the work of which he was the great leader in the last century will be fulfilled.

At the conclusion of Mr. Carpenter's address, the company rose and stood in silence, in reverent remembrance of Dr. Martineau.

The President then proposed "Prosperity to Manchester College." He recalled the fact that in that very room nearly twelve years ago, at the time of the opening of the new College buildings, Dr. Martineau had responded to that toast, and then referred to the long line of descent of the College, from the days of Richard Frankland and his academy at Rathmell, and the high tradition of scholarship and freedom which had been maintained. Of their teachers, he would not dwell on those of earlier days, nor need he speak further of Wellbeloved and Kenrick, but he rejoiced at the way in which John James Tayler's name had been linked with Martineau's in that commemoration (especially in Mr. Wicksteed's article in The Inquirer), and that the religious power of Francis Newman had been so vividly brought before them in Mr. Upton's delightful edition of his book on "The Soul." He referred also to the high scholarship of Dr. Vance Smith, and his work as one of the N.T. Revisers. Having spoken of the present admirable equipment of the College in its teaching staff, he said in conclusion: "We have the material here to furnish those who come to study with the best weapons that they need to fight against the ignorance, the unbelief, the sin, and the sorrow of the world. What we do need is the fitting body of students to receive the lessons which our teachers are so ready and willing to impart. There is a responsibility resting on us all, to try and bring under the good influences we have gathered here the right material to receive the lessons we can give, and to send forth, as our last report desired, "'men who have been trained in love of truth, simplicity, and goodness; men strong in character and intellect and faith,' with earnest desire to grow in the knowledge of things divine, to send them forth into the world armed with the weapons that they need, the whole armour of God, to show forth His glory, and to win mankind to righteousness and truth."

The Rev. Dr. Drummond responded, and said it was always a great honour to do so, not only because it was an honour to be in any way connected with the College which had been adorned by the man in whose memory they were assembled, but also because of the great principles it had always maintained. Without going back into the remote history of the Academies, it was difficult to believe that after their College was founded, for more than a quarter of a century, it was penal (though the law was not enforced) to profess or teach Unitarianism, and for more than three-quarters of a century the national universities were closed against such a man as Martineau. Those were days of intolerance and exclusion, and their fathers were determined, in spite of that, to have the advantages of real university

education: They had profited by the lessons of intolerance, and founded their academy on very different principles. They would not suffer truth to be in any way bound, but left it to rest on the free providence of God and the conscience of each man who sought it; and the result was that in the history of that College, theology had undergone a most profound change, which was now beginning to permeate nearly all the churches. The old assumption of the infallible authority of the Bible was gone, it was no longer a purely miraculous book, but it was seen to be written by men inspired by the Spirit of God, yet not exempt from intellectual errors, men lifted up into higher regions of feeling and experience, even as men might be now by the good Spirit of God; and so, instead of being less interesting or authoritative, the Bible made a far deeper and finer appeal. They endeavoured to penetrate into the heart and spirit of the men who wrote the books and to be filled with their spirit. It was not an outward authority, but an inward inspiration which fed the deepest fountains of their religious life. And that change could only have come about as it had done in their College, in its calm course, because their fathers trusted the truth. And now they found the principle of the College beginning to prevail more widely. The modern universities were establishing open faculties of theology, in which men were appointed not on account of ecclesiastical connection or creed, but for their tried capacity. And in the Established Church an interesting manifesto had been issued by a number of clergymen anxious for the privileges they had so long enjoyed. Their manifesto was founded on the known fact that there was great unsettlement in religious opinions, and they were anxious to meet it in the fullest, frankest, and most fearless way, so that all the resources of thought and learning and religious feeling might be brought to bear on the problems, and a true and satisfying solution be reached. The memorialists asked for authoritative encouragement to face the critical problems of the New Testament with entire candour and reverence for God and His truth, and loyalty to the Church of Christ. One would suppose that was a petition with which all earnest men must agree; but it had been met by a counter manifesto from the Bible Students' Union, which endeavoured to pour contempt on the Higher Criticism, and treated those men as utterly beneath notice. They could only conclude that the members of that Union desired that the New Testament should be studied with an entire *want* of candour; and, if he might judge from the correspondence which had been appearing in the newspapers, the original manifesto had been met by what he could only call a yell of vulgar insolence. And the misery of the thing was that those men assumed that they themselves were the only real Christians, and that those whom they could not understand were beneath the notice of such religious and highly consecrated men. He hoped for the sake of religion and the Church of England that was not the spirit which would prevail. But if so, then, alas for the Church of England! It would be cut off from the reverence and the culture of the country, and would sink into impotence and contempt. None of them, whatever they had suffered in the past, could wish for such a result. They had no wish but that the Church should cultivate the highest and truest religion, full of the spirit of Christ, to inspire and teach their fellow-countrymen. And they of Manchester College might well rejoice that in however limited a way the principles which to them had been as bread of life were spreading through the community. They could not but feel it a great and honourable responsibility to stand in the line of the great and strong men whom they delighted to remember. They could not have their powers, but might cherish their spirit. And he would say for his colleagues and himself that they were aware of their responsibility, and deeply devoted to the best traditions of the College. They would spend whatever powers were granted to them in encouraging the study of theology as a true, deep, intimate personal knowledge of God for the conscience and the soul, and in asking their students to devote their lives to spreading abroad among their fellow-countrymen whatever they might learn from them or from others, and, above all, from their own communion with God. So they might hope that, if ever they met on such an occasion again, the spirit they valued would have spread yet more widely and have come to be recognised by all the leading minds of their country as alone worthy of the followers and disciples of Christ.

The concluding toast of "Civil and Religious Liberty" was proposed by the Rev. Joseph Wood, and responded to by the Rev. Alfred Hall, of Norwich, and a vote of thanks to the President, moved by the Rev. L. P. Jacks and very cordially passed, brought the proceedings to a close.

The Reception.

On Tuesday evening a reception was held at the College, attended by over 200 guests, who were received by the President and Principal in the large lecture-room. In the earlier part of the evening there was an organ recital in the chapel, and at nine o'clock the President took the chair in the library, when an address was given by Professor Henry Jones, LL.D., Professor of Moral Philosophy in the University or Glasgow, on "The Philosophy of Martineau in Relation to the Idealism of the Present Day."

In introducing Professor Jones the President said that they welcomed him with peculiar gratitude. He was no stranger to that College, but as Dunkin lecturer had rendered them great service by his course on "The Working Hypothesis of the Science of Social Life."

Professor Henry Jones's Address.

Professor Jones's address, which lasted an hour and a quarter, was compact of strenuous thought and brilliant in its exposition of that form of philosophy known as Absolute Idealism. It was delightful to listen to from the vivid personality of the speaker, the noble enthusiasm by which he was evidently fired. No attempt even of the briefest summary is possible here, but we have little doubt that the lecture will be published by the College authorities, when it will demand the closest attention and be found a potent stimulus to earnest thought.

The following are the opening passages of the address:—

I consider it a great privilege to come amongst you on this occasion, when you are commemorating the noble service performed by a great and good man for his age and people. Many of you are bound to him not only by your recognition of the value of his elevated character and wise thoughts expressed in his written works, but by the still closer ties of personal affection and spiritual discipleship. To these closer ties I cannot justly lay any claim. I come here known, in so far as I am known at all, to be the adherent of a school of thought which is in many respects different, and in some respects antagonistic, to that of Dr. Martineau. And, still more, my specific task to-night is to place the two bodies of doctrine in contrast; for I have to speak of Dr. Martineau's philosophy in relation to the Idealism of the Present Day.

But this, in some ways, makes me value my privilege still higher. The task you have placed in my hands implies a trust for which any man may well feel grateful: it implies your belief that criticism, if it is faithful to its end, cannot touch affectionate hearts with a cold hand, nor lessen the reverence of disciples for a lost Master. And this belief I share. True criticism springs from reverence, and is, indeed, the expression of it. A great man, through his works, imposes the duty of criticism upon his people. His thoughts challenge the world in proportion to their originality and their worth; and the world recognises their worth in accepting the challenge. Nor can it show to them any deeper reverence. For it is by criticism, by placing his thoughts in the context of its experience, that it can possess them and transmute the truth that is theirs into vital elements of its own growing life.

I take up my task in the spirit of generous freedom in which it was placed in my hands; and I know well that the great man whom we have met to commemorate to-night could have wished nothing different, except that the hands into which it has fallen were stronger. For he was one of the noble knights of the Spirit of Holiness, which is called in the sacred book the "Spirit of Truth."

For the unfolding of Professor Jones's theme, his exposition of the affinity between Dr. Martineau's philosophy and Absolute Idealism, and where that affinity turns into sharpest contrast, our readers must look to the publication of the address in its complete form. There also they will see what a living thing Absolute Idealism is to Professor Jones, and how he vindicates the place of a true spiritual freedom in his scheme of thought. Here we claim the privilege only of reproducing the concluding passages of the address.

Professor Jones had been speaking of how man finds his true freedom in surrender to the will of God, and so receives back his will, his life, his soul; and receives it back "transfigured by its

identity with the life of God." And so he concluded :—

"But we are being carried by our argument into that region where morality and religion merge in one another; and man finds *himself* in God. And who realised this truth, of all the men you knew, more fully than Dr. Martineau?

"Would I be wrong, think you, in saying that even if his philosophical method broke in his hand like a weapon not well tempered for such a war, he still fought his way onward with the brand Excalibur, and reached the peaceful heights from which God is seen to be very near to man? And this, indeed, was the conception that crowned his achievement, the truth that was newest in his hands, the contribution to religious thought which those who knew him best could prize most highly. It was the correction of the hard and exclusive deism of his early environment, the discovery that God was immanent in the world and in man, even the soul of his soul. To few men has it been given to declare with such a clarion voice the sovereignty of the moral law. None knew more fully that man must work out his moral problem alone, and holds in the hollow of his own weak hands his deepest weal or woe. But still he left not 'each soul a spiritual island planted out in the natural deep of things, beaten by the tides of Law that sweep around.' Our spiritual nature is not thus 'rounded off into self-sufficient isolation.' 'In the field of spiritual affection that lies around our will, the common essence of man and God, the divine element that spreads its margin into us, has its home, its life, its reciprocal recognition; its bursts of human prayer, its answer of Divine compassion, its deep shadows of contrition, and returning gleams of restoration.' [Martineau's *Essays*, vol. iv. pp. 578-80.]

"We have been contrasting the methods of two philosophies, for that was our task, and in its own place none can deny its significance. But let us not entirely forget that beneath and above and around its methods there often lie for philosophy meanings it can ill express. There are truths which 'we in our poverty of thought have to take up successively,' and which we often seek in vain to hold together. Burdened with our doubts, baffled by our own reasonings, stumbling all too frequently over our own simplest thoughts, climbing the Hill Difficulty as on our hands and knees, creeping from fact to fact, those who have embraced divine philosophy will prize most highly of all those moments when religion takes them by the hand and plants them in a purer air where they can see, though from afar, the golden gates of the city of God. And in this respect at least, the contrast of the two philosophies, nay, of all the errant searchings of man after truth, melts into a greater harmony."

At the conclusion of the address a vote of the warmest thanks to Professor Jones was proposed by the Rev. Philip H. Wicksteed and seconded by the Rev. L. P. Jacks. We shall not attempt here any report of Mr. Wicksteed's illuminating comment on the address, the substance of which we have not reported, but when it is published we shall ask him to be good enough to write more fully in these columns the thoughts which it suggested to him. Mr. Wicksteed paid a warm tribute to the splendid courage and conviction of the lecturer, and to the spirit in which he had accomplished his task; and in the same sense Mr. Jacks spoke, saying how they had felt in the address the fires of moral and intellectual enthusiasm, and the power of the speaker. Speaking of Martineau, Mr. Jacks said that his name stood to them for something more than a system of philosophy, for a great soul, one whom their hearts held in no common reverence and love, by whom their lives had been deeply influenced. No divergence of their thought could separate them from him; they never could believe that ultimately he was wrong; ultimately, in his deepest meaning, they were sure he was right. But he doubted whether Martineau as a philosopher ever succeeded in unfolding to the world the fullest implications of his religious insight. In his devotional utterances there were facts of the spiritual life implied which had yet to be reconciled in philosophic thought. It was the finest task awaiting religious philosophy to find that deeper harmony.

Professor Jones having cordially responded to the vote of thanks, the President expressed their great indebtedness, especially to Mr. Jacks, for all the arrangements which had been so admirably made to secure the success of those gatherings, and the meeting was brought to a close.

RELIGIOUS FORCES OF THE METROPOLIS.

IV.—Dr. Clifford at Westbourne Park.

No reckoning of the religious forces of the Metropolis would be complete which did not include the strenuous figure of Dr. John Clifford, Baptist minister, university graduate in three faculties, Free Churchman, democrat, "passive resister," agitator, watchdog of political and religious liberty, the Nonconformist conscience incarnate, not in word only, but in power. It is a testimony to Dr. Clifford's work and character that he has become a man to be reckoned with, alike by clergy, politicians, and journalists; honoured by the hatred and scoffing of certain opponents of the baser sort, and by the unfaltering devotion of thousands of plain people up and down the land who know his works and are proud to range themselves by his side.

If he can help it—and he will not, perhaps, be without a say in the matter—the coming Liberal Government will not be a government of snobs, trimmers, and plutocrats. Toryism, Imperialism, Clericalism, Militarism, jobbery, nepotism, and class-selfishness—the whole system of incompetence and reaction under which the country has been suffering for the last twenty years—found in him, throughout, a most powerful and consistent foe, and will own him soon as one of the avengers. I envy the religious community which numbers Dr. Clifford among its members: there is no likelihood of the stagnation of "respectability" and the inaction of fear in the regions where his influence is felt. He is not much of a sectary, but is none the worse for that. His bias is towards social, intellectual, and moral reform. He loves to link himself with the Puritans, but in his case it is Puritanism with a difference. His doctrine is progressive, rational, and humane. We may be thankful that he has none of Spurgeon's theological limitation, or Price Hughes's hot sectarian zeal, or any taint of that narrow Scriptural pietism, allied to a conservative habit in public affairs, which has so often made Evangelicalism a grave obstacle in the path of progress. He is, in fine, a thoroughly live progressive thinker and worker; a friend of peace, a hater of all tyranny, social injustice, and sham religionism; a lover of the poor, a strenuous worker for the redemption of society and the elevation of human life. A lady of my acquaintance, who has devoted a long life to good works, is fond of speaking of him as "one of the few real Christians in the ranks of the clerical profession."

At a service at Westbourne Park Chapel which I attended recently a phrase fell from Dr. Clifford's lips, in prayer, which reveals the fibre of the man, and the kinship of the prophets to which he belongs: "*Help us, O God, that our faith may be heroic.*" The charm and attraction of his ministry is that he preaches applied Christianity. Others appeal specially to the æsthetic, the ratiocinative, or the emotional faculties; but he, supremely to the ethical. He deals habitually with questions of social and national morals. Many ministers find it either natural or convenient to give the go-by to all burning questions, preaching the generalities rather than the particularities of ethics, and thus wasting a good deal of powder without making their shots go home effectively. That this has not been the method of the Happy Warrior of Westbourne Park we may feel assured. He is a man of mettle, and chooses the battle against entrenched injustice and evil, in preference to the easier tasks in which the priestly type of cleric shines. Those sunk, inward-looking eyes under the domed brow; those nervous hands, now clasped, now flung wide in protest, or outstretched in rebuke; that intensity of look, manner, and voice—suggest the man of faith who is also the enthusiast and crusader. His tone in preaching is, for the most part, one of sweet reasonableness and quiet appeal; and there is a certain childlike purity of glance and phrase which is winning and persuasive. But the old lion can roar. The frequent volcanic outbursts remind us of the hidden fires, and the general impression is one of great strength, persistence, and indomitable courage.

I have met with people whose sole idea of Dr. Clifford is that he spends most of his time in scouring the country, appearing in police-courts in connection with the administration of the Education Acts, and speaking on political platforms; and dark allusions are made, every now and then, to the "priest in politics"—a phrase which, if applied to the minister of Westbourne Park, shows a curious ignorance of his principles and genius. He is not the priest in politics, ever working for his cloth, his sect; but the prophet in action,

claiming the rights and fulfilling the obligations of his citizenship. I imagine that most of his critics would be put to shame if they would take a glance at the "Year Book for 1904, of Westbourne Park, Praed Street, and Bosworth Road Church," or the "Monthly Record of Westbourne Park Chapel," which lie before me—the former a substantial pamphlet of seventy pages, the latter a quarto magazine of ten pages with cover.

The ministry of Dr. Clifford commenced as long ago as October 17, 1858, in the then little Tabernacle in Praed-street, Paddington, with a church membership of about sixty. We are told that "the average additions per annum from that date to 1876 were sixty-seven, and the number of membership in 1876 was 574." The present building in Westbourne Park (in an unattractive and rather dreary neighbourhood) was erected in 1876 at a cost, inclusive of land, of £15,000. Since then, a number of adjacent houses have been successively acquired, for the purposes of a church parlour, library, reading-room, gymnasium, and a home for young women, containing sixteen beds, which is used also as a registry office and for the Y.W.C.A. Praed-street Chapel still continues its work, under a separate ministry. Bosworth-road Chapel, in the neighbourhood of Kensal Town, is used as a branch mission centre. There is also an evangelistic mission at Norman Hall, in the Harrow-road; and there are two Sunday-schools, held upon Board-school premises. Three suburban chapels, in the districts of Ealing, Hornsey, and East Finchley, are named as having sprung from Westbourne Park. To read the annual reports of the Bible Circle Society, the Sunday Afternoon Conference (at which a member of Little Portland-street Chapel read a paper a month ago), the Sunday-schools, the Home for Young Women, the Y.W.C.A., the Institute (with its splendid series of lectures), the Dorcas Society, the Ladies' Missionary Working Party, the Country Ministers' Aid Society, the Domestic Mission, the Choir, the Mothers' Meeting, the Band of Hope, the Young People's Society of Christian Endeavour, the P.S.A. Brotherhood, the Temperance and Social Crusade, the Prayer Circle, and the rest, is to get a striking impression of a *working Christian Church* which at once commands our admiration and challenges our own inadequate effort.

On a recent Sunday evening, I found Westbourne Park Chapel comfortably filled with a congregation of nearly 1,000 persons. It is a middle-class congregation, containing few people of wealth, and many, I should judge, of small means. I saw no carriages at the door (that trade-mark of ecclesiastical respectability!). The building does not attract me, though it has some good points with regard to internal arrangement. The service is simple, with one Lesson (read from "The Bible in Modern English") and one prayer—a touching and helpful communion and intercession. After a long list of announcements came the sermon, founded on the teaching of Jesus about prayer, recorded in Luke xi.—a sermon full of practical religion and spiritual insight, with no word of controversial theology. Beginning with a brief survey of some great prayer-moments of history, the Scriptural portraits of Abraham, Jacob, and Daniel, and the modern types of prayerful men—Oliver Cromwell, the Covenanters, and the Hollanders who confronted Alva, were rapidly sketched. "When great men and great times are born, they come, as it were, saturated with prayer. No man started a new epoch without begetting prayer. It is said we live in a hard time. All new times are hard" (this with a ringing challenge in the voice); "they mean fighting, contention, battle. Was that not so with Christ's own time? and did He not know it? The disciples must have heard notes of agony in the prayers of Jesus.—'Lord, teach us to pray,' that would be *our* appeal, if we knew what our times were, if we saw the misery and wretchedness of our fellows. Prayer is not to be measured by its length, its form, its elaboration, but by the ideas it contains and the trust it expresses. Christ's own prayer was simple. Simplicity is not the first achievement of genius, but the last. We must not misunderstand the Gospel parable of importunity. Persistence in prayer is needed, not to touch the heart of God, but for the education of man, and as an earnest of his sincerity. Finally, let your prayers be intercessions for others' needs as well as your own. Have you no one that you love well enough to pray for? no young lives? none in your homes? no friend? no wandering son?" So, on this appealing note, the sermon ended; and I fancy that few could have left the church without feeling awakened, strengthened, and uplifted. I can feel no doubt that Dr. Clifford's ministry of nearly 50 years in Westbourne Park has been one of the most valuable religious forces in the life of the Metropolis.

H. S. PERRIS.

NATIONAL CONFERENCE GUILDS' UNION.

THE fourth annual meeting of the Guilds' Union was held at the Great Meeting, Leicester, on Easter Tuesday, April 25. There was a good gathering of Guild members and friends, though several guilds again found it impossible to send representatives, owing to the distance. The business meeting was held in the school-room, in the afternoon, the president of the Union, Rev. Joseph Wood, being in the chair. General regret was expressed at the absence of Rev. E. W. Lummis, and an affectionate message of sympathy and good wishes was sent to him.

The Rev. Gordon Cooper read the council's report, which referred to the resignation, at the last annual meeting held at Kidderminster, of the secretaryship by the Rev. John Ellis, and expressed warm appreciation of his services, not only in inaugurating the Union, but in acting as its secretary for the first three years. The council had decided to continue the Prize Essay scheme for another year, but only twelve essays were sent in from four guilds. The examiners' awards were given. In further endeavour to promote religious reading and serious study among Guild members, the council decided to recommend the formation of reading circles, and the idea had been acted upon in some Guilds, and the meetings had proved interesting and helpful.

The number of Guilds affiliated to the Union was 29. New Guilds had been formed at Nottingham, Dewsbury, Walthamstow and Bermondsey, and it was hoped they would shortly join the Union. Following the example of the London Guilds, a union of local Guilds had been formed in the Atherton district, comprising the Guilds of Atherton, Leigh, Astley and Swinton. The council had pleasure in announcing that the Rev. F. K. FREESTON and the secretary had undertaken the preparation of a new Guilds' Year Book for 1906, to be published in the Autumn of the present year. The retiring president, the Rev. Joseph Wood, was warmly thanked for all he had done for the Guild movement.

The treasurer, Mr. H. P. GREG, presented his accounts, which showed a small balance in hand.

In moving the adoption of the reports, the CHAIRMAN confessed to a certain feeling of disappointment at the slow growth of the Guild movement in this country, when compared with the corresponding institutions in America; but there was much to encourage those who were interested in the work of the Guilds, and he was particularly pleased with the results of the essay competition. Mr. Wood went on to speak of the charm of young life—of its unknown possibilities, and its dangers. It was not given to everyone to be a Beethoven or a Watts, but greatness of character was possible for all, and they had to remind young people that there was such a thing as heroic will; that they were their own keepers, and must work out their own destiny.

The adoption of the reports was seconded by Rev. CHARLES HARGROVE, who said that success must not be judged by members only. The question we must ask ourselves was, not, have we succeeded? but have we done our best? If we put our best efforts into our work, then all would be well. The Rev. F. K. FREESTON was elected president in succession to Rev. Joseph Wood, who has held the office since the formation of the Union, four years ago. On the proposition of Rev. H. GOW, seconded by Mr. A. H. PAGET, the heartiest thanks of the meeting were given to the outgoing president for his past services. It would be impossible to exaggerate the services he had rendered: for his sake the movement ought to succeed.

The business meeting was followed by a conference, at which Rev. ALFRED HALL spoke on "The Relation of the Guild to the Church and the Sunday School." Mr. Hall is warden of a large and successful Guild at Norwich, and his address, which was based upon his own experience, was full of valuable hints and helpful suggestions. In dealing with the question, How to stop the leakage of young people from our churches and schools, Mr. Hall advocated the establishment of a Roll Book, in which the names of all the young people—the names, *i.e.*, of all children of members of the church—and of all Sunday school scholars over sixteen years of age—should be registered. Personality, however, was better than all organisation, and what our churches wanted was laymen

who would interest themselves in the young people of the church and school. And he gave as an instance the work of John Withers Dowson at Norwich. Mr. Hall recommended the institution of Junior Guilds, for the management of which the members of the Senior Guild should be held responsible; and he strongly urged that the Guild should undertake some definite work on behalf of the church. It was good to give them responsibility and to get them to make some special effort. The members of the Guild at Norwich had made themselves responsible for one penny a week, and this, in two years, had resulted in nearly £50 being added to the Building Fund Mr. Hall was quite prepared to make concessions to the young people; in addition to meetings for serious study and religious culture it was well, he said, to arrange others of a lighter character, for we have to teach young people what things to enjoy and how to enjoy them. At Norwich they had evenings devoted to "Hobbies," "Curiosities," "Competitions," "Nature and the Camera," &c. Two things, he concluded, were essential if we would retain our hold over our young people. We must have sympathy with them in their religious struggles and in their daily work; in return for this sympathy they would work for the church. And we must have faith in them and try to inspire them with confidence in themselves.

The Chairman, Rev. A. H. Dolphin, Mr. Richard Robinson, and Mrs. Wallace Bruce all bore testimony to the value and helpfulness of Mr. Hall's paper, and heartily thanked him for his address.

In the evening the annual service was held in the Great Meeting, when a large congregation assembled. The service was conducted by the Rev. GERTRUD VON PETZOLD, and the sermon was preached by the Rev. CHARLES HARGROVE, who took for his text Paul's answer to the jailor's question "What must I do to be saved?"—"Believe on the Lord Jesus, and thou shalt be saved." Mr. Hargrove drew a vivid picture of the scene in the jail, and then went on to say they might be sure that Paul taught the jailor no doctrine of a Trinity, and expounded no scheme of salvation. If a man to-day, troubled with religious difficulties and theological doubts, was advised to "Believe on Dr. Martineau," or if another man, uncertain how to cast his vote, was told to "Believe in Mr. Chamberlain," we should be in no danger of misunderstanding the advice. Accept Dr. Martineau as your guide and teacher and your theological difficulties will disappear. So believe in Christ—not in any doctrine as to the character of Christ, nor in any stories which have grown up round his name, but believe in Christ, and accept him as your teacher, and you'll be saved. And this was the message Mr. Hargrove gave to his fellow Guild members. Believe in Christ; believe what Jesus taught about love to God, and love to man. Let them love God; such love would save them, would reconcile them to their environment, and bring peace to their souls. Let them love man; such love would save them from envy, hatred, and all uncharitableness. But there was a danger to guard against—our religion must not develop into mere sentiment. Christ severely condemned the substitution of sentiment for true religion. "He that doeth the will of my Father shall enter into the kingdom of Heaven." In the parable of the sheep and the goats there is no judgment of belief; the test is have they, or have they not, been of service to others? This law of service is the law of life. It was no creed, no subscription, no common name, that bound them together as Guild members. The bond that united them was the declaration of their belief in the Lord Jesus, their acceptance of Jesus as their teacher, as the teacher of love to God, and love to man, proved by the service of man, which is the only service which God requires.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Astley.—The annual school sermons were preached on Sunday, April 30, to large congregations by the Rev. H. J. Rossington, of Longsight. Special hymns were sung by an augmented choir, and also by the children, the singing being accompanied by a string band. The collections amounted to £19 10s.

Bolton: Halliwell-road (Presentation).—The chapel was crowded on Wednesday, April 26, on the occasion of a conversazione held as a farewell to Rev. John Evans on his removal to Colne. During the evening the Rev. J. H. Weatherall took the chair, and expressed the general regret at Mr. Evans' removal, and the affection with which he was regarded by all his co-workers. This was supported by Mr. S. Halliwell, speaking for the congregation; Mr. F. W. Battersby for the school; Mr. S. France for the Social Guild; and Revs. R. C. Moore, Wilfred Harris, and E. E. Jenkins for the ministers of the district. A presentation was then made by Mr. Joseph Bullough to Mr. Evans, consisting of a roll-top desk, a study chair, and a clock, the cost of which had been met by the spontaneous offerings of Mr. Evans' friends at Halliwell-road. Mr. Evans suitably acknowledged the presentation and the farewell.

Kendal.—On Sunday, April 16, the pulpit of the Market-place Chapel was occupied by Dr. A. W. Martin, the Medical Officer of Health for Gorton, Manchester, who spoke to an appreciative congregation in the morning on "The Control of Infectious Diseases by the Vote," and his address was fully reported in the local newspapers. At the evening service he spoke on "The Gospel of Christ and Commercialism." On Thursday, the 20th inst., a sale of work was opened by the Rev. H. V. Mills, the proceeds of which are to be divided between the Sunday-school funds and the Home Missionary College at Manchester. At the close of the day it was announced that a sum of £19 had been realised.

Killinchy.—The annual soirée was held on April 25, when there was an attendance of over four hundred, smaller than usual owing to the lateness of the season. The chairman, the Rev. Joseph Geary, read apologies from Principal Gordon, Rev. J. H. Bibby, and others. An excellent programme was provided consisting of glees, songs, recitations, violin and gramophone selections and speeches. The Rev. J. J. Magill, in a vigorous speech dealing with religious Revivals, emphasised the necessity for honesty, truth, and straightforwardness. The Rev. Richard Lyttle advocated the claims of the new College Buildings in Manchester in an enthusiastic way; and the National Anthem closed a very successful meeting.

Kilmarnock.—A remarkable series of meetings, with a view to what was called "A Revival of Religion on Broad Church lines," was held in Clerk's-lane Free Christian Church, from Sunday, April 9, to Friday, April 14, conducted by Dr. Warschauer, of Clifton, and Dr. John Hunter, of Glasgow; Dr. Hunter closing the series by an inspiring sermon on "The Love that does not let go."

North Lancashire and Westmoreland Unitarian Association.—A quarterly conference was held at the Banks-street Church, North Shore, Blackpool, on Saturday afternoon and evening, April 29. Most of the churches in the Association were represented, visitors coming from Kendal on the one hand and Chorley on the other. A distinctive feature of the gathering was a choral convention of the choirs of congregations composing the Association. This was held after tea and was very well attended. The Rev. J. Channing Pollard, of Lancaster, was in the chair, supported by the Revs. R. McGee and H. V. Mills. During the proceedings short addresses of encouragement to the churches were given, and at the close of a very profitable assembly Mr. E. S. Heywood, of St. Annes, the secretary to the Association, proposed a cordial vote of thanks to all who had taken part, and he in turn was thanked from the chair for his interest in the organisation of the gathering.

Southend.—The services during May and June are being conducted by Mr. George Ward.

Southern Unitarian Association.—The quarterly meeting of the executive was held at Hill-street Church, Poole, on Wednesday, April 19, followed by tea in the schoolroom and a public meeting in the church. At the evening meeting the chair was taken by Mr. Charles Carter, C.C., who made sympathetic reference to the loss the Association had sustained in the death of Mr. J. Cogan Conway, who had been their president for so many years, and expressed his pleasure that Rev. C. C. Coe had consented to take up the duties of the office. Referring to the difficulty of filling their churches, he suggested that possibly greater elasticity in the form of their services and sermons dealing directly with the problems of everyday life might be found helpful in solving this problem. Rev. H. Rawlings, as a visitor, associated himself with much that the chairman had said, and went on to call attention to the wide diversity in origin and training of those who had been drawn into our churches, and especially into the ministry. Men of all types of experience, from the Roman Catholic to the Quaker, had been drawn in. All had come because they felt there was more truth in the new faith than in the old, and all had brought with them more or less of habit, or custom, or belief from the church they had left, and so had added to that diversity which was in one way a glory and in another a weakness. Rev. C. C. Coe urged that the loss the district had sustained in the death of Mr. Conway, and the removal of Mr. Bushrod should stimulate those who yet remained to greater faithfulness and more determined effort. Rev. J. Burton and Mr. F. Pinnock also addressed the meeting, which was well attended and hearty in tone.

South Shields.—Anniversary services were conducted in Unity Church on Easter Sunday by Mr. Thomas Manning, of York. The annual tea and public meeting were held on Easter Tuesday; also a sale of work, which proved very successful. In the unavoidable absence of the Mayor of Newcastle-on-Tyne (Alderman J. Baxter Ellis, J. P.), the evening meeting was presided over by Mr. T. F. Bolam (the president of the church), and the Rev. Frank Walters gave a very eloquent and encouraging address. The Revs. F. Wood and G. A. Ferguson, and Mr. V. Errington, of Newcastle, also addressed the meeting.

Sunderland.—The series of special Sunday evening services, which have been held here under the auspices of the Northumberland and Durham Association, were concluded on Sunday, April 16. The special preachers during the latter part of the course were Rev. G. A. Ferguson, of Gateshead, whose subject was "The Perfection of God"; the Rev. W. R. Shanks, of Holbeck, who spoke on "Christ's Doctrine of the Church"; and Rev. W. H. Lambelle, of Middlesbrough, president of the District Association, whose theme was "Religion without Ritual or Dogma."

Wakefield.—The centenary of Dr. Martineau's birth was celebrated in Westgate Chapel on Sunday evening. A portrait of Dr. Martineau, in a finely carved oak frame, was placed within the communion enclosure, and over it a floral arch of white and green, with masses of garden and conservatory flowers on either side and over the communion table. The service was chiefly musical, Dr. Martineau's own hymns and one of his canticles being sung and memorial anthems and a litany of commemoration being impressively rendered by a large choir. The address was given by the Rev. Andrew Chalmers on "The Master Mind of the Nineteenth Century."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 7.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. HERBERT RIX, B.A., and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. Gow, B.A., and 6.30, Rev. V. D. DAVIS, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING.



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Stratford, Unitarian Church, 11, Rev. W. H. ROSE, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. A. C. FOX, B.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. E. MANNING, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. A. GOLLAND.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, M.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. S. BRETTELL.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. J. DAVIES THOMAS.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "Religious Revivals, True and False," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. J. PUGSLEY.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—May 7, at 11.15, Children's Service.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—May 7, at 11.15, DR. WASHINGTON SULLIVAN, "Dives and Lazarus To-day."

LONDON DISTRICT UNITARIAN SOCIETY.

The Fifty-fifth ANNUAL MEETING of the Society will be held on MONDAY, MAY 8TH, at ESSEX HALL.

The Chair will be taken at 8 P.M. by the President, H. CHATFEILD CLARKE, Esq.

All members of the Society and friends, and all members of our London Unitarian Churches are cordially invited to attend.

The business meeting will be preceded at 7 by a RECEPTION by the PRESIDENT and MRS. CLARKE; and during the evening a short address will be delivered by Rev. L. JENKINS JONES, Mayor of Woolwich, on our work at Plumstead, and the Church and Municipal Life.

Tickets may be had from Mr. G. HAROLD CLENNELL, 87, Downs-road, Clapton; at Essex Hall, or of any of the Secretaries of the London Churches.

DUKINFIELD OLD CHAPEL.

ANNUAL SCHOOL SERMONS, Sunday, May 7th. Rev. P. H. WICKSTEED, M.A. Services: 10.45, 3.0, 6.30.

LONDON DOMESTIC MISSIONARY SOCIETY.

The ANNUAL MEETING of the Subscribers and Friends of the London Domestic Mission will be held in ESSEX CHURCH SCHOOLROOM, THE MALL, KENSINGTON, on TUESDAY, MAY 16TH. The Chair will be taken at 8 P.M. by Sir JOHN BRUNNER, M.P. Speakers: Mr. F. W. Lawrence, Rev. F. Summers, Rev. S. H. Street, Dr. Read, and others.

GENERAL BAPTIST ASSEMBLY.

250TH GATHERING to be held in the GENERAL BAPTIST CHAPEL, BETHNAL GREEN ROAD, on TUESDAY and WEDNESDAY, MAY 16TH and 17TH, commencing with DIVINE SERVICE on Tuesday, at 7 o'clock; Sermon by the Rev. J. H. SMITH, of Deal, followed by a COMMUNION SERVICE, presided over by the Rev. W. HARVEY SMITH, of Bethnal Green-road Chapel.

On Wednesday, 17th, at 10.30, a short Devotional Service. At 11, the President's Address, by the Rev. A. J. MARCHANT, of Deptford, followed by usual Business Meeting, and a Discussion on Public Questions. Luncheon at 1 o'clock, and Tea at 5.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

"ASSEMBLY SUNDAY," MAY 14TH, when collections will be made in aid of the Assembly's Funds.

Owing to the pressing need of one or two Congregations in the South and East of London, there was a considerable deficit last year; and the Committee feel sure that when this is known they may rely on a very generous response to their appeal for additions to their funds, from the members and friends connected with the Churches of the Assembly.

The Committee will also be glad to add to their Annual Subscription List.

W. WALLACE BRUCE, *President.*
JOHN HARRISON, *Treasurer.*
FREDERIC ALLEN, *Hon. Secretary.*
5, *Holland-grove, S.W., May 3rd.*

MARRIAGES.

HARWOOD—WOOLNOUGH.—On April 27th, at Brixton, Samuel Harwood, of Abbotsleigh, Southsea, to Fanny, widow of the late Cornelius Woolnough, of Eccleston-street, S.W., and Lilford-road, Camberwell, S.E. No cards.

HASELDEN—ORMROD.—On April 19th, at the Unitarian Chapel, Cape Town, South Africa, by the Rev. R. Balmforth, Cyril Gerrard, son of the late Thomas Haselden, of Bolton, to Jeannie Lawson, daughter of the late Joseph Ormrod and Mrs. Ormrod, of Morelands, Bolton.

DEATH.

BOULT.—On Saturday, April 29th, at Malvern, Frances Sarah Louisa, wife of Alfred J. Boult, and daughter of the late Frances Morton, of The Hermitage, Oxton, Cheshire, aged 49 years.

UNITARIAN HOME MISSIONARY COLLEGE, MANCHESTER.

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E. S., London				0	10	6
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Further subscriptions are respectfully solicited. They should be made payable to "The Treasurer, Unitarian Home Missionary College," and forwarded to Messrs. E. LAWTON & SON, 14, Brown-street, Manchester.

NOTE.—A full list of subscriptions, together with a detailed report of Jubilee and Autumnal meetings, will be forwarded on application to Rev. C. Peach, 68, Richmond-grove, Manchester.

JUBILEE SERVICES.

MACCLESFIELD. — Sunday, May 7th, 6.30, Principal Gordon, M.A.
LISCARD.—Sunday, May 21st, 11 and 6.30, Principal Gordon, M.A.
SWANSEA.—Sunday, May 28th, 11, Principal Gordon, M.A.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under:

BURY.—Wednesday, May 10, 7.30, Colonel Pilcher and Rev. C. Peach.

LIVERPOOL.—Monday, May 15th.
3.30—Congregational Hall, Ancient Chapel. Chairman: Mr. Philip H. Holt.
8.0—Hope-street, Church Hall. Chairman: Alderman Bowring.
Col. Pilcher, V.D.; Rev. J. E. Manning, M.A.; Charles Peach; Mr. F. W. Monks, J.P.; Mr. E. Talbot, M.A., LL.B.; Mr. Richard Robinson.

SHREWSBURY.—Wednesday, May 24th, 7.30, Principal Gordon and Rev. C. Peach.

CHESTER.—Monday, May 29th, 7.30, Principal Gordon and Rev. C. Peach.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3281. NEW SERIES, No. 385] LONDON, SATURDAY, MAY 13, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

THE annual meeting of the London Domestic Mission Society, to be held at Essex Church on Tuesday evening next, should be of special interest. The chair is to be taken at eight o'clock by Sir John T. Brunner, Bart., M.P., and among the announced speakers is Mr. F.W. Pethick Lawrence, editor of the *Echo*, and (with Mr. Joseph Edwards) of the *Reformer's Year Book*. Apart from any special speakers, this is a meeting which should receive the strongest support from the members of our churches.

UNDER the auspices of the National Unitarian Temperance Association, a public meeting is to be held at the Royal Victoria Hall, Waterloo-road, S.E., on Friday evening, May 19, at 8.30 o'clock. The Rev. J. Estlin Carpenter will take the chair, and the Mayor of Woolwich (Rev. L. Jenkins Jones, J.P.), and Mr. Richard Montford (Organising Agent, United Kingdom Alliance) are announced to speak. There will be choruses, solos, recitations, &c., by the choir of the Stamford-street Temperance Society.

THE annual meetings of the Congregational Union have been held in London this week. Dr. P. T. Forsyth delivered his address as Chairman on Tuesday morning, taking for his subject, "A Holy Church the Moral Guide of Society." Published as a threepenny pamphlet, the address occupies 68 pages, and only a part of it was actually delivered. Both the theoretical and the practical part should receive careful attention, and we shall return to the subject of the Address. "Our prominent preachers," said the President, "never seem to face final "questions. Audiences do not seem to "welcome them, and the press evades "them. But they face us. They will "not be evaded. And among them the "moral problem is the problem of the "hour and of the future. For it is the "whole social problem. It is the issue on "which civilisation depends for its per-"manence; and yet it is the problem "which civilisation alone is least able to "solve. But it is the problem on whose "solution Christianity stands or falls. A "Christianity which is out of relation to "it is a false Christianity, however pious "it may be; it is unscriptural, however "Biblical; it is hollow, however popular; "and it is inhuman, in fact, however "sympathetic it may sound in tone." How thoroughly Dr. Forsyth dealt with his subject readers of the address will see. The Rev. J. H. Jowett is the Chairman-elect for 1906.

MR. JOWETT, the new chairman of the Congregational Union is a young man for the post, but a strong one. When he succeeded the late Dr. Dale at Carr's-lane, Birmingham, doubts were expressed whether he would prove equal to the task. The doubts are long laid to rest, and this is evidence that he was not like Dr. Dale, but was like himself, which is a first qualification if a man is to do sterling work. And now again he is called to a hard billet. The coming year is the first of the newly constituted Union, and its future will be largely determined by its first chairmen, Dr. Forsyth and Mr. Jowett. This is the more true owing to the serious loss sustained in the sudden death of the Rev. J. A. Mitchell, the late secretary of the Union, who simply wore himself out by sixteen months of tremendous work. Before taking up this work Mr. Mitchell had been Principal of the Nottingham Institute, where his presence proved to many of his men the power of manhood, and where he gave, what young men need so much, a consciousness of the hero.

THE logic of events is forcing some of the evangelical leaders to recognise the impossibility of ending the long and disastrous theological wrangle over the elementary Schools in any other way than by secular State education. Dr. Horton is now to be added to their number. At present the interests of the children are being made, in Dr. Horton's words, the football of contending religious factions :—

"More and more it seems to me "possible that the whole difficulty lies in "the State—under modern conditions— "attempting to give religious instruction. "The interests are so divided, and the "jealousies are so keen, that, if educa-"tion is to be efficient and national, it "must go its way unhampered by the "religious question. And, speaking as a "Christian, I am inclined to think that "when the Church—in the broad sense "of that term—finds that on her alone, "and not on the State, rests the onus of "religious teaching, she will wake to a "new zeal, and find a new power.

"I wished to say something of this "sort, because, after trying for months to "find in my own mind a workable com-"promise, I feel that the time is coming "when not compromise, but a clear, "logical issue will best serve the educa-"tional cause."

THE conflict, however, is as yet far from an end. The great Wesleyan body is still committed to the peculiar form of sectarianism at the public expense, known as simple Bible teaching. This, at least, is the case as far as they are represented by the Rev. Scott Lidgett, whose letter to the *Daily News* breathes out threatening against any Liberal Government which dares to adopt Dr. Horton's clear logical issue.

WE have noticed from time to time the difficulties experienced by Cheshunt College—difficulties caused by an obsolete trust deed which men do not believe and may not deny. The Board of Education refused to sanction the proposal to amalgamate with Hackney College. The trustees, thus frustrated in their first device, have now submitted a proposal for removing their College to Cambridge, and intend to bring in a Bill in Parliament to alter the offending theological clauses. The growing desire to connect our ministerial schools with the Universities is full of interest, and in the case of Manchester and Mansfield, has been amply justified.

ONE difficulty suggests itself to us in the case of Cheshunt—the prosaic but not unimportant one of finance. The original plan of amalgamation rose from the lack of funds to maintain Cheshunt in isolation in anything like the front rank of such institutions. At Cambridge they will require more rather than less wealth than they have had in their present home. But it may well be that this bolder policy will touch the imagination of new donors, and that when larger subscriptions are wanted they will not be found wanting.

THE following is the full text of the memorial which is being offered for signature to the clergy of the Church of England, to which Dr. Drummond referred in his speech at Oxford last week. The paper as sent out to the clergy for signature was marked "private and confidential," and it has not yet been published by the promoters of the movement. But it has, perhaps inevitably, got into the papers, and we therefore now reproduce it here, as printed recently in the *Guardian* :—

"We, the undersigned clergymen of the Church of England—observing (*a*), on the one hand, the present unsettled condition of religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (*b*), on the other hand, a counter-tendency to treat the full discussion of many questions arising from such study as inadmissible for our Church, and so to commit us as a body to non-critical views of the New Testament Scriptures—desire to record :—

"(1) Our sense of the grave and manifold issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit Who guides into all truth, with as earnest an effort to contribute to a solution of these problems ;

"(2) Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent and progressive criticism of the Old Testament, so the clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ ;

"(3) Our fear lest the door of Ordination should be closed to men who patiently and reverently apply historical methods to the Gospel records, and so an increasing number of men, both spiritually and intellectually qualified should be lost to the high office of the ministry ;

"(4) Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision take shape, may cling devotedly to the traditional details in question ;

"(5) Our confidence that the faith of the Church in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony."

"MAY I not do what I like with my own?" No, you may not, unless your liking and your duty are in happy accordance. Morally you are as much bound to distribute your own wealth wisely, as to abstain from touching another man's.—*Martineau.*

EASTER IN BUDAPEST.

IT may interest your readers to know how our Hungarian friends keep Easter. At home in England, Easter is a time for pleasant trips to the country or the seaside, and half-empty churches show that the sacred character of the holy-days is not uppermost in the minds even of very many church-goers. But here it is different, for the Hungarian takes Easter seriously. To him it is perhaps the most sacred period in the whole year, and people who but rarely attend church do not fail to go then. The two most important days are Friday and Saturday. "Great Friday" for the Lutherans, and "Great Saturday" for the Roman Catholics.

On Friday morning I went to the Lutheran church. Can I ever forget that old church where, two years ago, a sweet Hungarian woman became my wife? It was packed with people. Every available standing-place on the floor of the building and its two galleries was taken, and there was scarcely room to breathe. First, at ten o'clock, came the service in German, then the Hungarian service at eleven. The church is a plain rectangular structure, with little ornamentation, and it was draped in black. The scene was solemn, mournful perhaps, for Christ's death is the aspect of Easter most prominent with the Lutherans. I afterwards walked into various Catholic churches, the beautiful Matthias Church, five hundred years old, which crowns the heights of Buda, and the old Plébánia Church, used by the Turks during their occupation of Hungary as a mosque. Here might be seen an image of Christ lying in the tomb. It was an elaborate tableau. The tomb appeared to be hewn out of the rock. Around was foliage, amidst which gleamed variously coloured lights, and real soldiers with drawn swords guarded the sepulchre. A dense stream of people passed before the tomb, throwing coins of various amounts into the sacred inclosure.

On Saturday, about six o'clock, I made my way to the church of the Szervita Fathers. According to the Hungarians, Christ rose on Saturday evening. Again dense crowds of people, who waited in silent awe for the resurrection. The hour struck, music came from some unseen band, and a procession of priests and others marched down the church and disappeared from view. Soon the procession reappeared, to the tinkling of bells and the swinging of censers, and in his arms a priest carried an image, some two feet in height, of the risen Christ. Here the note was one of joy ; banners waved, a thousand lights shed their brightness, and sweet incense filled the air, for the Catholics lay more stress on the resurrection than on the death of Christ. After the service, from all the churches there streamed processions through the streets, with military bands, and maidens dressed in bridal attire, and always with the image of the risen Christ. No theatres or other places of amusement are allowed to be open on either Friday or Saturday.

On Sunday morning, at 10 o'clock, I went once again to the Szervita Church. Not only was the building packed, but a large crowd was also assembled outside. This I joined, and in course of time managed to gain the porch of the church. Here the voices of the finest operatic singers were to be heard. The wonderful music, the banners and lights, and the sea of faces made a most imposing ensemble. It was strange to pass from this gorgeous scene to the simple Unitarian church where our friend Mr. Józan was preaching. Here, too the building was crowded, for on Easter Sunday the Unitarians in and around Budapest make a point of going to church. Three or four Sundays before I counted scarcely thirty worshippers. Now there were hundreds, leaving hardly any standing room. Of the sermon I am unable to speak, but it appeared to be eloquent. The service, however, was not bright enough. It commenced with a hymn, sung with incredible slowness, during which all sat. Then followed a Bible reading and a prayer, during both of which we stood. Next came the sermon and another hymn.

The Sunday morning in Budapest is given to church-going, but in the evening the churches are shut, and all is gaiety. Cafés and theatres are crowded. Thousands flock to the Városliget, or People's Park. There is music, brightness, merriment everywhere.

On Easter Monday it is the custom for young men and boys to go round to their lady friends to sprinkle them with water, and on the Tuesday the ladies return the compliment. In each case the sprinkled person is supposed to give to the sprinkler an egg. The origin of this custom is lost in antiquity, though various accounts are given. In all the shops and markets may be seen hundreds of the brightly coloured eggs which are used for this purpose.

CHAS. ARTHUR GINEVER.

Budapest, April 30.

"NOTHING is needed in religion," some say, "but the naked truth." But I apprehend that there is no such thing as naked truth, at least as far as moral subjects are concerned. Truth which relates to God, and duty, and happiness, and a future state, is always humanised, if I may so use the word, by passing through a human mind ; and when communicated powerfully, it always comes to us in drapery thrown round it by the imagination, reason, and moral feelings of the teacher. It comes to us warm and living with the impressions and affections which it has produced in the soul from which it issues : and it ought so to come ; for the highest evidence of moral truth is found in the moral principles and feelings of our nature, and therefore it fails of its best support unless it is seen to accord with and to act upon these. The evidence of Christianity which operates most universally is not history nor miracles, but its correspondence to the noblest capacities, deepest wants, and purest aspirations of our nature, to the cravings of an immortal spirit ; and when it comes to us from a mind in which it has discovered nothing of this adaptation, and has touched none of these springs, it wants one of its chief signatures of divinity. Christianity is not, then, to be exhibited nakedly. It owes much of its power to the mind which communicates it ; and the greater the enlargement and development of the mind of which it has possessed itself, and from which it flows, the wider and deeper will be its action on other souls.—*Channing.*

LITERATURE.

A STUDY OF ROMAN SOCIETY UNDER THE EMPIRE.*

I.

PROFESSOR DILL has adopted the unusual course of writing history backwards. After the remarkable success of his book on Roman Society in the last century of the Western Empire he has gone back to an earlier and more familiar period. His new book on Roman Society from Nero to Marcus Aurelius has all the qualities of literary charm and fine historical portraiture which marked the earlier volume; and it has this additional interest, that it supplies us, as no other book in English does in quite the same way, with a picture of the social and religious condition of the Empire at the time when Christianity was beginning to match its strength with paganism. There is no harder task for the writer of history, as there is none which requires a more finely balanced imagination, than the painting of the life of the obscure crowds of men, who built the cities and managed the trade of the ancient world. We can follow the course of the campaigns of Titus or Trajan, or the details of some base intrigue in the imperial household, or for a moment as in an electric flash we behold the brutal passions of the crowd in the amphitheatre; but behind it all there is a dull, undistinguished human background—a *selva oscura*—which few have had the patience or the skill to try to penetrate. It is in this direction that Professor Dill has special gifts of insight and sympathy. He sees the significance of the crowd; he has a real relish for the *comédie humaine* of the Roman world; and it saves him from the common mistake of taking all his colours from the palette of the satirist or confining his attention to an attractive literary set. Not that the latter is neglected by any means. His pages are bright with descriptions of Seneca and Plutarch and the younger Pliny, which have in them the flavour of a scholar's fine taste and his leisurely enjoyment. But it is his treatment of social and industrial movements, of municipal life, and the problems of a large urban population, which brings us something fresh, and sets the whole picture in a new perspective.

The three chapters on the Society of the Freedmen, Municipal Life, and the Colleges and Plebeian Life must have cost Professor Dill a large amount of labour. The evidence upon which he relies is drawn to a large extent from inscriptions, and this is evidence which has been made available only in recent years. We need hardly point out that it requires both patience and skill to sift this bewildering mass of detail, and that it is not every eye which can detect the hint of a new fact, which may be contained in half a dozen words. That Roman civilisation, like our own, was essentially urban is almost a commonplace, but it is a statement which has comparatively little meaning until we are able to reconstruct the actual life of a typical small town with its mixed population, its organised trades, its civic patriotism, and the means of transit which made travelling easy and kept it in close touch with the wider life of the province and the empire. "Perhaps nowhere," says Professor Dill, "had the 'Roman Peace' worked greater miracles of civic prosperity than in North Africa. That the population of Roman Africa was, in the period of the Empire, extraordinarily dense, appears from the number of its episcopal sees, which in the fifth century had reached a total of 297. The remains of more than twenty amphitheatres can still be traced. There is indeed no more startling proof of the range and sweep of Roman civilisation than the wreck of those capitols, forums, aqueducts, and temples in what are now sandy solitudes, not even occupied by a native village. In the province of Numidia, within a few leagues of the Sahara, the Roman colony of Thamugadi (Timgad) was founded, as an inscription tells, by Trajan in the year 100. There, in what is now a scene of utter loneliness and desolation, the remains of a busy and well-organised community have been brought to light by French explorers. The town was built by the third legion, which for generations, almost as a hereditary caste, protected Roman civilisation against the restless tribes of the desert. The chief buildings were probably completed in 117. The preservation of so much, after eighteen centuries, is a proof that the work was well and thoroughly done. The ruts of carriage wheels can still be seen in the main street, which is spanned by a triumphal arch, adorned with marble columns. Porticoes and colonnades gave shelter from the heat to the passers-by, and two fountains played at the further end. Water, which is now invisible on the spot, was then brought in channels from the hills and distributed at a fixed rate among private houses. The forum was in the usual style, with raised side-walks and porticoes, a basilica, a senate house and rostrum, a shrine of Fortuna Augusta, and a crowd of statues to the emperors from M. Aurelius to Julian. . . . The inscriptions on the site reveal the regular municipal constitution, with the names of seventy decurions, each of whom probably paid his honorarium of £13 or more when he entered on his office. The honours of the duumvirate and the aedileship cost respectively £32 and £24. And here, as elsewhere, the public monuments and buildings were generally erected by private ambition or munificence. A statue and little shrine of Fortuna Augusta were given by two ladies at a cost of over £200 in the days of Hadrian."

A picture like this, with its precise detail, is of great service in helping the reader to feel the reality, and in a sense the very atmosphere, of a vanished civilisation. It is its completeness, and the external splendour and finish which are the symbols of that completeness even in remote places, which strike us most. Nothing seems to have been overlooked that could minister to the comfort and self-satisfaction of a well-organised community, and this extended to all grades of the population. The lavish expenditure upon public objects is particularly striking, and often the money came not from the municipal coffers, but from the purse of the private citizen. Sometimes this was the expression of simple public benevolence, as in the case of Pliny, a not very rich man according to the standard of his day, as Professor Dill reminds us, who gave away more than £80,000 in beautifying his native town and endowing it with educational and charitable institutions. The tendency, however, was for these gifts to be exacted by public opinion, especially in the case of men who aspired to municipal honours. "There has probably seldom been a time when wealth was more generally regarded as a trust, a possession in which the community as a whole has a right to share." No doubt this was a healthy check upon its growing and predominant influence; but in the end the burden became too great, men of promise were driven out of local municipal affairs into the easier conditions of the imperial service, and the free civic life was merged in a bureaucratic *régime*.

The rapid growth of colleges, guilds or clubs as we should call them, is another sign of the power of the social instinct in Roman life. In no direction has the study of inscriptions yielded more fruitful results. It enables us to trace, during the period under review, the progress of a slow industrial revolution, the differentiation of a large number of organised trades, and the consequent decline of slavery. These clubs, like the guilds of the Middle Ages, had various functions. They were trade societies for the mutual protection of people engaged in the same occupation. They were often associated with religion, and had solemn ritual acts to perform. At other times they seem to have existed chiefly, to quote the words of Professor Dill, "for mutual sympathy and support, for relief from the deadly dulness of an obscure and sordid life," and the common weal became the symbol of brotherhood. Many of them were burial societies, and honour to the dead was the prevailing motive. Here, again, the resemblance to the mediæval guild is very striking. The inscriptions tell of bequests to keep the memory green and the mortuary lamp burning. There is something very pathetic in the prayer that the interest of some small legacy may be spent in strewing roses on the grave. It is the refusal of even the poorest and most forgotten life to accept the oblivion, which seemed to involve personal annihilation. One other feature must not be overlooked. There is evidence that in the management of these societies the slave was placed in a position of equality with the other members, an anticipation of one of the special privileges of the Christian church, though without its firm grasp of the underlying principle "in Christ there is neither bond nor free."

But when all this has been said we have not got much beyond the visible framework of society. We want to know what these people—not merely the thinkers and writers, but the undistinguished people of the crowd—thought and felt about religion, of what kind were their ideals, how they tried to relate themselves to spiritual experience, in what fashion they groped their way amid the mysteries of the Unseen. These and kindred questions, about which Professor Dill has a great deal to tell us, must form the subject of another article. For the present we must be content with asking whether his pages throw any light upon the problem, which arises

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* "Roman Society from Nero to Marcus Aurelius." By Samuel Dill, M.A., Litt.D. (London: Macmillan & Co. 15s. net.)

continually to baffle and to oppress the student of a vanished civilisation. What was the cause of its failure? Must we take refuge in some theory of cyclic change or inscrutable decree? Or can we trace the source of the decay? This is a subject which Professor Dill treats in hints rather than in detail, but again and again his meaning gleams through in some swift epigram or a sentence of searching reflection. He speaks in memorable words of the "sad, clinging pessimism of Tacitus." He reminds us more than once of the brooding shadow of a materialised civilisation. There was no deep delight in life welling up from primal springs. Amid the growing tyranny of military rule, and the dark fear that hung over the outposts of empire, there were few if any hearts to feel that the world was young. Professor Dill does not turn history into prophecy, but the modern parallel, though it is treated with reticence, cannot be passed over entirely. There is much in these pages which gives point to the warning of Lucian, so calmly cynical and yet so terribly clear-sighted, "Great cities die as well as men."

W. H. D.

"THE SUPREMACY OF JESUS."*

"IF Christianity be true at all, it would be just as true if Herod or Catiline had taught it." This sentence, written by one who personally was filled with the most ardent veneration for Jesus, expresses in the extremest form a type of thought—in our opinion erroneous—which for some forty years seemed to become more and more generally accepted among Unitarians both in this country and in America. With a sincere admiration for the lofty ethics of the Gospels, those who held that view professed sometimes a certain indifference, if not to the central Figure moving through the Evangelists' records, at any rate to the personal element in Christianity: the teachings were everything—the personality of the Teacher occupied a comparatively secondary position. The trend of such a movement seemed to be towards a theism destined to become less and less distinctively Christian, and for that reason less and less capable of meeting the needs of ordinary humanity, however attractive to a small, exceptionally-endowed class.

In Dr. Crooker's eloquent and frequently beautiful pages we seem to discern, not indeed a return to the attitude towards Jesus characteristic of a Hamilton Thom, but at least a perceptible turning of the tide. He asks himself, "In what did the pre-eminence of Jesus consist?" and with the same decisiveness with which he repudiates the explanation which bases all upon a transactional doctrine of atonement, he rejects the view that the supremacy of Jesus is explicable as due to his teachings alone. Sublime as these are, he frankly states that—

"Even his 'sayings' do not describe or "explain his pre-eminence. . . . As "John Morley so well says: 'A man is "always so much more than his words.' ". . . The sayings of Jesus do much to "record, but little to explain, his power. "Our key to the problem is this: The "power of Jesus was not in what he "*said*, but in what he *was*. It flowed "from his rich and noble *personality*. . . . "It is the power of personality that trans-"forms and regenerates the world. . . . "It is said that the Gospels do not explain "the power of Jesus over man. Of course "they do not. They simply record the "fact. He explains them; they do not "explain him" (pp. 20-24).

We venture to think that in the passage just quoted Dr. Crooker strikes a note which has not been too frequently heard among us of late; and a good deal of the importance of his volume appears to us to lie in the evidence it affords of a certain change of tone which, should it grow general, may have consequences possibly far-reaching.

The significance of Dr. Crooker's emphasis upon the personality of Jesus is brought into relief by the thoroughness with which he accepts the results of the modern criticism of the Gospels, of which he supplies an admirably lucid sketch. He rightly reminds the reader of what is still very imperfectly appreciated, viz., that the Gospels are neither in fact nor were they even in intention, biographies of Jesus, as we understand the term, but written with devotional and even a propagandist purpose, comprehensible and legitimate enough in itself. Might not, by the way, a solution of the difficulty presented by the miraculous element in these documents be found in the suggestion that they belong to a well-known class of Jewish religious narrative, the *hagadah*, which does not purport to be history pure and simple, but *Dichtung und Wahrheit?* While Dr. Crooker abides whole-heartedly by the conclusions of a resolute criticism, he by no means thinks, as "rationalists" would have us do, that in the light of these Jesus is seen to be a shadowy, scarcely historical figure, but on the contrary expresses the eminently sane opinion that—

"The Gospels do become, in the hands "of modern scholars, in spite of all "apparent losses, both more interesting "and more instructive; and in a very "true sense, more historical. The figure "of Jesus becomes less mystical, but more "real. We may not be so sure as our "fathers were of some details, but we are "more certain of the large and heroic out-"line."

And in the same discriminating spirit, though rejecting the stories of a supernatural birth and bodily resurrection, he sees in these legends, instead of merely throwing them aside as an earlier type of criticism would have done, "first-class historical material" for estimating the quality and extent of the impression made by Jesus. The fact is, of course, that only of very great men are such stories told:—

"They are trustworthy testimonies, not "to the reality of certain incidents, but to "the quality and magnitude of Jesus's "character. . . . They are inadequate as "an explanation, but they are invaluable "as a revelation of his character. . . . "They (the birth stories) are not *records* "of his childhood, but *products* of his "life."

In the excellent chapter, "A New Appreciation of Jesus," we come upon the frank admission that "it is entirely rational to assume that a great spiritual genius would work cures upon the sick people about him," while it is rightly pointed out that the ethical superiority of Jesus is revealed by "the restraint which he put upon these 'powers' which he possessed," using them neither "to secure compensation, to obtain notoriety, to enforce his claims, to give authority to his message, or to win disciples." A very striking section in this chapter is that in which Dr. Crooker attempts to establish what is perhaps the least appreciated feature of Jesus, namely, his intellectual greatness. This part of the work is particularly well done, and was particularly well worth doing, as it affords a valuable supplement to the picture of Jesus existing in most minds.

From our acceptance of the ethical, Dr. Crooker argues with force and skill to that of the spiritual authority of Jesus; if his teachings concerning human conduct are provably right, that rightness establishes an *a priori* presumption in favour of the truth of his intuitions concerning the love of God and the immortality of the soul: "to go far enough to see what is eternally right between man and man is to go far enough to see the bonds that bind us to the Infinite." To have said so much is, it seems to us, to have already accepted in principle the essential truth implicit in the contention that we come to God through Christ.

We have purposely dwelt on some of the many points upon which we find ourselves in agreement with Dr. Crooker, rather than on those where we differ from him. In his eagerness to discover the historical Jesus, he does less than justice to the spiritual value of the Fourth Gospel, though he admits its "immense importance." In his repeatedly expressed distrust of mysticism and impatience of mystery, he shows that Martineau's famous and much resented criticism of his co-religionists' temper has not yet lost its truth. For this reason, *i.e.*, because he is not in the least degree a mystic himself, Dr. Crooker's chapter on Jesus as "the Master of Inner Life," strikes us as the least satisfactory in the whole book. In his assumption that the same ready and intimate and direct communion which was possible to Jesus must therefore necessarily be equally possible to us—("If this was all that he needed to do, need we do any more? . . . Surely what was sufficient for him is sufficient for us")—he repeats the root fallacy which ignores the differences of endowment between highest genius and average humanity. Because Franz von Vecsy performs the most difficult compositions with consummate ease and feeling, therefore "surely" we ought to be able to do the same? Surely not.

But it is not upon a note of disagreement that we would close this notice of a volume marked everywhere by ability, sincerity, and enthusiasm for its subject. Dr. Crooker has produced an eminently readable book, "popular" in the best sense, and one which leaves us with a feeling of gratitude, not only as a performance, but also as a symptom.—J. WARSCHAUER.

* "The Supremacy of Jesus." By John Henry Crooker, D.D. (American Unitarian Association. 80c.)

"LIFE AND ENERGY."*

MR. HIBBERT essays in this little book to formulate what he regards as a new conception of Life, and apply it to morals and religion. The basis of the book is formed by four addresses given by him at the Polytechnic Institute, London, where he is head of the physics and electrical engineering department. His main thesis, viz., that Life is not energy, nor a factor of it, but only a directive control of energy, is perhaps not quite so new a conception as he imagines. It is in substance James Croll's contention in the *Philosophical Magazine* for July, 1872, and it has found various advocates during the last thirty-three years at least. With the enthusiasm of a discoverer, however, Mr. Hibbert imagines that he has at last got the key to the universe in his hands, and proceeds to show how it fits the locks of its various doors. The singular thing is that he does not perceive how many locks there are that it does not and cannot fit.

To begin with, he acknowledges that though Life is not energy, it yet has some relation to energy, and this relation is found to lie only in its ability to direct energy into paths otherwise impossible. This may perhaps be so, but then we need some explanation of the process of the transformation, or apparent transformation, of energy into vital and mental phenomena continually going on around us and in us. Herbert Spencer ("First Principles," chapter viii.) discusses the problem, and gives us his conclusion:—"Various classes of facts unite to prove "that the law of metamorphosis, which holds among the physical forces, holds equally between them and the mental forces . . . Motion, heat, light, chemical affinity, &c., are alike transformable into each other, and into . . . sensation, emotion, thought; these in their turns being directly or indirectly re-transformable into the original shapes. That no idea or feeling arises, save as a result of some physical force expended in producing it, is fast becoming a commonplace of science." This is a phase of the old problem of the relationship of mind and matter, a problem which is not solved by the simple thesis that life's only relation to energy "is found to lie in its ability to *direct* energy." This leaves almost everything unexplained, and a far deeper solution is required.

To take one other point—Mr. Hibbert applies his theory to the operations of the Divine Life, and conceives of God simply as a universal Directive Control, without energy, and related to all forms of energy simply as a Controller. This sets up a dualism in the universe at once. Eternal forces or energies exist side by side with an Eternal Directive Mind. And perhaps we ought to have a third factor, eternal matter. That is to say, the whole physical universe, all its material, all its energies, have nothing to do with God. He comes in simply as a controlling factor. The explanation of the world does not lie in the Absolute Spirit. Its existence and nature have nothing in common with His. It is too much to ask us to accept this as a final and satisfactory conception.

The book is suggestive, and written in an attractive style. The lectures from which it grew were apparently designed to help people to think for themselves, on a series of vitally interesting and important questions. In book form they will accomplish that object, whether the conclusions reached be accepted or not.

J. WORSLEY AUSTIN.

* "Life and Energy." By Walter Hibbert, F.I.C., A.M.I.E.E. (Longmans, 2s. 6d.)

ARTICLES IN THE REVIEWS.

DR. GEORGE BRANDES contributes to this month's *Contemporary* an article full of good stories and searching criticism and appreciation of Hans Christian Andersen. It is an astonishing picture he presents, from personal knowledge, of the perfectly open and childish egotism of the great story-teller, who found the centre of his happiness "in being admired." "He was incapable," writes Dr. Brandes, "of the conception that it befits a man, "and even a poet, for his life to consist "in something other than the praise or "blame of men. He never understood "that the admiration, like the opposition, "of others, not only leaves unmoved in "his inmost heart the man who works for "a cause or an idea, but likewise him "who has learnt, once and for all, his "powers and their limitations. There is "an excellent little verse by Paul Heyse "who puts this well:—

"Wer sich an Andre hält,
Dem wankt die Welt,
Wer auf sich selber ruht,
Steht gut."

Andersen's greatness was not in his intellectual power, but in his art. He was a perfect teller of stories, "simple, childlike, original, human." It is only a few perfect things in literature that can command immortality. "There is not room in the heavenly lumber-rooms for the whole life-work of a modern author. What does matter is that he should write one everlasting thing, be it ever so short, a thing that can never be forgotten, because the form of it is so exceedingly close and firm that no one can a sail it." Among such things, side by side with "Don Quixote," and "Robinson Crusoe," Dr. Brandes places a collection of the best of Andersen's fairy tales, and among these, in the first place, the story of the "Ugly Duckling," "in which everything that can be justly called his 'Life story' is explained in transfigured, imperishable form, and has not gained by being spread out into the thick and heavy book which bears this name."

In the same number Professor Lloyd Morgan writes on "The Interpretation of Nature," allowing full scope to the energies of "Naturalism," with the proviso that when its account of scientific order is complete there is more to be said, just as in our own life the conviction of personal identity and will-power and purpose must be admitted as among the fundamental facts. In Nature the recognition of Divine purpose is essential to a true interpretation. Canon Cheyne, in his brief article, "Has the clock stopped in Bible Criticism?" makes further and quite sufficient reply to Dr. Reich, at whose "levity" in dealing with questions of higher criticism he expresses not unnatural astonishment. Count S. C. de Soissons gives an interesting account of a "New Trend of Russian Thought," as represented by some recent idealist writers, of distinctly religious convictions.

In the *Nineteenth Century and After*, the Comte de Castellane writes on "The Separation of Church and State in France," arguing that its result can only be evil, and will lead the nation "to religious oppression, to revolution and civil war." The Concordat of 1802 really represents a condition which had existed for centuries in determining the relations of State and Church, and the genius of Napoleon simply adopted what he saw to be essential to the well-being of the country. The Church, he holds, must not be left uncontrolled by the State, nor should the State sever itself from religious influence. "True liberty springs only from the distinction and union of the two powers." In the same number Miss K. Bathurst (late Inspector under the Board of Education) writes on "The Need for National Nurseries," pleading for a revolution in infant school methods which should provide some real mothering for the babies in school, and much more natural and happier conditions for their proper management. As one item of help that may be given now, she makes the following suggestion:—

"Miss Fry (239, Marylebone-road, "London, W.) is secretary to a society "for providing ladies willing to go regu-"larly for one hour or two hours a week "to the neighbouring school under Article "68. They place their services at the "disposal of the head-teacher, and help "her by giving lessons in botany, gardening, geography, or even playing games. "If the public only knew how solitary "the lives of many schoolmistresses are, "I have no hesitation in saying that "the daughter of the squire or clergyman, "and possibly many others who find time "heavy on their hands, would gladly help "them. Such help can legally be given "at the present moment. I understand "that Mr. Rooper, late Inspector of "Schools for Hampshire and the Isle of "Wight, was personally interested in the "scheme, and if any of my readers appeal "to Miss Fry, they will obtain full in-"formation of how best to begin." Another suggestion is made as to the Happy Evening Association; but the whole article should be carefully considered.

The *Independent Review* is largely devoted to questions of social reform, as to which the opening notes on current events give clear indication of the Editors' mind. "It is not primarily in the interest of Liberalism itself," they say, "but in the interest of the masses cut off by the economic conditions of great cities and dwindling villages, from nearly all the sources of joy, of knowledge, and of self-cultivation, that we advocate Social Reform as the programme of modern Liberalism." After the notes comes "A Manifesto on the Taxation of Rural Land Values," and among the other articles is a strong protest by Dr. Macnamara on the Government's secondary education scheme, which he declares is hopelessly marred by class prejudice, and does not furnish the properly gradu-

ated steps of education open equally to all the people. Sir Lauder Brunton's article on "A League of Health" gives expression to a hope which should be fraught with great good for the people. Sir Edmund Verney's article on "Hodge and his Educators" has a suggestion of how the poor may turn the tables on the rich, and insist that the latter shall be properly educated, for the benefit of the whole community. Mr. A. G. Pigou, writing on "The Optimism of Browning and Meredith," is in a different field. He argues that the optimism of neither poet can be logically justified, and yet at the end begins to hold out a crumb of comfort, which, however, he keeps in a tantalising way beyond our reach. We are inclined to think that Browning was nearer the truth than he.

MUSINGS.

By A Minister.

XVIII.

If I had the pen of an Addison, I would write a paper on the books which once amused. They stand as thick as the tombs in Westminster Abbey, and are nearly as mournful to reflect upon. The wit which was their soul has gone out of them, and only the poor tenement which held the liveliness that was their life remains.

That the power to sadden should outlive the power to amuse is at first sight one of those freaks of fortune which make the hardships of literary life. Tragedy rarely fails to move successive generations; it is comedy that loses its point. There are pathetic passages in Homer, and, later on, in Euripides, which are as affecting now as when they were first written; but the interludes of jest seem hardly worthy of a smile; just as in Shakespeare, later still, the Hermiones and Ophelias melt us to tears, whilst the clowns grow wearisome with time. But the truth is that mirth is more artificial, more dependent on art, than sorrow, and is therefore more constantly corrected by taste. Elia says that some of the old plays ceased to be amusing when they were thought to be immoral. The immorality which was not really in them was read into them. In the same way, I suppose, in literary frolic, that is no longer found to be witty which is felt to be improper. It is certainly remarkable that in the New Testament the readiness of the Greek becomes ribaldry to the Christian, for so we must understand the "jesting" which is not "befitting."

In many cases, however, the power to charm us into gaiety is lost, not through impropriety, but through inappropriateness. The play of old-world fancy cannot now be adapted to anything with which we have acquaintance. The causes of grief are always reproducing themselves, and the circumstances are those of general experience, but the occasions of laughter are woven in with time and place and particular event. The fun lies mostly in a certain situation of things, and demands a certain position of the reader towards them. The books which once amused assumed a special prepossession. To taste parody, you must know the flavour of the thing parodied; to enjoy satire, you must know its history; to enter into burlesque, you must know its machinery. There are parodies and satires and burlesques I could name which will never cease to be read, and in a sense will always please, but they have lost for this age their power to amuse. They are studied, not read, and the student may feel a pleasurable interest, but he does not hold his sides.

The wit which is most short-lived is that of personal spleen. You find it in Swift, in Pope, in Voltaire, even in Milton. At the same time the scurrility which writes itself in Latin, as in Milton's case, need not be judged too seriously; it is a display of learning rather than of feeling—a learning which on occasion can add the slang of the crossways to the polished diction of the forum, and be proud to do it. How different the raillery which lightly touches types and classes, but never flouts individual men! The wit we love best is that which shows us how humour and humanity may laugh together, and, because it is loved, it lives long. Malignity, on the other hand, loses even its pungency, and is best punished when, sooner or later, it is voted dull. There is much that is humorous in the Bible, but the absence of ridicule may almost be taken as one of the proofs of its inspiration.

As I began with Addison's name, so I may end with those words of praise which are his true epitaph, though they are not inscribed on his tomb: "The unsullied statesman, the accomplished scholar, the master of pure English eloquence, the consummate painter of life and manners, the great satirist, who alone knew how to use ridicule without abusing it; who, without inflicting a wound, effected a great social reform, and who reconciled wit and virtue, after a long and disastrous separation, during which wit had been led astray by profligacy, and virtue by fanaticism."

THIS COMPOST.

Something startles me where I thought I was safest,
I withdraw from the still woods I loved,
I will not go now on the pastures to walk.

O how can it be that the ground itself does not sicken?
How can you be alive you growths of spring?

These words of Whitman may well recur to the husbandman as he digs and dungs his land and sets his tilth a-growing. Life leaps with the winds over the changing hills and the sun draws the odour of creation out of the soil. And yet

I am terrified at the Earth, it is that calm and patient.
It grows such sweet things out of such corruptions,
It distils such exquisite winds out of such infused fetor,
It renews with such unwitting looks its prodigal annual, sumptuous crops,
It gives such divine materials to men, and accepts such leavings from them at last.

Even so it is.

The summer growth is innocent and disdainful above all those strata of sour dead.
What chemistry!
That the winds are really not infectious,
That the cool drink from the well tastes so good,
That when I recline on the grass I do not catch any disease,
. . . That all is clean for ever.

What chemistry indeed! What miracle of transformation! What magic change of irksome rubbish into glory! What redemption of life from the grasp of death! Once more the heaven-born Herakles rescues Alkestis from the tomb.

O but it is all simple enough, says one. It is just a question of solution and oxidisation, a little more heat-energy, and the tireless industry of the invisible microbe. He who will may call it simple, and may think he understands. At least it is wonderful and beneficent, and we understand not the process, though we are blessed by the result. Now, at any rate, the order is not "change and decay," as the pensive poet thought he saw in everything around him, but decay being changed into life, which is quite another thing; the earth for ever rolling round to meet the sun, whose fire and life ever burneth, while the diligent worm, whose service is the same, dieth not. And so, with ages of evil behind and ages of evil before us, the pursuing good frustrates the wrong and prevents it from making one ultimate foot's advance. There is a power which insists on healing all our diseases, and on forgiving all our iniquities.

Not the earth only, but human nature too, is a very strange, but withal an inspiring compost. The world was never a Garden of Eden which became degraded into a wilderness. Man took his start not in a high estate from which he fell. He is a rudiment in a rudimentary world. Both are being constrained towards perfection. Cast what you will into the earth, she only retorts with a smile of beneficent irony. "We rend her bosom and she gives us bread." Cast what you will into the heart of man—the fierceness of the tiger, the subtlety of the serpent, the greed of the swine, the poison of poverty and the poison of wealth—he "counts it all dung" and grows you goodlier crops of all the virtues. "I cannot understand the frightful amount of evil in the world," said my dolorous neighbour some time ago. Since then he has been at work with his fork in his garden and discovered that the riddle is the riddle of manure. He has found himself mixed up in a strange compost, an amalgam of sweet and sour on which he nevertheless stakes his hopes, and which cheers him with pleasant reveries of spinach and asparagus. He talks facetiously at times about a few more barrow-loads of "sin" required here and there for the quickening of the life of the vegetable. We are rather elaborate vegetables, he now surmises. All things work together in the heart of the sot as they do in the heart of the sod. The criminal on the scaffold is on his way to the kingdom of heaven, as Emerson said. Calvinism is true—on the bright side. The earth is predestined to beauty, man is predestined to goodness. He is free to grow, and, like pity standing before opportunity, he cannot resist. "I will call them my people who were not my people and her beloved who was not beloved." No height of folly or depth of shame shall separate man from the love of God. We consume our sins as earth her fallen leaves.

Thanks to the Catholic for his doctrine of Transubstantiation. It is essentially true, though not only or exactly as he interprets it. What is there that may not

be raised to a higher order as bread into the flesh and blood of man, of Christ? We, too, poor millions, in the summer-prime of the spirit may yet be made men of, and perfected men too.

The cynics and pessimists are commonly correct in their observations, but short-sighted in their inferences. The evils they detect are not to be denied. Deny them at your peril. You will make wrong right and right wrong if you do. But deny their finality stoutly as you would deny the finality of a dung-heap *quâ dung-heap*. Deny to evil the last word in the argument or that it stands for *finis* to the Book of Life. All sin, disease, suffering, and disorder are real and bad in themselves. But they are good for something else. They are indispensable fertilisers. We shall all be changed—though not in the twinkling of an eye. All is being made clean, forever and forever—clean as the clouds which are fogs till they soar; sweet as the haying which follows the flood.

It is worth noting, too, in this relation, how little tendency there is in evil of any kind to accumulate. The earth is never suffocated with dust and ashes. We have gathered blue-bells with the children in a hazel-copse which goes by the name of the Ash-hills—doubtless the rubbish-heap once of a neighbouring Sussex furnace. The errors of men are dropt by the way and forgotten. Their fresh-found truths, their mellower customs, their fairer laws, tend to take root and appeal to our fostering care. Them we keep, for they are worthy.

Your own life will illustrate for you the principle. In what confusion and trouble you have been sometimes. You have lost your way in the tangle of perplexities, lost hope in the midst of disappointment. You could not see your way out. You came to feel that if there were a way out you had not sufficient concern for your own good left to avail yourself of it. You did nothing to expel the demon. And yet he went. There was a bright power within you in whose company he could not stay. The peevish child finds that it has but a little cistern of tears, and, though in its petulance it would like to go on crying, the attempt fails. Against its will it keeps step with its own nature, which marches to music, and so presently it finds itself cheerful and good.

The oldest of us is but a child, and, petulant as we may be at ill-fortune, the stress of beautiful order works its own way back through the heart, the magnified pain re-assumes its rigid proportion The fire dies out, as fires will do. Our sins become insipid, and at last we fling them away in disgust. We have not measured the strength of the redeemer we possess in our own souls, and who fights for us in spite of the indifference of our wills. Do you stand aghast at this compost of human nature? Is it full of wounds and bruises, as the prophet said? Stay. You shall find it presently wholesome as the summer grass, and as free from moral infection as the west wind coming over the sea.

H. M. L.

THE larger the knowledge that is gained, the more is the mind unsatisfied, until it wins a height beyond.—*H. W. Crosskey.*

THE CHILDREN'S COLUMN.

FLOWERS IN HISTORY—II.

DAISY: "BE FAITHFUL AND GRATEFUL."

THE daisy is a very little, very humble flower, and though a great many people are fond of it, a great many more scarcely notice it at all, and never think how much we should miss it. But of one thing I am sure, and that is that all children love the daisies. Think how dull the smallest strip of grass in a garden would be without the daisies, or a bit of common land, where no other flowers ever spring up. One of the daisy's greatest charms is that nothing ever damps its ardour. No matter how many times the gardener mows the lawn, and the poor little flowers fall by dozens under the machine, up they spring again after the first shower of rain, and sprinkle the grass with their little smiling faces as cheerfully as ever.

They are the very first wild flowers that come to us in the spring, and the very last to wither away in the autumn. They well deserve that they should be taken as the emblem of faithfulness, for few other flowers are so faithful to us in all places and in all seasons. It seems as if the daisy was a well-known flower in the very earliest days of English history. There is a pretty legend about it which dates back to the days when the Romans settled in our country.

While the Romans were persecuting and putting to death all those who had become Christians, there grew up a mother and sister, who were so wise and so beloved that the people called them saints. One day the brother, Saint Druon, said to his sister Saint Olle: "Sister, we are living in terrible days. I must die at my post if it is so ordered, and without fear and murmuring must await whatever Heaven sends. But thou, my child, art not strong enough to incur the dangers that lie before us. Thou must leave me, and seek a refuge where thou canst pray to God in safety."

At first Saint Olle refused to go, but after a while she yielded to her brother's wishes, and left him, hoping to find a safe home somewhere with friendly people. At the end of a year, another Roman was ruling, who did not persecute the Christians at all, and Saint Druon thought his sister might safely return home to him. But it was difficult to know how he could let her hear this, for he did not know where she had taken shelter, whether it was near, or very far away. Full of confidence that God would show him the way to her, he started out to seek her and took the first straight path that lay before him. Although it was now very late in the autumn it struck him that there were many little flowers springing out of the earth, along the path he followed. He looked closer and saw that they had golden centres, surrounded by a crown of white rays, and it suddenly flashed into his mind that Saint Olle had always loved these particular little flowers. He wandered on until it became night, and still these little tufts of daisies kept springing up before him as he walked, shining almost like little stars in the dim light.

"Ah!" he thought, "Saint Olle loved them: perhaps they love her in return, and are striving to show me the way to her."

So he followed where the daisies led, and after nine days' wandering, he reached a lonely spot in a forest, where, with some poor half-wild forest folk, who had gladly sheltered her, he at length found his sister, guided to her by the faithful and grateful little flowers she had loved.

It is nice to think how many of our Scotch and English poets have written about the daisy, so that it has a place in literature as well as in history. Chaucer called it the "Day's Eye," because its flowers close their petals at night, and in his quaint old English, he says it is "of all flouris, the floure."

Then there is a building in London where the daisy has its own place in history, where you can see it as well as hear about it, and that is Westminster Abbey. Do any of you know Henry the Seventh's beautiful chapel? At the entrance are some curious bronze gates, with some strange and interesting devices on them, hammered out in brass more than four hundred years ago. Amongst these, you will see a little pot of daisies, which Henry the Seventh caused to be placed there in memory of his mother. He was very devoted to her, and her name was Margaret, or Marguerite, which is the French for Daisy. Her second name was Beaufort, and the badge of the Beaufort family was a portcullis which you can see also on the gates. But Henry was not content to show only that his mother was a Beaufort. He wanted to have a special badge of her own, that did not belong to anyone else in the family. So, as her name was Margaret he chose the daisy for her badge, and had it put upon the gates. There you can see it, a little humble flower another sign that it should make us try to be faithful to those we love.

FLORENCE LAWFORD.

TO THE DAISY.

BRIGHT Flower! whose home is everywhere,
Bold in maternal Nature's care,
And all the long year through the heir
Of joy and sorrow—
Methinks that there abides in thee
Some concord with humanity,
Given to no other flower I see
The forest thorough!

Is it that Man is soon deprest?
A thoughtless Thing! who, once unblest,
Does little on his memory rest,
Or on his reason,
And Thou wouldst teach him how to find
A shelter under every wind,
And hope for times that are unkind
And every season?

Thou wander'st the wide world about,
Uncheck'd by pride or scrupulous doubt,
With friends to greet thee, or without,
Yet pleased and willing;
Meek, yielding to the occasion's call,
And all things suffering for all,
Thy function apostolical
In peace fulfilling.

WORDSWORTH.

TO CORRESPONDENTS.—Letters, &c., received from C. D. B., T. E. M. E., M. G., A. H., S. H., H. M. J., L. E. M., J. N., A. F. S.

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LONDON, MAY 13, 1905.

AN ABIDING INSPIRATION.

THE commemoration, both at Norwich and at Manchester College, Oxford, of the centenary of JAMES MARTINEAU, of which our columns during the past weeks have contained a full record, has afforded ample opportunity for us to realise afresh how great are the gifts we have received from him, and what abiding inspiration there is in his memory, and in the rich treasures of his works. And of this we gain fresh assurance from Mr. CARPENTER'S new book,* the publication of which we briefly noted last week. The "Life and Letters," published by Dr. DRUMMOND and Professor UPTON, in the autumn of 1902, remains the indispensable standard work, which all must read who would be admitted to the intimacy of this great mind, for the story of his life is there fully told and abundantly illustrated by his own letters, while his teaching is interpreted by a master hand; and we rejoice that the two volumes can now be bought at a price † which places them within the reach of a much wider circle than at the time of their first publication. But to this it is a great gain that we can now add Mr. CARPENTER'S further study, and it is a happy thing that the three teachers who worked with Dr. MARTINEAU for so many years in Manchester College, and were all old students of his, have now had this opportunity of paying so noble a tribute to his memory.

Mr. CARPENTER'S book, it will be seen, is called "A Study of his Life and Thought." It tells the story of the life over again, with many fresh touches and a further store of letters used in welcome illustration, but what is specially notable in the book is the more elaborate setting of the story. Thus after the early life has been dealt with, up to the close of Dr. MARTINEAU'S Dublin ministry, when he was about to take up his new work in Liverpool, a solid chapter of sixty pages is introduced, describing the condition of "Religion and Philosophy in England, 1805—1832," so that we are able to picture to ourselves the kind of world into which the young preacher, with his fresh strength and splendid gifts, entered at that period, which was to be so momentous, not only in his own development, but in the history of the churches to the service of which he was devoted. And as the narrative proceeds, the condition of the churches, the crisis which arose with the Lady HEWLEY case, met by the Dissenters' Chapels Act, the phases of college controversy, the efforts to establish true relations of church fellowship, are kept clearly before the reader, while at the same time the inward history of the teacher is carefully traced. Not only the text, but the many footnotes bear witness with what elaborate care this study has been made, and we are thankful to feel that it is with true insight, and that we are brought nearer than ever to one whose presence was a strength and an inspiration to those who could hear his word, whose gracious influence must always make for what is pure and lofty and of strenuous purpose in human life.

In the splendid series of essays which Dr. MARTINEAU contributed to the *Prospective Review* from 1845 onwards, he for the first time laid down in public the broad lines of his ethical and philosophical teaching, afterward perfected in the great works given to the world forty years later. Of the teaching of those early essays Mr. CARPENTER gives a most interesting account, and thus states the fundamental position of the religious philosopher:—

"With him, as with CHANNING, 'that "man is endowed with knowledge of the "right, and with power to realise it, was "the fundamental axiom in his science "of human nature.'

"As this knowledge and power are the "inmost treasures of our personality, "their existence cannot be proved by "anything more certain. They are in- "tuitively discerned; they cannot be "scientifically demonstrated. Proof of "them, if proof is demanded, must "be found in the inadequacy of any "other explanation. On this proof "Mr. MARTINEAU was, at a later "day, to bestow much thought and care. "At this stage he is content to reiterate "the essential facts, and invest them with "that rich poetic glow, which constituted, "for a mind like his, the true medium "of vision. Here are mysteries to which "the language and law of all ages bear "testimony; they cannot be exhibited to "sense; they can only be represented to "the imagination. But they bear in their "midst sublime consequences. For the "soul that has once recognised its true "character, knows that it is entrusted "with responsible power. It is itself an "agent; it can produce events by its own "decisions; it is a fountain of energy; "there dwells in it the independence of "an originating cause. To awaken this "consciousness is the function of the "teacher: to exhibit all its contents, and "trace their far-reaching issues, is the "work of philosophy. The right interpre- "tation of Man carries with it the right "understanding of the world and God."

And again, having told of the great year in Germany, and what that meant in Dr. MARTINEAU'S life, Mr. CARPENTER quotes from the sermon at the opening of the new Hope-street Church in the autumn of 1849, in which, after picturing the conflict between the old mediæval conception of religion and modern unbelief, the preacher asked, "Who shall abide in peace the crash and conflict of this war?" and then made this reply:—

"He only, I believe, whose allegiance "is neither to the antiquated Past, nor "to the speculative Future; but to the "imperishable, the ever-present Soul of "man as it is; who keeps close, amid "every change, to the reality of human "nature which changes not; and who, "following chiefly the revelations of the "Divine Will to the open and conscious "mind, and reading Scripture, history, "and life by their interpreting light, feels "the serenity and rests on the stability "of GOD."

How the Teacher worked on that foundation, how his influence grew, what response his word met in the world of thought, what quickening power there was in his preaching, what profound spirit of helpfulness in his devotion, will be found amply illustrated in these pages.

We shall return next week, in a further notice, to Mr. CARPENTER'S book.

BE it ours, in all things human and divine, to keep the good heart of faith; and as we accept the clearness of a brother's face and the simplicity of his word, and the freedom of his affection, so to throw ourselves open to the expression of God's life and love, in the beauty of the world, in the law of conscience, in the ample range of thought and aspiration, and in the promises, already pressing to fulfilment, of saints and prophets. It is never a good sign, be it remembered, when doubts beset us founded on no better reason than that the thing in question is "too good to be true." The suggestion, we may then be sure, is not from our best and noblest mind; and should be dealt with, less as an honest plea, than as a low temptation, and swept away as an ungenial mist, by a breath of fresh affection, clearing the stars again. There can be no pure intellectual eye for heavenly truth, till this meaner order of moral suspicions is dismissed, with the quick and resolute prayer "Lord, I believe, help thou mine unbelief!"—*Martineau.*

**James Martineau, Theologian and Teacher.* A Study of his Life and Thought. By J. Estlin Carpenter, M.A. London: Philip Green, 5, Essex-street. 7s. 6d. net.

† From the British and Foreign Unitarian Association for 12s. 6d. net.

THE NATIONAL CONFERENCE.

DURING the Martineau Centenary celebration at Oxford there was a meeting of the National Conference Committee, the proceedings of which will be of interest to our readers. Mr. A. W. Worthington, who has been an hon. secretary of the Conference since its establishment in 1882, has found it necessary, from considerations of health, to relinquish office, and Mr. Chas. Fenton, his colleague in later years, retired at the same time. No doubt the Conference, at the first opportunity, will recognise the eminent services rendered by its late hon. secretaries. Meanwhile the Committee, with the greatest cordiality, passed the following resolution :—

"That this Committee gratefully recalls "the long and devoted services of Mr. A. "W. Worthington and Mr. Charles Fenton "in the office of hon. secretaries to the "Conference. Mr. Worthington was "actively concerned with its first estab-"lishment, was one of its most zealous "guides through its earlier and difficult "years, bestowed on its whole course un-"tiring attention, and gained an intimate "knowledge both of its internal business, "and of the congregations composing it, "which has been of the utmost advantage "in the deliberations of the committee. "On Mr. Fenton devolved the chief share "in organising the triennial meetings "since 1891, and he has conducted all their "arrangements with unfailing courtesy and "precision; and during the large expansion "of the operations of the Committee since "1900 he has cheerfully borne the added "burdens which have recently fallen "upon the secretariate. To both gentlemen "this Committee offers its sincerest acknow-"ledgments, trusting that their connection "with the Conference may long be con-"tinued for the promotion of the welfare "of the congregations and the cause of "freedom by the truth."

Fresh arrangements thus became necessary, and on the invitation of the Committee the Rev. James Harwood, B.A., has accepted the office of secretary until the triennial meetings next year. All communications on Conference business should therefore now be addressed to him (at 105, Palace-road, Tulse Hill Park, London, S.W.)

The following resolution was also passed on the lamented death of Mr. J. Cogan Conway, who was a member of the Committee :—

"That this Committee, at their first "meeting after the death of their col-"league, Mr. J. Cogan Conway, would "hereby record their deep sense of his per-"sonal integrity and singleness of purpose, "and especially of the invaluable service "rendered by him to our churches both "in his generous devotion to the welfare "of the congregations of the Southern "Unitarian Association, and especially "to the congregation at Ringwood, of "which he undertook the ministry, and in "promoting the establishment of the "Ministers' Pension Fund, which will "endure as a monument of his indomitable "perseverance, benevolence, and wisdom. "The Committee desire respectfully to "convey to Mrs. Conway their sincere "sympathy in her affliction and bereave-"ment."

The President of the Conference (Mr. W. B. Bowring), the late President (Rev. J. E. Carpenter, M.A.), and the secretary were appointed representatives at the international meetings to be held at Geneva in August next.

Further, it was decided to hold the next meeting of the Conference at Oxford, on April 17, 18, 19, and 20, 1906. Easter week has hitherto not been considered a convenient time for the meetings, but it is believed that a great many people who go from home at that time will be very glad to combine a holiday visit to Oxford with attendance at the meetings. During the University vacation there is an abundance of lodgings to be had on most moderate terms. This is an important consideration, since Oxford friends, who are taking the matter up with enthusiasm, cannot be expected to provide the private hospitality which has been possible in larger centres. The meetings promise to be of especial interest. Oxford is a delightful place to meet in, and no doubt, with this timely notice, a large gathering may be anticipated.

The Committee also resolved to invite delegates from the various trusts, funds, and societies which assist churches, ministers, and students for the ministry to meet in London on October 26 (the day after the autumnal meeting of the Council of the British and Foreign Unitarian Association), with the view of securing more effective co-operation in objects common to them all. A list of such trusts, funds, and societies has been prepared, which is probably not complete. The secretary of the Conference, therefore, will be much obliged for information about any which may have been overlooked.

The next meeting of the Conference committee was fixed for October 26.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

SOCIAL QUESTIONS COMMITTEE.

Circular Letter to the Associated Churches.

ONE of the most urgent and important of the questions that the Christian Churches of our time have to face is that of their relationship to the society of which they form a part, and to the many problems which press for solution. The members of these Churches, if they wish the Gospel they profess to continue as a living power in the lives of the mass of men to-day, must show that they realise their responsibility to do what they can to remedy the unhappy conditions in which so large a proportion of the people of this land live. They should show that they are alive to the social needs of men, and to the demands of social duty which their Christianity implies.

Our Churches have always laid stress on religion as a matter that concerns very closely men's practical daily lives. It must reveal its purity in conduct and character. They have urged the need of personal righteousness, of the development of those characteristics that make for truth and integrity, and health in mind and soul. The members of our Churches, as individuals, have not been slow to answer the calls to help and save the community in which they live. We have not, however, yet realised to any great extent the responsibility that devolves upon us in our capacity, not only as individuals, but as members of Christian Churches, of Societies whose sacred task it is, not only to cultivate the highest life in their members, but also to express that life in the service of the wider world about them. One of the great articles of the Christian faith is summed up in the phrase—"The brotherhood of Man." As children of a common Father, we are brothers one of another. But this implies something more than a theoretic relationship. Brotherliness has its active duties and present sacrifices. It is realised only in practical work, and in the effort to make the brotherly spirit felt in forms that help and uplift our brother men.

The Christianity of the churches ought to touch life in every aspect, and there is no question affecting human welfare to which it can be indifferent. It must no longer be content to stand by, without offering help, when men are striving to liberate themselves from the social ills that oppress them. Our churches must realise the wider Gospel which means not only the effort after individual perfection, but the promotion of every good cause which aims at justice and righteousness, and also the abolition of those outward conditions which are hostile to the growth of healthy life. They cannot, if they would maintain and extend their influence, neglect the outward conditions of men's lives. They must do their share in the work of social reform. Such questions as those of the evils of drink, gambling, and impurity, the conditions of poverty and its relief, unemployment and defective housing can no longer be looked upon as problems which do not concern the churches. They are not only economic, but moral and spiritual questions. They vitally affect not only the outward life, but the soul as well. For the demoralising conditions under which a multitude of our poorer brethren have to live, often form an effective barrier against the spread of that Gospel of health of body and soul which the churches exist to teach. The Christian Churches have lost their hold over a large number of people just because they have not recognised their responsibilities in these matters. Is it not a mockery if we simply preach the Gospel of Love and do nothing to remove those evils that most of all stand in its way?

There is a danger of the advancing movement towards a better state of social conditions being too much a question of conflict between interests and rights, and resolving itself into a mere struggle for outward and material welfare. The influence of the Christian Churches is necessary to the permanent success of the remedial measures. It seems to your Committee that our churches have special responsibilities in this matter.

The Governing Body of our Association has approved of concerted action on the part of the churches of this district, and this Committee has been formed to endeavour to arouse a greater interest, and to assist such collective effort.

Earnest appeal is made to the various churches forming the Manchester District Association, not only to support the Social Questions Committee to the utmost of their ability, but also to take such action, in

regard to these questions, as the individual churches may find practicable.

(Signed),

Dendy Agate, *President.*
G. W. Rayner Wood, *Treasurer.*
T. Fletcher Robinson, Neander Anderton } *Hon. Secs.*
Of the Association.
Richard Robinson, *Chairman.*
T. Fletcher Robinson, *Hon. Sec.*
117, Claremont-road, Pendleton.
Of the Social Questions Committee.

April 20, 1905.

LONDON DISTRICT UNITARIAN SOCIETY.

Annual Meeting.

The fifty-fifth annual meeting of this Society was held at Essex Hall on Monday evening, and was moderately attended, the President, Mr. Howard Chatfeild Clarke, holding the usual pleasant reception before the business began.

The President, on taking the chair, called on the Secretary, Mr. G. H. Clennell, who announced a number of letters of regret for absence, including letters from the Right Hon. William Kenrick, President of the British and Foreign Unitarian Association; Mr. W. Wallace Bruce, President of the Provincial Assembly of London and the South-Eastern Counties; and Sir Edwin Durning-Lawrence, Bart., M.P.; and then read the Committee's annual report.

The report emphasised the two very urgent claims, pointed out by Dr. Blake Odgers, the President at the last annual meeting, as resting upon London Unitarians, viz., for the erection of the buildings required to equip the three churches at Kilburn, Lewisham, and Plumstead, and securing an adequate income for the Society. Towards the Three Churches Building Fund, for which £7,000 was asked, £3,000 had so far been promised, largely through the generosity of a few munificent donors, and appeal was made for more widespread support. The retirement of the Rev. J. H. Wicksteed from the post of District Missionary Minister, after two years' service, was recorded with great regret, and among the helpful things he had done, the founding of the Laymen's Club and the London Unitarian Choral Society, was specially noted. Mr. Wicksteed had retired on the ground that he did not feel able to undertake that degree of aggressive propagandist work which might naturally be looked for from the holder of such an office. The success of the recent People's Services in the Stratford Town Hall was recorded, and the urgent need of the Acton congregation for a settled minister. The future of Kentish Town, where the congregation was about to celebrate its jubilee by holding a bazaar, was under serious consideration, and there was prospect of the work there being reorganised on the lines of an Institutional church. At Kilburn, the Rev. J. E. Stronge had been minister for ten years, from the formation of the congregation, and had now removed to Kidderminster. With new church buildings it was hoped that the independence of the congregation would be secured. At Lewisham the congregation was prospering under the ministry of the Rev. W. Chynoweth Pope, and the Church Building Fund had been increased by £224 5s. from a recent bazaar, and a further £62 from a sale of work. At Plumstead the Rev. L. Jenkins Jones had again been elected Mayor of Woolwich, and the Church Building Fund had been increased by £105 from a bazaar. Mr. C. A. Ginever had retired from the charge of Stepney; the Rev. Gordon Cooper had succeeded the Rev. John Ellis at Mansford-street; the Rev. A. F. G. Fletcher, a new comer from the Methodist body, had taken charge of the work at Peckham, where the Rev. George Carter had retired after a devoted ministry of over thirty years in the South of London. The Rev. A. A. Charlesworth had succeeded the Rev. R. H. Greaves at Highgate, and as assistant minister at Essex Church Mr. Cooper had been succeeded by the Rev. F. Hankinson. The Rev. J. E. Stronge on his removal had to relinquish the office of joint secretary, and received the cordial thanks of the Committee. Mr. T. H. Terry, much to the committee's regret, was obliged by other claims to resign the treasurership. The concluding paragraphs of the report were as follows:—

"An examination of the financial statement shows a slight falling off of income from subscriptions as compared with last year. This is much to be regretted, as the regular income of the Society is insufficient to meet the claims of work already undertaken.

"The Committee are grateful for the practical sympathy shown in our work by the eleven London congregations who have given us collections during the year. This is a practice which we should be glad to see followed by all the Churches in the London District.

"We have again to thank the Trustees of the Permanent Chapel Building Fund for placing at our disposal the interest of so much of their fund as is not out on loan. This amounts to over £230, and is a most welcome addition to our limited resources. A legacy of £45 has also been received from the Executors of the late Mr. T. G. Foster.

"It is with great regret that we have to record the deaths of valued subscribers and friends. Mr. John Warren was for many years a subscriber. He was a member of your Committee from 1864 to 1870, and his name was associated with various of our Societies and Churches in all of which he took great interest. The late Mrs. Davies will be missed by a very wide circle to whom her genuine sympathy and generous charities had endeared her. Mr. J. Cogan Conway, who had been a subscriber to our Society since 1871; will always be gratefully remembered in our community for his services in connection with the Ministers' Pension and Insurance Fund, which he was largely instrumental in founding in 1902.

"In commending the work of the Society to our subscribers and to the Unitarians of London, the Committee desire to express their cordial thanks for the generous support which has enabled such work as is here recorded to be carried on. We cannot but feel that the work is by no means adequate to the needs or to the possibilities which London presents for the earnest progagation of a reasonable and inspiring religious faith."

Mr. T. H. Terry presented the accounts, which, including a balance of £86 17s. 7d., showed receipts amounting to £1,313 19s. 10d. This included £390 from the sale of Consols, £237 8s. 2d. from the income of the Permanent Chapel Building Fund, and £246 5s. in grants from the B. & F. U. A. Annual subscriptions amounted to £215 6s. 6d, and chapel collections (eleven) £45 1s. The payments included £227 7s. 6d. for the purchase of the Acton site and expenses, and £672 6s. 8d. in grants of various amounts to nine congregations, ranging from £2 1s. 8d. for Kilburn to £175 for Kentish Town. There remained a balance of £78 12s. 7d. in hand. As to the Three Churches Building Fund, the treasurer said that he now had promises amounting to £3,100, and £2,100 had been paid and was on deposit at the bank. The Society bore the expenses of the Fund, so that every penny given went to the building of the churches. On account of the Lewisham Building Fund, £1,000 had been paid towards the purchase of the site.

The President, in moving the adoption of the report and accounts, said that while the report on the whole was satisfactory, he must repeat what he had said before, that the subscription list of a little over £200 for that work was a disgrace to London Unitarians, and he hoped that it would be doubled during the year. Some of the committee had doubled their subscriptions, and he hoped the example would be followed. As to the Three Churches Building Fund they must go on, and must get at least another £2,000, though where it was to come from he did not yet know; but it was most important that the church at Kilburn should be got immediately, and the same was true of Lewisham and Plumstead. He spoke with great satisfaction of the popular services at the Stratford Town Hall, which he hoped would be repeated, and then proceeded to note other points of special interest in the report, the retirement of Mr. Wicksteed, and the good work he had done, the prospect at Kentish Town, the well-earned rest which Mr. Carter had claimed. Considering the recent mission in the West of London, he thought their work was not yet done. He had been struck by the immense amount of advertising of that mission, and thought they might learn something from it. Some steps should be taken to make their work better known. There was a great work to be done in giving definite Christian teaching, and he hoped they would help it on. Possibly they ought to move some of their centres of operation to places where there was more life and their work was more wanted. In conclusion, he expressed their regret at Mr. Terry's retirement from the treasurership, and their special indebtedness to Mr. Howard Young, their chairman of committee, and Mr. Clennell, the secretary.

The Rev. T. E. M. Edwards seconded

the motion, and said that they ought very gravely to consider the measure of support given to that society; it did not seem to him that there should be much said as to generosity in that connection. He paid a tribute to the earnest work that had been done at Stratford, and laid stress on the need of a minister for Acton.

The report and accounts having been adopted, the officers were elected, on the motion of Dr. Herbert Smith, seconded by Mr. A. Wilson, Mr. Hahnemann Epps being elected President, Mr. H. Chatfeild Clarke and Dr. Blythe, treasurers; and Mr. G. H. Clennell and the Rev. E. S. Hicks, secretaries. On the motion of Mr. Titford, seconded by the Rev. S. H. Street, the committee was elected, with Mr. Howard Young as chairman, and the Rev. A. A. Charlesworth as a new member.

Mr. G. CALLOW then proposed and Mr. I. S. LISTER seconded a special vote of thanks to Mr. G. H. Clennell for his services as Secretary, which was very cordially passed.

ADDRESS BY THE MAYOR OF WOOLWICH.

The Rev. L. JENKINS JONES, of Plumstead, who is for the second time Mayor of Woolwich, then gave an address on the claims of weaker churches to the consideration of the strong, and on aspects of social and religious life as he had found them in his own municipal experience. There was a strong desire, he said, that he should present to them the claims of the weaker churches, and especially the three churches at Kilburn, Lewisham, and Plumstead, which were in such urgent need of new buildings, and enlist the sympathy of the wealthier churches on their behalf. Those three churches all held the promise of ultimate self-support; and because that was for the good of their common life he urged the claim. There was a great distance, both geographically and socially, between the churches of Kensington and Hampstead on the one hand, and of Lewisham and Woolwich on the other, and so it was necessary to bring the claims of the weaker congregations before them in a very definite manner. If they had a mission, and he hoped and believed they all felt that was so, and were to succeed in their work, it would be, not because they had a few strong churches, but because the stronger had thrown themselves into line with the weaker, and came generously and willingly to their defence. An overfed plant, they were told, bore nothing but leaves and no flowers. So it might be with an overfed and prosperous church. If it were not identified with the weaker, and those needing the greater sympathy, it would not produce the needful vitality even for its own purposes. No one single church could fully voice Unitarianism and its mission. It might be a very capable and wealthy congregation, with a very capable minister, but it could not voice the mission of Unitarianism for the whole community. There was need of the different aspects of all the churches, rich and poor, strong and weak. Whatever they preferred to call their churches, if they stood for the beautiful and noble mission which was at their heart, they must unite to give expression to the whole voice, and conviction, and beauty of Unitarian thought. They who belonged to the wealthier churches could not stand outside and erect a wall round themselves; the stronger churches would not last unless they united with the rest for a common work. Their strength was not in the wealthiest church, but in the weakest; the weakest link was the measure of their strength. Many people stood aloof, nursing their own peculiarities, nursing fads to the detriment of the thing for which they stood, freedom in their religious efforts, freedom to worship God. It was for their own sake that he urged upon the strong that they must help the weak.

Turning next to his outlook upon life in a wider sense, the Mayor of Woolwich spoke forcibly and with humour of the importance of his borough, and of the approach which the Bishop had recently made to him in the matter of a new bishopric. There were three things he had specially to note. During the past year and a half he had had many opportunities of observing the social life of the community. He had attended many functions, and not merely dinners. At the dinners he had noted that they differed very much according to the company he kept, and that the kind of music provided also differed very much; but that at all, rich and poor alike, there was a great deal of drinking. The drink might differ, at the dinner of a rich corporation and the dinner of a friendly society; but on both sides there was a magnificent opportunity for preaching temperance, and to bring back men and women to a simple life. He had suffered plenty of ridicule because he would not drink; but so long as his voice was heard in pulpit or on platform he would speak of what he had seen and heard, to the aristocrat on the one side, and to the common labourer on the other, and should plead for simple pleasures and simple living. As to the religious life of the working people, it was something he could not define. The working man was not theological. He did not care a bit about their church or chapel. He was as a rule anti-church. The social workers had got tired of the Christian Church, because the Christian Church had not voiced their aspirations, and had not always sided with the weak, but had allowed them to go to the wall. Whether they as Unitarians had been too intellectual rather than caring for the duties of everyday life, he did not know. He did not think they were more intellectual than others. But they had not gone straight to the heart of life, and had not preached their gospel as the highest. The working man was drifting, consciously or unconsciously, to Socialism. He did not understand it—though some of them, like Keir Hardie, might; and there was division among themselves. They did not understand one another. The fact ought to be noted that the large majority of social workers were outside the Church. They were more alive to the Social movement than to religion. They as Unitarians had a mission in the matter of religion, and it was not to minimise differences, and make it appear that they were as much like the orthodox as possible, but to make the difference quite clear, for it was the natural order of evolution that they must overcome and take the place of orthodoxy. Mr. Jones then gave his experience as Unitarian minister and Mayor of his borough; how he had been asked to various functions by various bodies *once*, and the trouble that had followed in several orthodox bodies; and how more than once, when he had been invited to take part in meetings, his friends had been obliged, with shame, to withdraw their invitations, because of the hot opposition from the ultra-orthodox side. The moral he drew was that they must stand firmly on their own ground, shoulder to shoulder, for a common principle and a common purpose, with a common voice and then some real good would be accomplished.

Mr. W. BLAKE ODGERS, K.C., moved a vote of thanks to Mr. Jones for his address, and in doing so emphasised the plea for united work.

Mr. ALFRED CLARKE seconded, and the vote was cordially passed.

A vote of thanks to the President, moved by Mr. Howard Young, and seconded by Mr. H. Epps, brought the meeting to a close.

CORRESPONDENCE.

MARTINEAU MEMORIAL FUND, NORWICH.

SIR,—Will you kindly allow me to draw attention to the list of subscriptions to the above published in another column of your present issue. Your readers will, I am sure, be interested to know that the property constituting the site for the memorial came into the possession of the Octagon congregation on Wednesday in Easter week, a sufficient sum for the purchase money (£2,000) and legal expenses (£54 1s. 8d.) having been subscribed some time previous to the appeal for the buildings commenced in April of this year. It should be stated that the legal expenses on the side of the purchasers were very kindly given by Messrs. Ladell & Son, solicitors, members of the congregation. The collections during the centenary meetings amounted to rather more than £30, and the profits from Mr. Wicksteed's lecture to £7 15s. Altogether, including balance of promises from members of the Octagon congregation, &c., we have now about £1,080 towards the £4,000 required for buildings, &c. It will be seen from this that we are still a very long way at present from the attainment of the object in view. It seems superfluous to add to the appeal which the recent meetings surely constituted in themselves; but perhaps I may be allowed to quote the words of a lady recently staying in Norwich:—"I am sure anyone who has seen the swarms of young folk of both sexes who go about Norwich after shop hours should welcome and promote any place where they can be collected and improved!" This side of our work is only one of several which the Memorial buildings will help us to carry on.—I am, yours faithfully,

F. A. MOTTRAM.

The Birches, Bracondale, May 10.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdare.—Anniversary services were held at the Old Meeting on Sunday and Monday last. There were four services altogether, and the Revs. Lewis Williams, Rhydygwin, and J. Hathren Davies gave each three discourses. Many friends from a distance were present.

Accrington.—Preaching from Jer. v. 5 on Easter Sunday morning, the Rev. W. H. Burgess referred to the Martineau centenary, and said that in all simplicity Martineau might be called one of those "great men" who "have known the way of the Lord and the judgment of their God," and fortunately we could still share in the companionship of his thoughts through the works he had left behind. Mr. Burgess read extracts from two unpublished autograph letters of Martineau to illustrate his felicity of expression, his tender and delicate sympathy with those in sorrow, and his earnest desire to combat all shallow and carping criticism of God's working in the natural world. On the following Sunday morning Mr. Burgess dealt with the pronouncement of the Bishop of Norwich on the Athanasian Creed. He pointed out that, if the Bishop were right in saying that the mass of the people got their knowledge of the Holy Trinity and the Incarnation almost entirely from the Athanasian Creed, then he was virtually substantiating the old Unitarian contention that those doctrines, as popularly understood, were unscriptural. On Sunday last, May 7, the annual school sermons were preached by the Rev. E. D. Priestley Evans, of Bury. In the afternoon, a musical service was given by an augmented choir of 40 voices. The collections for the day amounted to over £13. Mr. Burgess completes his ministry, here at the end of June, and the pulpit will then be vacant.

Blackpool: South Shore.—A debt of £339, incurred in the erection of the new building, has been paid off by Mr. J. R. G. Grundy and Mr. Cuthbert C. Grundy.

Bury Sunday School Union.—The annual tea and meeting of this Union was held at Ainsworth on Saturday, May 6. There was a good attendance from most of the schools of the Union. The annual report was submitted and adopted, also the treasurer's statement of accounts, with a balance on the right side. Mr. William Yates, of Ainsworth, is the new president. The summer rambles have been well attended, as well as the lantern lectures given by the Revs. W. H. Burgess and T. P. Spedding. Taken altogether the year has been a fairly successful one. At the close of the business meeting a social and dance concluded the proceedings.

Hull.—Another of the meetings to promote the success of the Home Missionary College Jubilee Scheme was held in the Park-street School, on Friday, May 5. Mr. S. Harris, of Hornsea, presided, and addresses were delivered by Principal Gordon and Rev. T. P. Spedding. Questions were asked and answered most satisfactorily, and the meeting expressed its sympathy with the project for providing a hall of residence, in a practical manner. A few subscriptions were promised, and Mr. W. B. Holmes volunteered to act as local treasurer, and to communicate with all the members of the congregation.

Leeds: Holbeck.—The last of the week-evening meetings for the season has just been held by the recently formed Young Helpers' Guild. Established in January, weekly meetings of the members, under the direction of the minister, have been held for training and preparation for the monthly meetings. Three of the latter have been held, attended by an average of 140, and music, recitations, dialogues, and addresses by the Rev. W. R. Shanks and Mr. M. Rowe have given profit and pleasure to the "helpers" and their friends. Another successful effort inaugurated during the past season has been a series of monthly "At Homes."

London: Bermondsey.—The flower service and Sunday-school anniversary were held on May 7. Friends from far and near had contributed copious floral offerings in great variety; including quantities of primroses, cowslips, and bluebells, besides many sweet-scented flowers of garden growth, which filled the church with a delicious fragrance. In the afternoon Mr. George Callow addressed the school. At the evening service a lady of the Brixton congregation sang: "Consider the Lilies," and sixty of the scholars sang a special hymn, each of whom at the end of the service was presented with a nosegay, whilst many of them carried extra bunches to the bedsides of sick neighbours

London: Islington.—On Sunday last, spring flower services were held at Unity Church, which was beautifully decorated with floral emblems The morning service was mainly for children, when the school choir sang an anthem very effectively. The Rev. E. Savill Hicks gave an impressive address on "Consider the lilies, how they grow." In the evening a special musical service was held, under the direction of the organist, Mr. John Brittan, and attracted a large congregation. Distin's anthem, "The Lord is King," and the cantata by Gade, "Spring's Message," were rendered by an augmented choir. The beautiful setting, by Liddle, of "Abide with me" was also rendered as a solo. Mr. Hicks' sermon was an eloquent appeal for more religious worship, and closer communion with nature and God, as a rest, amidst the rush and turmoil of present-day life.

Manchester: Oldham Road.—The Sunday-school anniversary services were held on Sunday last, and excellent discourses were given—in the morning by the Rev. J. Arthur Pearson, of Oldham, and in the evening by the Rev. S. A. Stenthal. The children sang special hymns morning and evening, and in the afternoon gave a service of song, entitled "Mollie's Roses," Mr. Burton giving the connective readings. The services were bright and helpful.

Newcastle-on-Tyne.—The anniversary services at the Church of the Divine Unity were conducted last Sunday by the Rev. Gertrud von Petzold, and the evening sermon was well reported next day in the *Chronicle*. On Monday evening the annual meeting was held in the church, when the Rev. Frank Walters presided, and there was a good attendance. Before the business came on a presentation was made to Alderman J. Barker Ellis of a silver rose bowl and a pair of silver flower epergnes, to mark his fifty years of service in the church. Mr. Robert Affleck made the presentation on behalf of the congregation and choir, with which Mr. Ellis had been connected nearly the whole fifty years, and Mr. George Laidler and the chairman also joined in the expressions of warm regard for Mr. Barker Ellis, who made a feeling response. The Rev. L. Johnston, minister of a North Shields Congregational Church, expressed his sympathy with Unitarianism, and said it would be better for both Congregationalists and Unitarians if they had closer relations. He did not believe that Unitarianism would ever reach the heart of England, and he believed it would be good for Unitarianism if it could get hitched on to Congregationalism. It had long been a dream with him that the basis of church relation should be changed from one of opinion to one of affection. A church was a society for the promotion of goodness. He believed the Unitarian ideal followed along these lines. Mr. G. G. Armstrong, of Darlington, who was the next speaker said that the smallness of their numbers did not prove their mission unsuccessful. Men reared in their churches were taking their full share in local, national, and imperial affairs; their work for liberal theology and for freedom was being done. The greatest principle of their church was justification by works rather than by faith. The Mayor of Newcastle (Alderman J. Baxter Ellis) bore testimony to the broadening of theological thought, and to the growing union for good work. He moved a cordial vote of thanks to Miss von Petzold for her sermons, which in her absence, Mrs. John Tweedy, who has also occupied the pulpit of the church, on her behalf acknowledged.

Preston.—This congregation is about to build a new Sunday-school, class-rooms, and vestry, at a cost of some £600. For the purpose of raising part of the money required a bazaar was held last week; opened on the first day by Mr. Wm. Long, J.P.; on the second by Mr. D. Healey; and on the third day by Miss Kate Ryley. In every respect the effort was an unqualified success, and a sum of £402 was the result.

Stannington (Resignation).—Owing to advanced age and failing health, the Rev. Iden Payne has sent in his resignation as minister (which was very regretfully accepted) to take effect on July 31 next. Mr. Payne will then have been sixty-three years in the Unitarian ministry without a break, the last twenty and half years being spent at Stannington.

Stockton-on-Tees (Presentation).—At the last social evening of the season on Thursday, April 27, a presentation consisting of four volumes of the "Encyclopædia Biblica"—an "Introduction to the New Testament," and "Varieties of Religious Experience," was made to the Rev. H. Cross, who has accepted an appointment as assistant missionary to the Yorkshire Unitarian Union. Mr. Chas. Bowes, in making the presentation, spoke with satisfaction of the important ministerial appointment Mr. Cross had received, but regretted they were parting with an old friend and faithful servant, who, during his three and a half years as minister at Stockton, had found a warm place in the hearts of his congregation. Mr. Cross had thrown himself heart and soul into every institution of the church's life, the Sunday-school, Band of Hope, and Young People's Guild, and his valuable help would be greatly missed. Mr. W. J. Watson, Alderman Green, and Mr. T. F. Ward, of Middlesbrough, also spoke in terms of appreciation of Mr. Cross's work. Mr. Cross, feelingly acknowledging the presentation, referred to the friendships he had formed at Stockton, and said he would always remember the great kindness and consideration he had received at their hands.

Torquay.—The recent sale of work at Unity Hall was opened on the first day by Mrs. J. Sowerdon, the Mayoress, who was accompanied by the Mayor, and on the second day by Mrs. Jolliffe. The Rev. A. E. O'Connor presided. The sale was for the benefit of the church funds, and the proceeds, together with donations, after paying all expenses, amounted to £50.

Walthamstow.—On Thursday evening, May 4, a social gathering of the members and friends of the congregation was held to bid farewell to Mrs. Salt who will shortly be leaving for Canada to join her husband. During the evening a presentation consisting of a handsome clock was made to Mr. and Mrs. Salt by the Rev. W. H. Rose, on behalf of many friends, as a token of esteem and gratitude. Mr. Rose acknowledged the valuable services which Mr. and Mrs. Salt have rendered for the church. For some time Mr. Salt acted as treasurer and afterwards as secretary of the church. Mrs. Salt has been an ardent worker both for the church and Sunday-school, having been an active member of the Church Aid Society from its inauguration a few years ago, and a teacher in the Sunday-school. The Rev. T. E. M. Edwards spoke of the work which Mr. and Mrs. Salt and family did for the church before Mr. Rose became the minister. Councillor Krailing paid a warm tribute to Mrs. Salt's work in connection with various social and political organisations in the town.

We are glad to call the attention of our readers to an exhibition of pictures by Mr. Horace Mann Livens, during the present month, at the Rowley Gallery in Silver-street, Kensington, not five minutes' walk from the Notting-hill-gate Station. Mr. Livens, who is a brother of the Rev. H. M. Livens, is a very skilful impressionist painter, and his studies of fowls, which form a great part of the exhibition (there are nearly 150 pictures in all) are wonderfully vivid and life like. Two years Mr. Livens devoted recently almost exclusively to the poultry yard and its neighbouring country; ducks secured a share of his attention, but they have not the vivid colours of the fowls. Yet all that he paints is alive.

The Rev. Charles Hargrove's Easter Sunday sermon is printed in this month's *Mill Hill Pulpit*, with the title "When it was Dark," and speaking of the Resurrection and the true grounds of faith, it refers at length to the preposterous fiction with that title, which the Bishop of London so widely advertised by his enlightened commendation. Would that everyone who has read the novel might also ponder the sermon.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 14.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11, Rev. H. GOW, B.A., and 7, Rev. J. H. WICKSTEED, M.A., "William Blake—The Man who Found Heaven in London."
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON. Collections for Provincial Assembly.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. S. S BRETTELL, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. W. J. JUPP, and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING.
Stratford, Unitarian Church, 11, Mr. G. SKELT, and 6 30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. V. D. DAVIS, B.A.
Wood Green, Unity Church, 11 and 7, Rev Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. DAVID DAVIES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. E. CARPENTER, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. T. E. M. EDWARDS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. C. MOORE.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. C. ODGERS, M.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTIWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. P. E. RICHARDS, B.A.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. W. SMITH.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "The Only True God," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. D. JONES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—May 14, at 11.15, JOHN M. ROBERTSON, "Church and State in France."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—May 14, at 11.15, DR. WASHINGTON SULLIVAN, "The Prodigal Son—A Modern Comment."



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MARRIAGE.

TINSLEY—DOBSON.—On May 6 h, at the City Temple, London, by the Rev. G. S. Walker, of Stalybridge, Samuel Tinsley, second son of the late Mr. Samuel Tinsley, of Lewisham, to Marion, only daughter of Mr. and Mrs. Edward Dobson, of Sidcup, and grand-daughter of the late Rev. T. R. Dobson, of Brighton.

DEATH.

PEPPERCORN.—On April 23rd, in his 63rd year, Alfred Joseph Peppercorn, of Sevenoaks.

MARTINEAU MEMORIAL FUND, NORWICH.

THE COMMITTEE of the Octagon Chapel earnestly solicit further subscriptions to the above Fund. In addition to the sum subscribed in 1903-4 (and already acknowledged) for the site, Mrs. Mottram has received those subjoined for the Buildings, &c., and will gladly acknowledge any further amounts sent to her at the Birches, Bracondale, Norwich :—

	£	s.	d.
Previously acknowledged	1,843	1	6
Mrs. M. Cooke Taylor	1	1	0
Mr. J. E. Taylor	2	2	0
Mrs Rutt	5	5	0
Mr. Jecks	0	10	0
Miss Harrold	5	0	0
Mr. Allen	2	2	0
Mrs. Joshua Buckton	2	2	0
Mr. C. W. Jones	20	0	0
Miss K. B. Thomas	1	1	0
Miss M. Thomas	1	1	0
Miss C. Smith	1	0	0
Miss A. Winkworth	1	0	0
Mr. H. Kemp	0	5	0
Miss M. Hall	0	10	0
Mr. W. Haslam	5	0	0
Lieut.-Colonel Trevelyan	2	10	0
Mr. Currer Briggs	1	0	0
Mr. W. J. Hands	1	1	0
Miss L. S. Leigh	10	0	0
Mr. John Harrison	3	3	0
Mr. D. Healey	1	0	0
Miss A. A. Shaen	1	0	0
Mrs. Webb	10	0	0
Mr. H. Chatfeild Clarke	2	2	0
Mr. A. S. Thew	1	0	0
Mr. and Mrs. P. J. Worsley ...	5	0	0
Miss L. A. Leigh	3	3	0
Mrs. H. A. Bostock	10	0	0
Miss Case	0	5	0
Mrs. J. M. Perry	1	1	0
Mrs. E. S. Paget	1	1	0
Mr. T. F. Ward	1	1	0
Mrs. Blake	5	0	0
Mr. and Mrs. T. R. Harrison ...	2	2	0
Mr., Mrs. and the Misses Freeman	4	4	0
Miss H. Wood...	1	1	0
Mrs. M. A. Jevons	0	10	6
Sir James Kitson	50	0	0
Miss Bertha Woodall	1	1	0
Mr. W. E. Nanson	1	1	0
Mr. Walter Heald	2	2	0
Mrs. H. R. Greg	2	2	0
Mr. G. A. Morgan	0	10	6
Mrs. C. W. S. Deakin	1	1	0
Miss M. L. Bruce	2	0	0
Miss Anne Norton	50	0	0
Miss Constance Bolingbroke ...	1	1	0
Mr. Sydney Martineau	1	1	0
Mr. W. Healey	1	0	0
Mr. C. F. Pearson	25	0	0
Mrs. John Jeffries	3	3	0
Mr. W. Spiller...	5	5	0
Miss C. Scott	2	0	0
Mrs. F. Morton	1	0	0
Mr. Lewis	1	1	0
Mrs. Suffie'd	1	0	0
British & Foreign Unitarian Association	150	0	0
Miss M. C. Martineau	50	0	0
Mr. Blessley	1	1	0
Mr. T. Worthington...	2	2	0
Mrs. Carey	0	10	0
Miss Reid	3	3	0
Miss E. A. Carter	3	3	0
The Misses Busk	3	3	0
Rev. C. Roper	1	1	0
Mr. Hytch	0	10	0
Miss A. Leigh Browne	10	0	0
Mr. G. H. Leigh	10	0	0
Mrs. Stanley Jevons	0	10	0
Mr. J. Dendy	1	1	0
Mrs. Bartholomew	1	1	0
Miss Bartholomew	0	10	6
Miss F. M. Bartholomew	0	10	6
Miss Louisa Jones	5	0	0
In memory of James and Ellen Freeman	6	6	0
Rev. H. W. Perris	1	1	0
Mr. G. H. Perris	1	1	0
Mr. Fred. Perris	0	10	6
Rev. H. S. Perris	0	10	6
Professor Upton	3	3	0
Mr. J. G. Pinnock	1	1	0
Mr. F. Pinnock	1	1	0
Mrs. S. Holland	15	0	0
Mrs. Charles Taylor...	2	0	0
Miss E. D. Gibbs	0	5	0
Mr. Wallace Bruce, L.C.C.... ...	3	3	0

	£	s.	d.
Mr. David Martineau	10	10	0
Mr. Hans Renold, per Mr. W. Hankinson	1	0	0
Mr. and Mrs Laurence Hall ...	2	2	0
Mr. Henry Jevons	2	2	0
Mrs. Arthur Jevons	2	2	0
Miss Mary Jevons	5	0	0
Mrs. J. Bredall	0	10	0
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Mr. H. W. Gair	10	10	0
Mrs. Vincent	1	1	0
Rev. W. J. Jupp	0	2	6
Mr. E. Buse, per Rev. W. J. Jupp	0	2	6
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Mrs. Buckton...	100	0	0
Anonymous	50	0	0
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Mr. F. W. Harmer	10	0	0
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Mr. Geoffrey Buxton	3	3	0
Mr. R. H. Mason	2	2	0
Mr. Selby	2	2	0
Mr. L. G. Bolingbroke	1	1	0
Mrs. Bolingbroke	1	1	0
Mr. Leathes Prior	1	1	0
Dr. Bensly	1	1	0
Mr. W. R. Rudd	1	1	0
Mr. J. de Carle Smith	1	1	0
Mr. John Lincoln	1	1	0
Mr. W. H. Dakin	1	0	0
Mr. E. H. Johnson...	0	10	0
Mr. Bosworth Harcourt	0	10	0
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Mr. W. J. Algar	0	10	0
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£20,000.

TO purchase, equip, and endow Collegiate and Residential premises.

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	£	s.	d.	£	s.	d.
Previously acknowledged :—						
General List ...	12,619	19	1½			
Past and present students ...	1,031	11	0			
				13,651	10	1½
FURTHER SUBSCRIPTIONS.						
Mr. R. Barlow, Rochdale ...				25	0	0
Mr. R. Parker, Rochdale... ...				7	0	0
Mr. Benjamin Heape, J.P., Rochdale				5	0	0
Mrs. Schofield, Rochdale... ...				5	0	0
Mrs. T. P. Spedding, Rochdale...				1	1	0
Mr. W. H. Taylor, Rochdale ...				1	1	0
Miss Gibson, Rochdale				1	0	0
Mr. James Parker, Rochdale ...				1	0	0
Mrs. T. Carter, Rochdale... ...				0	10	6
Mr. Joseph Standring, Rochdale				0	10	0
Mr. H. Brierley, Rochdale ...				0	10	0
Mr. Frank Leach, Rochdale ...				0	10	0
Miss Smithies, Rochdale... ...				0	10	0
Mr. James Leach, Rochdale ...				0	10	0
Miss Howard, Rochdale				0	10	0
Mr. William Greenwood, Rochdale				0	10	0
A Sympathiser, Rochdale ...				0	10	0
Mrs. E. J. Butterworth, Rochdale				0	10	0
Mr. John Carter, Rochdale ...				0	5	0
Mr. F. Dickenson, Rochdale ...				0	5	0
Mr. Fred Parker, Rochdale ...				0	5	0
Mr. Fred Fitton, Rochdale ...				0	4	0
Mr. James Hamer, Rochdale ...				0	2	6
Mr. Benj. Woolfenden, Rochdale				0	2	6
Mr. Fred Hall, Rochdale ...				0	2	6
Mr. A. E. Carter, Rochdale ...				0	2	6
Mr. William Nuttall, Rochdale				0	2	6
A Sympathiser, Rochdale ...				0	2	6
Mr. David Healey, Rochdale ...				0	1	0
Mr. Edward Hanger, Hull ...				5	0	0
Mr. S. Harris, Hull				3	3	0
Mrs. S. Harris, Hull				1	1	0
Mr. W. B Holmes, Hull ...				1	0	0
Mr. Donald Wilson, Hull ...				0	10	0
Mr. T. W. Collins, Leigh ...				1	1	0
Mr. T. W. Frankland, Leigh ...				1	1	0
Mr. J. Mather, Leigh				0	10	6
Mr. W. Darwell, Leigh				0	10	6
Mr. R. Ridyard, Leigh				0	10	6
Mrs. R. S. Redfern, Leigh ...				0	10	6
Mr. C. Stewart, Leigh				0	2	6
Mr. A. Clegg, Leigh				0	2	6
Mr. J. Pilkington, Leigh... ...				0	2	6
Rev. Jenkyn Thomas, Rawtenstall				0	5	0
Mrs. D. Halstead, Rawtenstall...				0	1	0
Mr. J. W. Ramsbottom, Rawtenstall				0	1	0
Mr. John Taylor, Rawtenstall ...				0	1	0
Mr. Walter Taylor, Rawtenstall				0	1	0
Other Friends, Rawtenstall ...				0	1	0
Mr. Edward Chitty, Dover ...				2	2	0
Mr. Walter Heald, Weybridge (3rd donation)				1	1	0
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Two Friends, Ballee				1	0	0
Mrs. Smith, Crumpsall				0	5	0
Mrs. M. Bennett, Heywood ...				0	5	0
Miss M. M. Bennett, Heywood				0	2	6
Total ...				£13,725	18	7½

Number of Subscribers, 1,312.

Further subscriptions are respectfully solicited. They should be made payable to "The Treasurer, Unitarian Home Missionary College," and forwarded to Messrs. E. LAWTON & SON, 14, Brown-street, Manchester.

NOTE.—A full list of subscriptions, together with a detailed report of Jubilee and Autumnal meetings, will be forwarded on application to Rev. C. Peach, 68, Richmond-grove, Manchester.

JUBILEE SERVICES.

LISCARD.—Sunday, May 21st, 11 and 6.30, Principal Gordon, M.A.
SWANSEA.—Sunday, May 28th, 11, Principal Gordon, M.A.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under:

LIVERPOOL.—Monday, May 15th.

3.30—Congregational Hall, Ancient Chapel. Chairman: Mr. Philip H. Holt.

8.0—Hope-street, Church Hall. Chairman: Alderman Bowring.

Col. Pilcher, V.D.; Rev. J. E. Manning, M.A.; Charles Peach; Mr. F. W. Monks, J.P.; Mr. E. Talbot, M.A., LL.B.; Mr. Richard Robinson.

SHREWSBURY.—Wednesday, May 24th, 7.30, Principal Gordon and Rev. C. Peach.

CHESTER.—Monday, May 29th, 7.30, Principal Gordon and Rev. C. Peach.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

Schools, etc.

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LONDON DOMESTIC MISSIONARY SOCIETY.

The ANNUAL MEETING of the Subscribers and Friends of the London Domestic Mission will be held in ESSEX CHURCH SCHOOLROOM, THE MALL, KENSINGTON, on TUESDAY, MAY 16TH. The Chair will be taken at 8 P.M. by Sir JOHN BRUNNER, M.P. Speakers: Mr. F. W. Lawrence, Rev. F. Summers, Rev. S. H. Street, Dr. Read, and others.

GENERAL BAPTIST ASSEMBLY.

250TH GATHERING to be held in the GENERAL BAPTIST CHAPEL, BETHNAL GREEN ROAD, on TUESDAY and WEDNESDAY, MAY 16TH and 17TH, commencing with DIVINE SERVICE on Tuesday, at 7 o'clock; Sermon by the Rev. J. H. SMITH, of Deal, followed by a COMMUNION SERVICE, presided over by the Rev. W. HARVEY SMITH, of Bethnal Green-road Chapel.

On Wednesday, 17th, at 10.30, a short Devotional Service. At 11, the President's Address, by the Rev. A. J. MARCHANT, of Deptford, followed by usual Business Meeting, and a Discussion on Public Questions. Luncheon at 1 o'clock, and Tea at 5.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

"ASSEMBLY SUNDAY," MAY 14TH, when collections will be made in aid of the Assembly's Funds.

Owing to the pressing need of one or two Congregations in the South and East of London, there was a considerable deficit last year; and the Committee feel sure that when this is known they may rely on a very generous response to their appeal for additions to their funds, from the members and friends connected with the Churches of the Assembly.

The Committee will also be glad to add to their Annual Subscription List.

W. WALLACE BRUCE, *President.*
JOHN HARRISON, *Treasurer.*
FREDERIC ALLEN, *Hon. Secretary.*

5, *Holland-grove, S.W., May 3rd.*

RIVINGTON CHAPEL.—The SUNDAY SCHOOL ANNIVERSARY SERMONS will be preached on SUNDAY, MAY 28TH, 1905, at 3 o'clock and 6.30 P.M., by the Rev. J. CHANNING POLLARD, of Lancaster. Tea, for visitors, in the schoolroom, as usual, between the services, 6d. each.

THE COMMITTEE of the newly-formed UNITARIAN CONGREGATION at ANSDELL will be obliged if Ministers and Laymen spending holidays in the district, and who are willing to undertake an evening service, will kindly communicate with W. B. MILNER, 16, Common Side, Lytham.

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APPLICATIONS must, however, be in hand not later than JUNE 17TH, and must be made on a Form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

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ANNIVERSARY MEETINGS, 1905.

The British & Foreign Unitarian Association

AND THE

SUNDAY-SCHOOL ASSOCIATION.

Tuesday, June 13.

11.30 a.m.—Meeting of Delegates of Sunday School Societies and Unions at Essex Hall.

1.30 p.m.—**LUNCHEON** at the Holborn Restaurant, High Holborn, W.C. Tickets 2s. 6d.

3.30 p.m.—**ANNUAL BUSINESS MEETING**, Sunday School Association, at Essex Hall. The President, Rev. W. G. TARRANT, B.A., in the Chair.

4.30 p.m.—AFTERNOON TEA.

5 p.m.—**PAPER**, by Miss PUNNETT, on "**How to Make our Lessons Interesting**," followed by Discussion.

8 p.m.—**ESSEX HALL LECTURE** by Prof. HENRY JONES, M.A., LL.D. (University of Glasgow). "**The Immortality of the Soul in the Poetry of Browning and Tennyson.**" Admission by Ticket to be obtained at Essex Hall. Members of the Unitarian Association free; Non-Members, 1s.

Wednesday, June 14.

11.30 a.m.—**RELIGIOUS SERVICE**, Little Portland Street Chapel. SERMON by the Rev. J. COLLINS ODGERS, B.A., of Ullet Road Church, Liverpool. Collection in aid of the Funds of the Association.

4 p.m.—**ANNUAL BUSINESS MEETING** at Essex Hall. The President, the Right Hon. WILLIAM KENRICK, in the Chair. Reports, Election of Officers, Welcome to Delegates, and Special Resolutions.

6 p.m.—Tea in the Council Room. Brief Programme of Music, 7 to 7.30.

7.30 p.m.—**PUBLIC MEETING** at Essex Hall. The President in the Chair.

SPEAKERS:

REV. CHARLES HARGROVE, M.A.	"**Theology and Religion in Australasia.**"
CHARLES W. JONES, ESQ.	"**Do We Make the Best Use of Sunday?**"
REV. GEORGE CRITCHLEY, B.A.	"**Revivals and Revivalists.**"
REV. W. LAWRENCE SCHROEDER, M.A.	"**The Social Mission of the Church.**"
REV. ALEXANDER WEBSTER	"**True and False Views of Comprehension: the Free Church Crisis in Scotland.**"

Thursday, June 15.

10 a.m.—DEVOTIONAL SERVICE, Essex Hall, Essex Street, Strand.

10.30 a.m.—**CONFERENCE** at Essex Hall. The President in the Chair. PAPER by the Rev. SYDNEY H. MELLONE, M.A., D.Sc., "**Two Centenaries: James Martineau and Francis William Newman as Religious Teachers.**" PAPER by the Rev. FRANK K. FREESTON, "**The Decline of Public Worship: Causes and Remedies.**" To be followed by Discussion.

8 p.m.—**CONVERSAZIONE** at the Portman Rooms, Baker Street, W. Reception by the President and Mrs. Kenrick. Music by the Royal Blue Band. Glees by the London Unitarian Choral Society. Tea and Coffee, 8 to 11 p.m. Ticket, 1s. (on and after June 14th, 2s.).

Tickets for LUNCHEON, ESSEX HALL LECTURE, and CONVERSAZIONE should be applied for without delay.

Essex Hall, Essex Street, Strand, London, May 10, 1905.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3282. NEW SERIES, No. 386.] LONDON, SATURDAY, MAY 20, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

THE first two numbers of a new series of "Sermons by Unitarian Ministers" are issued this week by the British and Foreign Unitarian Association. The first sermon is by the late Rev. R. A. Armstrong on "The Unseen Things of Life"; the second, by the Rev. C. J. Street, on "The Besetting God." There are twelve sermons already announced in this series, sold at a penny each. Among them we note one by the Rev. Dr. Warschauer on "Christ in Hades."

THE publication of Dr. Warschauer's sermon in this series "by Unitarian ministers," with his unqualified consent, after he has accepted a call to the ministry of the Anerley Congregational Church, in conjunction with his friend, who has been from the first in the Congregational Ministry, may be commended to the consideration of sectarian critics. Dr. Warschauer is as much a Unitarian now as he has ever been, and he has publicly stated that the transfer of his services from one communion to another signifies no theological change whatever. He has been a minister in one truly Free Church. He now goes to another. The members of the Anerley Congregational Church are no doubt perfectly aware of what they have done. As a matter of business, we suppose, Dr. Warschauer's name will be transferred from the roll of ministers in the *Essex Hall Year Book* to that of the *Congregational Year Book*, and the British and Foreign Unitarian Association will perhaps lose a modest subscriber to its funds.

"A HOLY Church the Moral Guide of Society" was the title, as we noted last week, of the address given by Dr. P. T. Forsyth as chairman of the Congregational Union of England and Wales. The address was divided into two parts, the first dealing with the inward side of religion, the central power of inspiration, which there must be in a living church; the second part with practical questions of present-day moral and social problems, and what the church ought to be doing in those matters.

THE power of the Cross, at the heart of the moral principle of holiness in the Church, in conflict with the egotism of the world, was the central thought of the first part of this eloquent and searching address. Dr. Forsyth spoke to his brethren with the utmost fearlessness. "We are a great body of Free Churchmen," he said, "and I have long been impressed with the fact that the Free Churches have been gaining more in public attention than in public weight. They are forces more than guides. Their bulk tends to outgrow their influence. That is easy if they relax their gospel, if they feminise it, or if they apply it but to the cry of the hour, and become a branch of journalism, or the prey of the press. I cannot avoid certain misgivings. Do they realise the moral situation on a large scale?" And then he went on to develop his thought of that consecration which must be in the inward life of the church, and the power of holiness by which alone they could conquer and do their true work in the world. For the Institutional Church he had this word of warning: "To say that the Church, as distinct from its missions, is primarily a working society is to secularise it. In some, in many, cases the agencies have become of more interest than the Communion. The work may represent an itch of activity rather than an inspiration of service. It is English restlessness rather than Christian energy, and it burns itself out." Of the doctrine of the address there is more to be said. Here we simply commend it to the attention of religious thinkers.

THE second part of Dr. Forsyth's address is to be specially commended to Liberal politicians. "It is the leaders of finance," he said, "that have the decisive influence in the actual politics of the West. Capital is the true International, and gold the true Yellow Peril. What is the relation between this world-power of capital and the holy ethic of a world-gospel like Christianity?" Let Dr. Forsyth's answer be considered (the Address may be had for 3d. from the Congregational Union, Memorial Hall, Farringdon-street, E.C.), and with it the speech made by Mr. F. W. Pethick Lawrence at the annual meeting of the London Domestic Mission, reported in our present issue.

As a hint of what Dr. Forsyth's answer is, we give the following passage:—"The "land question is only slumbering and "gaining strength. And mindless wealth "is producing Socialist sympathies where "there is no belief in Socialist schemes. "But these are only harbingers of some-"thing much more searching and radical, "to which the ethic of a Christian brother-"hood moves. There is no need for alarm. "The change must come by the ethical "conversion of Society, and by no "catastrophe. We must move by "economic methods and on constitu-"tional lines, with a moral base. And "the Church must do more to inspire "and guide that movement than she has "done."

THE Assembly passed from the address of its Chairman to the consideration of a number of public questions of the first importance. The education difficulty, of course; the matter of licensing, too, arouses no surprise; and the ethics of journalism is no departure from what may be expected of a meeting of members of a religious body. But the first of the resolutions, which was moved by Mr. Percy Alden, does strike us as significant. The resolution dealt with unemployment, and ran as follows:—

"The Assembly hereby expresses its "profound sympathy with the large "number of persons who have recently "suffered severe distress and hardship "through unemployment. It believes "that there exists a large number of "men and women who, even in times "of normal prosperity, are, through "no fault of their own, unable to obtain "remunerative labour, and that the "problem is grave and urgent. The "Assembly expresses its satisfaction "that the present distress has so "powerfully stimulated sympathetic "action in many quarters, official and "otherwise, and believes that the time "has arrived when labour should be "made a department of State in the "hands of a responsible Minister."

THIS resolution was passed unanimously. The meeting was not deterred by the explanation given by the seconder that it is "Collectivist in tone and means Collectivism." Mr Alden, too, treated the

resolution as one illustration of the principle laid down by the Chairman, and pressed home the argument that labour problems were insoluble under the present system of competition. The speeches perhaps go beyond the strict terms of the resolution, but it is interesting to find that the speakers were able to carry the meeting with them. The Assembly is in sympathy with a Collectivist programme. It is not possible to say more than that, and the problem is not solved by sympathy, but only by action. Yet we have to recognise here a temper far removed from that day some years ago when a meeting of Congregationalist ministers and laymen, after inviting Mr. Keir Hardie to address them refused him a hearing. The country is beginning to realise at least a national responsibility for unemployment, and the Union resolution reflects this consciousness.

A RESOLUTION on education was moved by that veteran of Liberationists Mr. Carvell Williams and supported by Dr. Guiness Rogers. The resolution is far too long to quote in full, and it is unnecessary to say that it condemns the recent education Acts. At the same time the definition of the end of education as preparation for the "duties of British citizens" is worthy of note. Would that this supreme need had been kept more clear by the conflicting parties. The resolution was not adopted until after an amendment had been accepted. This *seems* to mark an important advance in thought. The deleted clause runs: "The school curriculum should be so framed as not to permit of *sectarian* instruction or in any way violate religious equality." The words substituted are: "No teaching in *religion* should be given at the expense of the education authority, and the school curriculum should be so framed as not in any way to violate religious equality."

WE do not venture to interpret this alteration, since the apparently still more explicit language of Dr. Horton, which was given in our notes last week, has since been explained by its author not to mean what it seemed to most people to convey. Dr. Horton's explanation amounts to this (if we understand it), that his utterance is to be read in connection with a clause of some resolution passed some time or other at Newcastle; and, that being so, we are only to take Dr. Horton as approving the "simple Bible teaching," which Churchmen and Secularists hate. We venture to think this is not a "clear logical issue."

THE third resolution, on licensing, which protests against the endowment of the brewing interests was carried; but already the time was far spent, and no speech was made in its favour, certainly none was needed. And so the Assembly separated. It had spent several hours in the treatment of some of the most serious matters which can affect our national life. The gathering is a large one. Its enthusiasm is great. Whether it grasped all the political and ethical principles involved may be doubtful. Yet there is something stimulating in the spectacle of a great religious assembly thus recognising a public duty. In essence the underlying meaning of these meetings is to be found in the conviction: We ought, as an integral part of our mission, to be in a position to afford guidance to the nation in the task of organising the whole national life.

WRITING on the Schiller Centenary in the *Manchester Guardian* of May 9, Professor C. H. Herford said that in his judgment Schiller's creative power was not of the highest, and that his ideality often beguiled him into the abstract and the vague. Wordsworth's complaint that Goethe was not "inevitable enough" might with even greater truth be made of Schiller:—

"His poetry is poor in the elemental "directness and simplicity, in the 'bare, "sheer penetrating power' in which our "finest Nature poetry is so great. But, "on the other hand, it renders with "unsurpassed brilliance and intensity the "ideals of culture—the ideals not of "cultured men merely, but of men for "whom culture is life. It is a poetry of "ideas, but of ideas vitally in touch with "conduct and character, with passion "and joy and will. If beauty is the last "word of Schiller's poetry, it is beauty "as apprehended neither by the epicurean "nor by the puritan, but by the strenuous "artist whose chisel extracts it from the "marble block. He taught a world "inclined to be either ascetic or effeminate "to feel at once and to feel equally the "moral grandeur of heroism and the deep "power of joy; and beside him in the "German pantheon stand not only his "master, Kant, and his comrade, Goethe, "but the yet mightier genius who created "the 'Eroica' and built upon Schiller's "'Hymn of Joy' the climax of the Ninth "Symphony."

MARTINEAU CENTENARY AT BUDAPEST.—The Francis David Society is a branch of the social work of the Unitarian congregation in Budapest. The last conference in this season of the Society, on May 6, was dedicated to the memory of Dr. Martineau, whose service to the Christian Church at large had been appreciated by a number of Hungarian students. Mr. Jozan, of Budapest, read an essay on the life and letters of the great Unitarian divine, giving in conclusion a clear statement of his theological and ethical system. A crowded and select audience listened with rapt attention to Bishop Ferencz's allocution, who admired in Dr. Martineau both the enthusiastic teacher and the sound philosopher. Personal recollections of his visit to Manchester College in the fifties gave a peculiar charm to his touching address. Bishop Ferencz, in turn, was also loyally congratulated, on behalf of church and society, on his fifty years spent in the active service of the College and the Unitarian ministry. Several musical items, the English and Hungarian national hymns, and a Bach air on cello by Mr. C. D. Jones, of England, among the rest, made this farewell meeting a source of inspiration and a beacon-light of Christian brotherhood for the future.

PRESENT-DAY CONFESSIONS OF FAITH.

Two statements by English Unitarian ministers, and one by a minister of the Remonstrant Church in Holland, are here printed. The first was, we understand, originally drawn up by the Rev. Andrew Chalmers, and has recently been printed by the Rev. J. Collins Odgers, in the Calendar of the Ullet-road Church, Liverpool:—

"We are often asked to give a short summary of our free faith, that those who attend our services may know where we stand in the wide field of Christendom. We have no authorised creed in the sense of a formula which all are required to accept. We exact no confession of faith from any of our members. Nevertheless the following is a brief statement of Religious Principles as generally held by Unitarian Christians:—

"We believe in One Supreme God, the Father, whose nature is love; and in His Holy Spirit or Divine influence which He bestows on His children.

"We maintain that God is infinitely wise and good—that true happiness results from obedience to His laws; and that, while virtue brings its due reward and sin its proper punishment, in this life or in the life to come, God will finally bring every soul into a state of holiness and bliss.

"We accept Jesus Christ as the highest example and the greatest religious teacher of men; and are guided by his precepts, and seek to bring our thoughts and actions into harmony with his mind and life.

"We hold that true religion consists (as Jesus taught) in the love of God and man, and in keeping God's commandments, and that obedience should be cheerfully rendered, and worship freely offered to God from love and not from fear.

"We use the Bible as the chief source of religious knowledge and truth, but maintain the right and duty of free inquiry, and that every man is responsible for his faith to God alone.

"We therefore neither require nor expect entire uniformity of belief in our fellow-worshippers, but only the unity which comes from a kindred spirit and purpose, and from a common desire for advancement in the Christian course.

"And we accordingly invite to social worship and intercourse all who are true to their reason and conscience, and who regard the attendance on religious observances as a reasonable service to God, and as tending to elevate the life and character of man."

The Rev. Wilfred Harris, M.A., of Unity Church, Bolton, recently printed the following confession in his Church Calendar:—

"I believe in God and in God's universe, and in God's method of governing it. I believe that God is so human as to love the companionship of men, and that men are so divine as to learn their noblest lessons from Him. I believe that God so desired men that He created them, so loves them as to sustain them in His presence, and will always hereafter so love them as in the course of eternity to complete that education, salvation, and perfection

of humanity which He undertook in the creation of man. I have faith in God, and in His power to do this. With God all things are possible, even the forgiveness of sins. I have faith in the infinite forces at His disposal, in His resources as a Teacher, in His powers as a Disciplinarian, and in His love as a Father, and I do not wish to be saved from Him, to escape His salutary discipline, to be blind to His judgments, to shun His mercies, or to doubt His love."

This third personal confession formed the conclusion of a sermon preached last year by Dr. H. L. Oort, Remonstrant minister at Utrecht, and a son of Professor Oort, of Leiden, in which he had strongly maintained the open principle for religious fellowship, and pointed out the mischief wrought by insistance on a dogmatic standard in the Church. Yet each one, he concluded, must have a living faith, and so in the following terms he declares his own :—

"I believe in the eternal and holy Source of all things. As the self-conscious spiritual life of man is the highest form of life of which we here have knowledge, so is this eternal Source of all self-conscious, spirit, superhuman. He is my God and Father, to whom I stand in personal relations.

"I believe in the immortal significance of every human soul. It has part in the Divine life, and of this, after earthly death, it shall become more completely conscious. Love and trust and feeling for truth shall grow ever clearer and stronger until they are perfected. I hope that there will be remembrance and re-union; where and how that shall be I do not know.

"I acknowledge moral evil in man as guilt, and believe that every sin meets with retribution, even on earth; but I believe also that by virtue of His own nature God will in time right all wrong, even as it is pictured in 'the Prodigal Son': the love of the Father, which lived in the son, who went away and sinned, draws him back to his Father's house and reconciles him with his Father.

"I am confident that all honesty and love work together for good, both for myself, and for the community, secretly but surely, by hidden, eternal laws, which constitute the moral order. I see this in the progress of mankind, in spite of all the sorrow and sin of our most imperfect society.

"I have found that pain and adversity bring people to a sincere disinterested love of God and man, a love which, taking the place of lost happiness and possessions, brings them comfort that truly satisfies.

"I think that these truths may be truly called glad tidings; and I honour Jesus Christ as the man in whom the strength of such faith and life was realised as purely as it is possible for us to conceive. What he sowed, comes up in the world, in ways we do not understand.

"The Kingdom of God comes in its own time, but surely it comes!"

THE stricter the obedience of the disciplined will, the more eagerly do we press forward to the mark of a higher calling.—*H. W. Crosskey.*

LITERATURE.

A STUDY OF ROMAN SOCIETY UNDER THE EMPIRE.*

SECOND NOTICE.

WE have spoken already in a previous article of the literary charm and the manifold interest of Professor Dill's study of Roman Society; but this interest culminates in his description of its moral and spiritual life, its forms of worship, and its dim gropings amid the mysteries of the Unseen. It is to this topic that we must now turn our attention. The period under review was not marked by philosophical breadth of view or speculative insight. Philosophy had become severely practical in its aim. Virtue was its end; and the philosopher had abdicated for the most part his functions as a thinker for the more popular rôle of a physician of souls. The wandering missionary plied his trade everywhere, sometimes with genuine zeal for his message, often lost in the mazes of empty rhetoric and self-adulation. The cold rationalism of a former generation had produced its inevitable reaction in a fresh appetite for marvel and a revival of the mystical side of religion. Everywhere there were signs of an awakening sense of personal religious need, a desire for peace of heart, for moral cleansing, for a sure and certain hope of immortality. "Men craved," says Professor Dill, "no longer for a God to explain the universe, but to resolve the enigma of their own lives; not a blind force, moving on majestically and mercilessly to 'some far-off divine event,' but an Infinite Father guiding in wisdom, cherishing in mercy, and finally receiving his children to Himself."

This religious revival is the most striking feature of the age of the Antonines, and of the generation that preceded it. It took a twofold shape. There was first of all an amazing growth of superstition of the most fantastic kind. There was in the second place the eager welcome given to Oriental forms of religion with their mystical rites, to Cybele, to Isis, and above all to Mithra. The long chapter on Superstition is an interesting study in human credulity, and it is also a pathetic illustration of the way in which the religious instinct avenges itself when it has been neglected or suppressed. There was a genuine return to belief in omens. Decayed shrines were restored, and were visited by crowds of pilgrims. Half-forgotten oracles sprang into sudden popularity. The belief in miracle became almost universal, and only a few cynical writers were left to mock at the popular credulity. Faith-healing was practised with all the resources of art and ingenuity, and the rich invalid, the victim of nerves and luxurious city life, wandered from one fashionable health-resort to another in the search for a cure, eager to be gulled by every new form of quackery. The following passage, an admirable piece of descriptive writing, illustrates the strange mingling of rational method and artful imposture :—

"From whatever cause, the worship of Asclepius had attained an extraordinary popularity in the age of the Antonines. The conditions of health and disease are so obscure, the influences of will and imagination on our bodily states are so marked, that, in all ages, the boundaries between the natural and the unknowable are blurred and may be easily crossed. The science of medicine, even down to the age of Hippocrates, or the age of Galen, had not abandoned all faith in the magical and mysterious. Incantations long held their ground beside more scientific remedies. Health being the most precious and the most precarious of earthly blessings, it is not strange that, in an age of revived belief in the supernatural, the god of health should attain a rank even on a level with the great Olympian gods. His temples rose in every land where Greek or Roman culture prevailed. They were generally built with an eye to beauty of scenery, or the virtues of some clear, cold, ancient spring, or other health-giving powers in the site, which might re-inforce the more mysterious influences of religion. And in every temple there was a hierarchy of sacred servants, who guarded a tradition of hieratic ceremonial and of medical science. There was the chief priest, who may or may not have been a trained physician. There were the *daduchi* and *pyrophori*, who attended to the punctual service of the altars. There were the *neocori*, who were probably physicians, and who waited on the patients, interpreting their visions, and often supplementing them by other visions of their own. There were also, in a lower rank, nurses, male and female, who, if we may judge from Aristides, performed the sympathetic part of our own hospital nurses. The patients came from all parts of the Græco-Roman world. After certain offerings and rites, the sufferer took his place in the long dormitory, which often contained beds for 200 or 300, with windows open all night long to the winds of the south. The sick man brought his bed-coverings, and made his gift to the altar. The lamps were lighted in the long gallery, a priest recited the vesper prayers. At a later hour, the lights were extinguished, strict silence was enjoined, and a hope for some soothing vision from above was left as a parting gift or salutation by the minister as he retired."

But there was another craving, as insistent as the desire for supernatural aid in weakness or the appetite for marvel. It is expressed in the lines, which always strike us as among the most poignant in the whole range of Latin poetry :—

Stabant orantes primi transmittere cursum,
Tendebantque manus ripae ulterioris amore.

The old Roman religion, with its ritual of the dead, was quite insufficient to meet and satisfy this longing for immortality. The calm arguments of philosophy, which spoke of the human soul as a divine spark, or as sharing in the nature of the Deity, had no meaning for the unreflective crowd. The truth must be embodied in symbols, it must touch the soul through the emotional power of mystical rites, and this was precisely the service which Oriental religion rendered to the ordinary citizen of the Empire. Our knowledge of the cult of Mithra is, as Professor Dill points out, one of the triumphs of modern archæology. We have been familiar for a long time with the influence of the worship of the Magna Mater and of Isis; but now Mithraism in

* "Roman Society from Nero to Marcus Aurelius." By Samuel Dill, M.A., Litt.D. London: Macmillan & Co. 15s. net.

its popular appeal, the extent of its influence and the startling rapidity of its growth seem to leave them quite in the shade. For a long period it was the most formidable rival of Christianity. It was apparently in the first century of our era that it left the bleak uplands of Asia Minor, where it had long been naturalised, and became a missionary religion in the Empire. It made its way to the sea-port towns and along the great rivers, the Danube, the Rhone, the Rhine. It found a home in Pannonia and Dacia, and the passes of the Alps, and remains of its rude popular art have been found even close to the Scottish border, in the neighbourhood of Hadrian's Wall. It was spread, in all probability, by the army. Soldiers were its missionaries, and the common people its chief votaries. The Mithræum was usually a small building, half underground, in order to maintain the primitive symbolism of a cave, and it is not unlikely that in the meetings for worship there was a social feeling, similar to that which exists at the present time in many small dissenting places of worship, which supplied elements of colour and warmth absent from the more stately temple. Of the worship itself it is more difficult to speak. We have to rely largely upon inference and conjecture even for its most characteristic ideas. Persian in origin, it was connected with Iranian sun-worship, but its most popular symbol, that of the young Mithra slaying the bull, was derived probably from the rites of Cybele, and shows the influence of the prevailing religious syncretism. It is difficult for us, as we look at the representations of the taurobolium which have come down to us, many of them quite revolting in their crude realism, even to imagine the feeling which they aroused in the devout worshipper. But they must have shadowed forth, in a way which words alone could never convey, the secret of the constant renewal of life and the power of sacrifice. It was, in any case, this strange emotional appeal presented through the symbol of an acted cosmic myth, its mystic rites and organised priesthood, its clear belief in immortality, and its severe and exacting moral code, which won for the religion of Mithra its rapid and wide-spread popularity. But in saying this we have hinted already at some of the sources of its decay. Like the other religions of the Empire, with the exception of Judaism and Christianity, it practised toleration and made compromises with other and more debasing forms of paganism. Its own teaching could appeal for its sanction, not to a real life, but only to a cosmic legend, which entered into easy alliance with the dark arts of magic and astrology. Finally it was a religion for strong men, for soldiers living under discipline, but it had no word of saving hope for the woman and the child. So far as it has been possible to decipher its fragmentary records and interpret its pictorial symbols, they show no trace of tenderness, of pity, or of the deep lessons of sorrow and suffering borne for the good of others; and for this reason it could never become a universal human religion.

It is no part of Professor Dill's scheme to bring Christianity upon the stage, to exhibit it in the stern conflict of ideals, or to explain the reasons of its victory. His pages are all the more impressive because Christianity is the one subject which is ignored. The picture, which he gives us, is one of the world as it must have appeared to an intelligent observer, when the religion of the Cross was still too obscure to be noticed. It is not the traditional picture of Christian apology. The familiar contrast between darkness and light, where the darkness rests in unrelieved gloom upon the pagan world and the light shines only in the Gospel, has disappeared. But it is only for a moment that this disappearance seems to lessen the divine claims of Christianity. To realise the deeper and more serious side of the civilisation of the Empire, to admire its civic virtue, to reverence the memory of its great teachers, to sympathise with the growth and ripening of its religious instincts, to feel the passionate longing not merely of its best minds, but also of the dim undistinguished crowd for spiritual satisfaction—all this is to gain, at the same time, new insight into the grace and truth of the religion which led it captive. It meant something far more than the subjugation of lust by love, when at last the symbolism of Mithra yielded to the symbol of the Crucified.

There is one other reflection, which has been borne in upon us again and again as we have read these pages, though probably without any intention on the part of the author. Rationalism may satisfy a coterie of philosophers, but it can never be a religion for the mass of mankind, and the moment of its apparent victory is also the moment of a strong recoil towards the symbols and the sacred rites, through which the pent-up life of the soul projects itself again into the mystery of the Unseen. Professor Dill himself reminds us that "the member of a comparatively small literary and thoughtful circle is apt to imagine that its ideas are more widely diffused than they really are." Religion will be judged in the future, as it has been judged always in the past, not by the clear rationality of its creed, but by its power of satisfying the unreasoning spiritual instincts of ordinary men, who are face to face with sorrow and sin, with life and death. Christianity won in the long conflict, not because there was nothing serious or reasonable in the other forms of worship through which men were feeling after God; but because it alone had the power to give peace of heart in the company of the redeemed, and to confer upon obscure and struggling lives a sense of supernatural privilege as fellow-citizens with the saints.

W. H. D.

Good Words this month has an illustrated article on the British Museum Library, "The Greatest Library in the World." In the *Sunday Magazine* is an article, also illustrated, on the Working Men's College, which is about to be removed from Great Ormond-street to new premises in Crowndale-road, St. Pancras. The old house, where Maurice, the founder, worked, and Kingsley and Hughes, and, on the art side, Ruskin and Rossetti and Madox Brown were among the helpers, is to be absorbed in the adjoining Children's Hospital.

THE HIBBERT JOURNAL.*

THE *Hibbert Journal* for April is one of the most interesting numbers which has yet appeared. The interest depends partly on the great variety of theological views expressed in the different articles, partly on the importance of the subjects dealt with, and partly on the ability and even brilliance of many of the writers. The noble ideal expressed by Mr. Jacks in the editorial preface to the first number has never been more fully realised. "We shall judge of opinions by the seriousness with which they are held, and the fairness and ability with which they are maintained. Among extant varieties of religious thought none is selected by us as the type to which the rest should conform." We aim at "providing a common ground for the literary expression of opinion."

The Broad Church is represented by the Bishop of Ripon in his eloquent plea for a more human and liberal education for ministers of religion. Strict orthodoxy is represented by Rev. C. F. Nolloth in his article on the "Resurrection of our Lord," in which he defends a belief in the bodily resurrection. "To die requires a body. To rise again, to live after death, requires a body. A spiritual "disembodied life is not human life in the "full true sense of the word. . . . To deny "the Resurrection of Christ is to destroy "the nature of the sacraments, and to "make of the Incarnation a temporary "phenomenon, not, as Scripture repre-"sents it, an eternal fact." These and other statements in Mr. Nolloth's article will sound amazing to many readers of the INQUIRER, but there is no one who will not welcome a treatment of the subject from this point of view. Differing as we do profoundly from Mr. Nolloth's conclusions we will not venture to appraise his ability. This only we will say. The man who really believes that the dead body laid in the grave returned to life and ate and drank with the disciples, and that belief in this stupendous miracle is one of the corner stones of Christianity, needs to be an exceptionally spiritual man to save his faith from appearing grossly materialistic. This spirituality we feel in such men as Canon Liddon or Cardinal Newman so that, however much we may differ from them, any materialistic basis of their faith seems swallowed up in a deep religious life. But, on the other hand, in a recent ridiculous but sadly popular story "When it was dark" approved by the Bishop of London, the stress laid on the physical resurrection, unredeemed by any spiritual faith in God or any real reverence for Christ, presents the Christian religion in a form hardly differing—except in its conclusions—from the position of Haeckel. Mr. Nolloth's article certainly does not belong to this type. Nevertheless the impression left upon us by him, and even more by the curious little pseudo-physiological speculation of Rev. E. Allen at the end of the *Journal* is one rather of fear for a religion that depends upon such arguments than of sympathetic interest for views which, however different from ours,

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* Williams & Norgate, 2s. 6d. net.

may yet be considered as resulting from historical knowledge and religious insight.

Probably the two ablest articles in the *Journal* are those by the two philosophers, Professor Henry Jones and Mr. Sorley. That by Professor Jones on "Mr. Balfour as Sophist" might be taken as a model of the way in which one gentleman ought to treat another gentleman when the first thinks the second, on the particular point in question, little better than a fool. Professor Jones of course recognises Mr. Balfour's brilliant literary gifts and his personal charm and sincerity, but he evidently regards his attempts at philosophising as hopelessly confusing and irrational. While he makes his meaning clear, he does so with a delightfully delicate effectiveness quite free from that bitter spirit of contempt which is the bane of the philosophic critic. Mr. Balfour in his fight for religion "creates a solitude and calls it peace." He teaches that everything is uncertain, "reason, whatever her pretensions, is for the most part the mere editor and interpreter of the utterances of unreason," and then it seems after this universal scepticism the only comfort lies in the fact that at any rate religion is not more uncertain than everything else. In dealing with one of our leading modern sophists Professor Jones' article has something of the irony and all the unfailing courtesy of the great Socratic dialogues.

The two articles which will arouse the most strenuous opposition are those by Mr. Mallock and Mr. Garrod. The first is an attack on theism, the second an attack on Christian ethics. Mr. Mallock would probably say himself that his essay is an attack on certain theistic arguments not on theism. After a slashing assault on various arguments for believing in the goodness of God he closes by saying, "That the theistic position is capable of rational defence, I for one believe." We have read similar statements at the close of longer works of his. What Mr. Mallock appears to love is to render other people's convictions ridiculous and self-contradictory, and then to conclude with the suggestion that he could if he liked give them reasons for believing which even his brilliant dialectic could not overthrow. We wish he would do it or even show some signs of trying to do it. The present article is of course superior in character and tone to many of his books, but it does not seem to us to show much seriousness of conviction or any very genuine desire for truth.

The main point seems to be, let the opponents of theism allow to theists all the pre-suppositions they demand, and the theists will then be left face to face with difficulties which Mr. Mallock appears to think are insuperable except by himself. "What the theist is bound to prove," he says, "or his theism falls altogether to the ground— is that the human beings" produced by evolution "exhibit in their constitutions and their circumstances, if we treat the evidence fairly, an infinite and loving care concentrated on every one of them, by a God who purposed their existence with a view of their individual beatitude, the most precious element of this being an intimate union with Himself." No theist can possibly do this. He cannot give a full and satisfactory explanation of the dealings of God with every human being. He can say out of his own experience that he knows trouble and pain have had for him something of good in them, and that even when they did not bring help, he can feel it was want of will and courage and trust in God which made them harmful. He can say that he finds in all the great inspirers of men, character purified by conflict and by pain. He can say he knows many humble lives which have been made more beautiful and sacred through the way in which a cross of sickness or of poverty was borne. But the demand to explain every event and to find God's goodness, and nothing but God's goodness everywhere, is an impossible demand. We do not and we cannot know enough. This is not the question of a universal law, like that of gravity, it is a question of the personal relationship of God with each of a billion different individual souls. All we can say is that in our own case we recognise God's goodness, or at the very least, even when we fail to find it we believe it is due to our own want of life and love, and further that in the few whom we reverence most deeply, whose will is strongest, and whose spirit most alive, we find the clearest witness of the blessings which may come through sorrow or through pain.

Mr. Garrod's article on Christian, Greek, or Goth is a most suggestive and stimulating one, but it is eminently unsatisfactory to anyone who believes that Christian ethics at their best are the highest type of ethics yet attained. It is one of the most serious and brilliant challenges we have read to "all who profess and call themselves Christians" to defend not the outworks of their creed, but the inmost spirit of their moral ideal. There are three types of morality, he maintains; the Christian whose ideal is that of holiness; the Greek whose ideal is that of wisdom, and the Goth whose ideal is that of being a gentleman. "I do not believe," he says, "that the best men of to-day, the men who make progress, who carry the race forward, are really and truly much influenced by the ideal of either the saint or the wise man. They were born Christians, and therefore they honestly believe that they desire to be saints. They were taught Greek, and therefore they honestly believe that they bear an affection towards "sweetness and light." Nevertheless we only believe, as Emerson says, "as deep as we live. . . But even out of Church they do recognise one deadly sin. All sins save one they will forgive their neighbours until seventy times seven. But one sin hath no forgiveness"—the sin of not being a gentleman. "By not being a gentleman I understand failure in two ideals—the ideal of chivalry and the ideal of honour. I believe that anyone who seriously interrogates his conscience will, if he continues the process for a sufficient time, come to admit that these two ideals are more really than any others the regulating principles of what he calls his moral life. These two ideals, chivalry and honour, are neither Greek nor Christian. They are the peculiar property and creation of the northern races. I may call them the cardinal virtues of Gothic morality."

The conclusion of the whole matter is "Let us cease to call ourselves Christians when we do not follow Christ." He shows a "widespread dissatisfaction with the ideals of Christianity," and he will not take refuge in Hellenism, although he likes Hellenism much better than Christianity. "Let us remember that we ourselves are of the north," and let us therefore neither be Christian or Greek in our ideals, but Goths and gentlemen.

We have heard much of the Gothic revival in architecture, but no one, so far as we are aware, claims that Gothic architecture was not largely the creation of the Christian religion. Here we have a very interesting and serious attempt to produce a Gothic revival in morality coupled with the amazing assertion that Gothic morality is only so far influenced by Christianity as to be "an undefined and instinctive protest against it."

We have no space for many remarks. We would only say, first, that it is dangerously superficial to divide up morality into racial compartments as though none but Christians had desired holiness, none but Greeks wisdom, and none but Goths honour. Mr. Garrod cites the popularity of Odysseus as a proof that "there were no Greek gentlemen." Surely this is a little sweeping if applied to the age of Pericles or Plato. We have no more right to read the character of Plato in the light of Odysseus than we have to read that of Isaiah in the light of Jacob.

Secondly, It is not in the least self-evident, and is most unlikely that the modern ideal of chivalry and honour is pure Gothic, and quite unaffected by Christianity. Much that is best in the ideal of a true gentleman we believe to be largely the result of Christianity.

Thirdly, What Mr. Garrod calls holiness or the Christian ideal we regard as a caricature of Christianity. He paints the Christian ideal as something "unnatural, pusillanimous, impossible": it seems to him summed up in asceticism and hatred of the world. We admit that the difficulty of co-ordinating the various sayings of Jesus into one ethical system is great: we admit also that if you look at the influence of Christianity upon various types and characters of men in the early ages it is difficult to find one definite ideal. But that the new ethical spirit of Christianity meant nothing more than a new asceticism and hatred of the world seems wholly untenable. It could hardly be maintained by any one who had studied the life of St. Francis of Assisi or the works of Dante. Probably the inmost spirit of Christianity is given in the words of Goethe, "Stirb und Werde," and more fully in the words, "He that would lose his life for my sake and the Gospel's shall find it." Anyone who calls that mere asceticism and hatred of the world cannot be regarded as a true interpreter of the spirit and the teaching of Jesus.

H. Gow.

THE further notice of Mr. Carpenter's "Martineau" book we must hold over until next week.

THE JOWETT LECTURES.

ON Wednesday evening the Rev. J. Estlin Carpenter gave the tenth and last of his course of Jowett Lectures at the Passmore-Edwards settlement, Tavistock-place. The subject of the lectures, it will be remembered, was "The Earliest Sources of the Life of Jesus: a Study of the Literary Relations and the Historical Value of the First Three Gospels," and the three last lectures dealt in turn with "Mark," "Luke," and "Matthew." The concluding lecture gave a most interesting account of striking literary features and theological and religious characteristics of "Matthew," the latest of the three, which has been called, on account of the very various elements gathered up in it, early and late, and sometimes contradicting one another, "A Gospel of contradictions." Among the points of special interest were notes on the late additions to the text, such as that about "on this rock" in Peter's confession of the Messiahship, which was unknown to Irenæus, and the baptismal formula at the end of the Gospel, which Eusebius in his earlier works repeatedly does not quote, citing the verse in a simpler form, and only begins to use after the Council of Nicæa in 325, a matter of history on which Mr. Conybeare had thrown such interesting light. At the conclusion of his lecture, Mr. Carpenter said that the new way of reading the Gospels, which he had been illustrating made, it was true, some things uncertain. They could no longer attempt to reconstruct the biography of Christ; they did not know certainly the date either of his birth or death; but while they could not recover those outward facts, they could penetrate, by the instruments of modern research, into what was much more significant, the spiritual teaching of Jesus. That was the great value of the Gospels. They embodied in broken and distorted lines the elements of that great soul, who more than any other of the sons of men had penetrated the very life of this world, and given to it the highest elements of its spiritual life. In "Luke" he had pointed out how the main stress fell on the relations of the individual, the disciples to the Master, the child to the Father, the brotherhood of men among themselves. In "Matthew" the stress fell on a different conception, on the idea of the Kingdom of God. That had perhaps a larger and wider significance. The conception of the Kingdom of God as enriched by Jesus from Hebrew prophecy was the priceless hope of the human race. Taken with that great word, "Be ye perfect, as your Father in heaven is perfect," it involved the fullest development of every man as the child of God, the fullest use of all his powers of brain and heart, of mind, creative genius, and spiritual capacity; yet not to be used for selfish ends or solely for individual welfare, but for the benefit of the whole. That was the magnificent conception which Jesus had contributed to their social religion. As they read the Gospels in the light of history, some beliefs, enshrined in the old creeds, would pass away, but there would remain that which outlasts all formulæ, the imperishable aspiration after the realisation of God's purpose for the race, the education of mankind as the sons of God. The churches might for a time be shaken, ecclesiastical orders and dogmatic constructions might totter and fall, but men would still pray the ancient prayer: "Our Father, which art in heaven, hallowed be Thy name"; and their idea of hallowing the name of God would be that which Jesus taught, "Thy kingdom come, Thy will be done on earth as it is in heaven."

At the close a member of the audience proposed a vote of thanks to Mr. Carpenter for his lectures, and this was very cordially passed, having been seconded by the Rev. F. H. Jones, who said that as Secretary of the Hibbert Trust he was glad to join in that expression of thanks, and he was sure the Trustees would be much gratified to hear how the lectures had been appreciated.

The attendance throughout the course was well maintained, and on Wednesday evening numbered over a hundred. On each previous evening the greater number of those present had stayed after the regular lecture for a further talk, which practically amounted to a second lecture, thus testifying to the keen interest felt in the subject and the lecturer's treatment of it.

MUSINGS.

BY A MINISTER.

XIX.

Archbishop Trench, in his lecture on the morality of words, says that human speech is richer in words that set forth sins than in words that set forth graces. This is only too true. The list of the works of the flesh in St. Paul is twice as long as the list of the fruits of the spirit, and in every dictionary the names of vices will be found to be far more numerous than the names of virtues. "Inventors of evil things" are very soon inventors of evil words to excuse them, for the process of invention, as might be expected, is also a process of skilful refinement. Take the sins of the tongue in the New Testament. They are coarse and crude, and are rendered by English expressions which are equally outspoken—slander, false witness, evil speaking, back-biting, whispering, railing, reviling. To not one of these offences would we plead guilty. They have a savour of the police-court. If we were pressed, we might perhaps confess to a little occasional detraction. Detraction is not slander, as Barrow has shown; is some degrees removed; and slander has been left far behind when we come to disparagement. Yet I am not sure that, of all these various shades of one offence, the last is not the darkest. The French *dénigrement* gives the true complexion.

The Latin language can always be drawn upon for terms which shall not too much betray their meaning. We have now at our command an elegant vocabulary for polite violations of the Ninth Commandment. Depreciation is one of these new terms; insinuation is another; disparagement is a third. The delicate practices for which they stand are difficult to challenge; and evil ways which cannot easily be exposed are, as a rule, the most deadly.

The structure of the word disparagement is instructive. To disparage is to hint at disparity and inequality. We disparage those who come too closely into comparison with us, by hinting that they are not all that they seem to be. We may do this without committing ourselves to positive statement. An apparently innocent question is quite enough.

The whole story of the opposition to Christ in the Gospels is a story of disparagement, and the form it takes is generally that of derogation by interrogation: Is not this the carpenter? Are not his sisters here with us? Hath any of the rulers believed on him? By what authority doest thou these things? Art thou greater than our father Abraham? Who is this Son of man? Jesus of Nazareth, whom they all knew, was both one of them, and not one of them, and this was the offence. In the absence of actual fault, and therefore of opportunity for definite charge, damaging questions could still be asked. As prophet a prophet claims to be judged, but by quite irrelevant suggestion and connection he may be made to lose honour where he should most receive it—in his own country, and among his own kin.

Loss of honour means also loss of power. This perhaps is the meaning of the words: He could there do no mighty works. He marvelled because of their unbelief. There is a vital connection between working and believing. According to the trust given to us, so is our strength to bless and reward it. There is nothing which so much cripples us as the irrelevant things said about us, the irrelevant questions asked concerning us, and nothing so much quickens and increases the ability to act as the confidence behind us which bears us on beyond our own anticipation. Many a man's position has been undermined, and his influence for good quite scattered, by idle and unthinking slight, by needless, gratuitous comparison. There is everything about us to encourage the disparaging habit, for we belong to a satirical age which loves to throw its thoughts into finely worded epigram and allusive jest. That which is divine in men is thus kept back—though able to do mighty works—for lack of the encouragement of faith.

The first Christian writers made much of the contrary habit, which magnifies others at the cost of self. "Honour all men" is the rule given for preventing prejudice; "In honour preferring one another" was the safeguard against rivalry; "Let each esteem other better than himself" was the remedy for pride. Thus only could the crown of charity be reached. They were mindful of the day when their own characters would be at stake, and of the warning, "Judge not, that ye be not judged." Graver even than this recollection was the remembrance that the Master himself had been misjudged.

THE godless lover of gain and the gainless lover of God are fanatics both, taking hold of the opposite ends of the same falsehood. And the truth which suffices to rebuke them both, is this: *that the kingdom of God is not a business, set up in rivalry with worldly business;* but a *divine law regulating, and a divine temper pervading the pursuits of worldly business.* It does not change the materials, but the form and spirit, of our life.—*Martineau.*

OBITUARY.

MRS. REBECCA MOORE.

MRS. REBECCA MOORE, widow of Robert Ross Rowan Moore, died at her residence, 7, Park-road, Richmond, on May 8, in her eighty-sixth year. She was the oldest member of our Richmond Free Church. At the close of last Sunday morning's service, at the request of the Rev. Felix Taylor, its present minister, the Rev. Silas Farrington said a few words of appreciation of her long, brave, energetic life—of a nature alive at so many points; full of such eager interest in other people, and in the world around in all its varied aspects; especially in all its social strivings and gropings toward better things. This, Mr. Farrington said, is what struck everyone who knew her: this alertness, this unflagging vivacity of nature, that made her so open to the new light, and the new hopes, and new endeavours of her day, so eager to identify herself with all the efforts our time has made to right old wrongs and abolish old evils. When I first knew her, more than thirty years ago, she was in the full activity of her powers. There was hardly any movement toward good, toward education, toward social reform, toward moral reform that she did not actively promote. She was never deterred by the unpopularity of such movements; by the fear of ridicule, or the fear of offence, or the fear of loss, from throwing her whole influence into them. Some of us remember how much enthusiasm and vivacity—above all how much fidelity—she brought with her in the early days of this church; and we all know how steady her attachment remained when no longer able to join in our services here.

Those who have had the privilege of intercourse with her to the last, know how wonderfully she kept the same alertness of mind—the same eagerness to know—the same hopes of good—through the growing infirmities of age. There is something invigorating in this large-minded interest in life that keeps the mental powers fresh and active; so that while one is giving out all the time, one receives more than one gives out.

On Friday week a few gathered for the funeral service of our dear friend at Golders Hill. The frail and shrunken form lay there waiting for the moment when it would be resolved into ashes. The eyes that no longer saw, the ears that no longer heard, the hands that no longer moved, the brain that no longer thought, the heart that no longer beat; they were now going back to their primal elements. They were done with. They were of no use to our friend any more. But, after all, the sense of life was stronger than the sense of death. The sense of that ardent outstretching life of eighty-five years, which had counted nothing human foreign to its sympathy; which had shared such wide and varied friendships; which had laboured so cheerfully, and borne trials with so much reticence and dignity; the sense of that life was strongest. I thought of what she had often said of late in her weakness—that she had finished here, and that now she wanted to see what was on the other side. And I was glad to trust that now, with other eyes, she did see; to trust that she had indeed begun that fresh, new, experience, whatever it be, which lies beyond this life—imagined so vaguely and so dimly, and yet hoped for so ardently, believed in so persistently, by our human hearts—an experience as satisfying as it is strange!

S. F.

THE CHILDREN'S COLUMN.

FLOWERS IN HISTORY.

III.

ROSE: "BE SWEET AND KIND!"

"THE rose doth deserve the chiefest and most principal place among all flowers whatsoever, being not only esteemed for his beautie, vertues, and his fragrant and oderiferous smell, but also because it is the honore and ornamente of our English sceptre."

This is what a botanist, John Gerarde, wrote about the rose more than 300 years ago, and it describes very much what everyone feels now about our roses. No other flower has so many legends written about it, and no other flower has a better known name in history. It is difficult to choose out the most interesting legends from among such a number, but I think one of the best is one of the Eastern tales telling us how roses were given their beautiful colour. All the ancient writers agree that the first roses were white, and this legend tells us how red ones came to exist.

A fair young maiden had been unjustly accused, and condemned to be burnt, and as the faggots were lighted, she prayed aloud that "as truly as she was *not* guilty, God would make it known to all." At the close of her prayer, she walked into the burning pile, and at that same moment a shower of rain fell from heaven, the flames were extinguished, and the sticks all turned into roses, the ones that were not lighted being white roses, and the burning sticks the first red roses that had ever been seen.

For all English people, the rose has a special interest, because it has always been such an abundant flower in our country, and has so often been mentioned as typical of England. An old Roman writer says that our island may have taken its early name of Albion from the quantities of white roses (rosae albae) growing in it. From the days of the wars of the roses, at any rate, this flower has become the national badge of England. The Houses of York and Lancaster had the rose as a family badge long before that time, the wild white rose being chosen by the House of York, and the red rose by the House of Lancaster.

In Westminster Abbey, the place that the rose holds in history is very plainly seen. The Tudors made their particular family rose, a wide opened, seven petalled flower, and this you can see for yourselves in endless numbers, on tombs, and gates, and pillars, and ceilings, especially in Henry the Seventh's Chapel. He had a border made right round the chapel walls, of angels holding crowns over an alternate portcullis and rose, the portcullis showing his mother's family badge, and the rose his father's. At the east end of the Chapel, is a window which has in it some of the oldest stained glass in the Abbey. Here you can see one rose, half red and half white, the only one you will find divided in this way to show the union of the two families. It was put there by Henry the Seventh, when he had married Elizabeth of York, and wanted to show that the wars were at an end, and the families of the red and white roses united peacefully together.

The rose is now considered to be the emblem of all that is sweet and lovely, and we must hope it will never again have to lend its name to a time of war and sadness.

There is a very pretty legend of the origin of the moss-rose.

One day the Angel of Flowers, who watches over them and waters them with sweet dews from heaven, went to sleep beneath a rose-tree. When he waked, he whispered to the rose: "Oh! sweetest flower, for whom I care the most, I thank thee for thy nice cool shade, which has given me such refreshing rest. In return, ask what thou wilt, and I will give it thee!"

Then the rose, blushing a still deeper pink, replied: "Give me yet another grace."

The angel waited a moment, wondering what grace there was that the flower had not already won, and then suddenly he threw a veil of moss over it, and thus, dressed in nature's most modest garment, the rose became still more beautiful and beloved by all.

It is interesting too, to see the place it has in French history. As long ago as 1224, it was settled that the youngest peer of France was to offer a basket of roses three times a year to the members of the courts of Parliament. This was called "The tribute of roses," (la baillée des roses) and ended by becoming a great public ceremony and feast. The offering of roses lasted for a great many years, and in some parts of France there is still a very pretty custom, which reminds us of our English custom of keeping May Day. In the middle of the summer, the chief people in a village meet and consult together, and then choose the most amiable and good girl amongst the villagers, who is called "La Rosière," and has a sum of money given to her, and a wreath of roses, which she well deserves to wear.

It is a nice thought to have, when you see a rose, that sometimes it is taken as the emblem of a kind word. Have you ever thought how long the memory of a kind word lasts? It is so easy to say, and gives so much pleasure, and is altogether something so beautiful and helpful, that this is perhaps the best meaning of all that we can give a rose. I think the poet, who wrote these lines must have had some such idea:—

"Long, long be my heart with sweet memories filled,
Like the vase in which roses have once been distilled.
You may break—you may ruin the vase if you will,
But the scent of the roses will hang round it still!"

FLORENCE LAWFORD.

BE firm! one constant element in luck
Is genuine, solid, old Teutonic pluck.—
O. W. Holmes.

The Inquirer.

ESTABLISHED 1842.

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LONDON, MAY 20, 1905.

THE TRUST OF OUR MISSIONS.

WE ask the attention of our readers, and particularly of the members of our London churches, for the report of the annual meeting of the London Domestic Mission Society. We should be glad to think that in all the churches the reports of the missionaries will be read and taken to heart. The three missions supported by this society, and the kindred missions in Blackfriars and Bethnal Green, not to mention others with work very similar in kind, constitute a trust the seriousness of which cannot be over-estimated, which ought to be borne upon the heart and conscience of our whole community of churches. Here in the simplest form of brotherly helpfulness, in close touch with the most grievous problems of crowded city life, and the most pathetic needs of the neglected poor, our devoted missionaries, sustained in each instance by an earnest band of helpers, are striving to do the work of Christian faith and love. And this is *our* work. This is the chief instrument we have in London for demonstrating the power of ministry nourished in our churches. There is no work nobler in its ideal, more absolutely true to the Master's spirit, in the simplicity of its self-forgetfulness, in its desire to give and to help where the need is greatest. If we desire unity and a new energy of common life and purpose in our churches, here is the channel of faithfulness through which they may best be won.

We have often wished of late years that, instead of separate and somewhat scantily attended annual meetings of several missions, or, perhaps, in addition to these, we might have one evening of the year set apart for a gathering in force of all those in our churches who are devoted to this work, and those who believe in it and share in its support, for mutual counsel and encouragement, for reconsecration and fresh inspiration. Such a meeting would at least mark our sense of the importance of the work, and, if the speaking and the listening were adequate to the occasion, would surely set other hearts on fire to join the ranks in this unselfish service. More used to be made of the annual meeting of the Domestic Mission Society itself. A special preacher was invited for the Sunday before the meeting, and was heard by two of the leading congregations. Fifty years ago it was W. H. CHANNING; three years earlier it was JAMES MARTINEAU; at the Jubilee of the Society in 1885 it was CHARLES BEARD. That, we believe, is the last time when such emphasis was laid upon the annual occasion. There may have been good reasons for the change of practice, and what we have specially in mind now is some meeting in which the members of all the churches should unite. Certainly some fresh method of concentrating interest and effort on this work is greatly to be desired.

Dr. FORSYTH, in his address last week as Chairman of the Congregational Union, spoke some searching words as to the true aim of a church. He was pleading for a better understanding between the Free Churches and the forces of Labour, which could not come through considerations of self-interest on either side, and least of all on the side of the Church. "It is not there," he said, "for itself, but for its Gospel and Kingdom. And a real understanding is not possible between self-seeking and self-sacrifice. It can only exist between parties who care more for something beyond themselves than for any aggrandisement of their class or their sect." Then he went on to say that the church could only exercise its true power when it was utterly surrendered to the spirit of holiness, and in self-forgetfulness was given up to the service of that high ideal. "And this same Gospel," he said, "that makes the Church holy is the only principle that can make Society either safe, just, or glorious. Let us not be content with a ministry of kindness, but of equity also. It is not a matter of almsgiving, but of giving ourselves, of going to neighbours, making them brothers, and making their interests our own."

We may not interpret the doctrine of the church as Dr. Forsyth does, and may find that the compelling power of the Gospel comes to us by a different way, but we feel these words to be absolutely true, and to have a very special application to the duty of our churches in this matter of the Domestic Missions. It was clearly pointed out on Tuesday how great is the opportunity in that work, not only for the exercise of a genuine ministry of brotherly kindness, but for the gaining of experience, in close touch with the realities of life among the poor, that will train a wisdom and kindle a passion of reforming zeal, which must become effectual in a true ministry of equity and social regeneration.

LONDON DOMESTIC MISSION.

ANNUAL MEETING.

THE seventieth annual meeting of the Mission was held in the Essex Church School-room, Kensington, on Tuesday evening, when there was a fair attendance of members and friends. The chair was taken by Mr. P. M. Martineau, in the absence of Sir John Brunner, who was to have presided.

Mr. PHILIP ROSCOE, the treasurer, presented the accounts, which showed that the expenses for the three mission stations had amounted to £1,199 14s. 6d., and the general expenses of the society to £43 15s. 8d. The total income of £1,255 7s. 7d. included a donation of £100 in memory of the late Mrs. Alfred Lawrence, and £150 14s. 8d. raised by the bazaar organised at George's-row by Mr. and Mrs. Summers. The subscriptions amounted to £755 6s. There had also been a legacy of £250 from the late Mr. William Thornely, which was treated as capital. The result was an adverse balance reduced from £66 6s. 9d. to £54 9s. 4d. If it had not been for the George's-row bazaar, the treasurer pointed out, the adverse balance would have amounted to £200, and that was the prospect for the present year. It was the 70th annual meeting they were holding, and during those years they had accumulated about £3,000, but a great deal more than that had been spent on the work of the Mission, which was one of the oldest and finest of the institutions carried on by the Free Churches, and if they had to part with their investments to carry on the work it would be sad indeed. They ought to have a larger subscription list, which would mark the amount of interest taken in that work. While, therefore, he asked for increased subscription, he pleaded still more urgently for new subscribers, to extend the field of interest in their work. He wished they could interest a larger number of young people, because from them the ranks must be recruited.

The Rev. HENRY GOW read the Committee's report, which, with the reports of the Rev. F. Summers, of George's-row, St. Luke's, Dr. Read, of Rhyl-street, Kentish Town, and the Rev. S. H. Street, of Bell-street, Marylebone, had been previously printed.

The report recorded a year comparatively uneventful, with no new developments, but a year of patient, faithful work. The aim of the missionaries and their helpers was the building up of character. "The faith which animates our missionaries," it was said, "is a faith in God and in men as the children of God. The appeal is always an appeal to what is good in man. The aim of our Missions through all their various activities is to develop a love for whatever is beautiful and good. They provide opportunities for simple and innocent pleasures, they foster health of body and mind, they seek to stimulate the intellect and to touch the emotions. Above all, by personal influence and affection the missionaries and their helpers try to strengthen men and women against temptation, to build up the character of children, and to give to all a deeper faith in religion." Last June,

Mr. and Mrs. Summers arranged a bazaar in celebration of the completion by them of twenty-five years of active service at George's-row, and by means of that effort were able to hand over £150 to the treasurer of the Society. The occasion was also taken by the friends of the Mission to make a presentation to Mr. Summers of a cheque for £240 and of a gold watch and chain to Mrs. Summers. In connection with Rhyl-street, it was noted how valuable Dr. Read's special medical knowledge proved. At Bell-street attendances were increasing, and there was need of more help in the Sunday-school and for provident collecting. And the report proceeded :—

"The past winter has been a very trying one for all our missionaries, owing to the exceptional distress resulting from want of employment in many industries. Large sums of money have been raised and distributed by civic and charitable agencies, and our missionaries have co-operated whenever possible with such agencies by giving their advice and personal assistance. There are probably few who have a better opportunity of knowing the condition and character of the poor than our missionaries, and few who know so well how money can be given when necessary with most effect and least injury to the self-respect of the recipient.

"The Committee heartily thank the missionaries and all their helpers for whatever good work they have done. There are many other ways in which beneficent and useful work is being carried on among the poor, but the Committee are confident that there is no way in which more effective and lasting influence can be exerted than that which is implied in the spirit and the methods of a true Domestic Mission.

"Many old and generous subscribers and friends have recently been removed by death. The Committee earnestly appeal to the young members of our Free Churches to come forward and fill the vacant places, and to assist by money and by personal service in carrying on a work which was never more needed than it is to-day."

THE MISSIONARIES' REPORTS.

The reports of the three missionaries gave full particulars of all the varied activities which centre in the Missions, and were also of great value on account of the more general considerations they presented as to the conditions of life among the people and the problems which have to be faced. The whole of the reports should be read; we can only give some extracts here.

From the Rev. F. Summers' Report of George's-row Mission.

"In former reports I have referred to the changing aspect of this district of Central London. Once consisting of the more respectable poor, it has now become one in which some of the roughest elements of society abound. On this account, of course, the Mission is not less, but more wanted. The work, however, becomes harder and harder, and certainly apparent results are more difficult to achieve. And here I make special appeal for outside assistance. I am sure that at George's-row anybody who feels called upon to do any kind of good work in the general process of refining some of the dregs of society—and caught in the process of formation this is quite possible—would find ample scope for work and a hearty welcome from me. How glad I should be of anyone who would volunteer to assist!

"During the past year, in common with many other parts of London, the 'out-of-work' problem has pressed very hard indeed. I have been working on committees and bodies outside as well as directly in the Mission itself. Much labour and visitation have been needed, but it must be confessed that the result has not been entirely satisfactory. In some cases labour and men have been brought together, and actual good has been done. But in many cases the greatest inadaptibility to changed forms of activity has been discovered. The men who cannot do this or that, or do it to any real purpose, are indeed many compared with those who can turn their hand in this direction when there is no opportunity of turning it in another. Nor is this always the fault of the men themselves. It is rather more the result of that extraordinary splitting up of productive labour into the very smallest details of manufacture, which gives absolutely no outlook to the mind over the complete but varied process of transformation from the raw material to the finished article. The present highly-organised and diversified methods of production seem to be gradually eliminating human adaptability and even general knowledge from the minds of the rank and file of men. Breadth, indeed, is in the machine—narrowness in the minds of men."

From Dr. Read's Report of Rhyl-street Mission.

Dr. Read referred to the Government Report of the Inter-Departmental Committee on Physical Deterioration (Vol. I. Wyman and Sons, Fetter-lane. 1s. 2d.), issued as a Blue Book last July, and spoke of it as follows :—

"That report makes it abundantly clear that physical degeneration exists to a considerable extent amongst the poorer classes, and an analysis of the causes leading to it shows that over-crowding of the home, and the under-feeding of children, are undoubtedly large factors in the production of that result. And yet these conditions seem almost inseparably associated with poverty, unless a large-hearted and clear-headed wisdom can devise means whereby the poor can be better housed and fed. It is a task of such difficulty and complexity that to deal with it on a large scale our legislature must take it in hand, and that it has not already done so after the issue of this report, was made the subject of complaint by Sir John Gorst in Parliament only last month (March 22). Sir John said, the neglect of the Government and the various departments concerned with the report of the Commission had filled him with consternation. The time for inquiry had passed, and the time for action of some kind had come, and he warned the Government that he would raise the matter in season and out of season. 'You shall not get rid of me,' he said, 'till you have taken the matter in hand seriously.' Surely such a philanthropic spirit in our public men is a harbinger of a better and brighter social day. What is wanted is a large-hearted sentiment of public interest in these social questions, a healthy public conscience in matters of hygiene affecting the poor, and then our Government will be compelled to move in this matter, and to grapple with these complex social problems that defy the efforts of our Churches to deal with them effectively.

* * * * *

"I constantly feel the force of the words of Lord Shaftesbury spoken in relation to the better housing of the poor. 'I am certain,' said he, 'that I speak the truth, and a truth which can be confirmed by all experienced persons—clergy, medical men, and all who are conversant with the working class—that until their housing conditions are Christianised, all hope of moral or social improvement is utterly in vain.' I can but echo the truth of these words, for where the over-crowding is such that even the common decencies of life can hardly be observed, how *can* we expect the moral and spiritual elements of the nature to develop? You cannot grow grapes from thorns, nor figs from thistles.

* * * * *

"What then, I would ask, is our manifest duty in relation to such facts as these, representing as they do, so much human degradation and misery, and leading, as a natural and inevitable result, to so much loss and injury to the national life? Surely it is our most religious duty as Christian men and women to take a deep interest in all matters of social reform; to study them intelligently and carefully as far as lies in our power, so that we may help to create a large-hearted public conscience in relation to them; for this alone can furnish the motive power that will ultimately bring about a renovated state of society in which poverty with all the evils that necessarily spring from it shall no longer exist."

From the Rev. S. H. Street's Report of the Bell-street Mission.

"These instances [of painful overcrowding] are not in any sense peculiar or exceptional, and could be multiplied to almost any extent, and it is necessary further to remember that in the same houses in which these people live every room is occupied more or less in the same way. Children are everywhere, noise everywhere. There is no privacy, no quiet to be found anywhere. Happily the very publicity of this life is a protection against many of the evils towards which this overcrowding would seem naturally to tend. The result of all this is that home—as we think of that word—has hardly any meaning for many of our people. The connection between the members of one family is often of the slightest kind. They have a common sleeping and eating place, though seldom a common meal-hour, and for the rest, their life is outside—the children at school and in the streets, the adults, when not at work, at the street corners

or in clubs or public-houses, or somewhere outside the home where their social life centres, the adult sons in one direction, the adult daughters in another, and the children in a third. The friends, the occupations, the interests of one member of a family are often wholly unknown to the others. These spare hours are, however, for the most part, not numerous. The men work less hours than the women, and have more spare time on their hands. The hours indeed that many of our girls have to work is distressing. From 8.30 in the morning to 8 at night on five days a week and 8.30 to 3 on Saturdays is by no means unusual; and in some cases, at some kinds of work, girls will have to put in the same time on Saturdays as well. Is it to be wondered at that so many of the girls in our district are anæmic and hysterical? Is it to be wondered at that we find so many of the children weak in body and in mind, if their mothers have to live so many important years of their lives under such conditions? This overworking of girls is one of the crying evils of our time, and is not only a disgrace to our civilisation, but, I believe a danger to the future efficiency of our race."

THE ADOPTION OF THE REPORTS.

The CHAIRMAN, in moving the adoption of the reports and accounts, expressed their regret that Sir John Brunner had not come, and the hope that he might yet arrive, and then spoke of the great need of helpers at the three Missions. Fifty years ago it was rather the habit of their young men and women to take part in that Mission work. They might be doing equally good work at the present time, but times and modes of life had changed, and their young people did not come forward in the same way to engage in regular work. He hardly knew how the Missions could get on, if they had not trained up so many workers themselves. That was specially noticeable at George's-row; and it was his opinion that in the future they would get most help from those who had been raised up in the missions themselves. Money they could at all times get by great effort, and they would do so again; but it was the help of heart and brain and loving-kindness which was not so easy to get, and for which they were the more grateful.

Mrs. W. WALLACE BRUCE seconded the resolution. In reading the reports she had been struck, she said, by the two-fold use of such work. There was its direct bearing on the lives of the poor, which appealed to all their hearts, and there was, secondly, its immense value, as a source of information for those who are engaged in legislative work. A large proportion of the efforts of the missions went at present in meeting trouble which ought not to exist. It was not the fault of the people, but it constituted all the social problems which were so pressing and which so many were now trying to solve. One great problem was that of want of work. She had been last week in the Midlands, where at Leicester they had the dreary procession of the unemployed going through the streets and carrying out the idea of attending in force at the different churches on Sunday. Just as in London, it was a terribly depressing sight, and brought the problem home to them. Yet, at the same time, they heard that dairy farming was in absolute jeopardy for want of labour; and cheesemaking was in the Midlands a declining industry for the same reason. The unskilled labour was attracted to London, and swelled the ranks of the unemployed. One wanted to know how far it was the housing question which made the difficulty in the country, or how far it was the modern love of excitement and the dislike of drudgery. The farmers could not get the young people to do the dreary work. While there was that cry of back to the land, it was very sad that a great industry should be suffering from want of labour, while in the great towns there were the crowds of the unemployed. While she sympathised with all her heart with the first object of the Missions, she felt very deeply the need of creating public opinion on those problems, and bringing its force to bear on legislation.

The resolution was unanimously passed.

Mr. F. W. PETHICK LAWRENCE moved a resolution of confidence in the principles of the Mission, and appreciation of the earnest and faithful labours of the missionaries. The resolution, he said, obviously commended itself to their support, to those who knew the men and had seen what they were doing. He concurred with what Mrs. Bruce had said as to the value of the reports, as an attempt to study and solve the social problem which was so serious at the present time. The housing difficulty and the matter of physical deterioration were specially serious in their effect on the lives of the people. It was important to look behind the immediate causes of the worst social evils. The great point to be brought home to the people was the dignity of human life and the dignity of labour, and the necessity of protecting human life and the great vital interests in every department of being against some of the powers exercised by money, the growing strength of capital and combination. He spoke of the enormous power of the two greatest combinations, the Morgan Shipping Combination and the Steel Trust; and while the effect of such a development in a great industry, as in the case of the Cadburys at Bourneville, might be beneficial, it was right that the community should see and understand the dangers involved. The first danger was to the man himself. In carrying on such a business he had to walk very warily, if he was going to play fair, and avoid doing mean actions towards the smaller men. Then there was the industrial danger, in relation to the workpeople. The head of such a great business only saw his men as hands—he might not even know how many he employed—and the one idea of his subordinates was to make as much money as possible. Thus the actual men and women who formed the great bulk of the state ceased to be looked upon as people with human interests; they were liable to dismissal, to be out of work, with no one to feel responsibility for their position. The economic danger was very serious, because the big combines had the power of monopoly, to make large profits at the public expense; they crushed out competitors, driving good men to the wall, not through any fault of theirs, but by the mere force of the system. Then there was moral and political danger. That enormous power could be used politically against the good of the community to further the interests of the business. He quoted the instance of the Standard Oil Company in the United States, an interest which reached out far beyond its own organisation through other companies and trusts, and had been an evil influence in American politics. He also referred to the position of Alfred Beit, whose interest in the gold mines, in Rhodesia, and as an administrator of Rhodes's will gave him control of a revenue greater than that of the whole Government of South Africa. He was more powerful than the State itself, and could bring ruin on the country any day by closing down his mines. Having given further instances of the moral and political danger of such a state of things, Mr. Lawrence said that in other forms we were faced by the same dangers in this country, through the power of large concerns to influence public opinion, to buy up newspapers, &c. The danger was very real and serious, one of the greatest they had now to face. The ultimate issue was how to subordinate vested interests to the interest of the community as a whole. They must make quite sure that they set human life before money, that they were on the side of life, against the side of money. There was great danger that they might join the wrong side. The vested interests were very much more respectable. They had the intellectual men on their side and could put a case. And on the other side was the dumb, illiterate, obstinate mass of the people. Yet they knew that really the people were right, because they understood that human life was the one important thing. If moderate people, who could put their case, threw in their lot with the right side, there was a chance that when the ultimate issue came, they might win quietly and the result would be justice. But if the moderate people were on the wrong side, the issue would yet be the same, only it would come violently and in the wrong way.

The Rev. V. D. DAVIS, in seconding, said that while they were always glad to pass that resolution, and did so every year with the utmost sincerity, they were thankful to know that a much more constant and strenuous expression of sympathy with the missionaries was furnished by the many friends who in various ways worked with them at the Missions. He wished there had been a larger attendance at that meeting, representative of the whole body of their churches, to join in passing the resolution, that they might have realised together more deeply how that was their common work and a trust which was in their hands. He referred to some of the annual meetings of half a century ago, when the attendance was much larger and more representative, and particularly to the meeting of 1853, when Dr. Martineau had come up from Liverpool to preach the sermons (the collections at the two services amounted to more than £100), and at the annual meeting spoke of the

Missions as "incomparably the most important institutions to which our body or any religious body can devote its zeal," pleading that all should help in the work, not only for its own sake, but that Christian love and vital energy might be revived in the churches themselves. Conditions were no doubt different now from what they were fifty years ago, and many of their people were doing similar work in other connections; and yet they ought not to forget that those Missions were their own special work. They offered a great opportunity not only for the doing of much-needed service, but also for the training of their young people in a knowledge of the conditions of life among the people, by which they would gain first-hand knowledge of the needs and problems of the time, and be fitted to render good service as citizens, and it might be as legislators, and be fired by an effectual reforming zeal.

The CHAIRMAN, in putting the resolution, which was heartily carried, expressed their great indebtedness to Mr. and Mrs. Summers for what they had done in the matter of the George's-row bazaar.

The Rev. F. SUMMERS, in acknowledging the vote, said that he must leave the larger questions of reform to others, but that he had his own work, which he thought was as much needed, in strengthening the character of his people, guarding the young from temptation, and leading them up to a true life. What they wanted was to get into the working classes a certain amount of grit, to bring out the manhood and the womanhood in them. He mentioned that they were about to hold a rummage sale at the Mission, for which they invited contributions of every kind.

The Rev. S. H. STREET said that the Missions represented the grandest work their churches had done, and in spite of changed conditions they could not do without the help of people of culture and education. It was not right that that work should be left to those who were attached to the Mission, who were overworked throughout the week. He asked for help especially in the Sunday-school, and spoke of the great value of the personal influence of teachers. The great hope of their work lay in the children. Their Missions ought to be made at least as attractive as the public-house.

Dr. READ, in his response, gave more particulars on the lines of his report as to the condition of the people, the terrible results of overcrowding and under-feeding of the children. The cost of the schooling in elementary schools, he said, was 1s. 2d. per child, but that was often practically wasted, because the child, through lack of proper food, was incapable of learning. Yet a halfpenny rate in London would provide the necessary food. It would be better to spend 1s. 2½d. per child than waste the 1s. 2d. on many of them. On such matters they must do all they could to rouse the public conscience.

On the motion of Mr. RICHARD WORSLEY, seconded by the Rev. F. K. FREESTON, the committee and officers were then appointed, and a vote of thanks to the chairman and speakers and the Essex Church congregation, moved by the Rev. H. GOW, and seconded by Miss HELEN HERFORD, brought the meeting to a close.

WESTERN UNION.

ANNUAL MEETING.

THE Annual Assembly of the Western Union of Unitarian and Free Christian Churches took place at Plymouth, on Wednesday, May 10, and was well attended.

The annual sermon was preached in Treville-street Chapel by Rev. WALTER LLOYD, who took as his text the words, "Can ye not discern the signs of the times?" and "With freedom did Christ set us free." In an eloquent discourse the preacher addressed himself to the question whether the signs of the times were favourable to the prospects of liberal religion. He proceeded to compare the position of liberal theologians with that of Jesus in regard to the ecclesiastical authorities of his own day. He ventured to believe that the signs of the times were not so pronounced in the direction of liberal religion as might be wished. Rev. A. E. O'CONNOR, B.D., conducted the service.

Mr. E. H. MICKLEWOOD, of Plymouth, presided at the luncheon, held at the Royal Hotel. After the loyal toast, the Chairman gave "Civil and Religious Liberty." He said he understood the toast was a standing one with the Association. In considering the events of history, he was inevitably driven to think that the two things, social liberty and religious liberty, were absolutely indissoluble. There was no instance on record of any nation having one class of liberty without the other. If they sought a modern instance, let them look at Russia. If there was one right people were born into the world with it was the right to follow the dictates of their own consciences. But when he took up his daily paper, as he did last week, and saw columns almost of the names of the most prominent, law-abiding, respectable citizens of Plymouth, who had had their goods seized because of their conscience, he felt more than ever they must keep this fact before them, that "The price of liberty is perpetual vigilance." It was a sacred duty which they owed to their children, to hand down unsullied the rights and privileges which they enjoyed.

Mr. S. W. WRIGHT, Devonport, as vice-chairman, seconded, and extended a hearty welcome to the union on its visit to the Three Towns. He added that, perhaps, there could be no more appropriate time for the visit than the present, as they came to Plymouth to find the mother church joined in partnership with her off-spring at Devonport. Rev. F. W. STANLEY, as the representative of the British and Foreign Unitarian Association, replied, expressing his pleasure at visiting Plymouth.

The President of the Union, Mr. P. J. WORSLEY, J.P., proposed a vote of thanks for the hospitality afforded the Union, to which Mr. J. Paton (Plymouth) and Mr. G. B. Bryan, D.Sc. (Devonport) replied.

BUSINESS MEETING.

The annual business meeting was afterwards held in the Treville-street chapel.

The annual report stated that during the past year the work of the committee had consisted in the maintenance of the present position of the aided churches, rather than in the breaking of new ground. As a matter of primary importance to the operations of the Union, the committee reported the appointment of Rev. Rudolf Davis, B.A., to the post of district minister, and to the pulpit of Christ Church Chapel, Bridgwater, in succession to the late T B. Broadrick. The committee took the present opportunity of expressing their sincere desire for the success of his labours in the West; nor cou'd they forget Mrs. Broadrick's kind continuance of much real service pending his arrival in the district. The committee recorded with regret the withdrawal of three ministers from their duties during the past year. Rev. G. Leonard Phelps has resigned his post as minister at Christ Church, Devonport, and had been appointed to the ministry of the congregation at Evesham. Rev. J. M. Connell had laid down his duties as junior colleague to the Rev. T. W. Chignell, of Exeter. Rev. J. S. Mathers had also left to take up his abode in Yorkshire. The committee reported the amalgamation of the neighbouring congregations of Plymouth and Devonport, under one minister. Rev. John Belcher had entered upon the duties of that office, with the agreement of the Committee, at the unanimous wish of the members of the two congregations, and at the strong recommendation of the Committee of the British and Foreign Unitarian Association. It had been arranged that Mr. Belcher sha'l undertake the services at Plymouth every Sunday morning, and at Devonport in the evening, whilst the morning services at Devonport were sustained by a faithful company of lay preachers, whose helpful services claim hearty recognition. In the last yearly report it was stated that the possible resumption of work at Yeovil had occupied the attention of the committee. Since that time the chapel there, together with the organ, had been put into a good and serviceable condition, through the generous kindness of Mr. H. B. Batten, to whom the committee tendered their most sincere thanks. The amount of aid set forth as necessary for the restoration of Bowden-hill Chapel, Crediton, had been obtained, to the amount of £360. The committee anticipated with hope the settlement of a minister there, as soon as that may be found possible. A debt of hearty thanks was due to the lay preachers, who gave their ofttimes hardly won Sabbath leisure to the service of our scattered churches. The district minister is deeply sensible of this self-sacrificing work, and your committee join with him in thankful recognition of it. From time to time, as on the present occasion, the treasurer was confronted by a serious adverse balance, and supporters of the Union would see how the committee were necessarily, but most unwillingly, compelled to limit that help, which, if only funds permitted, they would most gladly increase in the case of several of the churches; but, again, the record of the year's work must end with a most urgent plea for larger means, which the committee refuse to believe would really be withheld from faithful work in so good a cause.

The Treasurer (Mr. J. KENRICK CHAMPION) presented the financial statement. At the beginning of 1904 there was an adverse balance of £14 17s. 9d., which was generously liquidated by Mr. P. J. Worsley. The total receipts were £366, and the expenses £422, leaving an adverse balance of £56. The Treasurer appealed for increased assistance to reduce the balance.

The Secretary called attention to the excellent work accomplished by the Postal Mission, and paid a tribute to the self-denying work of Miss Barmby, of Sidmouth. He remarked that they had hardly a more useful agency than the Postal Mission in the West of England, and he hoped that friends would come forward and help them in the matter.

A discussion ensued on the report, and the President, commenting on the deficit, pointed out that following on the sad death of the Rev. T. B. Broadrick, of Bridgwater, district minister, a large expense was incurred, which, he hoped, would not be repeated.

Major-General JACOB (Tavistock) viewed with regret the possible reduction of grants to the aided churches, and after further deliberation the report and balance-sheet laid before the Assembly were unanimously adopted, on the motion of Mr. WHITFORD, of Plymouth, seconded by the Rev. F. A. HOMER, of Taunton.

The committee and officers were then appointed, the Rev. John McDowell being the new President; and the Revs. Walter Lloyd and A. E. O'Connor were thanked for their services that morning.

On the motion of the Rev. JOSEPH WAIN, seconded by the Rev. J. FISHER JONES, the Rev. F. W. Stanley was cordially welcomed as representative of the British and Foreign Unitarian Association, and in reply Mr. Stanley alluded to the great increase in the Association's work during the past few years.

The Rev. J. McDOWELL was appointed as the representative of the Union on the Council of the British and Foreign Unitarian Association. Mr. S. W. WRIGHT moved that the Union send a recommendation to the churches in the district calling on them to encourage their ministers to take a keen interest in the social, political, and municipal life of the community in which they were placed. Mr. W. Vile seconded, and it was carried.

A vote of thanks to the President for his services during the year was heartily accorded, and Rev. Rudolf Davis was also heartily welcomed.

PUBLIC MEETING AT DEVONPORT.

In the evening a public meeting was held in the Temperance Hall, Fore-street, Devonport, presided over by Mr. P. J. WORSLEY, J.P., who was supported by the Revs. A. N. Blatchford, Rudolf Davis, F. W. Stanley, J. McDowell, Walter Lloyd, J. H. Belcher, Dr. G. B. Bryan, Messrs. A. S. Harris, J. G. Norman, S. W. Wright, and others. There was an excellent attendance.

The PRESIDENT, in his opening address, reminded his audience that the history of the Plymouth congregation was most interesting. The chapel in Treville street was founded in the time of Charles II., very shortly, indeed, after the year 1662, in which the clergy of the Church were called upon to make a declaration under the Act of Uniformity. Their Unitarian Churches stood for a very noble principle, and Plymouth might claim an honourable share in the resistance of the attempt to muzzle those clergy. Their churches locally were not very large nor imposing, but Plymouth people might well be proud of them as examples of what free religious worship should be. They thought it rather hard nowadays, if their opinions did not accord with those of the authorities, that they should be treated as outcasts in society. But what was that compared with the sacrifices of the ministers who left their parsonages and went out into the world to strive for themselves rather than conform with certain doctrines which they could not conscientiously hold. It was not always a fashionable thing to be a Unitarian, but they could feel, especially if they closely read the works of Dr. Martineau, that they had something better than fashion or pleasure behind them in being members of societies that had been brought up in the perfect freedom of those chapels which belonged to the Unitarian and the Free Christian Union.

The Rev. J. McDOWELL, in a stirring address, said he believed that all arrogant egotism was wrong. Behind the thought of all men in ages past and ages present was the great hidden life and power of which all human institutions, all ecclesiasticisms, all dogmatic faith, and all personal intuition were so many manifestations. If they were to cover the whole wide ground of humanity's hope, humanity's aspirations, and humanity's need, they would require to take into their embrace every historic manifestation of the religious conscience, and to accept the best that was in every church and the noblest that was in every soul, in order to find the perfect whole. There was a genuine liberalism and a spurious liberalism in religion. For himself, he liked to look for, and he always found, the grains of truth in every creed. Providence had provided a place for all their churches to-day, but their own church, by its single-hearted service, was making religion more human, and Christianity more practical. The world was beginning to realise that Christ was the elder Brother of them all.

Mr. J. G. NORMAN deplored the fact that religion had led to so many wars, and admitted that many peoples were entitled to look upon religion as a scourge. Alluding to the statement that the Nonconformist Churches as a whole appeared to be farther from their own body than they were fifty years ago, and remarked that that was probably due to modern criticism, which caused the Churches to get away as far as they could from the Unitarians. As Unitarians, their position was not in any way affected by the Biblical criticism, which was exciting such terror in every direction.

The Rev. RUDOLF DAVIS spoke hopefully of the prospect before him as district minister. He said he was told, when thinking of coming into the West, that he must be prepared to find rather a sad state of things amongst their congregations. He had been most pleasantly surprised to find how full of life, and what genuine religious feeling there was in these small isolated country congregations. Such congregations were patterns for other parts of the country, yet he could not help being struck with the fact that there was too much living on what their forefathers had done for God, and not enough realisation of what God had done and was doing for His people to-day.

The Rev. F. W. STANLEY remarked that their work was difficult, and did not change. Undoubtedly the brighter days for which their forefathers had hoped would come, but he did not anticipate them in the present generation. In spite of all that was said to the contrary he declared that England and her people did want the higher criticism, and did want to be able to understand the religion she professed. There was a new belief in the Incarnation; but it meant not the divine in a man, but the divine in man. He believed that new yet old doctrine of the divine in humanity was going to regenerate the whole land from end to end.

The Rev. A. N. BLATCHFORD and the Rev. J. H. BELCHER also spoke, each emphasing the fundamental points on which Unitarians based their existence as liberal churchmen. Liberalism, said Mr. Belcher, had changed, doubtless, but civil liberty and religious liberty, as they understood it, was the same to-day as ever. Their's was still the liberty to develop in the full sense into free men and women.

The Rev. W. LLOYD also spoke, and then the chairman resigned his position to the Rev. J. McDowell. The new president paid a high tribute to Mr. Worsley's unremitting and generous services to the Union, and moved a vote of thanks to him, which Dr. Bryan seconded, and which was accorded with enthusiasm.

The proceedings of the Assembly closed with a Ministers' Conference on the following morning. It took place at Treville-street, when an excellent paper on "Doctrinal Preaching," read by the Rev. Rudolf Davis, evoked the keen interest of those present, who subsequently departed for their homes cheered and encouraged by the hearty hospitality of the Plymouth and Devonport friends.

THE first number of the new *University Review* is published this month by Messrs. Sherratt & Hughes, of London and Manchester (6d. net). The Right Hon. James Bryce contributes an Introductory Note, and Sir Oliver Lodge writes on "Questions for Discussion." "Universities and Examinations," by Professor Arthur Schuster; "Shakespeare and Stoicism," by Professor Sonnenschein; and "The Education of the Citizen," by Professor Churton Collins, are the other articles. A feature of the *Review* is fifty pages of University news. In the June number Canon Barnett will write on University Settlements, and Mr. J. A. Hobson on "The Possibility of Progress."

No man can wear out his power of doing his duty. The discharge of one task strengthens conscience to make a demand still more severe.—*H. W. Crosskey.*

SPIRITUAL GROWTH.

THOUGH the dawning of religious life in the soul is always a source of joy to the person experiencing it, its growth is mostly attended with some disappointment. Even the earliest movement towards holiness, after it has passed, has some phase of misgiving. We realise that our experience is not like that of others, so we question whether ours is genuine. But surely it must be true that, could we but peep at the working of the spiritual realm behind our individual consciousness, we should be assured that even the slightest inclination towards a better life is of divine inspiration.

No religious experience ever yet sounded the complete depth of spiritual life; and yet every life of such a character has touched truly, though it may be faintly, the great reality of the eternal life of the universe.

Men of science have sometimes hinted that in the present human form we have the culmination of physical creation, the long development from the gaseous, through the mineral, vegetable, and animal worlds, has reached its highest in man. This may be true with regard to the body, but that wonderful body contains still more wonderful powers which have yet a long vista of development before them. The mental and spiritual powers of man may yet have many cycles of evolution to go through. What the future has in store for the human race can only be approximately guessed. We see on every hand attempts to urge forward the best that is in man; and all schemes of reform contain the earnest and promise of future perfection.

No individual thinks he is without the possibility of improvement, though he may try to persuade himself he is the best of all possible creatures. We are usually wise enough not to advertise our self-conceit; but it is not seldom that our bubble is so well blown that we succeed in deceiving ourselves into the belief that it is solid substance. The sorrowful thing is that self-conceit and self-complacency arrest spiritual development. Unless these bubbles are effectually burst, we shall never be other than spiritual dwarfs. Thin though they are, it is not an easy matter to destroy them, because of the superficial beauty of their appearance. The colours of our environment are reflected upon them, and they glint and glow in the bewildering irridesence arising from the customs of society and current thought. It is a beauty which passes muster among our fellows. But with a touch of truth the bubbles must disappear into thin air. They dazzle us only because of our imperfect knowledge. When in the light of eternal truth we see with the seeing eye of the mind a vision of the ideal which the best thought of the ages has been preparing for us, then the grand realities of infinite wisdom, God's love, and the moral beauty of the world, show us the substantial truth as a contrast to the bubble of our own partial development.

Now we see in part; and it is scarcely likely that two people will see the same part. We walk into our gardens on a clear night, and watch the changing sky-pictures; and know that in no other part of the globe the same celestial pictures are seen. But the whole of the heavenly bodies are there in the wonder of their magnitude and the glory of their perfect brightness, though our view of them is such a limited one. We see the bright crescent of the moon, as a simple thin segment, but no intelligent person believes that the thin curve is the entire moon, and that it really changes its shape as the month advances. No one will believe that the moon is cut into thin slices. We know the complete globe is there, though a part of it only is visible. We only see that part on which the sun shines for us.

So with regard to man's consciousness of God, the universe, and truth. Into the perception of any human being there has come only a part of truth, only a part of God, only a phase of eternal light. None have ever known the entire truth, or seen the whole of God. Men could not bear such a resplendant sight. But we should remember that while it is only part, it is part of the *whole*. Just as we know of the existence of the whole of the moon, when we only see a thin crescent, so we know we have seen a true part of the great God, when we have only been able spiritually to discern the fainest, narrowest streak of his wonderful personality. But what we do see is an earnest of what is to follow. Our spiritual growth depends upon our successive developments of the character of God.

When we have a good desire in the heart we do not doubt its existence, but we know it is not as bright and true as it should be. We admit the hunger after heart purity and the thirst for sweetness in life, and the yearning after nobility of character, but we also admit how poor our realised attempts at these have been. What is this consciousness? Is it not the realisation that there is far more in the spiritual life we feel within us than we have allowed to be revealed? Some look at us and are glad that we are as good as we are; but we know how poor that goodness is. This is the dawning of the truth that ours is but the thin crescent of light, indicating that there is much more still hid in shadow. Humility will not allow us to admit it, but we feel persuaded that our desire is to be like Christ—to fulfil the highest possible destiny of humanity—to realise the ideal of man.

Now this is not an isolated impulse, nor a separated yearning, but a true part of the spirit of God asserting itself through the infinite depths of thought, knowledge, and feeling, revealing itself on the edge of personal consciousness. Wherever the desire for better life and higher experience is felt, whether it be in the home of a saintly woman, the cell of an emaciated ascetic, or the cave of a crude savage, it is part of the whole spiritual life of the universe, for God cannot be divided, nor spirit separated. In however many phases it presents itself, in essence it is one. Every good deed, every noble impulse, every kind thought belong inseparably to the great spirit of God. They are manifestations of God in the realms of human consciousness.

As we advance, therefore, in spiritual growth our development is seen in that God can speak more definitely through us. This growth takes place in proportion to our willingness to let the divine will shape our lives. We have to realise that we may render ourselves pliable to God's moulding, and then be prepared to be used for the utterance of some part of His great truth by our life and speech. Thus we must avoid stifling the good impulses, remembering that behind them there is the force of Infinite Spirit. We have been warned against quenching the spirit; but we ask ourselves whether we can effectually hinder that spirit working in us. Can the puny power of finite creatures quench the spirit of the Infinite God? It can arrest the progress of spiritual growth in the soul, for the divine Spirit only works in harmony with the human will. Our yielding to its influence must be willing yielding, or the spiritual must retire. The secret and force of spiritual growth, then, is the realisation that every good impulse and desire is the universal ideal seeking to manifest itself in the reality of our lives. It is the Infinite good on its way from the invisible realms of the spirit into the seen, God seeking to manifest Himself in the flesh, the hidden potentiality of spiritual life agitating the emotions to secure a revelation in human life. Spiritual growth takes place just as we allow this inner power to have its way first in our thoughts and then in our deeds.

LUCKING TAVENER.

ABRAHAM AND THE STRANGER.

SOMEWHERE I've heard how Abram's open door
No stranger entered for a week or more,
Whereat the kindly Patriarch wondered sore,

Forth fared he from the tent in much amaze,
And, to the utmost verge of sun-bright haze,
Searched the dim distance with a wistful gaze—

When, lo, an old man, like a willow bent,
Halting and slow, approached the open tent,
And forth to meet him Abram gladly went;

And, as his wont was, welcomed him with zest,
Saying: "O weary pilgrim! be my guest;
Honour my dwelling; grace my simple feast."

Consent is gladly given. Servants haste,
And soon before them smokes a good repast.
Yet, ere the Patriarch and his servants taste,

A solemn grace of thankfulness is paid
To God, and suitable responses made.
But silent sits the guest with unbowed head.

And Abram thus: "O man of ancient days!
Art thou indeed a stranger to our ways?
Is it not seemly ere one eats to praise?"

To which the man replied: "I worship Fire."
Whereat the Patriarch rose in furious ire
And hotly bade him from the tent retire.

When, lo, an angel of the Lord appears:
And thus rebukes the hasty Patriarch:
"Say! of day
Has but one single hour of one away?
Worn all thy patience, Abraham, hundred
Yet I have borne with him years."

CLEMENT E. PIKE.
100, King Henry's-road, N.W.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne (Appointment).—Rev. H. Kelsey White, of Urmston, has received and accepted a unanimous invitation to the pulpit of the Richmond-hill Unitarian Church, and is to commence his ministry on June 4.

Bradford.—Large congregations assembled at Chapel-lane Chapel on Sunday, on the occasion of the 20th anniversary of the ministry of the Rev. E. Ceredig Jones in Bradford. In the morning Mr. Jones preached from the words: "I have not shunned to declare unto you all the counsel of God" (Acts xx. 27), and gave an outline of his teaching during the past twenty years. The title of his evening discourse was: "Leaves from a Minister's Diary," in which he reviewed the main features of his ministry. Mr. Jones said that as he looked back upon the time he had spent with his devoted people his feelings were those of profound gratitude. His experience as a minister had been such that if he had his life to live over again he would still choose the ministry as his most congenial vocation. He did not think there was any vocation that could bring a man so much true and lasting happiness as that of a minister of a Free Church, who was allowed to declare to his people the whole counsel of God as he understood it. His life had been like one long summer day, in which sunshine had largely predominated. During his ministry great changes had taken place. He had officiated at the interment of about four hundred adults, most of whom had had some connection with the congregation. Among them there had been those who had been the salt of the earth—men and women of high principle, who honoured their profession by the sanctity of their lives. For all the churches the past twenty years had been a time of trial and difficulty, because a wave of excitement and pleasure-seeking had been passing over the country, and not a few had been carried away by it from the best influences. He was, however, persuaded that this was only a passing mood which would soon give place in increased zeal and earnestness. Men and women would see that if they meant to preserve the sanctities of home life and give their children a chance of growing up to noble manhood and womanhood, they must keep in closest touch with religious culture. Another influence had been steadily at work—the broadening spirit of their time, which had been gradually undermining mediæval theology. The religious atmosphere was very different now from what it was twenty years ago. The old ideas of an angry God, an eternal hell, and salvation by faith were passing away, and a simpler form of religion, which might be defined as love to God as their Father and love to man as their brother, was gaining ground. During the past twenty years they had done much to improve their religious home, and both their church and schools were now worthy of the great principles for which they stood. Much attention has also been given to the musical part of their services, which they had found increasingly helpful. It was fitting that their faith should be aided by the most touching and pathetic of all the arts—the art of music. One pleasing feature of their church was that it was largely a congregation of earnest and intelligent young people, who there received a good training for the duties of useful citizenship. During the past twenty years they had had a fine succession of faithful workers, but never a better staff than at the present time. He had confidence that in the future, as in the past, they would unite with him in every earnest effort to carry out the beautiful ideals of their faith, so that they might help to make the city of Bradford more like the city of God.

Bristol.—Lewin's Mead was beautifully decorated with flowers for the Sunday-school anniversary services held last Sunday. Between two and five hundred children's voices joined in the music hymns which had been set to special tunes by Mr. David Churchill, and large congregations took part in the services. The Rev. A. N. Blatch addressed the children both morning and evening. Next Sunday the children will sing the hymns again at Oakfield-road church, when the services will be conducted by the Rev. J. Estlin Carpenter.

Colne.—On May 7 the chapel anniversary services were held. The Rev. John Evans, B.A., who commenced duties as settled minister, preached two excellent sermons to good congregations. At the morning service he gave a most instructive and helpful address to scholars and friends. On May 13 the "Welcome" tea and meeting was held. Over 200 partook of tea, including friends from Bolton, Burnley, Padiham, and Nelson. The meeting was held in the chapel, which was well filled, presided over by Mr. R. Duerden. Mr. J. W. Hird welcomed Mr. Evans on behalf of the congregation, and Miss M. A. Mann on behalf of the Sunday-school. The Rev. C. J. Street (Sheffield) congratulated them on securing Mr. Evans as their minister. In him they would find one who had a high ideal, and who would strive hard to translate his ideal into the real. The Rev. J. H. Weatherall, after speaking of the affectionate regard they had for Mr. Evans in Bolton, and the excellent work he had done at Halliwell-road, said the time had now come for Unitarians to leave the controversial and to address themselves more and more to the constructive side of their religious faith. He pleaded for the upbuilding of a strong spiritual church. Mr. Thomas Harwood and Mr. J. Bullough both spoke of Mr. Evans's good work at Bolton. The Revs. R. T. Herford, T. Leyland, R. McGee, J. J. Shaw, J. Thomas, J. E. Jenkins, J. M. Whiteman, E. Allen, and W. H. Burgess also heartily joined in the welcome.

Halifax.—The Sunday-school anniversary was held at Northgate End chapel on Sunday, May 14, when the Rev. C. J. Street, of Sheffield, preached morning and evening. There was a service of song in the afternoon, entitled "James Martineau," suggested by the centenary. This was compiled and read by the Rev. F. E. Millson. Special music was sung at all the services by the choir and the scholars under the direction of Mr. Arthur Wilson. In connection with the anniversary the Rev. P. E. Richards read selections from Tennyson's "Enoch Arden" on Monday evening in the chapel. The collections at the services and reading were £23 7s. 3½d.

Heywood.—On Sunday last the annual Sunday-school services were held, being conducted by the Rev. E. Gwilym Evans, of Chesterfield. Special hymns and anthems were admirably rendered by the choir, augmented for the occasion by the children and elder scholars to about 100. On both occasions the chapel was crowded and the services were most helpful and inspiring. The offertories for the day amounted to over £55. Next year the congregation will celebrate the jubilee of the founding of their church.

Llandyssul Sunday School Union.—The annual Gymanfa of the Bwlch, Llwyn, Pantdefaid, and Graig, Llandyssul, Sunday-schools was held at the latter place on Sunday last. Glorious weather favoured the meeting, with the result that the chapel could not nearly hold the congregation. The different schools recited portions of Scriptures and were catechised in the same by the Revs. T. Arthur Thomas and E. O. Jenkins. A special feature of the meeting was the united singing conducted by Mr. David Jones, Rhydyfeul, and accompanied by Miss James, Brynhyfryd. In the evening two powerful sermons were delivered by Mr. James Davies, Pencadr School, and the Rev. E. O. Jenkins. A special programme of music was rendered by the choir.

London: Islington.—On Wednesday, May 10, in connection with the Unity Church Young People's Society, a performance of Clementine Ward's Japanese operetta "Ju-Ju; or, the Golden Amulet," was given in the schoolroom and was a great success.

London: Peckham.—A very successful social meeting was held in the Avondale-road schoolroom on Wednesday evening, the 10th inst. Seventy-five members and friends were present at the invitation of the Church Committee to meet the Rev. A. F. G. Fletcher, who has occupied the pulpit for the past two months. Already there are signs of increased vitality. The attendance at the services has considerably increased. Mr. Fletcher's sermons are much appreciated, and one of the members has had 1,000 copies of his Easter morning sermon printed and freely distributed, the subject being "Was the sepulchre empty?" It was decided to form a Church Guild, and much enthusiasm was exhibited.

London: Plumstead.—The bazaar committee desire to express their deep gratitude and thanks for the kind sympathy and assistance rendered by all friends to the recent bazaar held at the Unitarian Hall in aid of the Church Building Fund. A balance in hand of £120 was realised by the occasion, a result with which the congregation is highly pleased, and stimulated to further efforts to attain the object in view.

Middlesbrough.—On Sunday, May 14, the anniversary services were conducted by the Rev. J. C. Street, his evening subject being "The Work Lying Ready to the Hands of Unitarians." On Monday the Spring Conference of the Northumberland and Durham Unitarian Christian Association was held, and was well attended by representatives from the neighbouring towns. Mr. W. J. Watson (Thornaby) presided over the afternoon meeting, to hear the Rev. W. H. Lambelle read a paper "Is It Wise to Employ Revival Methods in the Unitarian Church?" The discussion was opened by Rev. G. A. Fergusson, of Gateshead, the Revs. F. Wood, and J. C. Street also taking part. Afterwards tea was served in the schoolroom, followed by a conversazione. Short addresses were given with music at intervals. The whole of the meetings were helpful and successful in every sense.

Norwich.—The Rev. Alfred Hall preached a forcible sermon at the Octagon Chapel on Sunday evening on "The Bishop of Norwich and the Athanasian Creed," to which the *Eastern Daily Press* devoted nearly a column of a good report.

Shrewsbury.—At the close of the evening service on Sunday last Mr. Harry J. Mansell, a member of the church and choir, and a teacher in the Sunday-school, being about to leave Shrewsbury for Canada, was presented with a travelling chest and a substantial sum of money, spontaneously subscribed by some seventy or eighty contributors. The little ceremony, which took place immediately after the sermon, was of an extremely interesting and impressive character, made all the more touching by the beautiful address delivered by Mrs. Myers in making the presentation. She told how Mr. Mansell had become a scholar in the school fifteen years ago, and had always been a help and not a hindrance, as he grew up, and at last became a teacher. They would miss him very much, she said, but his good influence in the school would remain. S. Longfellow's hymn, "Go forth to life, O child of earth" was sung immediately after the presentation.

Unitarian Home Missionary College.—Meetings in connection with the Jubilee Fund were held in Liverpool on Monday last. The Congregational hall of the Ancient Chapel was the scene of the afternoon meeting, and in the enforced absence of Mr. Philip Holt, the Rev. C. Craddock took the chair. Addresses were delivered by Colonel Pilcher, the Revs. J. E. Manning and C. Peach, and a vote of sympathy with the aims of the College was passed on the motion of the Rev. H. D. Roberts. In the evening of the same day a meeting was held in the Congregational Hall of the Hope-street Church. Alderman Bowring, who presided, expressed his sympathy with the work of the College and his intention to subscribe to the fund. Addresses were delivered by the Rev. C. C. Coe (president), Colonel Pilcher (chairman), Mr. F. W. Monks (vice-chairman), the Revs. J. E. Manning, C. Peach, and Mr. R. Robinson. A vote of thanks was passed on the motion of the Revs. J. C. Odgers and J. C. Hirst. Mr. Odgers confessed his conversion to the Jubilee scheme after some early doubts. He was now convinced that the scheme was a wise one, and the work of the College absolutely necessary to the northern churches.



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 21.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Mr. J. C. PAIN.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. KELSEY WHITE.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. V. A. SUKHTANKAR.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. E. ODGERS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. B. KIRKMAN GRAY.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ALEXANDER GORDON, M.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. C. ODGERS, B.A., and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. C. CRADDOCK, and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. H. WEATHERALL, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Mr. M. ROWE.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. T. CHADBOURNE.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "How to be Happy, though Christian," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. JAMES DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—May 21, at 11.15, JOHN A. HOBSON, M.A., "The Art of Creation."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—May 21, at 11.15, DR. WASHINGTON SULLIVAN, "Music and Morals."

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LONDON DOMESTIC MISSION.

At the ANNUAL MEETING held on TUESDAY, MAY 16TH, 1905, at ESSEX CHURCH SCHOOLS, Mr. P. M. MARTINEAU in the Chair, the following resolutions were passed:—

(1) Moved by the CHAIRMAN, seconded by Mrs. W. W. BRUCE:—"That the Report of the Committee and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

(2) Moved by Mr. F. W. LAWRENCE, seconded by Rev. V. D. DAVIS:—"That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries, Rev. F. SUMMERS, Rev. S. H. STREET, B.A., and Dr. READ."

(3) Moved by Mr. RICHARD WORSLEY, seconded by the Rev. F. K. FREESTON:—"That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1905–6: Hon. Treasurer, Mr. Philip Roscoe; Committee, Mr. P. M. Martineau (Chairman), Mr. Howard C. Clarke, Mrs. Enfield, Mrs. Eveleigh, Mr. J. Harrison, Miss C. Holland, Rev. F. H. Jones, Mr. I. S. Lister, Miss A. Sharpe, and Mr. F. Withall; Hon. Sec., Rev. H. Gow."

(4) Moved by the Rev. H. GOW, seconded by Miss HELEN BROOKE HERFORD:—"That the best thanks of this Meeting be given to Mr. P. M. Martineau for his valuable services in the Chair, and to Mr. F. W. Lawrence, Miss Bruce, and the other speakers, and to the Essex Church congregation for lending their Schoolroom on this occasion."

H. GOW, *Hon. Sec.*

A PUBLIC MEETING to welcome the REV. FELIX TAYLOR, B.A., the recently appointed Minister to the Richmond Free Church Congregation, will be held in the FREE CHURCH, ORMOND-ROAD, on WEDNESDAY EVENING, MAY 24TH, at 8 P.M.

It is hoped that the Speakers will include the Rev. W. COPELAND BOWIE, Rev. S. FARRINGTON, Rev. J. ESTLIN CARPENTER, Mr. BLAKE ODGERS, K.C., and the Rev. W. G. TARRANT.

The Meeting will be preceded by a gathering of Members and Friends, at 7 P.M., in the Masonic Hall, Richmond, at which tea, coffee, &c., will be provided.

Friends will be heartily welcomed.

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Mr. and Mrs. Lawrence Hall, Liverpool...				1	0	0
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Further subscriptions are respectfully solicited. They should be made payable to "The Treasurer, Unitarian Home Missionary College," and forwarded to Messrs. E. LAWTON & SON, 14, Brown-street, Manchester.

NOTE.—A full list of subscriptions, together with a detailed report of Jubilee and Autumnal meetings, will be forwarded on application to Rev. C. Peach, 68, Richmond-grove, Manchester.

JUBILEE SERVICES.

LISCARD.—Sunday, May 21st, 11 and 6.30, Principal Gordon, M.A.

SWANSEA.—Sunday, May 28th, 11, Principal Gordon, M.A.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under:

SHREWSBURY.—Wednesday, May 24th, 7.30, Principal Gordon and Rev. C. Peach.

CHESTER.—Monday, May 29th, 7.30, Principal Gordon and Rev. C. Peach.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

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NOTES OF THE WEEK.

THERE seems every likelihood of a large demand for tickets for the Essex Hall lecture on Tuesday, June 13, when Professor Henry Jones will take as his subject "The Immortality of the Soul in Browning and Tennyson." Subscribers to the British and Foreign Unitarian Association are each entitled to a non-transferable ticket, provided a stamped and addressed envelope is sent to the Secretary not later than June 6. Relying on the probabi ity that a large proportion of the members of the Association will be unable to attend, owing to distance and other causes, non-members will have an opportunity of procuring tickets for one shilling. Applications from members and non-members alike should be sent to Essex Hall with as little delay as possible.

THE National Unitarian Temperance Association conducted a successful meeting at the Royal Victoria Hall, Waterloo-road, on Friday evening, May 19. Fully four hundred were present, and a stirring address was given by the Chairman, the Rev. J. Estlin Carpenter, who was followed by the Mayor of Woolwich (the Rev. L. Jenkins Jones), and Mr. Richard Montford, of the United Kingdom Alliance. Solos and glees by the choir of the Stamford-street Temperance Society were interspersed, and a vote of thanks to them and to the speakers, on the motion of Dr. Herbert Smith, seconded Mr. H. G. Chancellor, was cordially passed. The meeting unanimously adopted a petition in favour of the earlier closing of public-houses.

How rapidly the old forms of religious individualism are breaking down as they are brought face to face with the involved conditions of modern town life. There are, for instance, fifty Congregational churches in Manchester-Salford. Each of these has its own peculiar sphere and interests. But the members of all of them have recognised a common interest in their vast mäelstrom of industry. They have formed a board representing all the units of church life for co-operation in the discharge of their larger common responsibility. In a word, they regard the whole city, with its suburbs, as their parish. The churches are fifty, but the city is one. One plan they have adopted which has long been familiar to us, viz., the appointment of a minister at-large.

AMONG their many experiments they record some failures. Thus they have been unable to induce their young people to sit for examinations in church history. But success has attended the effort to found or support settlement work. They have also demonstrated the possibility, given certain qualifications, of reaching the working clas es. A small Salford congregation started a P.S.A. in a neighbouring assembly room. Out of this grew an evening congregation of 700 people. The little church could not cope with the task. The board came to its assistance with the appointment of a second minister. And so on.

THE Manchester Board is one of several similar ones in great towns of the north. Representatives of the different Boards meet in council from time to time to discuss matters of general concern, and to compare experiences. And these gatherings seem a step in the direction of some real federation of the City Boards of Churches. Such a development goes far to explain the rapid change of thought which is taking place. The towns as units have their own solidarity. There is an analogue here of the structure of local government. We have our County Councils, but County Boroughs are so far individuals, we might almost say, persons, as to demand a separate existence and functioning. So, too, they have Congregational Unions and County Unions. There are also these City Boards, which, while they are more or less without official recognition, are bound to modify the structure of this group of the Free Churches, and serve to explain the gradual disuse of the older word Independent, and the general adoption of the newer title Congregational.

WE note the advance in thought on the "religious difficulty" shown in the editorial note in the *Examiner* on Secular Education. "There is no doubt that the "secular solution is growing in favour. ". . . It must be remembered, too, that "the only logical position for Nonconfor- "mists to take up is that no religious "teaching shall be given by or paid for "by the State. . . . We wish that our "fellow Free Churchmen had the courage "of their convictions and would work "together for the principle that the State "should not give religious teaching. That "granted, then our churches may do all "that they can to supply the need."

ON Monday afternoon Mr. Choate unveiled the window which he has given to St. Saviour's Collegiate Church, Southwark, in memory of the founder of Harvard University. The window represents the baptism of Christ by John the Baptist, and bears the arms of Emmanuel College, Cambridge, and Harvard College. The Archbishop of Canterbury, the Bishop-Designate of Southwark, the Master of Trinity College, Cambridge, and Mr. James Bryce were among those present.

Mr. Choate said he had presented the memorial from a desire to signalise his long residence in London by an appropriate gift, which should be in itself emblematical of the deep-seated and abiding relations of friendship which united England and the United States. As a loyal son of Harvard he thought nothing could be more fitting than a permanent memorial of the principal founder of Harvard University. John Harvard was born in that borough, close to the end of London Bridge, and was baptized in that venerable church in 1607. He was educated at Emmanuel College, Cambridge, where he spent eight years. Seeking larger freedom of thought than could be found in the London of that day, he emigrated to Massachussets, where he died within two years of his arrival, prematurely, as it seemed, but in the fulness and perfection of time, as was now manifest. Finding the infant colony without means to establish a college in the wilderness in the first decade of their settlement, he bequeathed to its foundation his library and the half of his fortune, which amounted in all to about £1,700. Now, after the lapse of three centuries, that little college in the pathless wilderness had become a great and splendid University—great in prestige and renown, rich in endowment, and richer still in the loyal fidelity of its sons: Unknown and of little account when he sailed from England, John Harvard had been a benefactor to the New World, and

his generous and timely gift had borne fruit a million-fold. He hoped that memorial would long remain, in order that Americans might come to see the very spot where one of their proudest institutions had its origin, and that it might remind Englishmen who visited it how inseparable were the two nations in their history and in their destiny

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THE Martineau Centenary was celebrated by the *Christian Register* in a number of articles, three of which appeared on April 20, by the Revs. J. T. Sunderland, John Cuckson, and A. Lazenby. Mr. Cuckson's article on "James Martineau as Teacher" was the most notable. Then, on April 27, there was an article by the Rev. A. W. Jackson on "Martineau's Religious Philosophy," and on May 11 an article of very interesting reminiscences by Dr. Edward Everett Hale. In this, Martineau's colleague should have been not "Dr. Taylor," but the Rev. John James Tayler. Dr. Hale prints the following letter he received from Dr. Martineau in response to greetings on his 90th birthday :—

"Could I have followed the order of "choice instead of being driven into that "of necessity, you would have been "among the first rather than among the "the last to receive my heartfelt thanks "for the birthday congratulations and "good wishes which greeted me a month "ago. But the copies of the *Christian* "*Register* which you kindly forwarded "to me will explain how prolonged "a task has been presented to my "pen by the profuse and generous "affection of my friends. The multitude "of benedictions, however, does not "cheapen the value of any one; and most "assuredly not that of yours and your "good sister's, both of which I prize and "gratefully lay by among my stores for "my children's sake. Your sister's letter "to me touches me very deeply, too deeply, "indeed, for any answering words— "which always seem to wrong the inner "life and becloud its sacredness. I am "truly grateful if, in speaking out of my "own heart in a 'Home Prayer,' I have "uttered here and there what is true also "to an experience like hers. Only, I "believe, by such simple self-confession "do we reach the ultimate ground of "union between the human soul and the "Father of spirits.

"Not, however, that we can afford to "part with the objective help of historical religion, embodied in a supreme "personality, realising the ideal relation "between man and God, for reverence "and veneration needing a definite outward direction for sustained and growing "life. Hence, I cannot but cling to the "Christian type of Theism and distrust "the relapse, now exemplified both here "and with you, into the old 'Natural "'Religion' and the supposed 'advance,' "but real retrogradation into 'Ethical "'Societies.' These may doubtless furnish "edifying combinations and discussion "clubs, helpful to individuals; but they "have not the conditions of permanent "union, expressing as they do transitional "states of mind, either abstract, unsecured upon the concrete, or rudimentary, "stopping short of its crown, like a "staircase leading nowhither. Meanwhile "they may help to dispense with ecclesi-"astical superfluities."

THE May number of *Sermons for the Day* contains a sermon on "The Forgiveness of Sins," preached by the late Rev. R. A. Armstrong in January, 1903. Its burden may be seen in the following passage:—

"So the true forgiveness of sin, it would "seem, can come only to such as, with "an awakened hatred of their sin, wrestle "with it to put it far from them, and "yearn for re-union with God,—or with "all that world of goodness and purity "and holiness, which stands to them for "God. The agnostic, too, no less than "the repeater of Christian creeds, knows "the difference between an inner sense of "oneness with all that is sweet and true "and beautiful in the spiritual world, and "a sense of being shut up in an outer "darkness without inward fellowship with "things lovely and of good report. And he "too may struggle back, through humility "and love, to that harmony with the "spiritual world, which in the Christian "vocabulary is called 'forgiveness.' But "to him whom it is given to have some "glimmering of the Living God, to know, "by deep experiences of the soul, that "we have a Heavenly Father, the call "back to the life of forgiveness will be "clearer and stronger, and the cords "that draw him back towards peace and "concord will draw with a more compelling power.

"And so we come to see the absolute "inevitableness of that ultimatum: "'except ye forgive men their trespasses "against you, neither will your Heavenly "Father forgive you your trespasses.' "Indeed, it is not necessary to say that "He will not; for, in the very nature of "the problem, He cannot. The All-holy "cannot decree harmony between Himself "and one in whom still lurks the temper "of hate, or vengeance, or evil grudge "Omnipotence itself cannot harmonise "good and evil, make the impure and the "pure to be at one."

GREAT interest is being manifested, Mr. W. H. Shrubsole informs us, with regard to the projected Polytechnic tour in Hungary, and reception committees are being formed at Budapest, Karsa, Eperjes, Debreczen, and elsewhere. Several village festivals will be among the arrangements in honour of the visitors. His Excellency the Royal Hungarian Finance Minister has invited the party to visit the world-famous opal mine, and will send carriages to fetch them from Eperjes, 15 miles distant. At the mine there will be an official reception. In order to avoid the inconvenience of changing carriages at the frontier, special carriages will be sent from Hungary to Berlin, to convey the British visitors directly onward, *via* Oderburg, to the magnificent Carpathian region.

MANY friends will be glad to hear that we have received a capital report from the Rev. E. W. Lummis, who is at Tresco, Scilly, enjoying the sunshine and the glorious sea, with summer in May, and the restfulness of primitive surroundings.

RELIGION IN DAILY LIFE.

THE FATHERHOOD OF GOD.

The holiest saint of God knows nothing more than is contained in the words: "Our Father, who art in Heaven."

JOHN HAMILTON THOM.

IT has seemed to me, sometimes, as if one special mission of Unitarianism was to quicken in the modern world a realisation of the Fatherhood of God. The truth, of course, has been known from the earliest times to great and loving souls. The Old Testament pages glow here and there with thoughts of the love of the Almighty and Eternal God as a Father. It is depicted as the tenderest, the most supporting, that the heart can feel or the mind conceive. And this was the faith perfected in the life and teaching of Jesus. But other thoughts have been allowed to intervene in the teaching of the Church—thoughts of fear and of hopeless alienation. Modern Protestantism has struggled but slowly, through the besetments of Calvinism, towards the apprehension of the love of God as a Father. An "orthodox" friend of mine remembers distinctly the glad surprise with which she first heard that God loved everybody and loved them all the time. She had been brought up to believe that He loved "good" people and loved her only "when she was good."

Yet from of old there have been those who knew Him better than that, and felt in His love all the tenderness of the deepest mother-love. "Can a woman forget her sucking child that she should not have compassion on the son of her womb?" His prophet pleads with Israel. "Yea" (for the love of God is beyond all comparison for endurance, as for everything else), "Yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of My hands." "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; he remembereth that we are dust." And Jesus makes very clear to us the wonderful tenderness of the Father's love, the constant care of Infinite God for each individual human being.

Now, what part does this wonderful truth play in our daily life? What does it mean to us, as we lay down this copy of the INQUIRER and return to our sewing, our office, our wash-tub, or our bench? What does it mean to us morning by morning as the grey light struggles in upon us, rousing to labour and anxiety; evening by evening as we drop our unfinished work reluctantly from tired hands? It is a truth so simply stated.

God is my Father.

The high and holy One who inhabiteth eternity loves me as a Father should love his child—and a helpless child. He loves me with a depth and fulness beyond the most compassionate mother-love; with a tender infinite knowledge of me, my frailties, my joys, my aspirations, my difficulties, such as no earthly father ever had. And what of it? What is the worth of the fact to you and me? Well, for one thing, we partake of God's nature. Therefore, it is in us to become daily more like God. We can get to know Him better and to love Him more. In His power we

can strive to cast out of our souls and our characters the things which are unlike God, which dishonour and grieve Him, and we can build up in ourselves the things that are lovely, pure, and of good report. As we accept God's will in all things our own wills, now so perverse, shall become trained and disciplined till we become partakers of the holiness of our Father in heaven; for

"More than our feeble souls can pine
For holiness,
That Father, in His tenderness divine,
Yearneth to bless."

And surely the thought of this relationship banishes fear? A friend sends me this little story told recently by an author:—When a child he was taken terribly sleepy in church. With all his might he tried to keep his little eyes open. He sat stiffly upright, a prey to fear and pain, dreading a tumble, a scolding, a public disgrace as only a sensitive child can. At length he saw through a mist his father looking at him, and, before he knew what had happened, he found himself lifted up and lying in the kind, strong fatherly arms, lapped in exquisite repose and absolute relief from fear.

Is it our circumstances which give cause (as we say) for anxiety? Is it thoughts of the future? Do we worry about the children and their development? Are we letting the joys of life come to us and carry us on their tide without thought of the Giver of all true joy? Do we chafe against the multitudinous nagging little things which prevent wide reading or congenial public work? Is it *ourselves* which are our greatest trouble? Let us search out the daily trial and the daily failure of our lives and state it to ourselves in plain, honest, untheological English, and then say: "My Father, God, all-powerful, so that to change my circumstances were easy to Thee; all-wise, so that Thou knowest me altogether, and knowest if a change were best for me; all-loving, so that my interests are unutterably dear to Thy fatherly heart; I trust Thee all-in-all and for all." Say it (or words expressing such ideas) over to yourself quietly, meaning them, and see whether the light of God does not shine into and warm your whole soul, showing you that He is caring, planning, working for you; that the children are His children; that joys are made sacred by being His gift; and that "all things are yours, for ye are Christ's and Christ is God's." My space is gone, and my theme is inexhaustible. Indeed, I had not dared to touch such a theme at all but that Mr. Armstrong's lectures last November made so deep an impression on me, and revived within me such a sense of the nearness and love of the Almighty Father that I have longed to bring home to others, if I could, something of the same feeling. Faith in this immortal, unquenchable love is our only hope. But it is all-sufficient,

"For neither life, nor death, nor things below,
Nor things above
Shall ever sever us that we should go
From His great love."

MARY RALPH.

BOOKS NEW AND OLD.

THE flavour of humour like that of sermons soon grows stale. Even at its best it is strictly occasional. It suits the whim of the moment, or it gives zest and point to the controversy which has now sunk into its secular sleep. It is little short of a triumph when a witty saying or a masterpiece of ridicule survives, like Sydney Smith's famous apologue of Mrs. Partington and the Atlantic Ocean. But there are wits whose fame has become classical. It is remembered to their credit that they knew how to make people laugh, and to use laughter for great ends. Sydney Smith belongs to this select number, and a new life of him by Mr. G. W. E. Russell in the "English Men of Letters" is very welcome. It is hardly worth while to call in question the right of the brilliant essayist and pamphleteer to a place among the immortals. The book is full of interest and gaiety; it recalls a figure which has grown dim for a new generation; we are satisfied without any discussion of relative values.

Mr. Russell's sketch of two hundred pages is something more than a study of Sydney Smith, the humourist. It tells the story of his life and of the great controversies for freedom and reform in which he was engaged, and the wit is introduced, as it should be, in all the piquancy of its natural situation. An anthology of witticisms held together by a slender thread of biography would have been a dreary performance; but Mr. Russell has too much humour himself to be tempted in that way. For Sydney Smith the man it is perhaps difficult to feel all the enthusiasm of his biographer. There is a great deal in his character which stirs us to admiration and even to strong liking, but there are limits to our sympathy. He was a Whig, and the true Whig is as extinct as the dodo. He opposed the Ballot Act, nor are all for the ballot nowadays. He was a clerical jester and diner-out, and there are some people who would like his jokes and his good dinners better if they could forget his profession. This may be the prejudice of a generation which has forgotten how to be serious and witty at the same time, and it must not be supposed that Sydney Smith was without many exemplary clerical virtues. He cared for his flock with true diligence, and he spoke boldly from the pulpit without fear or favour, and he bore poverty cheerfully. "As long as I can possibly avoid it I will never be unhappy," he wrote to Lady Holland from the banishment of his country living. All this should make us indulgent to the frank satisfaction with which he announces that he has got "a snug thing . . . with full £2,000 a year."

Sydney Smith was all for common sense and a rational religion and freedom of conscience: "no chains, no prisons, no bonfires for a man's faith; and, above all, no modern chains and prisons under the names of disqualifications and incapacities, which *are only the cruelty and tyranny of a more civilised age;* civil offices open to all, a Catholic or Protestant alderman, a Moravian or a Church of England or a Wesleyan justice, *no oppression, no tyranny in belief; a free altar, an open road to heaven; no human insolence, no human narrowness, hallowed by the name of God.*" Unfortunately, he combined with this admirable breadth a genuine hatred of "enthusiasm" and forms of religion, which he would not restrain by law, he was quite prepared to try to kill by ridicule. He was particularly hostile to Methodists—he spoke of them on one occasion as "a nest of consecrated cobblers"—and to foreign missionaries with their strange passion for spreading the Gospel among savages. These are unpleasant traits which his biographer makes no attempts to extenuate or defend. He calls him frankly a Philistine. The only thing to be said is that it is a form of Philistinism which was much commoner in his day than in our own, and it infected many minds otherwise wholly generous and liberal. Possibly we, too, have our ways of being unpleasant, and the future will judge us or pity us in its own fashion. The greatness of Sydney Smith's mind and his keenness as a political thinker are seen at their best in the part which he played in the agitation for Catholic Emancipation. The letters of Peter Plymley, from which Mr. Russell makes copious extracts, are not only brilliant and racy, but in their grasp of principle and their political foresight they are often comparable to Burke. Many of the worst abuses of the Protestant ascendency in Ireland, to which he referred in such scathing terms, have been reformed; but his pleas for conciliation and the sympathy born of friendship, in the interest no less of political wisdom than of political justice, have lost none of their meaning for an imperial race. "How easy it is," he exclaims, "to shed human blood! How easy it is to persuade ourselves that it is our duty to do so, and that the decision has cost us a severe struggle! How much in all ages have wounds and shrieks and tears been the cheap and vulgar resources of the rulers of mankind! How difficult it is to govern in kindness, and to found an empire upon the everlasting basis of justice and affection!" We have to thank Mr. Russell for a book which will do something more than amuse by its gaiety. It is a contribution of real value to a just appreciation of Sydney Smith as a thinker and reformer at a critical period of English history. As a purveyor of witty speech, his fame has long been secure and his very name has become almost proverbial.

Among other new books that I have noticed recently I may mention a shilling re-issue of "Ireland in the New Century," with an epilogue in answer to his critics, by Sir Horace Plunkett. Regarded simply as a sociological study by a shrewd observer, it is a book of much interest and importance. It is, moreover, that very rare product, a non-party book about Ireland. The author tells us in the preface to the new edition that a Roman Catholic priest informed him that at a recent clerical meeting the minority who had read the book expressed themselves as agreeably surprised, while the majority, who only knew it by hearsay, were strong in disapproval. This is the common fate of a writer who puts his hand to a thorny subject with a single eye to facts and remedies. Sir Horace Plunkett may be wrong in many of his theories and proposals; if so, closer observation will prove him so; but of his candour and sincerity there can be no doubt, nor of the value of what he has written on a basis of wide personal knowledge and dispassionate

reflection. His book should be read widely with sympathy and an open mind. This is a tribute of respect which every candid and well-written book has a right to expect. It may even suggest the strange possibility of studying the Irish problem, of expressing sympathy with living Irishmen of all sorts and conditions without any suspicion of political temper.

The detractor often follows close upon the heels of the enthusiast. Only praise and admire a writer enough, and somebody is certain to rise up to denounce him, and to start a fashion of disparagement. Robert Louis Stevenson has not escaped altogether from this fate. There are certain high persons who are fond of speaking of him as a *poseur*, and a *poseur* in their language means one who shows his lack of genius by taking trouble with his art. This always reminds me of the people who talk of ordered life and an organised church as though it were the negation of religion. The retort is tempting that some religion is too feeble to be organised, and some literary gifts are too trivial for style and expression to be worth troubling about. But this is a digression, and I mention Stevenson in order to call attention to the delightful sketch of him in Andrew Lang's "Adventures among Books." In its frankness and geniality it will surely disarm the most Spartan of critics. If it does not he must simply be written down as inaccessible to the temptations of good humour.

But if you read the Stevenson essay you will soon be deep in the other good things which the book contains, and especially the chapter of early literary autobiography which gives it its title. Here you may read of the books of Andrew Lang's childhood, of his early struggles with Greek, of his life-long passion for fairy tales, of the way in which the Calvinism of his Scottish birth and training ran from him like water off a duck's back, and many other things equally fascinating. "I confess to having learned the classical languages, as it were, by accident, for the sake of what is in them, and with a provokingly imperfect accuracy." What a delightful confession for the translator of Homer and Theocritus! It is all that one wants to say to the pedants, to whom an obscure word or a doubtful reading brings more excitement than the shout of battle. After all, Homer and Thucydides and Virgil, and (let it be confessed with bated breath) even Amos and Isaiah and the Book of Job, were not written for professional scholars and commentators, but for ordinary men, to urge them to noble thought and action, or to give them the joy of great literature. One other sentence is irresistible, and with it I must really call halt to my rambling pen, lest it betray me into worse indiscretions than railing at dull pedantry. Here it is—let others besides young men apply it to themselves: "Young men, especially in "America, write to me and ask me to "recommend 'a course of reading.' Dis- "trust a course of reading! People who "really care for books *read all of them.* "There is no other course. Let this be a "reply. No other answer shall they get "from me, the inquiring young men."

W. H. D.

MR. CARPENTER'S "MARTINEAU."*

"THIS book," says Mr. Carpenter, in the preface, "has been written at the invitation of the British and Foreign Unitarian Association, to describe the life and work of Dr. Martineau in briefer compass than was possible to his first biographers." But turning over the nearly six hundred pages of this substantial volume, and noting how much of the matter is put into painfully small type (painful, at any rate, to tired eyes), we see how the author's conscientious thoroughness and eagerness to do justice to his great subject has far out-run the first intention of the book. "Briefer," comparatively, one may say it is; positively one cannot say that it is brief. A popular study of James Martineau in the English Men of Letters series has still to be written; for if Jeremy Taylor fitly takes an honourable place in that series, why not Martineau?

We do not complain in the least that Mr. Carpenter's book is not briefer, though for popular purposes, regarding both its price and size, it would then have reached a much wider circle; we are thankful for every word, and can only admire the thoroughness with which the work has been done. But we do complain that so many of the extracts from letters, and sometimes quite long letters, are printed in the small type, which seems to be fitting only for the footnotes; and we complain also that the book has no index. Even the fullest table of contents cannot make good this latter defect, and as to the small type, while it was, no doubt, inevitable, if the matter was to be got into a single volume, the larger type in which a good many of the longer letters are printed serves to show how much easier the reading might have been made.

Turning now to the substance of the book we have, as we have said, only gratitude and admiration to record. The book is a noble centenary tribute, rich in the new material which it has gathered up; true, as it was sure to be, in its insight and its sympathetic touch; and illuminating in its study of the conditions of life and thought in the midst of which the Teacher grew up and did his incomparable work. We referred a fortnight ago to the elaborate chapter on "Religion and Philosophy in England, 1805–1832." Another chapter tells of the progress of church life among Unitarians, of their inheritance from the old English Presbyterians, and how the experience of the Lady Hewley suit and subsequent events helped to mature Dr. Martineau's thought and to confirm his ideal of religious fellowship. In this connection Mr. Carpenter furnishes some most welcome passages from a notable speech made at the Aggregate Meeting of Unitarians in Essex-street Chapel, in 1838, taken from the full report in the *Christian Reformer*; and throughout the book we find repeated references to old volumes of the *Reformer* and THE INQUIRER, which are of the greatest service, in directing us to valuable reports of speeches, such as those made at Domestic Mission annual meetings, at the induction of ministers, and at those annual soirées in Liverpool, at which Dr. Martineau spoke again to his old friends after his removal to London. These should by no means be lost sight of.

Other chapters of the study deal with the "Foundations of Philosophy, 1840-1849," and "Theology and Philosophy in the New Unitarianism, 1849-1857," while the story of the Life steadily proceeds; and then, after a brief record of the closing years, there is a final chapter on "The Philosophy of Religion," which contains a sketch of Dr. Martineau's mature thought as embodied in his three great works, the "Types of Ethical Theory," the "Study of Religion," and "The Seat of Authority in Religion," published in 1885, 1888, and 1890 respectively.

"Such was the faith," says Mr. Carpenter at the conclusion of this study, "which the Teacher had won from the manifold experience of a strenuous career. Among the English theologians of the nineteenth century none had covered so wide a range; none possessed so varied a knowledge; none had more completely blended the highest efforts of speculation with graces of character or the trusts of a lowly heart." And again: "If it be true that religion will be more and more clearly divided in future between those who, accepting the principle of external authority, range themselves along the path which leads to Rome, and those who (with varying pace) follow the flag of freedom in the search for truth, the two great English representatives of these tendencies in the nineteenth century will be John Henry Newman and James Martineau." Such is Mr. Carpenter's final judgment, and there are other words of eloquent tribute in these last pages, for which we must refer our readers to the work itself. They will find in it ample satisfaction for the deepest interest in this wonderful life, and guidance for further study of Dr. Martineau's greater works which will furnish discipline for thought and inspiration for the moral and spiritual life such as few teachers, whether of ancient or of modern times, can afford.

As samples of the wealth of material in the letters included in this volume, we give the following:—

To a Minister in Doubt, Oct. 1, 1842.

"For my own part, I am persuaded that there is only one way in which religion can enter a human heart, viz., by the agency of a higher soul over a lower, an agency natural, indefinable, irresistible. The moments of real consecration to all of us are those in which we stand before some being to whom we look up as nobler and purer than ourselves, who serves the obligations to which we are faithless, and quietly bears sufferings from which we shrink. I know not how to express my sense of the purifying power of this kind of experience. The startling way in which it reveals us to ourselves, and places us in reverential relation to a holiness higher than our own, the manner in which the influence spreads through all the dimensions of the soul at once, and

* "James Martineau, Theologian and Teacher. A Study of his Life and Thought." By J. Estlin Carpenter, M.A. (London: Philip Green, 5, Essex-street, Strand, W.C. 7s. 6d. net.)

fills it with a clearer atmosphere: the gladness with which we own the power of the greater spirit over us—appear to me to be peculiar and mysterious. . . . : Thus it is in the natural and conscious subordination of spirit to spirit, in the spontaneous assumption by us all of our rank in the great community of souls, that I place the essence and origin of all religion" (p. 198).

To Mrs. Henry Turner, April 22, 1883.

"Many as were the affectionate greetings that brightened my birthday, it was your letter that made it a golden day. It is delightful to me to read in your hand-writing exactly the record of inward experience and the condensed lesson of so many years, which I also should register as the spiritual essence and issue of life. Many things have changed in us and around us since an early sorrow mingled something of a common sanctity with our lives. But one thing remains—Rest in the Love of God, and Trust of all our treasures and ourselves to Him for ever. This is the 'Light at Eventide' that seems to bring back the very colours and sweetness of the dawn" (p. 503).

To F. W. Newman, Oct. 17, 1892.

"I wrong myself in letting your precious letter of August 19th lie so long without a word of thanks, as if in forgetfulness of you. Yet not a day passes, not a question of right and wrong arises, without my turning in thought to you and wondering how you would look at what interests or puzzles me. But the sympathies which bind me to you are all *permanent*, the same to-morrow as to-day; while the shower of letters which the postman flings at me six times in the week, are full of evanescent affairs which thrust the pen into my hand with the demand, 'Now, or Never.' Had I but the energy and versatility of your friend, Mr. B., I might meet the claims of life in all dimensions at once, and, while managing my little six-acre farm with horse, and cow, and sheep, and pig, and poultry, and kitchen and fruit-garden, and flower-beds, still not lag too far behind in the studies of my *Fach*, or fail to observe the rule, 'Nulla dies sine linea.' But it is rather my nature to be 'a whole man to one thing at a time'; and so for want of simultaneous self-division, to be for ever incurring and for ever conquering arrears. This, I know, is the *unconverted* state; and certainly is far below that of Paul, who never once has occasion to use the word, 'repentance.'

"My usual summer routine has been varied this year by two interesting visits; to Jowett's at Balliol, and to the Dublin University Tercentenary. The former was to meet the Bishop of London and Mrs. Temple. I had known all the other authors (except Goodwin) of the 'Essays and Reviews'; and a couple of days with the two survivors who opened and closed the volume seemed a pleasant wind-up to a memorable piece of history" (p. 530).

To the Rev. W. H. Fish, June 5, 1895.

"The intuitions of conscience declare themselves, under adequate interpretation, to be genuine *inspirations;* and as they exist in various degrees of range and intensity up to a maximum in the pre-eminently holy, we cannot look upon a Christ but as the chief of God's appointed Revealers. In his life of communion with God, religious experience, as known to us, reaches its acme, and the ideal relation between the human spirit and the Divine is realised. If in any other instance the elevation has been reached, it has not been historically presented so as to single itself out as a revelation to us of what we are meant and called to be. If ever something higher is set before us, it will be time enough to quit the step on which we stand. But some objective personalisation of our spriritual sonship to God is essential to hold us in brotherly unity together, and carry a religious inspiration into Morals" (p. 594).

The *Christian World,* in a notice of Mr. Carpenter's book, made the remark that it was "creditable to him, as a Unitarian, to give the full indication he does of the growing detachment of Martineau from many phases of Unitarian thought, and of his conviction of its failure to capture the English mind." This we take to be a very doubtful compliment to Mr. Carpenter, as though it were conceivable that for some denominational interest he might have blurred the lines of perfect truthfulness in his picture. But those references to the weaknesses of Unitarianism, or of Unitarians in their congregational life, it behoves us to take especially to heart.

In 1865 Dr. Martineau wrote to his friend John James Tayler: "I have small hope of any early widening of the National Church, though that is the end to which I would willingly look. And for generations to come I see no ark of refuge, no retreat for the Christian spirit which is at once catholic and intellectual, but our little Church; and we must keep, if we can, the balance true between the width of its thought and the depth of its devotion." This was his constant aim, as from the early years of his ministry he had been repeatedly pained by what he felt to be a lack of the true spirit of devotion in the congregations. "It *is* sometimes difficult," he wrote in 1857 to another close friend, John Hamilton Thom, "in our chapels to realise any supporting consciousness of sympathy and to find the aspiring flame with which one's own spirit springs to mingle. As preacher I used to feel this not a little; and now, as hearer in the midst of others (whose aspect and natural language cannot but press upon one's heart), I feel it still more, and often fear that the spirit of true Christian worship and communion has yet to be created among us."

This feeling seems to have deepened with him in later years, so that in 1887 he wrote to Mr. Thom: "The doubt will force itself upon me *whether we are worth organising*"; and two years earlier, to the Rev. R. L. Carpenter, he said: "It is evident to me that the future of English religion is not with us. Whatever aspects of truth we may have saved from neglect, whatever spiritual resources we may have rendered more accessible, pass into other keeping and need another administration, before they lay hold of the minds and hearts of men. It is the power of Faith that shall prevail. We have it not, except as a feeble residuum from the power of criticism."

He judged his own people, as he judged himself, sternly; and yet with a yearning affection that never failed. We must take his words not for discouragement, but for the searching of our inner life; and remembering how deeply he has stirred all that is best in that life, and what abiding inspiration we have in his own teaching, see whether we cannot disappoint that sorrowful expectation, as he would have delighted to see it disappointed. It may well be that "the future of English religion is not with us." And yet at our own post of duty, in our own churches, which can always be open to the incoming of a new spirit of life, kindled by the inspiration of his word to a deeper devotion and a more strenuous faithfulness, we may find that we have, after all, a part in that happier future, which is to be.

In such endeavour we have in Mr. Carpenter a strong helper, and not the least of the encouragements he has given us is in this new book.

PROMETHEUS BOUND.*

"It is not good for Greek to be alone." Therefore our wise forefathers usually accompanied their Greek texts with Latin versions, wherein the familiarity of the Latin vocabulary and the simplicity of the Greek syntax combined to make very easy reading. As literature these versions were generally quite miraculously poor stuff, but that didn't matter, for we read the Greek. Whereas the easiness of the Latin mattered much, for it enabled our "subliminal consciousness" furtively to seize the meaning of what we were reading through the tail of one of our eyes, while the whole of our conscious self and both our official eyes were intently fixed upon the Greek text, which became exceedingly luminous, and which we read with a running comment of self-congratulation on our increasing knowledge of the Greek language. Now and again we consciously glanced at the Latin, and said to ourselves, "Yes, I thought so," or the like. It was all very pleasant, and was just as it should be.

But modern editors (veiling their inability to write fluent Latin, and their somewhat pedantic scruples against writing unclassical Latin, under various more or less transparent pretences) have dropped this laudable practice, and have even been restrained by terror of the schoolmaster from frankly substituting English translations for the Latin ones. For the fact is that two great literatures have for a long time been regarded mainly as instruments of torture and discipline for youth; and any publication which incidentally enables a depraved boy to baffle the incompetence or evade the cruelty of his oppressor has been regarded as an outrage on public morals. But a better state of things is already dawning, and it seems that we are now to be allowed to read the Greek

* The *Prometheus Bound* of Æschylus. Greek Text and English Translation. Janet Case. (Dent & Co. 1s.)

tragedies at our case; in spite of the possibility of the schoolboy surreptitiously emulating our enjoyment. Caveat Preceptor! It is the schoolmaster's business so to revise his methods of instruction that the schoolboy of easy morals will no longer be able to frustrate him by the judicious expenditure of his pocket money. The reading public "owes a cock to Æsculapius," for it has recovered, or is recovering, from a very grave disease.

And how could we begin better than with the *Prometheus Vinctus* (the very title reminds us of the dear old days of the Latin crib), and Miss Janet Case's English version? It is no light task to render Æschylus worthily. The vocabulary must be strong and the phrasing sonorous to support the deliberate and weighty stress that Æschylus lays upon line after line and word after word. Seldom indeed does Miss Case's version fail under the strain. To say "never," instead of "seldom," would be to proclaim oneself an untrustworthy guide, for only those who do not know would be capable of believing such a statement, whoever made it and of whatever translator it were made. With this reservation, Miss Case and her readers are to be sincerely congratulated on the sustained dignity and lucidity of this fine rendering.

Of the poem itself, how shall we speak? Its profound suggestiveness and the range of its appeal can perhaps hardly be better illustrated than by the reflection that the great Titan, nailed to his rock, when thought of as the friend of mankind, irresistibly presents himself to us as the pagan counterpart of the Crucified; whilst in his aspect of the defiant foe of supreme power he is the unmistakable prototype of Milton's Satan. Both these aspects mingle, with fresh and beautiful contributions of his own, in Shelley's *Prometheus Unbound*. And the mention of Shelley's drama reminds us that the splendour of the dramatic representation of Æschylus tantalises us by the mystery (would that it might be dispelled by the discovery of the lost members of the Trilogy!) that hangs over the further developments of the theme; and therefore over the real meaning of the noble fragment we possess. Are we intended, as the orthodox school of critics declares, to sympathise more or less completely with Zeus? Or are we to suppose, as Miss Case more convincingly maintains in her valuable introduction, that Æschylus modified and developed the character of Zeus in the later plays until he regained, in his maturity, the sympathy that he forfeits in the crude stage of newly gotten tyranny presented to us in the *Prometheus Bound*? Or are we to believe that Zeus is treated by Æschylus purely dramatically, and is frankly to be regarded as the villain of the piece, whose insolence was chastised and humbled in the lost dramas? And round the colossal figures of the two great antagonists (Prometheus always on the stage, Zeus never once appearing, but yet never absent for a moment) play the lights and shadows of the other characters; the brutal callousness of Cratos, the appalled and helpless sympathy of Hephaistos, the insolence of Hermes, the pompous and kindly self-regard of Oceanos, the distracted anguish of Io (Zeus being as mean as he is tyrannical, and finding his victims alike in the helpless maiden and the invincible Titan), and weaving a web of grace and tenderness round the whole, the exquisite Oceanides, with their irrepressible curiosity, their unfailing tenderness, and their heroic loyalty. Delineations of such strength and of such delicate tenderness are beyond the compass of any save the two or three greatest poets of the world.

No doubt if this rich gift which the publishers and the translator-editor have given us is duly appreciated, we may hope for a whole series of Greek dramas. Meanwhile we can but give our hearty thanks for this instalment.

P. H. W.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

AN EXPLANATION.

SIR,—Would you kindly afford me space for a word of personal explanation, with which I should not have troubled your readers, but that a reference to myself in your issue of this day seems to render it desirable.

When notifying Mr. Bowie of my coming removal to Anerley, I expressed myself to the effect that I thought it likely that the B. & F. U. A. might prefer to include in the projected series of published sermons (to which I had been previously honoured by a request to contribute) only such by writers whose names were on its official roll; and that, therefore, though my manuscript was quite at the Association's disposal, I should not in the least feel hurt by its return. That, as a matter of fact, the Association decided, under the circumstances, to publish the sermon I am glad to regard as evidence of that continued kindly feeling which I hope will not suffer in consequence of my step.

That feeling, I trust, will even survive the frank statement that I am leaving Unitarianism for Congregationalism because my outlook and affinities are in accord with the latter rather than with the current type of the former; this, indeed, must have been evident ever since the publication of my pamphlet "Christianity, the Religion of the Incarnation" four years ago, in which I expounded a view of our Lord's personality far removed from what the acknowledged leader of the denomination, speaking with authority and fulness of knowledge, called "a fulfilled achievement of Unitarian thought." That the spirit of modern Unitarianism has been away from the Christocentric, and making for a more avowedly theistic position scarcely needs stating; that my sympathies are all the other way has been no secret for years to anyone who has done me the honour to read my writings.

In my own pulpit I have ever enjoyed ideal freedom to teach my own Christocentric beliefs, quite irrespectively of their harmony or want of harmony with what might be taught and accepted elsewhere; that is why my present step has no theological significance, *i.e.*, why I am able to pass from Clifton to Anerley while explicitly stating that I am not changing my views, but shall preach what I have always preached, viz., Christ, the Divine Word, as Lord and Saviour. As you quite correctly state, I have "been a minister in one truly Free Church"—I "now go to another," whose members fully understand the circumstances.

I am sure you will allow me, in conclusion, to fulfil a very simple duty in gratefully acknowledging my deep obligations to the religious communion to which I owe my training, not only for the ministry, but in those traditions of the fearless search for truth which alone can make us free, and which in the end will make us one.

May 20, 1905. J. WARSCHAUER.

[Dr. Warschauer's reference to "the acknowledged leader of the denomination, speaking with authority," &c., may set some of our readers wondering, and we therefore give the reference for his quotation. It is from a letter of the late Rev. R. A. Armstrong's in THE INQUIRER of April 13, 1901. It may also be worth while to refer to the previous and subsequent correspondence, and also to Dr. Warschauer's two articles on "Christianity, the Religion of the Incarnation," which appeared in THE INQUIRERS of May 11 and 18 of that year.—ED. INQUIRER]

A FREE CHURCH.

SIR,—No one can have any objection to a minister making a change for conscience' sake from one denomination to another. Nor can a Unitarian consistently object to a minister who has served in one of our open trust churches transferring himself to a similar church among the Congregationalists. But I do object to the statement in your paragraph last week that the Rev. Dr. Warschauer, in taking up the ministry of the Anerley Congregational Church, has simply removed from one free church to another. A Congregational Church which by its trust deed binds its minister to profess belief in certain doctrines (doctrines, too, quite opposite to those held by Unitarians) cannot properly be described, at least by one of ourselves, as "a free church."

I well remember the controversy which raged about my friend, the Rev. Joseph Halsey, the late minister of this very church, who preached for me in my Croydon pulpit, when I was resident there. The whole force of the objection expressed by a few to his advanced opinions was that, according to the trust deed, the minister, on appointment, was obliged to profess his acceptance of doctrines which were inconsistent with Mr. Halsey's later preaching.

For all I know, Dr. Warschauer may have eschewed his Unitarian opinions; or he may in some other way have felt himself able to fulfil the condition of the trust deed; or he may, by being appointed minister to "the congregation" and not to "the church," have avoided a disagreeable obligation by a technical evasion. But I feel bound, in the honoured name of the open trust, to protest against the

description of a church tied down by a doctrinal deed as "a free church."

C. J. STREET.

Sheffield, May 24.

[There are Congregational Churches with trusts as open as ours. We are sorry to hear that the Anerley Church is not, as we thought, one of these.—ED. INQ.]

THIS COMPOST.

ADDENDUM.

THE correspondent who sends us the following notes, prompted by the article with the above title in THE INQUIRER of May 13, has not, we think, grasped the whole of "H. M. L.'s" meaning; but his own thoughts on the subject are well worthy of consideration. In the original article, p. 298, col. 3, line 19, for "fire and life," read "fire of life."

Our other friend writes as follows:—"Let us gaze on the miraculous chemistry of the vegetable world and let us thank God that His laws of growth and that power which *desires* to heal all our diseases are active in us, also; but do not let us rob ourselves of the precious knowledge that we may help or retard those powers as we will. Only so far as we are *not* elaborate vegetables are we *men;*

"'Hope of a loftier fate than to live as the flowers of the field
And even as the flowers to die, hides in our spirit's unrest.'
"'Man is free to grow and cannot resist.'

Cannot he? What then of our companion who, once pure, is now deep in the pit of self-abasement? He wounds his soul; remorse sends floods of healing into the wound, and still he sins and fails. Are we to tell our friend simply that his sin will become insipid, and that he will at last fling it away in disgust? or are we, 'fellow-workers with God,' to labour to bring into his soul that refulgent light, before which the attractive gleam of his sin will fade and become insipid? Surely man has sprung

"'from the slave to the heir,' and dreams of 'a stake in a grander adventure, of deeds in a mightier cause'?"

To enforce his doctrine of the power of will in man, as to which we are sure that "H. M. L." is entirely at one with him, our correspondent concludes with the following quotation from Martineau:—

"We cannot, by ancestral or historical relations, renounce our own free-will, or escape one iota of its awful trusts. No faith which fails to keep this truth distinct and prominent, no faith which shuffles with the sinner's moral identity, contains the requisites of a 'doctrine according to godliness.'"

THE best way to prepare ourselves for the work of any other world is to do well our work in this; let us be lavish spenders of our love, and be made the more eager to serve our fellow-men to-day by every warning that we may be marched away from them to-morrow.—*H. W. Crosskey.*

TO CORRESPONDENTS.—Letters, &c., received from A. H. B., H. B. B., J. C. B., G. E. G., T. J., F. A. L., F. B. M., G. P. M. (Bankipur), M. R., E. J. T., A. W., E. M. W., J. W.

THE CHILDREN'S COLUMN.

FLOWERS IN HISTORY.—IV.

THISTLE: "BE STURDY AND INDEPENDENT."

"Much wetness, neglect, and land out of heart,
Makes thistles a number forthwith to upstart.
If thistles so growing prove lusty and long,
It signifieth land to be hearty and strong."

Perhaps this curious old English verse has given rise to the idea that the thistle is not merely a very prickly plant, but has something pleasantly sturdy and strong about it, and it is nice to believe that it is this idea that has made it such a general favourite among the Scotch people. They have taken it for the emblem of their country, and the same poet who wrote the above lines wrote two more, contrasting a thistle and a Scotchman.

"The thistle, everlasting, stout and lusty,
The Scotsman, everlasting, true and trusty."

I find in some books that the thistle is taken to be the emblem of untidiness and carelessness because it is often found growing, not so much where land is desolate and dreary, as where good land is neglected. But it is a great deal pleasanter, is it not, to think of its being the emblem of strength, ("everlasting, stout and lusty") than to have it meaning untidiness and carelessness. It has another meaning, and that is independence. You can hardly look at a thistle's prickly leaves and spikes without seeing the truth of it. It seems to ask to be left alone, and to thrust its prickles at you to prevent anyone interfering with it because it is so well able to take care of itself. Perhaps it is for this reason that the Scotch people chose it for their national flower, emblem of their bold motto: "Wha daur meddle wi' me."

I have heard people say that the thistle is not like a flower at all, and not even pretty to look at, but that is hardly fair, for many thistles are really beautiful. The great silver thistles that dot the mountains in Switzerland, and the lake country in England, and the hills of Scotland, are very handsome indeed. They last, in all their silvery freshness, for months, if you bring them home, and the purple thistles of Scotland and Wales also have beautiful shades of colour.

The "Carline thistle" is so like an everlasting flower, that it scarcely changes at all even when it is dead, and often lasts through the winter looking quite fresh, till the new thistles grow up in the spring. There is a quaint old legend about this particular thistle, and how it got its name from the great Emperor Charlemagne. It says that on one occasion, the emperor was engaged in war, and was very much troubled because an illness broke out in his army, and many of his men sickened and died one after another. When he had tried everything he knew of to cure his men, and still they continued to fall ill, he was so unhappy that he prayed earnestly to God for help. In answer to his prayer, an angel appeared with a cross-bow and told the Emperor that he was going to shoot an arrow.

"Mark well the spot where the arrow falls!" said the angel, "for there will you find a plant that shall cure the sickness that troubles you!"

The arrow fell upon a thistle, and the Emperor caused numbers to be gathered and brought into the camp, where a juice was squeezed from the leaves, that cured the men who were so ill. From this legend, country people used to have great faith in the Carline thistle, and believe that it could cure almost anything. Many old people still call it "the blessed thistle" for the same reason.

There are many legends telling us *how* the thistle was taken by Scotland to be the national badge, but this one I am going to tell you is said to be the oldest.

We are told that a party of Danes attempted to surprise the Scottish army. The Danes, as a rule, scorned to attack their enemies by night, and said that no good warriors fought except by day. However, this once, to their cost, they decided to turn aside from their rule, and attack the Scots. Noiselessly, under cover of the darkness, they crept towards the sleeping camp, when suddenly a Dane trod upon a thistle with his naked foot! He was so startled that he cried out suddenly with pain, and in a moment the Scots were roused, and with a "mighty shout," rushed to drive back their enemies. They afterwards chose the thistle for their badge because of the help its prickly leaves had given them.

There is another story, however, which tells us the thistle was simply chosen in council. "Time was," says the story, "when a company of bearded men, with high crowned hats, and doublets met in solemn conclave within the walls of the old Council House at Edinburgh, and consulted whether they would place the thistle upon their banner instead of the figure of Saint Giles, which had borne many a storm for ages past, and had floated above many a battle-field. The thistle having been decided upon, it soon afterwards waved on every banner throughout Scotland!"

FLORENCE LAWFORD.

THE commencement of the 14th year of the Invalid Children's Home was celebrated, as usual, by an At Home at Winifred House on the first Saturday in May, when some sixty guests assembled in the garden, where the nineteen little inmates were eagerly awaiting them.

Miss M. Pritchard, in giving a welcome in the name of the Committee and of the Lady Superintendent, referred first of all to the death of her late colleague, Mr. Robert Hampson, whose interest in the Home had been keen to the last. She then spoke a few words upon the work of the year, which had been most satisfactory. The annual meeting will be held on Monday next, the 29th inst. (as advertised in another column), at which friends will be heartily welcomed.

The guests expressed great pleasure at the appearance and arrangements of the Home, which showed their best on that sunshiny afternoon; the one thing that needed improvement was the garden ground, which wanted regravelling very badly. A little fund was started in order that this could be done (for the general funds were not available for such purposes), and £4 out of the £8 required were gathered in during the afternoon. Miss M. Pritchard will be very glad to receive small contributions from any friends who would like to help to make up the remainder.

The Inquirer.

ESTABLISHED 1842.

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LONDON, MAY 27, 1905.

THE POWER OF THE CROSS.

WE hope that many of our readers have procured and have been studying Dr. FORSYTH'S address, as Chairman of the Congregational Union, on "A Holy Church the Moral Guide of Society." The second part, which deals with present-day problems of moral and social life, seems to us of the highest value; the first part, which expounds a theory of religion, is also of great value, but we find it much more questionable. The present article is a note on one central point in the first part of the address.

"Our Churches need a spirit of holiness far more than a spirit of work, and they need it for the work's sake and the sake of love." So said Dr. FORSYTH to his Congregational brethren. But that spirit of holiness, he declared, is to be found only in one way. "In the Holy Cross we have the moral principle of the universe which the Church has to administer and adjust to the successive phases of human society." (P. 19.) "The cross of CHRIST was, before all else, an offering made by GOD to His own holiness; it was the finished and effectual restitution of His holiness upon the ruins of the evil power." (P. 26.) "We need for the moral purposes of society a CHRIST who redeems because He atones, and atones because He is holy, and is holy because He is GOD. CHRIST'S redemption is as wide as His Godhead. He secures social goodness because He incarnates and secures GOD'S holiness. He satisfies and commands the evil conscience of mankind because of the satisfaction His holiness was to the holy conscience of GOD. The Holy GOD found Himself in the holiness of the Cross, and in the same act established His Kingdom," (P. 30.)

We understand Dr. FORSYTH to maintain that unless one believes these things one can have no part in CHRIST'S kingdom, and no knowledge of the true power of holiness, through which alone the Church can do its work of redeeming love in the world. We, therefore, who do not believe these things, who do not believe that CHRIST was "Holy Godhead itself redeeming" (p. 10), must ask whether we are to be so shut out from the kingdom of GOD, from the fellowship of CHRIST'S disciples, deprived of the quickening power which faith in him can give. Dr. FORSYTH laments that there are circles in his own communion "where the Cross is regarded as exhibitory, where GOD'S love is detached from holy judgment and atonement, and is only associated with merciful and exemplary sacrifice." So, he says, Religion tends to lose its dignity. Such doctrine "carries with it the belittlement of human life." We who, as Unitarians, see in the cross simply the supreme martyrdom of human history, must fall even more absolutely under Dr. FORSYTH'S censure, and be in his judgment incapable of realising the solemn issues of life, or serving with any effectual power in the great conflict in which evil is to be overcome by good.

So we are bound to ask of Dr. FORSYTH'S high doctrine, Is it true? Is there no real hope for us unless we can accept this doctrine of Atonement, which declares that within the moral unity of a trinity of persons, "Holy God overcame the world?"

We go back to the simplest elements of our moral and spiritual life, and find ourselves at once in the companionship of JESUS. His teaching, we confess, appears to us sufficient, when *he* is the teacher, to lead us to the Father, and to show the way to victory for His kingdom.

Let us take first the historical fact of the crucifixion. If CHRIST, says Dr. FORSYTH, was but the protagonist of martyrs, "then conscience in its holiest possible form was swamped by the world." Is that true? Who is it that has the victory on every field of martyrdom? Not the powers of evil, surely, which for a moment triumph over a poor broken body. The victor in the spiritual realm is he who suffers fearlessly for a noble cause, even unto death. Out of that very agony is born, for those who understand the reason of his death, a new passion of loyalty to the holy cause, and triumphant faith in the Divine significance and ultimate triumph of righteousness and truth and love. So, we are convinced, though legend has veiled for us the actual history of that great event, the Christian Church was born, from the cross of self-sacrifice and fearless testimony; and the death of JESUS had such transcendent power, because of what his life had been.

The life and teaching, says Dr. FORSYTH, are not sufficient. They will not give us the requisite knowledge of redeeming love or motive force for true Christian service. "Sympathy is not adequate to redeem. God's love is all sympathy, and more. It is sanctity. It means the moral principle of holiness which in the cross is in standing conflict with the egoism which rules the world." To that one might say, Amen; only not with the implication that no one can really understand and feel the power of sanctity, who does not accept Dr. FORSYTH'S interpretation of the cross. Sympathy is not adequate to redeem unless it have a firm hold upon righteousness, and acknowledge the dominion of the eternal law. But if one learns of JESUS, if one knows that they are blessed who hunger after righteousness, not as an idle sentiment, but in the steadfast service of a faithful life, and that the pure in heart see GOD, can it be said that amid the stern discipline of life, with the knowledge also of love that is faithful unto death, the full measure of holiness is beyond the reach of such experience? "GOD'S love is all sympathy, and more. It is sanctity."

Is not the love of an honourable man all sympathy, and something more? It also lives in sanctity. He will die, He will endure that the beloved also should die, rather than be false. Is it not faithlessness to the solemn trust of our humanity, and blindness to its highest glory, to deny such capacity to man? JESUS did not think so meanly of our nature, and he bids us follow him. PAUL also said we might be heirs of GOD, and joint-heirs with CHRIST, if we dared to suffer with him. Dr. FORSYTH holds that we have no true knowledge of the fatherhood till we see it "revealed on the Cross." "The father of the prodigal is not so great and holy as the Father of our Lord JESUS CHRIST crucified." "Redemption is a greater thing than foregiveness, and the prodigal's father did not redeem." Does he who makes such a statement really enter into the mind of JESUS, the author of that story? Did not the father's love redeem? Was there no thought of sanctity, and that by the power of love the holy law would now cleanse the sinner's heart, and keep him steadfast in righteousness? Here, again, we seem to come upon a strange poverty of faith, and we prefer to hold to the Master's word, and to pray simply that we may be more true to his spirit in the service of our lives.

In every simple act of duty, as it seems to us, we have a hold upon the Eternal Righteousness, and the way opens for more perfect knowledge of the Divine Holiness; in every effort of unselfish love the conviction is deepened that love is greatest of all, and must have the victory at last. The Cross of CHRIST is the supreme witness of those great truths, as they live and work in our humanity towards the perfect coming of the Kingdom. The Cross is such a witness because he was and is the Friend who above all others helps us in our need, and opens to us the glory of our human life as children of the FATHER in heaven. It should be sufficient for the disciple, in the fellowship of lowly service and undying love, to be led in that true way.

RUSSIA IN REVOLUTION.*

THE appearance of Mr. G. H. Perris's volume entitled "Russia in Revolution" is very timely. The author gives us some account of those recent events which have arrested and shocked Western Europe. But he does much more than this, sketching the historical, political, economic causes of unrest, and bringing us face to face with many of the actors in the revolution, alike some of those whose reputation is world-wide, and others whose names were unfamiliar. Thus the book contains an answer to many of the questions which we ask one another when we talk about Russia. It yields just such information as is wanted, and does it in a thoroughly interesting manner.

Perhaps the first question usually asked is whether we are indeed watching a Revolution. "For thirty-five years," writes Mr. Perris, "the war between an infatuated State and a slowly awakening people has been waged with increasing violence." In other words, we find in Russia two strongly opposed powers, each of which has arrived at a full self-consciousness and is moved by stern determination to achieve its ends. On the one side is a State, on the other a People. The Russian State government is extremely centralised, imperial, predatory. The Russian People are by tradition peaceful, co-operative, collective in their aims and mode of life. The present struggle between rulers and ruled is a strife of discrepant ideals, as well as of opposed powers.

The State is a bureaucracy acting upon the people by two arms, the police and the priesthood. Every right which we regard as elementary, right of meeting and of movement, of press and speech, of religion and thought, has been denied. But can thought be bound? Ultimately, of course, it cannot. But Russian law attempts the impossible. It is not only a penal offence to alter the constitution, but to attempt to do so; not only a crime to attempt, but even to intend to attempt at a distant future! In speaking of law we must not be misled by our conceptions of law. (We should have had *some* analogy if the Stuart policy of government by proclamation had succeeded.) The Russian laws are numerous, and show much legal acumen. Some of them appear to be liberal and humane. Freedom of conscience, *e.g.*, is explicitly granted, but special statutes withdraw it in particular from almost every form of Dissent. Then the essence of law is that it shall be known. Well, Russian laws are published—except those which are unpublished; "except such orders as are to be kept secret," as the code has it. And of course all these laws, the known and the unknown, are arbitrary decrees. This would seem bad enough. But even these laws are only appealed to by Government at its mere whim. Whenever it is more convenient they are set aside by an "administrative process."

There is every opportunity for oppression and injustice in such a system. How intolerably perfidious and corrupt the actual working of the system proves may be learnt from Mr. Perris's pages. One boy is forced to think, and finally to revolt, by hearing of the hanging of five students for distributing Socialistic literature; University students are expelled, are flogged by Cossacks for holding a meeting; a veterinary surgeon is sent into penal servitude for holding "free conversations"; an inquiry in lunacy is ordered for a man who sent a petition to the Empress, a thing which only a madman could do. And this suggests the system of espionage and atmosphere of suspicion which are universal. Freedom from such molestation can, indeed, often be obtained, but only by the bribing of the proper officials. Of the atrocities which result from the arbitrary stupidity of officials I say nothing. They may be found in this volume in no sparse crop. Only it should always be remembered in reading of them that these exceptional, excessive cruelties are not the worst, just because they are exceptional. It is less easy to describe the hardships of the more normal experiences of social existence. But it is these, just because they are daily incidents of life in town or country, which really explain why the autocracy has become intolerable to the people.

If criticism is to be made on Mr. Perris's book, it will probably be either on the ground of his sweeping condemnation of the Government, or on the ground that he has undervalued its strength. In places the writing is rather indiscriminate, and we regret this because it may obscure the truth of the indictment, which is in its main lines sober and sound. Perhaps, also, he is less than just to the abilities of M. Witte. And perhaps the bureaucracy altogether has more resisting power than it is credited with. But in this connection there is one point on which Mr. Perris gives us very instructive information. The real support of the Government would seem to be in the capitalistic class, the interests of which are so largely identical with its own. But the class which draws industrial profits is largely resident in Western Europe. The shareholders are not Russian at all, but German or French or English. Economically this may be bad; politically, however, it is easily seen that shareholders in England cannot affect the struggle as Russian shareholders could do. The facts given on pp. 153-5 have an important bearing on the prospects of the revolution.

We turn now to the second of the opposing forces—the People. And we must notice the singularly clear sketch of the various phases of the revolutionary movement. Here Mr. Perris is writing from the fulness of personal acquaintance or friendship with many of the actors; and probably the biographical sketches of the men and women who have suffered for freedom will prove the most generally interesting part of the book. In several instances we hear Russians themselves speaking in the autobiographical fragments which enliven these pages. In this way we pass from the early liberal thinkers through successive phases to the present day. The movement falls into two periods, "divided by a short interval of exhaustion." The first phase, to which the name Nihilism was commonly but inaccurately attached, extended from 1870 to about 1885, and it was in the main a movement of the *intelligenzia*, though some workmen and peasants and a few soldiers took part in it. The second phase, commencing about 1890, is no less distinctly marked by the part taken by the workmen, though these have been supported by a number of the educated classes larger than ever before, and by an increasing susceptibility of the peasantry (p. 187). These two main periods are further divided up until we trace the whole progress from the small band of generous if slightly vague radical thinkers to the now growing solidarity of many classes, with clear and drastic demands for a thorough reconstruction of society.

We trace the progress of an idea, but we are enabled to follow it and to feel it in the lives of actual men and women. Some of them are living amongst us to-day, others are in Paris, or America, or wherever it may be. And our English national life is the fuller and nobler for having such men in our midst. But through what tribulation, accompanied by what toil and pain of body, what indignation and despair of soul, have they passed! When we see, or hear, or read one or other of the refugees, says Dr. Soskice, editor of *Free Russia*, we can turn to these pages and learn something of the terrible conflict they have endured. And then, and beyond these, the men with names, lies the great crowd of the nameless, the men and women of East London—the poor, the obscure, but also the human, for whom hitherto there has been, if not a welcome, yet a refuge in this country, a refuge which, to our shame, we are proposing to deny them.

In the gallery of portraits are many women—Marie Vetrova, Angela Karpouzi, Vera Figrier, Vera Zassulitch, Elizabeth Kovalsky, Hope Sigida beaten to death in a Siberian prison. Is it not too horrible? It is horrible. But that is only a part, even a small part. It is human. We follow the short life history of these and many other women, and we gain a more and more intimate insight into Russian life, into its aims, ideals, ambitions, and possibilities. These are lives out of which romance is woven; indeed, they are romantic in their idealism and their daring, in bold venture of "hope and hazard." Everything we read about Russia suggests how large a part is played by women. Now Russia is different in many ways from the West—not least in regard to the woman question. In other lands the woman's rights crusade has been marked by some lack of perfectly definite aim—it was largely and at first for freedom in the abstract. Think of Ibsen's heroine of the "Doll's House," who needed to leave home merely to find herself. In Russia it is not so. The Russian woman, almost from the moment in which she resolved to be free, regarded freedom as means to end. The immediate end was perhaps no more exciting than to teach peasants to read. That matters not. Personal freedom was discovered as a moment in the duty of social service. The sense of responsibility to and for one's fellows is a great force in Russia. It has traditional sanction in artel and village community, and it is

* *Russia in Revolution.* By G. H. PERRIS. With Illustrations. (Chapman & Hall. 10s. 6d. net.)

one of the clear notes of the revolutionary struggle.

This people prepared in its national spirit, and apprenticed through its history to the principles of human solidarity, stands face to face with its destiny. It is true that the masses are ignorant, that they include many savage or semi-savage peoples, that poverty and dire destitution are their familiar lot. The task before them is long and hard. The issue may be more distant than Mr. Perris hopes. But we are justified in thinking with him that the ultimate result cannot be doubtful. And since in this time of crisis the sympathy of a neighbouring people is not without its value, we welcome this volume, which is so well calculated to arouse not only interest in, but admiration for, the Russian people in their struggle for a freer and more humane national life.

B. K. G.

ITALIANA.

My little four-year-old boy informed all and sundry of his grown-up friends that his "father was travelling in Italy, and that he was going about in a gondola." Now that we are chained once more to our galley of routine, it is most convenient for our free spirit to glide about the scenes of our recent tour in a gondola, which is near enough, for the purpose, to Wordsworth's

"little boat
Shaped like the crescent moon;"

and like a gondola, we shall doubtless make some sudden sallies, dash round impossible corners and appear where least expected. By thirty hills we'll hurry down, or slip between the ridges, by many a large or little town, and half a hundred bridges. Only for hills we must read mountains, for ridges, ravines and precipices, and for half a hundred, at least, some hundreds of bridges, especially remembering the elegant ones over every canale, calle, or rio in Venice, and the classical ones over the Arno. The editor, lately on his travels, but having had to return in "a blind fury" to his "abhorred shears," and envious of the nine who did not return, pines for news of Siena, San Gimignano, Volterra; modesty only, we suppose, restraining him from pining for notes about Pisa, Lucca, Pistoia, Poretta, Bologna, Como, Lugano, Milan and Bâle. Or perhaps he has chartered the professor, or the painter, or "il Papa" (whoso readeth, let him understand), or one of the fair saints, Cecilia, Placida, Filippina, or the Recording Angel of the Lady Bountiful herself, to write of the enchantments that followed on Volterra. But it is characteristic of the editor to choose the hill cities, and the cities of towers. He ("broken loose," of course) soared on "the wings of delight." Oft have we seen him at the peep of dawn brushing with hasty steps the dews away, to meet the sun upon the upland lawn; but more oft we saw him hovering on the tops of towers, taking a bird's-eye view of the situation. At Siena he rose to his highest flight, and looked down upon the star-shaped city. We all regretted at Bologna that he was not with us, for the sake of the famous "due torri," that make one dizzy to look at, even from below, and the shorter of which two towers, likened by Dante to the giant Antaeus, made him wish, he said, at the first glance, that he were in some other street. These would have been worthy of the editor's highest flights. They lean in opposite directions, the one 4 ft., and the other 10 ft. out of the perpendicular.

The nine, whom the editor left behind at Siena, combined to lament his departure with "a melodious tear." And, then, the only weighty person left to steady us was he whom he called the Professor, and who (so the courier, worthy man, informed us) was generally understood by the natives to be at least a Cardinal Archbishop (of course "broken loose"). And, truth to say, one would have looked in vain for what Heine would call "the Protestant critical nose," or "the thin rationalistic legs"; there was nothing Protestant or rationalistic about the famous author of "The Two Tendencies" and of the book of "Genesis." His one tendency was to seek diligently for the occult in obviously rudimentary art, and his other was to have no dealings with the nineteenth century and after. We played Bo-Peep with twelve rudimentary sheep on a bas-relief, and a "little caprioling creature," alleged to be a lamb, carried us with a bound into the thirteenth century. He taught us to find some peculiar sermons in stones, and good in everything thirteenth century. Whenever we saw his mind wandering we knew by his glittering eye that he was lost in some *selva oscura* of the Dark Ages. At such times I have heard him address a buxom Italian matron as Signore, Signora, Signorina, all in one breath, while all the world wondered. The way we bowed down to stocks and stones would do anyone good to see who was disposed to think of us as wanting in devotion, or strong in commonsense. But this was generally when we found ourselves exclaiming to the glittering eye, "now wherefore stopp'st thou me?"

But my gondola has got into a *rio* of digression, and we have many things to recall before we anchor at Siena, and contemplate that star and its candido giglio, Santa Caterina. As our memory saunters along this tour in which there were few, if any, lost moments, we are amazed at the multitudinous scenes and sights we saw. In a panorama the scenes move round us, here we had the delightful experience of going round the scenes, at least for a very large part of our time. A spell of almost unbroken fine weather favoured us. Our coaches were drawn by the best and most willing of buoni cavallini, worthy of the pheasant feathers in their caps. What music was in their bells, what music was in their clattering hoofs as they dashed through the narrow flagged streets of the larger towns. The extra horses or mules that helped us up steep ascents brought with them some cheerful and sturdy specimens of Italian humanity, and we all admired the stalwart girl mule-driver Margherita, as she paced like an Amazon the steep-up hill to Volterra, at her mule's head. We envied our artist many times as we saw characteristic scenes, buildings, or people take shape like magic under his brush. Would that we could dash them in words upon our paper, for here some of them appear vividly enough to the mind's eye. We envied the hand that dashed a whole meadow of Vallombrosan crocuses on to his sketch book, but here they are gleaming before us in purple and gold with the charming background of "Etrurian shades." We see the still water where Vallombrosa mirrored her solemn beauty. Again, we see an entrancing spot where we are gathering pink cyclamens, wild, somewhere on the way to Siena. We see again the abounding rathe primroses that glorified the approaches to Asolo. We start again at the poppies that seemed strangely autumnal in the midst of the earliest spring. What leagues of vines trailing on pollard mulberries and maples we pass. How bewitching the olives at last become! Is it because green has been transmuted into silvery grey, and the lights and shades can have endless play in those small leaves? Botticelli's entrancing "Pallas Athene Taming the Centaur" makes evident that no other leaves, no other tree could ever have been appropriate to the Goddess of Wisdom. What industry is displayed in the minutely careful festooning of the vines! What a large part women play in the toilsome, patient labours of the field. As large a part, meek-eyed, and patient is played by those white kine (how rarely any other colour was seen) with their huge horns and huge yokes, drawing the homely ploughs, and still more homely, springless, wicker carts. Rarely did we lose sight of the snow flanked mountains of the Alps or the less exalted Apennines. Once again we see Lake Garda like a flowing sapphire, and hear the astonished exclamations at such blueness. Lakes Como and Lugano revealed other possibilities in colour studies. And, oh! the rivers! Some of these rivers had flowed with a romantic course before our mind's eye long ago, and had murmured under moon and stars in our mind's ear. We traced the Adige while as yet it was in Austria, and was called the Etsch; we had seen the Iser rolling rapidly; we saw the Arno from many interesting points, chiefly at Florence and Pisa; the Serchio, we saw at Lucca, famous for oil and silk. We followed the Reno from its source near Poretta to Bologna. The drive from Pistoia, a town of surprises, to Poretta was like a bit of fairyland, and the endless waterfalls were to the sight and ear things to wonder at. Smaller rivers, like the Ombrone and the Elsa give their name to beautiful vales, San Gimignano being in the Val d'Elsa. A thousand casual things we noted; greater or less shades of difference between our scenes and Italian, between our customs and ways and theirs. The houses attracted attention, so often coloured yellow ochre with the characteristic shutters of every tint, though chiefly grey, green, or heliotrope. Wells of every size and description there were, and yet *acqua potabile* seemed a rare luxury. But mineral waters and the vine are perhaps a sufficient substitute. Our method of travelling combined plain living and high thinking with plain thinking and high living. We were thus enabled to see the most lowly Inns, Alberghi, and appreciate the lowliest fare prepared under all conditions of varying

skill, good-will, and good humour, and the topmost hotels with all the most modern appliances. In the Alberghi we found that the name of macaroni was legion. At meals, at any rate, during our coaching days we lived largely on macaroni. Between meals we lived largely on symbols and the correct ideas of our favourite authors.

But it is time to moor our "little boat, shaped liked the crescent moon," though we would fain glance at a score of lovely paintings, and unveil them for a moment as they used to be to us, and cast a light as bright, if we could, as that that some custodians cast upon them from a large metal disc. Ah! those custodians, indispensable, no doubt, and pardonable, but there might some day a new order be founded of the knights and ladies of the Golden Fleece. We will just take a last glimpse of these angelic Putti, peeping in, last of all, at the Cathedral at Lucca, where we will beg that little Putto of Fra Bartolommeo's praising Our Lady and her saints with all his voice and viol, to help us to do the same. We will moor our "little boat" in front of the Cathedral of Siena, with which in the judgment of some there is nothing to compare either in Venice or Florence, and certainly its floor or pavement is unique. The last thing our eyes rest upon as we disembark is the superb tower del Mangia in that star-like city. Da ogni parte si scorge la snella e superba torre del *Mangia*, che slancia fra le nubi la sua rôcca merlata, le sue forme spigliate e graziose. Which means that it is the sweetest thing of its kind anywhere to be seen.

E. L. H. THOMAS.

MUSINGS.

BY A MINISTER.

XX.

The word "prejudice," I have seen it said, is really a neutral word, meaning nothing more than judgment formed beforehand, and ought therefore to belong as much to favourable as to unfavourable judgment. Its use, then, in a purely bad sense bears mournful witness to the fact that the worse construction is that to which men habitually and more willingly lean. Pre-judgment is almost invariably harsh judgment.

There may be some truth in this, but I am inclined to think that the habit sprang much more from natural necessity than frommoral perversity. The instinct at the root of it was the instinct of self-defence. Animals in a natural state always begin with unfavourable judgment. A stranger, even of their own kind, is an enemy; the unwonted is also the suspected. Young children, in the same way, do not give the benefit of doubt, but eye with distrust an unfamiliar face. Prejudice in this stage is only healthy cautiousness.

A similar history belongs to the word "innovation." Strictly speaking, innovation is the introduction of that which is new, whether good or bad. But that which is new is that which ought certainly to be challenged, and the challenging habit has attached to the word its sinister meaning.

Here, however, the defence of prejudice ends. Persisted in and clung to, it is condemned under the warning words, "Judge not according to appearance, but judge righteous judgment." They were spoken in the first instance to some who were shocked to see a sick man, suddenly made well, carrying his bed on the Sabbath day. It was according to appearance—the look of the thing—that they judged. "He is gone in to lodge with a man that is a sinner." This was another case. Appearances were certainly against Zacchæus. He was a publican; he was rich. The man of little stature was looked down upon, and the very sight of him confirmed evil thoughts of him. "Behold, a woman which was in the city, a sinner." This was a third instance; and here too the appearance of things was bad; what must that woman be who was bold enough to enter uninvited, and unaccompanied, where men sat at meat?

Here again it may be said that, up to a certain point, social prejudice is justified. It is an attitude of guardedness, of circumspection. Society must protect itself; externals must be studied; custom and law will always count for a great deal, and it is our duty to be critical. Publicans and sinners are offenders against public morals, and a public judgment formed beforehand is the best of all checks or breakwaters to throw in their way. Public sentiment is in most cases public prejudice. What then did Christ reprove? He reproved the judgment which does well to be guided at first by the general look of things, but is wrong when it is only superficial, will not go below the surface in particular cases. Prejudice is really lack of penetration. If this man were a prophet, said the Pharisee host, he would have perceived who and what manner of woman this is, whereas the prophet is one who sees that which is deeper even than sin—the goodness beneath it. The people Christ condemned were the people who refused to reconsider their *prima facie* right judgments, in order to make them righteous; who said that no good thing could come out of Nazareth, though good things might come even from Beelzebub; that to eat with unwashed hands was to be defiled; that those who knew not the law were accursed; that a religious teacher who ate and drank like other men was a gluttonous man and a wine-bibber. Righteous judgment goes down into the truth and reality of things, and judges them by further evidence than that which first strikes the eye. Better than movements of precaution are ventures of trust. To the words, "Thy faith hath saved thee," Christ might often have added, "My faith also." His belief in humanity was the saving of humanity. Faith is penetration into that which is hidden, whereas prejudice is only the recognition of that which is obvious. It was a new thing to publican and sinner to be discovered, and the first step in recovery.

To grow older is with some of us to grow more prejudiced. Opinions harden with age, and the first impressions are also the last. We fall into cliques; we come under the power of maxim and phrase and wise saws which save us the trouble and risk of experiment; we are partisans, and cling through thick and thin to conclusions which must not be disturbed. Or, it may be, increasing years have taught us the wisdom of after-judgment. They have widened our view, calmed our reasoning, softened our speech. To prudence, we have added charity—to the hasty judgment of the eye, the amended judgment of the heart. If, as Emerson says, prudence is the science of appearances, charity is the insight which sees through them.

THE MYSTERY OF THOUGHT.

How is it? Does the Will our thoughts create,
Or only stir the latent seeds to grow?
Or do we but dispose the brain and wait
The unknown inward flow?

We may not tell unless by what we feel;
And who shall say his thoughts can be constrain'd?
Or that he did more service than reveal
The thought by thinking gain'd?

So, let him be a toiling, unread man,
And the idea, like an added sense,
Of God informing all his life, he can
With many a book dispense:

The fine conviction, too, that Death, like Sleep,
Wakes into higher dream—this thought will brook
Denial of the libraries, and keep
The key of many a book.

ROBERT LEIGHTON.

ACCORDING to the annual report recently issued of the United Kingdom Band of Hope Union, there are in the United Kingdom 29,093 bands of hope and other Juvenile temperance societies, with an estimated membership of 3,480,288, an increase of 327 societies and 141,500 members on the returns of last year, representing an enormous number of young people being trained in habits of sobriety and self-control. The 349 county, town, district and denominational unions throughout the country are progressing rapidly and largely extending their operations. The "School Scheme" secured the delivery in 996 cities, towns, or villages of 4,025 addresses in schools and institutions, attended by 387,104 scholars and 12,225 teachers; 247,741 reports of the lectures having been written by the children in the form of essays or examination papers.

SPEAKING at the recent annual rally of the Baptist Total Abstinence Association in London, Mr. George White, M.P., said the ministerial membership had more than doubled since 1884; eight Baptist colleges reported that all their students were total abstainers; and in two others there were only nine students who had not signed the pledge. In reviewing the Temperance year, he thought it was a matter for thanksgiving that the Government had not introduced another "Temperance measure." The Licensing Act of last year was a "great sham," and its working most unsatisfactory. In Norwich, for instance, it had not closed a single public-house, though without it the city would probably have been able to get rid of nearly fifty licences

OBJECT LESSONS.

IT is not so great a misfortune as it sometimes seems that Protestant Christianity has during recent years been somewhat troubled in its mind. It has felt a little uncertain about its titles. It has been conscious of near and dangerous rivals. It used to know too much. It was in the habit of laying down the terms of salvation with uncompromising precision. It knew why God became man, and when, and how. It knew what would be the fate of the misguided people who denied its statements or doubted them. It quoted its "Thus saith the Lord," or "It is written," with full confidence that the matter in hand was settled, and that none but an infidel would contest the authority of its texts, or make quibbles about small points in the translation.

That it has been compelled to consider some of these small points, to remove certain doubtful passages from its quotable scriptures, and to overhaul its claims in regard to the scriptures generally, has not been a pleasant, but it has been a salutary experience.

It is as if a man of science who with all agnostic humility had laid down his definitions of matter, and explained its functions, till he had made it capable of covering and ruling all things visible and invisible, had gradually discovered that matter itself began to elude and disappoint him; that the world he had built upon a fine monistic basis was very well made but was not real, that it had very little in common with the actual world in which people live. In such a case, a wise man would take time to consider. He would hold provisionally by his philosophy, would endeavour to make himself more particularly acquainted with just those facts which seemed least friendly to his conclusions, and meanwhile would confine his teachings mainly to things certain; he would give such object lessons as must be useful and sound, whatever fate might be in store for his philosophy.

So Christians, now that one thing and another that tradition handed down, or that the scriptures proved, or that good people believed have become doubtful, are wisely turning their attention to certain neglected elementary truths and giving object lessons in righteousness. As the great Joseph Butler, at a time when, according to his declaration, most fashionable people spoke and acted as if Christianity had been proved false, took the opportunity to lecture men on the moral nature, on the function of conscience, and on certain truths pertaining to the mind and will of man which would remain valid whatever might become of the Catholic faith; so some of our wisest teachers are trying to steady the general judgment and avert a wild and unreasoning scepticism by lessons drawn from those regions of thought and life that are accessible alike to him who retains and to him who abandons the doctrines of the traditional creeds.

One of the ablest Wesleyans, the Rev. W. L. Watkinson, has set forth in a little book* called "Inspiration in Common Life," lessons in wise thinking and holy living that are absolutely independent of orthodox theology, though occasionally, the sanctioned terms of that theology are used.

The glory of common things, which was the special message of Wordsworth; the grandeur of all manly labour when it is understood as co-operation with the will of God, accordng to the doctrine of St. Paul; the possibility of learning a divine economy of one's gifts and resources till, like Paul, one is equally ready to be abased or to abound; the privilege of living in the higher latitudes of thought and imagination. These and other lessons are suggested and enforced in language at once chaste and bold.

These lessons are in no wise dependent upon the creeds. They must have been evolved in some way or other from the spiritual experience of mankind if the resurrection of Christ's body had never been asserted, if Luke's poetic account of the birth of Jesus and John had never been written, if no one had seen Jesus walk on the sea. They are lessons that are suggested by the actual lives and recorded thoughts of good men and women. They are not myths, they are object lessons in goodness.

Like all moral teaching, the doctrines of this little book are liable to abuse. The optimistic view which finds this world so admirable, and so full of delightful possibilities, could be perverted to the use of an unworthy contentment. And in one case the writer himself has perverted his own perfectly sensible doctrine by a false illustration of the virtue of prudence. To commend the "sulphur and supplication" method of self cure practised by John Wesley is very well; to say that as a grand rule, godly life must follow prudential lines is very well. It is more doubtful to justify the Christian missionary in invoking the "secular arm" to protect him from the result of his own deliberate defiance of the prejudices of a foreign people. When we are told that a band of soldiers encircles with a ring of steel, the traders' chests of opium; that is not an argument for demanding a band of soldiers to protect the man who bears "the sacred vessels of godliness," it is an argument against the army itself as at present constituted. "The army and navy constitute the barbed wire of the national vineyard," says Mr. Watkinson. Do they? Why is it then that all Germany as represented by its newspapers gets into a panic about some chance remarks of an official of our Government concerning the Navy of Great Britain and its possible future duties? A neighbourhood does not get into a panic about a new piece of barbed wire around a garden. Our army and navy are known to be aggressive and not defensive merely. "It is a painful necessity," says the writer "that we sometimes draw the sword." It would be unblushing hypocrisy to which our whole history would give the lie, if we pretended that the sword had only been drawn in case of necessity, or that it had been drawn always with reluctance and pain.

If once Mr. Watkinson can get Christian people to sanction the mad competition of our nation with others in wishing for peace and preparing for war; if he can silence their objections to it by calling it Christian prudence, he might as well withdraw all the other lessons of the book. As soon as some politician or lord of the Admiralty plunges us into another war we shall not want, as a nation, to know the beauty of common things, or to learn the management of God's gifts, we shall do as we have done before, use our utmost ingenuity in slandering as our utmost strength in slaughtering a self-made enemy.

J. RUDDLE.

* James Clarke & Co., 1s. 6d. net.

NORTH-END DOMESTIC MISSION, LIVERPOOL.

ANNUAL MEETING.

THE Forty-sixth Annual Meeting of this Mission, which carries on its work at Hamilton-road and Bond-street, was held at the Ullet-road Church Hall on Thursday, the 11th inst. In the absence of the President, Mr. W. C. Rawlins, J.P., who was prevented by illness from being present, the Rev. J. Collins Odgers kindly took the chair.

The Committee in their report, after referring to the loss sustained by the death of the Rev. R. A. Armstrong, who had been a member of the Committee for fourteen years, expressed their satisfaction with the excellent work carried on by the Rev. J. L. Haigh at Hamilton-road, and their regret that Miss Wells should have been compelled to resign her work as lady missionary at Bond-street.

Of her influence at the Mission the report said:—"The Committee here place on record their admiration and respect for the spirit and devotion with which she gave herself to the service of the poor. Her influence, especially upon the rising generation was deep, and she leaves Bond-street with the best wishes of all who know her." And as to Bond-street it was added: "In view of the opinion expressed more than once, and by some influential subscriber, that the time has come when the Bond-street Mission might well be closed, and the whole work concentrated at Hamilton-road, your Committee gave serious and full consideration to this question. It was, however, represented by those who best know the value of the Mission and the actual state of the work, that it would be little short of a calamity to take such a step. With a mother's meeting of over eighty women, a Sunday-school with about seventy scholars over sixteen years of age, and a congregation frequently numbering seventy to eighty, it seemed impossible to abandon the neighbourhood, and your Committee, thinking it advisable that Mr. Haigh should devote all his attention to Hamilton-road, appointed the Rev. H. W. Hawkes, Mrs. Lawrence Hall, and Mr. John Hughes, managers of Bond-street, to find a suitable successor to Miss Wells. This they have as yet not succeeded in doing, but Mr. Hawkes, Mr. Haigh, and several other volunteer helpers, have kept up most of the good work, and there has been no falling off in the interest and attendance of those connected with the old Mission."

The accounts showed a debit balance of £96 7s. 7d., as compared with £122 9s. 4d. in the previous year. Annual subscriptions amounted to £384 9s. 6d., including £50 from the District Association for Hamilton-road. Donations amounted to £241 7s. 4d., and chapel collections to

£57 18s. 10d. For the renovation of Hamilton-road £112 15s. had been spent. The Committee appealed for increased support to enable them to adequately carry on the work.

Letters of apology for non attendance were read from Mr. W. C. Rawlins, Mr. Alfred Booth, Rev. J. Morley Mills, and the Rev. W. G. Topping, who had removed from Bond-street to Oldbury.

The chairman then moved the following resolution, which was seconded by Mr. Lawrence Hall, and carried unanimously:

"That this meeting desires to express, on behalf of the supporters of the Mission, its sympathy with their missionary, and congratulates him on the success attained during the past year at Hamilton-road, as shown in his report. The meeting also wishes to very sincerely thank the Rev. H. W. Hawkes and the ladies and gentlemen who have helped him for carrying on the work at Bond-street in the absence of a missionary there."

The Rev. J. L. Haigh and the Rev. H. W. Hawkes replied.

The Committee's report and statement of accounts were adopted on the motion of the Rev. H. D. Roberts, seconded by Mr. Philip Holt; and on the motion of Mr. C. Sydney Jones, seconded by Mr. Cooper, the Committee and officers were appointed, with Mr. W. C. Rawlins as Chairman; Mr. Mark P. Rathbone, 26, Exchange-street East (hon. treasurer), and Mr. Kenneth Cook, 45, Parkfield-road (hon. secretary), from whom copies of the report and accounts may be obtained. A vote of thanks to the Chairman concluded the meeting.

GRANTS TO MINISTERS AND INCOME TAX.

WE noted at the time the result of the appeal as to the liabilitiy of grants from the Ministers' Stipend Augmentation Fund to Income Tax; but as it may be useful for many of our readers to have fuller particulars for future reference we reproduce here the following passages from the report of the case of Poynting *v.* Faulkner in the *Times* of April 14:—

This was a case stated by the Income Tax Commissioners, and raised the question as to the liability of the appellant, the Rev. Charles Thomas Poynting, a Unitarian minister, to be assessed to income tax in respect of a grant to him of £50 from a fund known as the Ministers' Stipend Augmentation Fund, as being an annual profit or gain arising and accruing to the appellant from his profession or vocation as a minister under Section 2, Schedule D, of 16 and 17 Vict. c. 34.

Dr. Danckwerts, K.C., and Mr. James Austen-Cartmell appeared for the appellant; and the Attorney-General and Mr. Rowlatt for the respondent.

The appellant was the minister of the Platt Chapel, in Manchester, and the Ministers' Stipend Augmentation Fund was constituted by a deed under which it was declared, *inter alia*—(1) that the fund should be vested in trustees and managed by a committee of management; (2) that the "paramount object intended to be accomplished by this fund is to encourage the faithful ministers of congregations in England statedly assembling for the public worship of God"; (3) that with a view of carrying out this object, the committee should cause the dividends of the stocks, funds, and securities for the time being constituting the capital of the fund to be applied as they in their uncontrolled discretion might think proper "for or towards the augmentation of the stipend of the ministers of such congregations aforesaid as they may from time to time select"; (5) that the committee should not make any grant except for the current year, so that the fund should not become chargeable with any sum by way of endowment, and that in distributing the income the committee should pay particular regard to the state and condition of the congregation, and to their ability to make adequate provision for their minister, and, other things being equal, should give preference to such persons as had been regularly educated for the office of the ministry; (6) that the committee should have power to make bye-laws. These bye-laws provided, *inter alia*, that all applications for "pecuniary assistance" should be in writing, and that the committee did not prelude themselves from making voluntary unsolicited grants. The original intentions of the founders of the fund were shown in a letter set out in the case, in which they stated that they had been painfully impressed by recent disclosures respecting "the miserable pittances given, under the name of salary, to the great majority of ministers in their body." In selecting recipients the committee took into consideration the applicant's private income as well as that received from the congregation, his age, his training, the length and value of his services in the ministry, and whether his service had been entirely at one chapel or at several, and their practice had been to augment the grant in the case of University graduates. A grant ceased with the death or resignation of the recipient, and any portion unpaid at that time was not paid at all, nor was any part ever paid to his successor, and if he moved to another place during the year in which the grant was made any unpaid balance was not paid to him.

Mr. Justice Phillimore, in giving judgment, said that no doubt it was a *sine quâ non* that the beneficiary should be a minister, but it was not the material reason for making the grant. In this case, as in that of Turner *v.* Cuxon, it had been made for personal considerations—viz. age, lack of means and past service. The appeal would be allowed, with costs.

RUN if you like, but try to keep your breath;
Work like a man, but don't be worked to death. *O. W. Holmes.*

"KNOX RANNOCH'S PROPHECY," by Mark Meldrum, is a tale of the Scottish Church crisis, written amid the scenes of that momentous conflict, by one who has the keenest interest in the progress of religious thought and life in his native land. We hope very soon to publish a notice of the story by a brother Scott. Aberdeen: Henry Munro, *Bon Accord* offices, 10, Crown-street. 1s., or by post 1s. 2d.

THE MINISTERIAL FELLOWSHIP.

THE sixth annual meeting was held in the Memorial Hall, Manchester, on Monday, the 22nd inst., the President, the Rev. William Harrison, in the chair. There was a good attendance. Thirteen new members were elected, bringing the total membership up to 126. Resolutions deploring the death of the Revs. T. R. Elliott and H. McKean, expressing sympathy with the Rev. E. W. Lummis in his illness, and congratulating the Rev. H. E. Dowson on his convalescence, were passed.

The annual report showed the steady numerical and financial progress of the Society, which, after six years of service, might well regard itself as having established its position and vindicated the necessity for such an organisation.

A number of members had participated in benefit while being without ministerial charge, and all the remaining members had been insured against such a contingency. Those who had no necessity to make calls on the fund would rejoice that their subscriptions had gone to help others who were less fortunate, or to build up the capital of the Society; while they might remember that, if their own need *had* required them to declare on the fund under the rules, the means would have been ready to help them through the co-operation of their brethren. The Settlements Bureau had been in operation since last July, and seemed likely to be of service. Its object was to bring together, with greater facility, and more regard for self-respect, congregations needing ministers, and ministers without charge, or who desired a change. Nineteen congregations and twenty ministers had placed their names on the list in eight months, and some settlements had been directly brought about in this way. Though it was still too early to pronounce any definite judgment on the merits of this scheme, so far as it had gone, it seemed to answer a need, and had certainly brought some ministers and congregations together, and given chances of a settlement which might or might not be brought about. The further development of this scheme was commended to the consideration of the members and of the congregations also. The balance-sheet showed an accumulated capital amounting to £425 15s. 10d. Representatives were appointed to a conference regarding the future use of the Memorial Hall after the Unitarian Home Missionary College has removed to its new home, and a resolution was passed expressing sympathy with any well-considered proposal that would secure the use of the building for Unitarian purposes.

The Rev. J. Crowther Hirst was elected president; the treasurer (the Rev. Dendy Agate) and secretary (the Rev. C. J. Street) were re-elected. Vacancies on the Committee were filled by the appointment of the Revs. J. M. Bass and W. E. George. Mr. A. E. Piggott, F.S.A.A., and Rev. W. R. Shanks were re-elected as auditors.

A resolution was passed requesting the Editor of the "Essex Hall Year-Book" to publish in future issues particulars of the settlements in the various congregations for the past 25 years, in view of the

valuable information already tabulated about the ministers.

An open conference on the subject of ministerial settlements followed, several members taking part in the discussion.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chorley (Induction Service).—On Saturday afternoon, May 13, a service was held in the Park-street Chapel for the induction of Mr. W. T. Bushrod as minister. The service was conducted by the Rev. J. M. Bass, and the charge to the minister was given by the Rev. C. C. Coe, of Bournemouth, who at the outset tendered to Mr. Bushrod his heartfelt congratulations on now having realised his desire to give his whole time and strength to the work of the ministry, which had been for many years his noble ambition. He could, from personal experience, testify to the effective aid which Mr. Bushrod had rendered as a member of the Southern Association and as a lay preacher. The congregations at Parkstone and Southampton would ever bear in memory his faithful service in their behalf, and his removal to Lancashire had left a blank in the little community in the South. Mr. Coe then proceeded to speak of the ideal of ministerial life, its temptations and its opportunities, and the Rev. Charles Roper afterwards gave an earnest charge to the congregation. In the evening, after tea in the school-room, a welcome meeting was held in the chapel, the Rev. S. Thompson, of Rivington, being in the chair. The Revs. C. Roper, J. J. Wright, and J. M. Bass also joined in the welcome. Mr. Bass said that he and Mr. Bushrod had formerly worked together in the Southampton Sunday-school, and when he himself left to go to college thirteen years ago Mr. Bushrod remained engaged in arduous business during the week, yet he had started and successfully organised a congregation and Sunday-school forty miles from where he lived. That showed there was something in him besides the resources of his physical strength; there was also mental and spiritual strength. Mr. Bushrod warmly acknowledged the welcome accorded to him.

Kings Lynn (Welcome Meeting).—On Wednesday, May 17, a meeting was held to welcome the Rev. J. Morton Barnes, B.A., as minister of the Unitarian church. After tea the chair was taken by Mr. G. Gemmell, and among those who joined in the welcome was the Rev. E. W. Bremner, a Congregational minister in the town. The Rev. Alfred Hall, of Norwich, and others, sent messages of regret for absence. Mr. Morton Barnes spoke hopefully of the prospect of his work at Lynn.

Long Sutton, Lincolnshire.—The General Baptist Chapel was re-opened after extensive alterations and renovation on Sunday, May 21, the 205th anniversary of the chapel and the 14th of the ministry of the Rev. W. J. Pond. The changed and attractive appearance of the building gave great satisfaction to all, and the re-opening services were enthusiastic and successful. The devotional service in the afternoon was conducted by the Rev. A. J. Marchant, the preacher being the Rev. Percy Francis, of Nottingham, formerly congregational minister of Long Sutton. At the evening service Mr. Francis conducted the service. The Rev. A. J. Marchant (President of the General Baptist Assembly) preached; his subject was "Unselfish Service," Rom. xiv. 7. A communion service followed, conducted by the Rev. W. J. Pond. On the following day a tea and public meeting were held, when Mr. F. Boltz, chapel warden, presided, and addresses were delivered by the Revs. A. J. Marchant, C. Francis, F. W. Dart, W. J. Pond, and the chairman. A resolution expressive of the gratitude of the congregation to the societies and friends by whose liberal contributions the much-needed restoration has been effected, was passed with the greatest enthusiasm.

Rawtenstall.—The Sunday-school anniversary services were held on Sunday, May 14, when Rev. M. R. Scott, of Ainsworth, was the special preacher. The church was full. Seats had to be placed along the aisles, and the people overcrowded into the vestry. The collection was a record one, amounting to £53 9s. 5d.

Reading.—The church has sustained a very severe loss in the death of Mrs. Walford Ridley, who passed away on Saturday week. She was an earnest supporter, taking an interest in everything for the past twenty years, and her genial presence will be much missed among the congregation.

Richmond (Welcome Meeting).—On Wednesday evening between seventy and eighty members of the congregation and their friends assembled in the Freemasons' Hall, from 7 to 8 p.m. to meet the Rev. Felix Taylor, the newly appointed minister, and Mrs. Taylor. At 8 p.m. an adjournment was made to the Free Church, Ormond-road. The chair was taken by Mr. G. H. Edwards. After an introductory hymn and prayer, led by the Rev. S. Farrington, the late minister, who gave the Rev. F. Taylor a cordial welcome, the charge to the minister was given by the Rev. J. Estlin Carpenter, who was supported by Mr. W. Blake Odgers, K.C., Mr. Ellis Mace, the chairman of Mr. Taylor's late congregation at Tenterden, and Mr. Edwards. Mr. Taylor, in replying, laid particular emphasis on the need of a school hall, and the development of interests for the younger members of the congregation. The Rev. W. Copeland Bowie, who followed, gave the charge to the congregation, and the Rev. W. G. Tarrant also spoke. The benediction, pronounced by Mr. Taylor, closed the proceedings.

Stockport.—The anniversary services were conducted on Sunday, May 14, by the Rev. J. E. Manning, when there was a fair attendance morning and evening. On the previous Thursday there was a very successful *café chantant* held in the schools, when the music and the social evening were much enjoyed by a large gathering of members and friends.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 28.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30, Mr. A. J. TAYLOR, of Hobart, Tasmania.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. HENRY RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. H. C. BRISON, and 6 30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. JENKYN THOMAS.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. J. W. BISHOP.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. HARWOOD, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. J. TYSSUL DAVIS, B.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. W. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET.
SHIREBROOK, Main-street Free Christian Church, 6.15, Mr. J. HARROP WHITE.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "Christ and Womanhood," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.



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TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Supply.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—May 28, at 11.15, HERBERT BURROWS, "John Morley on Democracy and Reaction."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—May 28, at 11.15, DR. WASHINGTON SULLIVAN, "Friendship and Love—A Comparison."

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NOTE.—A full list of subscriptions, together with a detailed report of Jubilee and Autumnal meetings, will be forwarded on application to Rev. C. Peach, 68, Richmond-grove, Manchester.

JUBILEE SERVICES.

SWANSEA.—Sunday, May 28th, 11, Principal Gordon, M.A.
GEE CROSS.—Sunday, June 4th, 11 A.M., Rev. Charles Peach.
GLASGOW.—Sunday, June 4th, 11 and 6.30, Rev. T. P. Spedding.
DUKINFIELD.—Sunday, June 25th, 11 and 6.30, Principal Gordon.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under :

CHESTER.—Monday, May 29th, 8.0, Principal Gordon and Rev. C. Peach.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

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The ANNUAL SERVICES in connection with the Sunday School will be held on SUNDAY, JUNE 4TH, 1905.
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VAUGHAN.—On May 24th, at 14, Albany-street, Hull, to the Rev. and Mrs. F. H. Vaughan, a daughter.

DEATH.

EARLES.—On May 14th, in Melbourne, Australia, in his 85th year, Chester Earles, formerly a member of the new Gravel Pit Chapel, Hackney.

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THE COMMITTEE of the newly-formed UNITARIAN CONGREGATION at ANSDELL will be obliged if Ministers and Laymen spending holidays in the district, and who are willing to undertake an evening service, will kindly communicate with W. B. MILNER, 16, Common Side, Lytham.

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The ANNUAL MEETING will be held at UNIVERSITY HALL, GORDON-SQUARE, W.C., on Monday Afternoon, 29th MAY, 1905, at 5 o'clock.

J. WARRINGTON HAWARD, Esq., F.R.C.S. (Vice-Chairman I.C.A.A.) has kindly consented to preside.

Subscribers and Friends interested in the work are cordially invited to attend.

RIVINGTON CHAPEL.—The SUNDAY SCHOOL ANNIVERSARY SERMONS will be preached on SUNDAY, MAY 28TH, 1905, at 3 o'clock and 6.30 P.M., by the Rev. J. CHANNING POLLARD, of Lancaster. Tea, for visitors, in the schoolroom, as usual, between the services, 6d. each.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE published last week an account of the case, "Poynting *v.* Faulkner," in which last April Mr. Justice Phillimore had decided that grants to ministers from the Ministers' Stipend Augmentation Fund were not to be held liable to Income-tax. Unhappily this judgment has been reversed by the Master of the Rolls, and two other judges in the High Court of Appeal, after a hearing on May 26, 27 and 30, and such grants are now declared under Schedule D to be liable to the tax.

THE practical annihilation of the Russian fleet in the Far East, "Russia's Salamis," "Togo's Trafalgar," as it has been variously called, is stupendous in the magnitude of the disaster, and must have far-reaching consequences, not only in the progress of the actual conflict between the two powers, but in the nearer world of European politics. One can only hope that so signal a demonstration of the fruitlessness of Russia's efforts may bring the war, with its awful harvest of misery and destruction, to a speedy end. Would that it might also realise the hope of a writer in the *Westminster Gazette*, and, through the initiative of this country, lead to a practical step at last being taken to check the insane rivalry in naval expenditure, and reduce the crushing burden thereby laid upon European nations.

THE vision of the East End of London transformed into a place of beauty, with trees and flowers, window-gardens and leaf-clad porches, fern-covered rockeries, and wastes and embankments blooming with lilac, laburnum, and blossoming hawthorn, is a pleasant dream. Canon Barnett has hopes that it may become a reality. Virginia creepers will grow in Commercial-street, and therefore anywhere in the East End, blank walls might be covered by them and other climbing plants, playgrounds of elementary schools could be in part planted with flowers and children trained to tend them. The backs of the houses, so dreary and ugly, might be relieved or even made beautiful if each occupant did the best with his little bit of land, and instead of refuse, dust heaps, and ugly outhouses and fences, made the best of the possibility of growing trees, plants and flowers, especially if by common consent the fences were taken down and the many little scraps of ground belonging to a number of houses made into one garden to be used in common.

CANON BARNETT is promoting an exhibition, to be held at the Whitechapel Art Gallery, to show peop'e what is possible even in London, and by photographs and models to set before them what a garden suburb, such as that proposed at Hampstead, could be made by judicious planning from the first. There are to be plans and pictures of "Port Sunlight" and "Bourneville," and Mr. Horsfall, who has so recently drawn attention to the advance made in Germany in the arrangement of the residential areas of towns, is asked to provide exhibits which will make evident these advantages. But, as Canon Barnett said to a *Daily News* representative, "nothing can be done unless the people desire it." The effort is being made to rouse that desire and the belief that it can be fulfilled.

THE development of Letchworth (Garden City) is being promoted with energy and success. The secretary reports that there is a large increase in the number of applications for sites, and that additional manufacturers are taking up land. Share capital to the amount of about £114,000 has been subscribed. The new roads under construction are sufficiently advanced to make all points of the town area readily and pleasantly accessible, and building operations are proceeding rapidly. About 100 cottages will be erected in connection with the Cheap Cottages Exhibition, which will be held from July 15 to Sept. 30, and many of these are now in course of erection. The directors are arranging for visits of various societies of people whose judgment and interest in the scheme are of special value. On May 31 the Worshipful Company of Gardeners made their visit, and "named" the open space adjoining the North-road.

IN connection with the unemployed problem it is pleasant to note that the directors of Garden City provided work for about 350 men under the auspices of the Mansion House Committee, during February, March, April, and May, and that they are able to report that this was done "without any loss to the Company." They expect to give further employment in the same manner during next winter. The buildings erected for their accommodation will be used as administrative and other buildings in connection with the Cheap Cottages Exhibition.

AMONG the several items of Quaker information which have recently come to our notice, we cannot pass by without a word the interesting change by which the sittings of yearly meeting have this year, for the first time, taken place upon other benches than the familiar ones at Devonshire House. They have been held from the 25th to the 31st ult., at Leeds, and if we may judge from the reports already to hand, the recent awakening of Yorkshire Quakerism has there been making itself felt.

NOT contented with the steady student's work continually going forward at Woodbrooke, near Birmingham, the Friends' Summer School Continuation Committee announces three gatherings to be held during the summer and autumn at Reigate, Sidcot, and Scalby, intended to meet the needs of friends in the south-eastern, south-western, and northern districts respectively. The Sidcot Summer School, which is to meet among the Mendips from Aug. 24 to Sept. 4, promises to be a stimulating and refreshing time. Among its lecturers are Professor McGiffert, of New York, Dr. Rufus Jones, editor of *The American Friend*, and among the few who have added anything of permanent value in recent years to Quaker apologetics, and Mr. B. Kirkman Gray. Mr. Gray, who has just contributed a chapter on the history of unemployment to the volume on that subject issued by the Christian Social Brotherhood, and is lecturing in the autumn before the London School of Economics, is giving four lectures on the "History of Philanthropy," which should prove particularly interesting to a gathering of Quakers.

A FAREWELL presentation was made to Dr. Agar Beet at Richmond Wesleyan College on Friday week, on his retire-

ment from the Theological chair. There was a large gathering of past and present students and friends of the College. Dr. Beet resigned his chair because permission had been refused to him to republish his book on the "Last Things," a book which he had previously withdrawn from circulation, as a concession to the feelings of others, and to maintain peace in the Church. He was convinced of the truth of his teaching in that book, and could not permit it to be permanently destroyed; hence he had been compelled to take that step. He exhorted the students to get convictions of their own, convictions fought out in the struggle of their own thought, and to do their best to bring those convictions into harmony with truth. Dr. Beet intends, it is said, to settle at Richmond, and engage in literary work.

THE Dean of Winchester, as one of the hundred and one clergy of the Church of England who invited the signatures of their brethren at home and abroad to the Declaration on Biblical Criticism (publish in THE INQUIRER of May 13, p. 294), has issued a letter of report and explanation on the subject. 30,000 copies of the Declaration were posted to the clergy at home and abroad during March and April, the work being intentionally suspended during the Easter days; but to their great regret the document was made public by some unauthorised person on the eve of Good Friday. The returns are not yet complete, although no doubt the majority of answers to be expected have been received. Up to the present, 1,694 of the clergy have signed the Declaration, of whom 322 are in the colonies and abroad, and 1,372 in Great Britain and Ireland. The Bishops were not asked to sign, but a copy of the Declaration, with a short summary of the results of the canvass and a plea for consideration, has now been sent to each Bishop. "This quiet mode of presentation," says Dr. Furneaux, "is deemed "to be better than deputations and "speeches. The 'authoritative encouragement' from the rulers of the "Church, petitioned for in the Declaration, does not imply any formal pronouncement, single or corporate, in "answer to the signatories; what, with "deference, is desired and sought is "merely that our Fathers in God, when "they publicly advise upon the subject, "should not deprecate thorough and "reverent investigation into the New "Testament records, but should commend "it as a duty, an enlightenment, and a "safeguard."

THE Dean then adds the following comment:—"The Declaration has been "subjected to grave misunderstanding and censure; it has been supposed to 'attack' this or that doctrine, "and has been, we believe with sincere "and misguided aim, amplified or distorted by unwarrantable assumptions. "Many questions of interpretation, too, "have been addressed to the committee. "To these animadversions and inquiries "only a general answer can be made. "The signatories of the Declaration hold "strictly to the document. It attacks "nothing. That is not its purpose. Its "purpose is positive, not negative. It "calls attention to a momentous intellectual movement of our times, named "Biblical Criticism. In relation thereto "it takes up two positions. (1) It "asserts that it is both unwise and "dangerous to shrink from applying to "the New Testament, as the historical "basis of Christianity, the processes of "critical inquiry that have already, with "advantage to faith and with general "assent, been applied to the Old Testament; and that there is within the "Church a legitimate and even necessary "place for reverent, frank, and dispassionate discussion of the problems to which "the criticism of the New Testament "gives rise. (2) The Declaration maintains that, whatever be the issue of "criticism, the faith of the Church will "stand unmoved. Though no man, looking a generation or two ahead, can "foresee the results of criticism, or can "say to the critical movement, 'Thus "far shalt thou go, and no farther,' "still the Declaration holds that the "faith of the Church will remain "strengthened and secure. The signatories varying indefinitely in their expectations from the final critical decision—most of them probably cherishing a strong conservative forecast, "others herein less sanguine—all are at "one in this vital belief. If any clergy, "desiring to add their names, have not yet "signed, they are asked to send, without "delay, to the Declaration Committee, "8, Henrietta-street, Cavendish-square, "London, W. If any clergy regret their "signatures, there is still time for withdrawal."

TUESDAY'S *Standard* devoted a whole column to a thoughtful and appreciative review of Mr. Carpenter's new book on Dr. Martineau, of whom the writer spoke as "in the personal sense, one of the "greatest religious and philosophical "forces" of the nineteenth century, at least in England. "It is too early," he says, "to determine Martineau's ultimate "place as an exponent of the Philosophy "of Religion, or to settle the question of "what the world owes to him in the interpretation of Moral Theory. But the "beauty of his life, the high plane of "thought on which all his speculations "moved, and the habitual reverence of his "outlook on the tremendous issues of "human conduct, leap to light impressively "on almost every page. We get also "glimpses here and there of his intellectual "friendships with men who differed widely "from him, and occasionally we come across "literary judgments which gather into a "single forceful phase the ripe conclusions "of not merely an original, but a disciplined and tolerant mind."

IN another passage of his review the writer says:—"James Martineau was a "man of fascinating personality, and his "whole life was inspired, in no conventional "application of the term, by the passion "for righteousness. Broadly tolerant "though he was of intellectual differences, "his ethical sensitiveness made him regard "with what seemed to some people a touch "of austerity anything which seemed to "tend toward moral laxity. In the interpretation of religion his place was with "Butler rather than with Newman. Like "all deeply spiritual men, in spite of what "he regarded as the sweet reasonableness "of his creed, he was at heart a mystic, "and his philosophy had little in common "with some modern types of rationalism. "Mr. Carpenter claims with truth that "both Martineau's ethics and metaphysics "were built on the experiences of his inner "history, and furnish a clue to the whole "fabric of his thought."

THE treasurer of the Brahmo Boys' Boarding and Day School, 31, Jhapum kur-lane, Calcutta, gratefully acknowledges a donation of £10 from Mr. Frederick Nettlefold, received through the Rev. W. Copeland Bowie, in response to the appeal which was published in THE INQUIRER of January 14.

WE have been interested to receive the seventh annual report of "The John Pounds Home for Girls," now called "The John Pounds Cottage." It was opened in March, 1898, as a Home where very poor girls, or those in great moral danger, could be received for training for domestic service, provided with an outfit, and placed in suitable situations. It will be remembered that last year it was found desirable to remove the Home to a much smaller house, to be carried on upon somewhat different lines. The girls are kept for a shorter time, care being taken to place them in situations where they are well looked after, and their training continued. The present address of the Home is 8, Netley-terrace, Southsea, which, as to size and situation, seems very suitable. The year's record shows that good work is being done. Mrs. Rogers, of 28, Osborne-road, Southsea, continues to act as Hon. Secretary, and the Treasurer is Mr. E. J. Cooper, 120, Laburnham-grove, North-end, Portsmouth.

THE annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at 56, Old Bailey, E.C., on Tuesday, May 30, the Rev. James Harwood, B.A., presiding. The report shows that seventy-four aged and infirm ministers have been aided during the past year, the total amount expended in grants being £852. These figures show a slight advance on those of the previous year. Special reference was made in the report to the resignation by Mr. Philip Cadby of the office of treasurer, which he has filled honourably and efficiently for thirty-six years. Mr. W. Lepard Smith, of Watford, was appointed to the vacant office. Subscriptions or donations in aid of the Society will be thankfully received by Mr. W. Lepard Smith, or by the Secretary, the Rev. P. G. Scorey, of 10, Hartington Villas, Hove, Brighton.

THE good mind dignifies every employment. It is the men who make the situations mean. A high and holy aim, a pure and good heart ennobles every position; even the gibbet is ennobled when it bears a Christ.—*George Brown.*

LITERATURE.

PROFESSORIAL THEOLOGY.*

THE three volumes named below well deserve attention, though a few paragraphs only can be assigned to them here. Two of them are by writers who have passed from the present school-house of experience; the author of one is happily still with us, yielding good fruit to his religious brethren and the reading public generally. To speak of this book first, we must confess some disappointment with it. It is, indeed, written with a scholarly distinction and an earnestness befitting the subject. The exposition of the Old Testament writings brought under special notice is patiently and lucidly done, the author having evidently in mind not so much the experts as the simple people of ordinary intelligence, though here and there the elaboration natural to a "professor" shows itself, as in the study of Habakkuk. Specially worthy of a word of gratitude is the author's discriminating criticism of the various positions occupied by successive psalmists with regard to the "Problem of Suffering." He recognises that "rare spirits" escape the hardest pressure of this problem through their "inner certainty of God"; but he holds that ordinary humanity needs "an assurance of God's love that will triumph over the facts which deny it," and this assurance he finds in "the doctrine that God is love, made possible by God's existence as a Trinity, and proved by God's sacrifice of His Son." To Professor Peake this refuge seems not only adequate, but necessary. We can only say that if we must first accept a mysterious and perplexing theory as to the Godhead before we can be brave to bear our pains and strong to hope that even the worst has some soul of goodness in it, we shall be in a bad way.

The second volume before us is one more addition to the rather bulky collection of the late Professor A. B. Davidson's posthumous books. It is confessedly lacking in symmetry and adjustment, being compiled from the materials of courses of lectures delivered to students at different times. The alumni of theological colleges might profitably add the volume to the old stock of notes taken during their years of study; such readers, at any rate, will know just the worth of this patient plodding through discussions which, while centred in points seemingly of minute importance, are really of much importance themselves alike as a discipline and for the accumulated results which emerge at the end. The book shows once more the qualities of the mind that produced it, faithful pursuit of truth and deep sympathy with the human side of the Biblical literature. Of course he held that this literature distinctly led up to the introduction of the kingdom of God, in its fullest sense, by the advent of the Son of God into the world; but the tone characterising the book is far from dogmatic. It is obviously not a book for a large public; but students will find it most valuable as a storehouse of illuminating information and suggestion.

The third book before us is, in many ways, far the most striking in subject, and certainly most ably written. It consists of a course of six lectures delivered so long ago as 1892, in Edinburgh, as the Croall Lecture. The delay in its publication probably gave opportunity for careful revision by the author himself; the editor, the Rev. W. Fulton, one of his students, has evidently given much useful supervision to the work. The theme discussed is practically what is usually called "Calvinism," though the application of that term is deprecated, with good reason, by the author. He prefers to hold to the title "The Reformed Church," as indicating a broader philosophical movement than was due even to Calvin's great influence. His adoption of the historical method of expounding the system of thought under consideration is welcome as a sign that everywhere the principle of the growth of thought is being recognised, and the necessity is admitted of observing the conditions amid which that growth has taken place. Dr. Hastie opens with a pronounced challenge to Ritschlianism as a "system of religious agnosticism"; his criticisms are pointed and often as fully pregnant, but he clearly failed to appreciate the reasons for the modesty of the current German movement in regard to transcendental theology. Its champions might well ask whether the "Reformed Theology," however modified and softened it may be in its modern form, does not claim to know more than it really does. In his second lecture, Dr. Hastie administers a correction to the opinion which some of us have commonly held. He says Protestantism, rightly understood, is neither the right of private judgment, rationalism, nor "subjectivity" in religion. It is a church-reforming principle, its essential feature being the "immediacy of the religious relation." The precise difference between this feature and that of "subjectivity" is not clear to us. After distinguishing the effects of this principle upon current church life at large, the author enunciates afresh the cardinal doctrine of the "Reformed Theology," viz., the "Divine Sovereignty." The reader must go for himself to the closely-packed pages of the book in order to appreciate the manly grip of the author's unflinching argument. Nothing but "Absolute Predestination" appears to him at once thinkable and comforting. Of course, writing at the end of the nineteenth century he could not fail to draw upon the resources supplied by natural science and recent philosophy to the argument for determinism; those who are curious to know how the spirit of religion, profound and vigorous, can subsist along with a fatalist scheme of the universe will not easily find a better example than here. All we can afford to quote is a concluding paragraph, which follows an examination of the grounds upon which objections are raised against the predestination doctrine. Having stated that this principle repudiates both the theory of "conditional immortality" which does not leave everything entirely to God's grace, and the "common universalism, in so far as it is grounded on a mere feeling of benevolence and issues in a simple identity in sameness of condition in the future world," the author says:

"But at the same time, in view of the "enlarging evidence of the unity of the "divine purpose and its progressive realisation in all its spheres, the principle "can rest no longer in the old traditional "dualism and particularism, with the "final termination of the whole process of "the world in an eternal hell, whose tortured denizens are for ever separated "from God and heaven. The ideal of the "Reformed eschatology is an endless progression in the future life under conditions modified by the results of the present development, and carrying that "development forward under new conditions of divine determination. Although "a decree of eternal reprobation seems "incompatible with the universal Principle "of Absolute Predestination in God as "the absolutely good, yet a relative election and preterition" [*passing by*] "in "time with even an ultimate differencing "of the spiritual lives of all the individuals "of mankind, is not inconsistent with it. "The failures and defects of the present "development of the individual may "assert themselves in a retardation of "his development in eternity, and in a "continued sense of imperfection and "incompleteness. In all its cycles "and æons the development may still "retain more or less of the elements of "struggle and pain. Neither the idea "of a mere general restoration nor that "of a universal forgiveness satisfies "the deeper principle of the Reformed "system, which demands the absolute "maintenance of the law of righteousness, "and a finally complete differentiation of "all the possible stages and degrees of the "spiritual life."

Thus the strong and fearless mind struggles in the meshes of this terrible imagination—"a sovereignty" which, as it would appear, either cannot or will not reveal itself in benevolence in every creature. Yet, observe the new light. The author adds:—

"The Reformed Theology has not yet "fully solved this profoundest problem "of all, but it is passing in this connection "through a new period of vital development. And the issue shall be a deepened belief in the endless development "of all created souls till the absolute "purpose of God shall be realised in an "infinitely diversified spirit-world, reconciled, perfected, and unified in eternal "harmony through spiritual communion "with Christ around the throne of God."

So speaks the ancient "Calvinism" to-day.

W. G. TARRANT.

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* *The Problem of Suffering in the Old Testament.* By Arthur S. Peake, M.A., Professor of Biblical Exegesis in the University of Manchester, Tutor in the Primitive Methodist College, and Lecturer in Lancashire Independent College. 1 vol., pp. 197. (Bryant, Aldersgate-street, E.C.)

The Theology of the Old Testament. By the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. Edited from the Author's Manuscripts by S. D. F. Salmond, D.D., F.E.I.S., Principal of the United Free Church College, Aberdeen. 1 vol., pp. 553. (T. and T. Clark, Edinburgh. International Theological Library. Price 12s.)

The Theology of the Reformed Church in its Fundamental Principles. By the late William Hastie, D.D., Professor of Divinity in the University of Glasgow. Edited by William Fulton, B.D., B.Sc. 1 vol., pp. 283. (T. and T. Clark, Edinburgh. Price 4s. 6d. net.)

RELIGION IN DAILY LIFE.

ON LIVING A DAY AT A TIME.

"Be not therefore anxious for the morrow: for the morrow will be anxious for itself."

"Take no thought for the morrow."—JESUS.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks:
It's the darkened future without a gleam.

ANON.

THERE is a story told of a lady who, threatened with tedious suffering, asked her doctor how long she would be disabled by it. His answer was both wise and kind. "Madam," he said, "just a day at a time."

How the words must have shortened the dreary perspective for her, and brightened with suggested hope the future so full of pain and fear. And is it not strictly true of every life, if we would but face the fact, that it is only for a day at a time? Merry or sad, full of activities, or lonely in bed-ridden helplessness, important to half a world or seemingly useless—in all cases and under all circumstances our lives are given to us a day at a time. And we know nothing at all of what even that day may bring forth.

So it is good philosophy to live a day at a time. *We can do no more.* Nothing in heaven above or in the earth beneath can be helped forward by our anxious thought for the morrow. Our Lord did not minimise the fact that the burden of to-morrow lies there within to-morrow—if we live to see it; sufficient is that burden for the new day's strength. But it is unwise, and in one believing in the Fatherhood of God it is unfilial folly to add to-morrow's burden to to-day's. By doing that we unfit ourselves for rightly bearing either. Haven't we all found that at the bottom of some irritable outburst which we deeply regretted there lay not only the fatigue of to-day's work, but the worry about the days or weeks to come? Many of the sharp words that now wound loving souls would be left unsaid, much of the misery and illness of life would be non-existent if all who love God would trust Him as fully for their children and friends as for themselves; and as fully for their temporal as for their spiritual good. Have we not all felt at some time or other that the clearness of brain, and the calmness of nerve which were necessary to success in come crisis were not ours to command, because we had worried beforehand? We see it exemplified every day that "it's not work that kills, but worry"; for some of the hardest workers the world has ever seen have lived to a green old age. They were too busy to meet trouble half way. Some of the greatest workers and some of the greatest sufferers are the most cheerful souls alive. They bend all their energies to do and to accept the will of God in this hour; for the next they trust to Him. Our Lord's illustrations of his text are startling in their thoroughness. You fear that you or the children will want food? "Behold, the birds of heaven that they sow not, neither do they reap. . . . and your Heavenly Father feedeth them." The birds do their own work, which is God's will for them; and meanwhile God's sunshine and His rain are ripening and swelling the harvest—for the birds: From out the immensities of the wide universe, in which twenty million suns range in ample spaces, come the materials for a sparrow's feast, or for the petals of a lily. And Jesus adds—we may fancy with what a tender, humorous smile—"Are ye not of much more value than they?"

Let us believe in the mercy that veils the future. We are the children of God. He knows; He is all-powerful; He is love. It is ours to trust Him. He knows the limits of our powers of endurance. How many times have we not had reason to say, "If I had known all that lay before me, I could never have gone through it." It is perfectly true. A great element in our power to bear was that each blow, each pang, came separately, unforeseen; and, with the indomitable sub-conscious hopefulness of the human soul, we thought each calamity would be the last. Our Heavenly Father understands how our eyes would tire of looking down long vistas, that our feet lag more heavily if the track we climb hangs too full in sight far up the mountain side, and that our hearts would become as water within us if we knew beforehand how fierce the battle would be or how long the imprisonment. I remember that one Sunday morning in a strange city I was going to chapel down an extremely long straight road. We had been house-moving, and I was dreadfully tired. Suddenly, friends whom I supposed to be going to the chapel I sought passed us in a carriage, and in a moment were far down the road. The sight of the distance took my last morsel of strength and courage, and, "I cannot go on," I cried. "I hoped we were nearer than that." In truth we were close to the chapel, for our friends worshipped a mile away. So it is in our lives continually. We disquiet ourselves in vain because we pry too far into futurities we may never be called to traverse. The hot road and the long pilgrimage may not be for us. But only the shade of a lime tree and a rest in our Father's house. We should be shocked at the idea of fortune-telling, or of seeking through witches to peer into the coming time; but we allow our imaginations to conjure up disasters and tragedies in a way which is just as dishonouring to God. And, all the while, it is because He knows us so well and loves us so truly that there are so many turns in the road, and all beyond is hidden. Let us learn from our hearts to say, with Miss Waring:

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee."

MARY RALPH.

EARTH shall be near to heaven when all
That severs man from man shall fall;
For here, or there, salvation's plan
Alone is love of God and man.

J. G. Whittier.

THE great secret of all peace lies in the ascendency of some strong love. Love—the admiring or reverent direction of the heart on some object—is the positive power of our life; and on its free action, on its due match against the problems it undertakes, depend the tranquillity and unity of existence.—*Martineau.*

GHEEL.

FEW visitors to Belgium turn aside from the beaten track to pay a visit to the quaint old town of Gheel. This is not to be wondered at, for Gheel has simply no attractions for the ordinary tourist. To be interested in Gheel one must be interested in a subject which is regarded by many with horror, the subject of insanity; for Gheel was the pioneer in a treatment of insanity which the civilised world is gradually adopting.

France, Germany, Russia, Holland, Scotland, have not been too proud to learn their lessons from the quiet little Belgian town. Next it will be England's turn. To the injury and loss of thousands of afflicted creatures England has been a laggard in this matter. It is time she woke up.

To a saintly princess from Ireland, the Island of Saints, Gheel owes its fame. A thirteenth century chronicler, Petrus Cameracensis, tells her tragic story: an old tragedy even then, for she dates from the seventh century. How the fair maiden became a Christian; how threatened by her father she fled, first to Antwerp, and then to Gheel; how he at length discovered her hiding-place; how her patient firmness roused his insane fury, and he plunged his sword into the heart of his child; all this the ancient chronicler relates. And then a miracle, after many years! The bones of the murdered princess in a sarcophagus of dazzling whiteness and of angelic workmanship are discovered and placed in what is to-day the Church of St. Dymphna, and very soon there are miraculous healings of the insane and weak-minded who are brought to the shrine. Pilgrims flock to the little town, and, with their insane patients, are received into the houses of the inhabitants. This goes on for centuries. Some attempts to regulate it are made in the fifteenth century when a kind of asylum is built as an annexe to the church.

But not until the middle of the nineteenth century were the abuses which arose from the influx of people in all stages of insanity seriously grappled with. Then, in 1856, the Communal Government appointed a medical superintendent to take charge of the colony. To cleanse the system from its superstitious and priestly adjuncts, and render it what it is to-day, a model of humane and enlightened treatment of insanity by boarding-out patients, was no light task. Much of the credit is due to Dr. Bulkens who ruled the colony, as medical superintendent, until 1876, though great improvements have been made since that date. The number of patients at present in the colony is nearly two thousand. About half of these live in the town, and the other half are accommodated in detached farms and small hamlets. There is a very systematic and minute inspection of each case. The patients are treated as members of the family, and share in all the wholesome influences and interests of healthy family life. Their environment is similar to what they have been accustomed to, the non-paying patients, who form the great majority, being located with small farmers, tradesmen, or working people.

And what of the results? These are wonderful. The loss of life by consump-

tion, which carries off so many inmates of our large asylums, is reduced to just about one-half, and this despite the well-known fact that the patients suitable for boarding out belong to the very class in which the disease is most common, viz., dements, chronic maniacs, imbeciles and epileptic cases. Though cases of acute mania and violent excitement are excluded, an authority states it as a fact "that many patients who have been somewhat excitable and inclined to violence in the asylums, and about whose entire suitability for family life doubts have been entertained, have become calm and tractable under the soothing domestic influences of the families in which they were placed. Experience shows that many more cases than might be expected do well under family care." It is not really to be wondered at, for this is nature's method. It is not to be wondered at that the percentage of deaths is very much lower and of real recoveries very much higher. It is what one might expect.

The method of incarcerating thousands of insane people in huge institutions, thus placing them in abnormal conditions and in an unnatural environment, is a method both costly and stupid. For the majority of patients it is entirely unnecessary, and indeed a cruel injustice. Other civilised nations have learned this from Gheel. When will England wake up?

CLEMENT E. PIKE.

MUSINGS.

BY A MINISTER.

XXI.

I SHOULD not like to be called upon to give a just definition of the word "enthusiasm." If I followed the dictionaries, I might give it the best sense, or the worst, as I pleased; or I might take some half-way meaning, which was never its real intention. Enthusiasm would then be sublime possession, or sheer fanaticism, or a harmless craze, as I happened to choose; there is really no criterion by which to decide; the word has veered from pole to pole, and refuses to be fixed. Nor do I know my own feeling about it; for, if I were willing to be thought enthusiastic, I should still demur to the name enthusiast. For the sake of common charity I could wish these, and all other indeterminate terms, well banished from common use.

At the beginning of the seventeenth century, enthusiasm ranked with inspiration as a true feeling of the divine presence; before the end of that period enthusiasm was the name for such feeling, when it was assumed that it could only be false. To the author of "Enthusiasmus Triumphatus" it was nothing else but a "misconceit of being inspired." Locke, whose mind had been sorely vexed by the irregularities of the sects under the Commonwealth, saw in enthusiasm only the "ungrounded fancies of a man's own brain." Swift, like Butler before him, spent some of his keenest wit upon it. *The Spectator* was not slow to carry satire into abuse. Its readers were assured that enthusiasm was devotion unchecked by reason (as Locke had already said); that the sects which fell short of the Church of England were strongly tinctured with it; there was no more melancholy object than a man whose head was thus turned; he was an obstinate clown, and sank below the beasts that perished. "Enthusiasm" was the word ready to hand when Methodism raised its head some thirty years later. "Religious delusion," "a spirit propagated by knaves, and embraced by fools"—this was now its only meaning. It was the dread of "enthusiasm" that closed the pulpits of the Church to the new apostles. How Wesley felt the sting of the word may be seen in his two letters to the author of "The Enthusiasm of Methodists and Papists compared." In spoken sermon and printed appeal he never ceased to protest against the "uncouth," "question begging" term. For himself, he was as anxious to disclaim the title "enthusiast" as his enemies were to fasten it upon him; he was as much an enthusiast, he declared, as he was a centaur.

The slur of "enthusiasm" fell upon the Evangelicals who followed in the wake of Methodism. Hannah More, in one of her works, devotes many pages to an attempt to distinguish enthusiasm from fanaticism. She says, aptly enough, that, to the unbeliever, even the minimum of religious belief must seem fanatical; but she passes over the fact that what was then in disfavour was not so much the profession of belief as the exhibition of emotion. A generation later, everyone knew what was meant when the preface of *The Christian Year* opened with the statement that a sober standard of feeling was only of less consequence than a sound rule of faith. Between cold intellectualism and perfervid sentimentalism, sobriety was to be itself that standard.

If boy and man are one, then I have trodden enchanted ground, for I have spoken with Pusey and Newman, and I know the quiet lanes where Keble walked. I have seen Church in that leafy solitude from which Gladstone drew him. I have crossed the paths of men and women whose praise is in the Memoirs of the Movement, and of many more, now unknown, whose characters were moulded by it. One quality belonged to them all. It was not reserve, for this may go with pride; nor restraint, for this may go with ambition; rather was it a shrinking from self-obtrusion, a timid unwillingness to shine. Pale evening stars they were, half-seen; children of the bridegroom, with lamps well trimmed, but turning the light from them, children also of the night. To them enthusiasm was self-disclosure, too much akin to self-display, and ill according with the calm and noiseless methods of the divine action. Their own poet well interpreted the Tractarian mind when he wrote:—

A still small voice
Steals on the ear, to say, Jehovah's choice
Is ever with the soft, meek, tender soul.
By soft, meek, tender ways He loves to draw
The sinner, startled by His ways of awe:
Here is our Lord, and not where thunders roll.

"God is not in the fire." Yet this, like many another truth, may be pressed too far. There is a stillness in which it is good to possess the soul, and there is a disquiet by which it is sometimes better that the soul should be possessed. Such possession will always appear to be aberration. To a Festus, a Paul must seem "beside himself." *Est Deus in nobis.* As the Spirit moves, so will men be moved, and the abnormal will not then be less spiritual than the normal. The tendency to make too much of feeling is not enthusiasm, but emotionalism and sobriety is a good corrective for effusiveness, but sobriety itself may need correction when it becomes impassive propriety.

It is the fate of lofty words to fall to lower use. A popular favourite is received with *enthusiasm*, displays the *mysteries* of his art in a *ravishing* way, throws his audience into *ecstasies* of delight, and is *rapturously* applauded. This is the language of the spirit turned into a vocabulary for sense. Better, perhaps, would it have been if it had never been framed, for in the highest region of emotion there is no speech, or, if there are words in that third heaven, they are "unspeakable words, which it is not lawful for a man to utter."

THE RELIGION OF EXPERIENCE.*

THERE are two agencies by means of which the higher or spiritual aspects of life are disclosed. The first is that of the pure thinker; the clear platonic vision of the mind detached from the harassing routine of ordinary life, and unshaken by the tragedies which convulse society. The deliverances of such minds are liable to be, like their authors, aloof and abstract; but therein lies their value. They have a chance of being unbiassed and comprehensive.

There is another class who win the significance of life in a very different way. It consists of those who have lived with reality, and so found out what is real; who have won the prize, not by force of intellect so much as by force of heart and will. Truth, like a by-product of physiological function, is found to be secreted during the expenditure of moral energy. The design of life is picked out by degrees by stumbling through it as well almost, and far more frequently than by the prior imagination of the ideal it stands for, or by the ascent of a staircase of convincing evidence, which makes the grounds of belief sure at every step. To such a conscientious stumbler life presents itself as one great field of discipline. Such a man will cease to keep account of things done except as landmarks in spiritual progress, and for that purpose it might happen, and sometimes does happen, that it is best to relinquish the hard-won possession or pull down the result of arduous labour. The question which lies at the base of every department of life is that of the spiritual advancement which it is calculated to promote. It is relevant to ask the question, "What is the use of anything made an end in itself—of education, discipline, or apprenticeship, of meditation, prayer or service, of poetry, or coins or strength?" And the answer is that "In themselves not one of them has real value; but in their exercise they may have utmost and illimitable use when, as tools, they are handled by Love."

When this view of life has taken hold of a man, certain conclusions are likely to follow. First, he will accept the world as the most perfect school of progressive discipline which divine ingenuity and farsight could provide. Next, he will accept his training at its own price, grumbling

* James Clarke & Co., 1s. 6d.

not at the expense, be it in material resources, in the wrestlings of perplexed thought, or in the purgings of his heart. And so, at last, he will expunge the word "defeat" from the vocabulary. Defeat is an expression of external significance only. It does not apply to the sanctuaries of the soul, which has the sublime power of assimilating everything, of converting physical weakness into spiritual strength, and the disaffection of cherished ideals into reserves of moral passion. To have come hither at all, to have served at the post of mortal need in however humble a fashion—this is the momentous event in the history of every individual soul. To go hence, closing the book of days, and leaving it for the next reader, conscious of being wiser for its reading, that is clear gain for humanity at large as well as for the individual immediately concerned. For, if our view of existence be the true one, our best heritage to the race is not what we have done, but what we have been.

Only this process cannot be effected on an island of egotism whose population numbers one. The spiritual making of man is in no sense insular. It is a continental affair, in which geographical frontiers vanish, and all the selfish tariffs that sever the interests of man from man are condemned as obsolete. Thus the process of self-refinement emerges into that of self-effacement. Chastity finds itself spelt with the four letters of love, and the man who was carving steps to a throne ends in discovering that his throne is the footstool on which he is bidden to wash the feet of his fellows. All this, of course, suggests one historic name, one sublime personality who was the embodiment of individual worth, of social service, and of faith in unseen things.

The place of Christ in the mind of one whose purpose is to find life by living, is in line with the rest of his experience. To read about Christ and study his life, to accept the pompous and prolific deliverances of the Church about him, to glorify and worship him, all this is one thing; but it is not in itself of necessity enough to seriously affect the man to whom human life and its environment, both material and spiritual, imply a continuous divine method of man-making. "No," says he, "my Christ must be my own; just as much my own as the Christhood of Jesus was his own—the measure of his own moral ideal, the assertion of his reliance on the Eternal and the pledge of his loving service of his fellow men. I, too, must have ideal experience and trust in the unseen; I, too, must serve, and only as in these respects I rise above the world can I make any use of such a term as 'Christ,' the 'Power of Christ,' or the 'Possession of Christ,' to describe my relationship to Jesus of Nazareth. My Christ is the Christ of experience. If either through his influence, or independently of him, I can succeed in seeing life as he saw it, and face the duties and trials of my lot from the same point of attack as he, then my spiritual experience has come into line with his, and he is a reality to me. I am his, and he is mine." This is to know Christ, and to be a follower of him in human service, dwelling in the conviction of his human nature, of the benign purpose of God, and of the open fellowship of man with him.

The foregoing remarks were suggested by the perusal of Mr. J. M. Blake's little book, "A Reasonable View of Life"; a confession of faith of the kind that is brought about, not by the vanity of book making, nor from credulous compliance with authority or tradition, nor by academic speculation, but by living and testing on the daily gauge of vicissitude the noblest ideals which seek a dwelling in a calm and resolute mind.

H. M. L.

OBITUARY.

MRS. ELIZABETH TURNER.

THERE passed away on May 25 one who will be affectionately remembered by many ministers settled up and down the country as they recall their student days. When Manchester New College was located in London the pulpit at the ancient village of Ditchling, Sussex, was mainly supplied by its students, who received the warm-hearted hospitality of members of the congregation. Prominent among these was Mrs. Elizabeth Turner, for many years of Newlands, Keymer, and since the death of her second husband about ten years ago, of Lexden, and, still more recently, of Nuthurst, Ditchling. During the last decade the services have been principally conducted by laymen, and it is of this period only that the writer can personally speak. Although bordering on her eightieth year when he first knew her, Mrs. Turner was still active and bright, and her loyalty to the Church of her faith and motherly interest in those who ministered to her spiritual needs were very winning.

Of her virtues as parent and neighbour it would be hardly becoming to speak, but she was one of whom it may be truly said, "Her children rise up and call her blessed; she stretched out her open hand to the poor, yea, she reached forth her hands to the needy; her husband was known at the gates where he sat among the elders of the land; and on her tongue was the law of kindness."

Those who saw her during her last lingering illness, and witnessed the sweet smile on her face, could not but feel that as the vision of the earthly faded, her soul was conscious of the growing glories of the world to come. Her release came shortly after the completion of her 87th year.

The interment took place on Tuesday last in the chapel burying ground, in the presence of a numerous assembly of relatives and friends, the officiating minister being the Rev. E. Daplyn, who once had charge of the chapel for a period.

There remain to mourn her loss, two daughters by her first marriage (the Misses Elizabeth and Ellen Cooke), and a step-daughter (Miss Ellen Turner). While more than one type of faith is represented in the household, its members are united in hospitable and benevolent activities. A special word of recognition is due to Miss Ellen Cooke for her services during many years as secretary to the Ditchling congregation, which has known all the difficulties common to our country chapels.

E. C.

WINIFRED HOUSE:

INVALID CHILDREN'S CONVALESCENT NURSING HOME. — ANNUAL MEETING.

THE annual meeting was held on Monday last, May 29, at University Hall, Gordon-square, and was presided over by Mr. J. WARRINGTON HAWARD, F.R.C.S., chairman of the Invalid Children's Aid Association. There was a rather larger attendance than usual, and the proceedings were followed with great interest.

Mr. W. M. BLYTH, hon. treasurer, read the financial statement, which showed a slight increase in the amount received in subscriptions, though the donations were rather below the average. The ordinary expenditure for this, the fourteenth year, was £800; besides this, the rebuilding of a chimney had cost £25. As the receipts of the year, together with the balance in hand at its commencement, only amounted to £811, it had been found necessary to sell out £150 from the £500 invested in order to cover the deficiency and to provide a sum for current expenses.

Miss MARIAN PRITCHARD, hon. sec., then read the annual report, which began with a reference to the death of her co.-hon. sec., Mr. Robert Hampson, whose warm interest in the work had been so abundantly manifested up to the time of his death. An excellent portrait of him had been presented to the Home by Mr. Arnold B. Hampson.

During the fourteen years' work 517 children had been received at Winifred House, the length of stay varying from weeks to years, according to individual needs. In the past year forty-nine children had been tended, the average number of beds in constant use having been about seventeen. Three boys had become "walking ones" during the last six months, after lying down for one and a-half, three, and four years respectively, and four more have lately left off their splints, being the first step towards the same happy consummation.

The work had gone on most satisfactorily during the year, and without the advent of epidemic or other alarming incident. Attention was called to the excellent result attained by the contributors to the *Young Days* Cot Fund, who, this year, had not only raised the £25 for their subscription, but had added thereto a donation of nearly £15; and the thanks of the committee were given to the Rev. J. J. Wright, the editor of *Young Days*, as well as to the numerous boys and girls who had sent contributions.

Winifred House had also been rich in gifts of clothes, flowers, fruit, toys, &c. The children are clothed during their stay, and the burden of almost the whole of this expense has been lifted out of the general funds by the valuable help of friends all over the country. Ladies desiring to know about patterns, or as to what garments are most needed, are requested to write to Miss E. Bertha Pritchard, 3, Pond-street, Hampstead, N.W. The report concluded with congratulating Miss Emma Hope, the lady superintendent, on having so successfully completed the seventh year of her reign.

The CHAIRMAN moved the adoption of the report; and, speaking from long personal experience of the maladies of

children, he testified to the extreme importance of such Homes as these, where the little patients are not only carefully nursed and fed, but where they are kept a sufficient length of time to enable them to become really permanently benefited. He had known the working of the Home from its commencement, and the numbers of children who had been sent from the I.C.A.A. was ample evidence of the high estimation in which they held the work of Winifred House. He (Mr. Haward) gave a very pretty description of a visit that he and his wife had lately paid to to the Home; and he laid great stress on the airiness of all the rooms, and on the atmosphere of cheerfulness that pervaded the whole of the household.

Mrs. BLYTH, who knew the work well from both sides, both as a member of committee and as one interested in many of the children sent, seconded the resolution; pointing out, more especially, the important results obtained in cases of very delicate children; instancing three such, daughters of widows, whom she had sent to Winifred House some years ago. From being extremely weakly they became quite healthy, and she was then able to place them in training Homes, where they had become really effective workers, a thing which otherwise would have been quite impossible.

This resolution having been carried unanimously, a message of sympathy with Mrs. Hampson on the death of her husband was moved by Mr. ION PRITCHARD, and warmly seconded by all present.

The re-election of the hon. officers and committee was agreed upon on the motion of Mr. JOHN HARRISON and Mr. ALFRED WILSON; and a vote of thanks proposed by Mr. T. P. YOUNG, and seconded by Dr. URBAN PRITCHARD, was accorded to the hon. medical officers, and to the Lady Superintendent and her nursing staff.

After a few words of thanks by Miss Marian Pritchard to Mr. Warrington Haward for so kindly taking the chair, and his acknowledgment thereof, the proceedings terminated.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—Mr. Alfred F. G. Fletcher, who desires to enter the ministry in this province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness. (Signed) W. Blake Odgers, Chairman; James Harwood, Secretary. Note.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation. London, May 25, 1905.

CHANNING HOUSE SCHOOL.—The first meeting of the Old Girls' Association will be held at the school on Wednesday, June 14, at 3 p.m. Tea at 4. All old girls and former teachers are cordially invited to attend, whether they have received formal notice of the meeting or not. All who would like to become members of the Association, but who cannot attend the first meeting, should send names and addresses to Miss Talbot.

THE CHILDREN'S COLUMN.

FLOWERS IN HISTORY.—V.

BROOM: "BE HUMBLE!"

JUST as a wood has flowers that grow best within its shade, and a meadow, and a cornfield each have their own special blossoms, so there are some plants which like open spaces, such as heaths and commons. One of these is the golden broom, "the bonnie broom," as Scotch people call it, which often makes a blaze of yellow on a wide open piece of land where no other flowers grow well. The blossoms of broom seem to invite the butterflies and insects to linger near them. If you are near a bush of broom on a sunny day, you will be surprised to see what a number of bees and butterflies are always humming, and buzzing and fluttering around it. It is evidently dearly loved by the insect world, but it is also a useful plant to people as well.

It has curiously strong roots, and is often planted on the sides of banks where its roots will hold the crumbling earth together. Have you not seen it sometimes planted on the banks of the railway as you look out of the train window? Then the thin fine stems are made into brooms, and the young green buds are carefully gathered in some parts of the country and made into pickles! So you see it is useful, as well as being pretty to look upon. It has been, for a long time, considered as the emblem of humility, probably because of the very humble uses to which it is put, yet it has been chosen by Princes for their badge, and though not holding as important a place in history as the rose or the thistle, still it bears a name which is very well known indeed.

In 1234 Louis IX. of France, surnamed Saint Louis, founded an order of knights called the Order of the Broom, and they took for their motto the words: "God exalteth the humble." By leading simple lives, and especially doing all they could in nursing and kindness to help the poor, these knights made a brave effort to live up to the motto they had chosen, and made the flower broom widely respected and loved over France as their emblem.

But it was long before this that broom had been taken as the special badge of a princely house, and so when the Dukes of Anjou became united with the sovereigns of England, broom won its place as one of our royal flowers. There are several legends about the choosing of broom by the Dukes of Anjou, but the following is the one most popularly known There was once, as I daresay you know, a certain Count Geoffrey of Anjou. He was later the husband of Princess Maud of England, daughter of Henry I., and grand-daughter of William the Conqueror. One day, as he was leading his troops to battle, he passed through a rocky gorge, and noticed the golden bushes of broom on either side, just then in their fullest beauty. He noticed, too, how the firm roots clinging to the rocks of the gorge upheld the soil of the banks.

"This plant," he cried, "shall be my badge. I will wear it in my helmet on the battlefield, at tournaments, and when I am ruling my country!"

Then, taking off his helmet, he gathered a fine sprig of broom, and put it in the front, and rode on to the battle. The fighting soon began, and wherever the golden flower was seen, flashing back and forth in the fiercest part of the fray, there brave Geoffrey's men followed it. "Planta Genista!" cried the count, shouting the name of his new badge. "Planta Genista!" echoed his men, and fiercely drove back their foes.

Geoffrey not only took the plant as his badge, but adopted also the name of Plantagenet (Planta Genista), and through his son, Henry II. of England, this became the name of the reigning princes of our country.

Though many Plantagenet kings had something to do with Westminster Abbey, there is only one who had the broom shown upon his tomb. This is Richard the Second, whose effigy is on his tomb lying beside that of his Queen, in the Chapel of Edward the Confessor. The effigies are of metal, gilded all over. The King is dressed in coronation robes, and the cape of his mantle is bordered with a curious flower, which puzzled people for some time, but at last was found to be the blossoms of the broom plant arranged in order. It is strange that he only, of the eight Plantagenet kings, should have had their badge put somewhere on his tomb, for he was the last of the house, and with his successor, Henry IV., the day of the golden broom in history was over, and the white rose sprang into fame.

It is sad that in some countries broom is said to stand as the emblem of a traitor. In Sicily it is often plucked and thrown at anyone who is suspected of having betrayed a friend. There is a curious, very old legend, which may have started the idea of its being a traitor.

Once, when Jesus was a little child, his mother Mary was crossing a pathway in a wood, with him in her arms, when she heard some soldiers coming. Fearful lest they should belong to Herod, she looked for shelter among some bushes of broom close by. But these set up such a crackling of their branches as she tried to enter amongst them that the soldiers must have heard it, and, looking for the cause, must have seen her. Fortunately, there was an ash tree close to the crackling broom, and the legend says that it not only gladly sheltered Mary and her child, but drooped its branches to the ground with sorrow at the behaviour of the broom, and has been known ever since as the weeping ash.

But quaint as this old legend is, it is pleasanter to think of broom as the emblem of humility, and as a peculiarly bright and sweet flower.

The poet Wordsworth wrote these lines in praise of the way the leaves and twigs remain green and glossy even when the flowers fade and die:—

Am I not
In truth a favoured plant?
On me such bounty summer showers,
That I am covered o'er with flowers,
And when the frost is in the sky
My branches are so fresh and gay
That you might look on me and say—
"This plant can never die!"

FLORENCE LAWFORD.

THE holy and divine must first be recognised and enshrined in the individual and private heart; and then will follow its wider conquests over humanity.—*Martineau.*

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LONDON, JUNE 3, 1905.

ABSOLUTE SONSHIP.

THE question, "What is Christianity?" is again asked in this month's *Contemporary Review* as "the question of the hour" by Professor SAMUEL MCCOMB, of the Queen's University, Kingston, Canada, and the answer, though we do not find it in any one explicit sentence, appears to be that, if by Christianity is meant a religious faith, it is faith in CHRIST'S Divine Sonship, not as man's sonship is, "imperfect, inadequate, dependent," but an *absolute* sonship, "perfect, ideal, archetypal." According to Professor MCCOMB, the greatest teachers throughout the Christian centuries have held that there is "but one source of truth, the supreme manifestation of GOD in the Son of His love"; and that clearly is his own opinion. "The Incarnation," he says, "the advent of GOD in the mind of CHRIST, the presence of the Absolute so far as the Absolute can enter into finite conditions, is the article with which Christianity stands or falls."

Professor MCCOMB, who illustrates the complexity of the problem as to the Christianity which we know to-day by a long quotation from Mr. CARPENTER'S "Christianity and the Religions of the World," is not satisfied with the neo-Hegelian interpretations of the Master of Balliol and Professor PFLEIDERER, nor yet with the teaching of those distinguished representatives of the school of RITSCHL, Professor HARNACK and the late AUGUSTE SABATIER. He quotes HARNACK'S well-known saying: "The whole of JESUS' message may be reduced to these two heads—GOD as the Father, and the human soul so ennobled that it can and does unite with Him"; and from SABATIER'S "Religions of Authority and the Religion of the Spirit," these sentences: "The GOD who is in Heaven revealed Himself in the heart of JESUS as His Father; JESUS felt Himself to be living in GOD as His Son. And we find in almost every word He uttered the proof that He proposed to create the same filial relations between His disciples and GOD, that this should be the distinctive mark and essential content of that piety with which He bent every effort to inspire them." But this, which he calls the RITSCHLIAN answer to his question, viz., that the two thoughts of the Fatherhood of GOD and the Sonship of man "exhaust the vital significance of the Christian religion," does not satisfy Professor MCCOMB. He wants something more than that "message" of JESUS to give the assurance that Christianity brings us into touch with "the Infinite Reality," the reality of the Divine Fatherhood, and he finds it, as above stated, in the unique, archetypal, absolute Sonship of CHRIST. "Only as CHRIST'S Sonship is conceived as absolute and final can any adequate ground be discovered for such a splendid faith—the root of all our optimisms—as the universal Sonship of humanity."

But do those large words, "unique," "archetypal," "absolute," we must ask, actually bring us any nearer to the Infinite Reality of the true life with GOD?

CHRIST, we are told, transformed man's faith in the Divine Fatherhood into "an immutable certainty and made it man's inalienable possession"; in him we are aware of a new spiritual quality, a unique self-consciousness; and since he came, "GOD has been interpreted in terms of CHRIST." It is from "the mystery of CHRIST'S filial consciousness" that we gain our real assurance of the Divine Fatherhood. But this "mystery of CHRIST'S filial consciousness," the consciousness of "a peculiar and unique Person," we are apparently to take on trust, not because we can enter into its meaning, but because it is dogmatically asserted. Has that really been the spring of Christian inspiration, and is that the way by which alone assurance can be gained of the reality of the Divine Fatherhood? CHRIST, according to Professor MCCOMB, has not only been the Creator of His Gospel, He is still its Providence.

"Just as our world, divorced for a "moment from the all-embracing energies "of the immanent GOD, would fall into "chaos and oblivion, so, we may well "believe, would Christianity, apart from "JESUS CHRIST, as the source of holy "inspiration, perish from the hearts and "consciences of men. This is a matter on "which history gives no uncertain sound. "Whenever men have entertained mean "and contracted views of His Person, "the pulse of spiritual life has beat but "feebly, 'the enthusiasm of humanity' "has lost its fine glow, and the spirit "of self-sacrifice which in other and "fresher times could throw contempt on "death has shrunk in cowardice before "its spiritual task, through very lack of "its Divine and invisible nutriment."

We do not stay to examine the truth of this appeal to history, or to ask what is here meant by "mean and contracted views" of CHRIST'S person; what we are concerned to point out is the ambiguity of the reference to JESUS as "the source of holy inspiration," and what we suppose we must call the confusion of the Persons in this view of the matter. To reduce CHRIST "to the level of the first among equals in whom GOD has revealed Himself with varying degrees of fulness," is, we are told, to break with the historic records, and "to miss the vital secret of the Christian religion." Yet did not PAUL himself tell us of the first born of many brethren, and of the heirs of GOD, joint-heirs with CHRIST? "First among equals" may be a clumsy expression, but the whole meaning of the Gospel of JESUS, as we understand it, is that he is not "a peculiar and unique Person," separate from our humanity, but that in literal truth he shows us what our life with GOD may be. We are brought to our conviction of the Infinite Reality, when we begin to live a truly human life, in CHRIST'S spirit, doing the will of our Father in heaven. Not by any speculation as to an archetypal or absolute Sonship do we come to know with calm and sure conviction the love of GOD, our Father, but by doing as the Master bids us, becoming as a little child, in trust and obedience. The Infinite Reality is always close at hand. It opens to us and gives us vision of the perfect life, as we cannot too often insist, in the common experiences of daily duty and affection. There it is that GOD is nearest to us; and because He is there, the enlightening and quickening Spirit, we are able to understand all the meaning of the life of JESUS, and his great words appeal to us as the very truth of the Eternal. Not the theory of sonship either in PAUL or the Fourth Gospel, still less in the later theologies, has been the abiding inspiration of the Christian Church, but just the spirit of unselfish love and helpfulness which we may share with JESUS, resting in the strength of the Eternal Righteousness. Such, at least, is our conviction. So amid all diversities of speculation, we see the hope of the future, and the hidden promise of the abiding fellowship of the children God.

OF "man-worship" I am not afraid, where the very ground of the veneration for him is his own absolute self-surrender to the Father of spirits, and his invitation to us to be fellows with him in this Sonship. It is precisely this distinctively *human* attitude of uplooking trust which consecrates for us the personality of Jesus; and this necessarily holds him to the human level. Not till this is left, and more or less exchanged for *superhuman* attributes and functions, does saint-worship, with its ecclesiastical mischiefs, arise. *All* moral reverence towards higher character is, no doubt, homogeneous with the religious feeling. But where pure Theism is already enthroned, there is no danger of the dependent ranks of the hierarchy encroaching on the province of the supreme.—*James Martineau to F. W. Newman, Nov.* 13, 1892.

CHARACTER MAKING.*

BY THE REV. JOHN WHITE CHADWICK.

MEN engage in many forms of business, but there is a higher business which transcends all special forms: this is the shaping of a character, in Browning's phrase, "the development of a soul." This is the chief end of man. The Westminster Catechism puts it differently where it says, "The chief end of man is to glorify God and enjoy Him forever." For to glorify God and enjoy Him for a longer or a shorter time, character is the *sine qua non*—that without which no good effect is possible. We cannot improve on the proverbial wisdom of the Old Testament, where it is written, "Wisdom is the principal thing." What was meant by wisdom was no intellectual acquirement. Had the writer been using our modern terminology, he would have said "goodness," or, feeling for a better word, more expressive of the idea of moral reason, rational morality, he would have said "character." "Character is the principal thing." "Character," said Matthew Arnold, "is three-fourths of human life." And, when Sir Walter Scott was dying on a sweet September day, and those who stood about him could hear the pleasant ripple of the Tweed over its stony bed, he said to Lockhart, his son-in-law: "Be a good man. Nothing else will help you when you are a dying man as I am now." There had been times when Sir Walter was in far more serious straits than that of his death-bed, and the same rule had served him excellently well.

Character is the chief end of man, and to get character is something more than to be a good man in the narrower acceptation of the term. There are good men, as Thoreau said, who are good for nothing. Character means being good for something, good for much. Character is an educated, a completely fashioned will—a will that is intellegent to discern the better things and strong to realise them. Character is realised goodness. To say, "*Video meliora, proboque, deteriora sequor*"—"I see the good, and approve it, I pursue the evil"—is a confession of moral indigence, a confession of the lack of character. Such a confession you have somewhere in Stevenson. I will be obliged to anyone who can tell me where, so that I may look it up and see to what extent Stevenson is sympathetic with the invertebrate creature who makes this pitiful confession. "You would," the speaker says, "propose to judge me by my acts! Think of it—my acts! I was born, and I have lived in a land of giants. Giants have dragged me by the wrists since I was born out of my mother—the giants of circumstance—and you would judge me by my acts! But can you not look within? Can you not understand that evil is hateful to me? Can you not see within me the clear writing of conscience, never blurred by any wilful sophistry, although too often disregarded? Can you not read me for a thing that surely must be common as humanity—the unwilling sinner?"

Those who plead after this fashion in extenuation of their faults are a drug in the market. Yes, just exactly that, in a different sense from the ordinary, but quite as apposite. They are narcotics. They benumb the moral sense of the community as they do their own. They mistake their promises to pay for the discharge of their moral obligations. We have had far too much insistence on the desires of the heart, as if these had in them the making of a man. The good outward act is something less than the complete desideratum, if it be not accompanied by an inward passion for goodness. But the inward passion for goodness, still less mere velleity of a good intention, falls even farther short of the exigency of character wherever it fails of actual embodiment in the concrete of life. The proverb, "Hell is paved with good intentions," is a more universal truth than your proverb usually is. Good intenions do not deprive a man's evil actions of their contagious character, do not make those with whom a man associates immune to the diseases of his moral will. George Eliot was nowhere sounder than in her stout insistence that a man's stock of good intentions or the feebleness of his will takes little or nothing from the damning character of his evil deeds. These go upon their desolating way quite as effectively where a man is an "unwilling sinner" as where he rejoices in iniquity. The life that he has maimed and marred is not made whole again by his comforting assurance that he saw and approved the better way, although he took the worse.

Character is an integrating force. It does that for men which Jesus is reputed to have done for them in the New Testament narrations. It makes them whole. Hence we should naturally expect that the sources of character, agreeable to its end, would be as various as human nature in its several parts. It is not bred in moral isolation. Morality may be three-fourths of human life, and still it is not all. Besides there are the morals of health, the morals of intellect, the morals of the affections, and of the spiritual sphere. Time was when the effect of bodily conditions upon character was not denied, but it was held to be entirely harmful and depressing. "Who shall deliver me from this body of death?" cried the Apostle, meaning the encumbrance of his physical nature. "For I have," he said, "a law in my members warring against the law of my mind, and bringing me into captivity to the law that is in my members." But we have come to see that bodily conditions have a double working; that it is only those that are morbid that make for moral disorder; that those that are sound and healthy make for the more just deliverances of conscience and for the triumphs of the moral will.

> "To man propose this test:
> Thy body at its best,
> How far can that project
> Thy soul on its lone way?"

The ascetic doctrine was that something of this kind might be done if the body was sufficiently kept under and brought into subjection, if it was emaciated with fasting and lacerated with the scourge. This doctrine has not been approved of late so much as formerly. Frederick Robertson said, "It is a mean and cowardly thing to attempt to govern the spirit by the flesh." But I am not entirely sure that he was right. If a man had reasonable confidence that he could starve his sin into obedience, I think he would be foolish not to make the trial. If there are devils that go not out but by prayer and fasting, by all means let us pray and fast. But, somehow, the doctrine didn't work. The ejected devils came back bringing others of a worse description. The most characteristic note of monasticism was the lascivious mind: Renan conceived that the monk's brooding pruriency was further removed from a good life than the frank illicit "pleasures" of the worldly sort, and I incline to think him right. The proper regimen is one that strengthens the body to meet the assaults of temptation, and not one that weakens it. And resistance to temptation is not the whole of character. Character has a positive side. A man's work, a woman's work, requires a good physical basis. As an army cannot fight without sustenance, so cannot the individual. The higher moral choices are determined, the modern pyschologists assure us, by the definiteness and persistency of the attention which we give to the motives which we are persuaded should prevail. Now fixed attention requires a background of physical energy. The tired man cannot be trusted to do anything well. The tired blacksmith will scamp his work; the tired shoemaker will lengthen his stitch; the tired writer or artist will say, "This will have to do." A student of English politics finds that the bias of weariness and hunger upon parliamentary legislation has been immense. Let men be very tired and hungry, and they will vote for anything to get away. I have seen men so hungry that, had it been necessary, in order to bring on the dinner, for them to vote down the republic and establish an absolute monarchy, they would not have hesitated long. There are hundreds of moral exigencies in which a man needs all the possible energy of his body to re-enforce his will. What a difference it makes to a man's capacity for the higher choosing to put a solid bar of sleep between his evening and his morning hours! The base concession that was so threatening has become impossible, the duty that seemed impossible has become almost as easy as to turn one's hand.

Another source of character, another means which those engaged in the construction of this noble edifice will find extremely serviceable, is a wise choice of those associations which, individually and in their aggregation, will make it easier and more natural for us to choose the better way. We pray continually, "Lead us not into temptation"; but our praying will not help us much if we take no pains to avoid temptation, if we walk straight into it, if we go about, as some do, seeking for it as for hid treasure. There are books, there are people, there are various associations, which we know are favourable to the better inclinations of our minds, and there are others which we know are not so, which to our baser inclinations are like wind and tide to a storm-driven vessel driving on an inhospitable coast. Now, whether it is or not a posssible thing for us to make the direct choice between motives opposingly soliciting our wills to some special action, it is certainly possible for us to choose those things, those associations, which we know will be favourable

* The last sermon written and preached by Mr. Chadwick, at Brooklyn, Dec. 4, 1904.

to our better wills. It seems true that what we cannot do for ourselves in the way of direct effort we can do with a certain noble indirection. The moral enemy that is too strong for a direct attack may be circumvented, taken in flank, and so routed utterly. It is the moral atmosphere we breathe that is determinative of our moral action. There are intellectual and personal associations that as surely tend to evil as the stifling air of noisome tenements tends to disease. There are houses in New York where consumption is inevitable. The new tenant may be robust, but shortly he succumbs. There are other houses in New York as fine and sumptuous as these East Side tenements are cramped and noisome, but they are more dangerous. They have infections of their own. To breathe their atmosphere is to invite moral death. There are men and women, too, exceedingly well mannered and well dressed who conceal deadlier weapons than those of the assassins who are carrying up our homicidal figures by such leaps and bounds. But these metaphors are too striking for the common run of our experience. Indeed the moral problem would not press so hard if the solicitations to the lower planes were so conspicuous as those for which these metaphorical figure stands. Professor Maudsley assures us that the line between sanity and insanity cannot be drawn. None of us, he says, is absolutely sane, none of us altogether insane. And between the most sane and the least there are innumerable gradations. It is so with moral differences. Men are not good or bad, but good and bad, mingling the worse and better elements in innumerable degrees of variation. Because these things are so, it is the more difficult to discriminate between environments and choose the better associations and avoid the worse. But the necessity for doing the best we can in this regard is not lessened by the difficulty of the matter. We do know something of ourselves, something of our better tendencies and worse, and we can do something to surround ourselves with personal and other influences that will make for righteousness.

Another means at our command in this work of spiritual construction is the economising of our better impulses whenever and however these declare themselves. "The wind bloweth where it listeth, and men cannot tell whence it cometh or whither it goeth. So also is the spirit." What we know is that there are these impulses to goodness, to evil, also. There is what is called "the impulsiveness of consciousness." A homelier expression of the fact is the saying that man's moral nature has a hair-trigger constitution. This, I believe, is one of Professor James's happy sayings, or one of his excellent quotations. He is full of both. George Eliot has this fact in mind when she says that "there are moments when our passions seem to speak for us, and we only have to stand by and wonder." To the same tune we have Browning singing—

> Oh, we're sunk enough here, God knows!
> But not quite *so* sunk that moments,
> Sure, tho' seldom, are denied us,
> When the spirit's true endowments
> Stand out plainly from its false ones,
> And apprise it if pursuing
> Or the right way or the wrong way
> To its triumph or undoing.

As the painter economises the good light on his subject, or the sailing-master the puff of favourable wind upon his bellying sails, or the poet his unwonted inspiration, so in our character-making should we economise those impulses of consciousness that tend to the creation of character, to the evolution of a righteous will.

"Be not overcome of evil," reads the New Testament Epistle, "but overcome evil with good." Doing good for evil may be intended here, but the injunction is equally applicable to a man's dealing with the evil of his own disposition. There is much room here for what has been happily called "the expulsive power of a new affection." If you find yourself drawn to courses which you know tend to no happy end, and find the frontal attack on them discouraging, do not imagine that your experience is at all singular. It is not so. It is that of most people making the fight for a good character it is that of all. That is to say, we make little progress so long as we are simply trying not to take a particular line of conduct which we know to be injurious. Try the expulsive power of a new affection. Set your attention on the attractions of some better way. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." We conceive that we are getting on famously, and we are, in some respects; but we have made no advance on the excellence of this prescription. It is one that cannot be attended to too closely wherever the character-making business is in hand. These considerations, if I am not mistaken, impinge on certain of our literary tendencies at the present time with striking force. A great deal of our current fiction justifies, or seeks to justify, itself by the plea that its daring exhibition of life's seamy side, its laying bare of things disgraceful and unsweet, does not condone the things displayed, but rather excites our horror and disgust, and, so doing, fortifies our righteous will. It is as if, remembering the first part of a familiar quotation,—

> Vice is a monster of so frightful mien
> As, to be hated, needs but to be seen —

we forgot the second part,—

> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

Turning to Bartlett's Dictionary for the exact form of this, I was glad to find that, in that wonderful treasury, "virtue" was a much more common word than "vice." Our current literature tends to reverse that proportion. And it is not well that it should do so. There are images which cannot be dwelt upon without moral injury. They soil the attentive mind. The baser sort are quite as apt to find their condonation as their rebuke in raking over the unwholesome field of contemporary vice and crime so assiduously cultivated by our modern art. It is better far for those who have debased themselves to see

> How awful goodness is, and . . .
> Virtue in her shape how lovely, see and pine
> Their loss,

better, too, for those who have not lost the freshness of their early inspirations. I have more faith in the attraction of things fair and sweet than I have in the repulsion of things base and mean and low. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report, think on these things." Think on them until their beauty and nobility passes into your soul, and is incarnate in your flesh.

> We needs must love the highest when we see it,
> Not Lancelot, nor another.

Character-making is in good measure a matter of good habits. Good habits and an educated will are different aspects of one and the same spiritual reality. Reading of late two books by men of very different temper and method, both dealing with the factors of the moral life, I said, I wonder if they will get through without appealing to Professor James's chapter on Habit in his "Principles of Psychology." And, sure enough, they both came round to it before they reached the end of their discourse. I have come to expect that gravitation to Professor James's exposition in every new book or writing that deals with the subject of character-making in any serious fashion. Certain passages of Wordsworth and Tennyson are not more inevitable in those connections to which they are pertinent. I have myself recurred to Professor James's exposition of habit so often that there is little need that I should do more than remind you of it now. (And, by the way, the exposition is not really so much Professor James's as it is Professor Bain's, James taking it from the older teacher's generous hand and passing it along "like bread at sacrament.") Here and now I will barely remind you of the more significant of the rules to which these distinguished teachers invite obedience. First, launch yourself with as strong and decided an initiative as possible; that is, do all you can to re-enforce your right motives, put yourself in conditions that make their ascendency as complete as possible. That was a good anchor to windward which the drinking man threw out when he offered fifty gold pieces to anyone who should find him in a certain wine-shop where he had too often gone. The second rule is, Never suffer an exception to occur till the new habit is securely rooted in your life. It was at this point, you may remember, that we had that happy illustration of the ball of string. Don't let it drop. A single fall will undo more than many turns have wound. Next, seize the first possible opportunity to act on every good resolve you make. It is with fine sentiments as it is with good resolutions. A good tree bringeth forth good fruit. In the natural order a tree may live a long time in a state of miserable fruitlessness. In the moral order it is different. There the tree, the moral sentiment, that does not bear good fruit dies so inevitably that a prophet's curse would scarcely hasten its decay. "Go put your creed into your deed." The unexpressed tends as inevitably as earth's gravitation to its centre to mere nothingness. There are men who revel in a Barmecide feast of empty moral dishes. These are those sentimental exaltations for which a man takes great credit to himself, as if they were counted to him for righteousness, when in fact he is rather worse for them than better. Only in proportion to the realisation of such exaltations

in the concrete of action is there any real moral gain. Beware of that preaching or reading which makes you "feel good," as the saying is, gives you a pleasant sentimental titillation, and does not send you back to your home to be a better husband and father, to your politics to be a better citizen, to your business for a completer honesty, there is all the difference between the one kind and the other that there was between Demosthenes and another Athenian orator. Hearing this one, the people said, "What a fine oration!" hearing Demosthenes, "Let us go and fight Philip!" Sentimental exaltation that does not have this practical effect is *facilis descensus Averni*—the slippery down-grade to hell.

Much humour has been expended on the naming of the creatures in Eden by Adam and Eve. Adam is supposed to have said, What shall we call this? and Eve to have replied: It looks like a toad and it hops like a toad. Why not call it a toad? But the calling of things by their right names is an important matter. A rose by any other name would hardly smell as sweet. There was truth as well as nonsense in my friend's opinion that "only a man named Shakspere could have written Shakspere's plays." Upon the moral plane to call a thing, a tendency, a vice, by its right name is half the battle. It is just here that Professor James's innominative drunkard staggers upon the scene. So long as he can find some other name than "being a drunkard" for his miserable condition, he will go from bad to worse. And, as it is with drunkenness, it is with other faults. Fine names for them are foul excuses for continuance in sin that grace of comfortable self-satisfaction may abound. The finding of sweet-smelling names for foul political proceedings and commercial immoralities is one of the most dangerous devices of the spirit of evil in our time. It is a great deal easier to say, "Get thee behind me, Satan," when you have definitely and finally resolved to give him his right name.

Finally, there is no more instructive parable in this matter of character-building than that of the divided house—"A house divided against itself cannot stand." We use the word "integrity" as a synonym for honesty, but it deserves a fuller denotation. It ought to signify the completeness and consent of a man's whole nature, each part working in harmonious consent with every other to a sufficient end. "It is a rule of life," says Theodore Williams, in a very beautiful sermon on this subject, "that our characters must move altogether if they move at all. Character is a unity. We want not virtues, but virtue." Yes, this is what we want, and we must not be satified with less. Nevertheless, we may be glad for less if more cannot be had: "Half a loaf is better than no bread." There is no aspect of life that is more comforting to me than that afforded by the better strands appearing in life's web of mingled yarn, good and ill together. The "faithful failures," God bless them every one!—the men whose virtues jostle their faults in strange, incongruous ways. I shall not unsay what I said only last Sunday, that there are faulty men the sum total of whose ethical effectiveness is more than that of many who are void of blame, but so negatively virtuous that arrowroot is more nourishing to the body's strength than they are to the body politic. Nevertheless, we cannot easily exaggerate the danger that pertains to a divided house. Integrity, wholeness of moral tissue, is the eternally exigent ideal. Character tends to one level. We may not with any degree of safety "compound for sins we are inclined to by damning those we have no mind to." Especially does any tolerated fault tend to drag down the whole character to its own level. Even where there is no toleration, where a good fight is made, but made in vain, the base infection spreads.

> It is the little rift within the lute
> That by and by will make the music mute;
> Or little pitted speck in garnered fruit
> That, rotting inward, slowly moulders all.

Let us be glad and grateful for every manifestation of the better self of men whose dominant strain is evil, glad and grateful for the realised good, whatever its proportionate part; but let us not accept anything short of a complete integrity as the mark of our high calling. Choosing that mark and straining towards it with indomitable will, we shall come far enough short of the glory of God to prevent our being exalted above measure. But we shall do better than if we were more easily content. And there will be something left for other lives in other worlds, God willing! Browning is right—

> If a man's reach do not exceed his grasp,
> What's heaven for?

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ANERLEY CONGREGATIONAL CHURCH.

SIR,—My attention has been called to a correspondence in your columns with reference to Dr. Warschauer's acceptance of the assistant pastorate of my former church at Anerley. It does not seem to be clearly understood by some of your correspondents that during the last fifteen years of my ministry there I had, as I had claimed, an absolutely free pulpit, a pulpit as free as any Unitarian pulpit in the land. Dr. Warschauer will enjoy the same freedom, neither more nor less. It was long ago determined by my people that they would be guided in spiritual things by the living voice and not by the "dead hand," and I was allowed fullest liberty to re-state the doctrines set forth in the trust deeds in terms of modern thought. Upon that heritage Mr. Wallace and Dr. Warschauer will enter, and be as free as they have ever been to speak the truth that is in them.

JOSEPH HALSEY.

May 30, 1905.

THE proverb says that it is of no use crying over spilt milk. By all means look how you came to spill it. But some people stop looking at it, and crying over it, till the milk that was not spilled has gone sour.—*Brooke Herford.*

ITALIANA.

II.

SIENA.

THE Sienese have a pretty way of counting four. They say that Siena "tiene il primo posto in Italia, dopo Roma, Firenze e Venezia," she holds the first place in Italy after Rome, Florence and Venice. Although we have met those who say that she holds the first place before Rome, Florence and Venice, her own judgment is perhaps the soundest, saying proudly, as well she may, "Towering Siena enthroned upon her hill is one of the fairest of the cities of Italy." One of the first things that strikes and startles an utter stranger to Siena, is to see, from the Via Cavour, in the Piazza Tolomei, at the top of a high column, "Rome's Wolf with demi-gods at suck." We soon discover that Siena claims descent from one of those demi-gods, and we are pleased to amend a little our defective genealogy, and learn that Sena was the son of Remus, and the nephew of Romulus. Siena has many claims to our attention and admiration. It can boast of having an incomparable cathedral, unique, indeed, at least in one respect, and that is in the magnificent construction of its pavement. It can boast of an incomparable saint, the "candido giglio," the white lily, St. Catherine of Siena, in her day, the living symbol "of peace and Italianity," "di pace e di Italianità," as another Catherine expresses it, and "who," in the charming words of Carducci, "arose and passed like a smile, and every step, and every act and deed of hers was a manifestation of Divinity," incessu patuit Dea! And Siena can boast of an incomparable freethinker, in whom some of us have a kind of genealogical religious interest, the apostle of religious toleration, whose only dogma was virtue—the virtue that is practised, and not merely preached, to wit, Faustus Socinus, of the illustrious family of the Sozzini. Elizabeth Barrett Browning's allusions to Siena carry us back for a moment to Florence and to the famous Casa Guidi Windows, which we saw between the Via Maggio and the Piazza S. Felice. There on the wall we saw engraved in marble the inscription which "grateful Florence" had placed to her memory in 1861. We believe the three greatest names of ideal women in Italy are Matilda, Beatrice, and Catherine; hardly less great now, one feels, is the name of this Elisabetta, whose poetry formed "a golden link" between Italy and England. Mrs. Browning alludes in one place to the prominent part played by Siena towards the Union of Italy, and how she saw from her Casa Guidi Windows—

> Siena's she-wolf, bristling on the fold
> Of the first flag.
> in the famous procession that met
> On the stone
> Called Dante's—a plain flat stone scarce discerned
> From others in the pavement—whereupon
> He used to bring his quiet chair out, turned
> To Brunelleschi's church, and pour alone
> The lava of his spirit when it burned.

Then in the second part of her Casa Guidi Windows, Mrs. Browning, in another mood, refers to those rows of heads of the popes in Siena Cathedral, that astonish one looking up to the roof.

Those whom she-wolves suckle
Will bite as wolves do in the grapple-closing
Of adverse interests. This at last is known
(Thank Pius for the lesson) that albeit
Among the popedom's hundred heads of stone
Which blink down on you from the roof's retreat
In Siena's tiger-striped cathedral, Joan
And Borgia 'mid their fellows you may greet,
A harlot and a devil,—you will see
Not a man, still less angel, grandly set
With open soul to render man more free."

When we first saw the Cathedral and the Campanile, in which the black and white stripes of marble seem more accentuated, a "voice" amongst us uttered the word "zebra." And there was an obvious resemblance in the stripes; and Mrs. Browning had gone as far as speaking of it as "a tiger-striped cathedral." The cause of this black and white marble striping may be explained by reference to still another animal. Black and white are the colours of the Dominicans, *i.e.*, of the "Domini Canes," as the Order did not disdain to consider themselves. And besides, before Dominic was born, his mother dreamt about a strange black and white dog, with a torch in its mouth. And so from small causes flow great effects. And we see from Siena Cathedral, the kind of stuff into which dreams may be transformed. The interior is even more effective than the exterior. It may be a groundless fancy but we cannot help fancying that the very nature of the architecture, and of the coloured marbles, the black and white preponderating, led to the inspiration and invention of the marvellous figured pavement in Siena Cathedral, which is its unique feature. As has been well said, "it would be hard to imagine another species of floor that would have so satisfactorily completed the many coloured interior harmonies of this wonderful cathedral." But that being so, one cannot but wonder at the circumstance that except for a few weeks after the middle of August, the entire centre portion from the west door to the High Altar itself, is carefully protected by boarding. However, sufficient is left uncovered to give one an idea of the unique effect of this stroke of genius of the original designers—a work extending over five centuries of Sienese art workers, and employing in one shape and another over fifty contributary artists. "The execution varies. The oldest scenes are simple outlines engraved on the white marble, and filled with black stucco. Shading was then introduced by the use of grey, and also of coloured marble, so that the graffito gradually developed into an elaborate mosaic." The first thing that meets the eye is an inscription: "Castissimum virginis templum caste memento ingredi." Be mindful to enter chastely the chaste temple of the Virgin: And when we remember that the Cathedral is said to stand on the site of a Temple of Minerva, and was succeeded by a church of Santa Maria Assunta, we can perceive why Hermes Trismegistus, Contemporaneus Moysi, meets us at the threshold, with a quotation from his "Poemander" (the Shepherd of Men), flanked on each side by glorious figures of the ten Sibyls, each with her appropriate quotation, all leading up, in prophecy, to the ascended Mary, and to the Wisdom incarnate through Purity. The next representation is of the Emblems, or Badges of Siena, surrounded by those of her allies. In the middle is the Wolf of Siena suckling the Twins; then all around, Florence (a lion), Lucca (a lynx), Pisa (a hare), Viterbo (an unicorn), Perugia (a stork), Rome (an elephant bearing a tower), Orvieto (a goose), Arezzo (a horse). Then in the four corners and smaller, Massa (a smaller lion), Grosseta (a goat), Volterra (a vulture), Pistoia (a dragon). The next representation is Pinturicchio's Allegory of Fortune; and here we stop at the very threshold, as it were, of this elaborate glorification of Paganism, Italianity, and Christianity. How exquisite it is in general effect may partly be conceived from the reduced copy of the entire Cathedral Pavement to be seen in the building called the Opera del Duomo, and how exquisite it is in details can only be known by careful inspection on the spot. Photography, so omnipotent everywhere else, seems baffled by this art. We could stand gazing down into this heaven at our feet from morn to noon, from noon to dewy eve, a summer's day, and yet find it quite inadequate to convey all its glory or its story. And meantime there is the famous library of the Cathedral to see, with Pinturicchio's Scenes from the life of Piccolomini (Pius II.), with portraits of this artist and of Raffael, who seems to have helped the older painter here; and still more urgent is it to see the Opera del Duomo, where are the original fragments and original designs of the Cathedral Pavement; for nearly the whole floor as it now is seen (or not seen) is the work of modern artists under the direction of Prof. Alessandro Franchi, the present head of the academy in Siena; and here too, is to be seen Duccio's "Majestas," the Triumphant Madonna, Duccio, greater than Cimabue, and whose picture was borne in triumphal procession, like that master's, and placed over the high altar in 1310, with the inscription: "Mater Sancta Dei, sis caussa Senis requiei, sis Ducio vita, te quia pinxit ita"; and then there is the Palazzo Pubblico, of the slender tower del Mangia, with its famous rooms, to be seen. But we can only take a hasty glance through the Sala della Pace, and look upon the figures of Peace, Justice and Concord, especially Peace, reclining so gracefully on her couch, with an olive branch in her left hand, and her head with a wreath of olive, resting on her right hand—one of the figures that haunts us. Then there are some most important churches to be seen; but chiefly we must look in at San Domenico, for here is the chapel of St. Catherine, in which the head of the Saint is preserved in a silver reliquary, enclosed in a shrine dating from 1466; and here are the Frescoes of Sodoma, and, most striking of all, the Ecstasy, or swoon of St. Catherine. This fresco of Sodoma's, and the "Scourging of Christ," in the Academy, leave indelible impressions on the mind. And there are palaces and vistas of beautiful streets to be noticed at least. What a perfect picture is presented by the Arco di San Giuseppe, with a distant glimpse of the top of the bewitching tower. How lovely are all the windows and doorways of all these palaces we hastily pass, for we cannot stop to look at palaces when there is so much of interest indoors elsewhere. And at any cost we must pay a visit to the Casa di Santa Caterina, with its pretty Loggia over the front door, and its long inscription about a visit of King Humbert and Queen Margherita here—the modern inscriptions are all too long—and the short inscription in Latin, which is eloquent, however strange: "Sponsae Christi Katerinae domus." A saintly woman, a woman St. Francis, dying before she was thirty-three, through over work, on behalf of peace and unity, and who could sway Popes and Kings as well as everybody else, apparently rendering superfluous the woman suffrage question. Such a person's life merits our admiration and our study. She personified, says an enthusiastic admirer, the whole human ideal of faith, womanhood, and civic gentleness. Legends have a spiritual reality in them when the people of whom they tell are spiritual realities, and no doubt this truth inspired Professor Alessandro Franchi to adorn these old walls with the old golden legends in a new setting. He seems to us at least like an old master returned, to light up our dingy prosy surroundings, and so to lighten our darkness, and to lead our feet into the paths of golden legends and peace. Be that as it may, his work is generally exquisite, and it is perhaps a matter for regret that he is a modern. But as some of us hold no briefs for the infallibilities of certain centuries, or of certain men, we stand and gaze with delight on this golden legend of St. Catherine in Siena, by Franchi, as we did on that of St. Ursula, by Carpaccio, in Venice. We were shown into the little room where St. Catherine lived and slept. We saw some hard stones or bricks in a dark corner, protected with iron bars, and we asked the custodian, an old woman (Monna Lappa perhaps), what it was, and as she said something we did not catch, and as she perceived it, she put her hands together under her face, as if resting her head upon them, and said "Il guanciale, il guanciale," the pillow, the pillow. And so that was Catherine Benincasa's pillow. Another pillar of stone found soft as a pillow for a weary head, and another discovery of the Gate of Heaven, and of the House of God. Filia Sancta Dei, sis caussa Senis requiei, sis tibi vita, tu quia vixisti ita!

E. L. H. THOMAS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—The final services in the old church were conducted on Sunday, May 28, forenoon and evening, by the Rev. Alexander Webster. At the first service the Sunday-school children met with the adults. The church was decorated with flowers. Appropriate hymns were sung, and special sermons were preached. The large congregations testified to the pathetic interest taken in the farewell gathering. But the parting from the place of worship occupied for sixty-five years, though touched with sadness, was cheered by the hope of entrance in the course of a year into a building more worthy of the Unitarian cause. Till the new church is ready, the congregation will meet in the Union Hall.

Chester.—The Revs. Alex. Gordon and C. Peach addressed a meeting of the congregation in Matthew Henry's Chapel, on the 29th ult., on behalf of the Jubilee Memorial Fund of the Home Missionary College. Mr. W. Orret moved and Mr. E. Powell seconded a resolution of thanks pledging the meeting to further the cause to the best of its ability. Messrs. W. W. Tasker, D. E. Oliver, and the Rev. J. K. Montgomery spoke in support of the resolution,

which was carried with acclamation. The Rev. H. E. Haycock, who presided, announced that the sum subscribed at the close of the meeting amounted to £13. This is in addition to £6 11s. already forwarded to the fund by a few members of the congregation. During the forthcoming winter the Menander Club hope to arrange a dramatic and musical entertainment to further supplement the congregation's contribution.

Clifton (Presentation).—The Rev. Dr. Warschauer preached farewell sermons at Oakfield-road on Sunday, and after evening service a meeting was held, over which Mr. W. Hall, treasurer of the church, presided, when a presentation was made to Dr. Warschauer of a cheque from the congregation, and thirteen volumes of the "Century Bible Series" from the Men's Open Meeting, which he established three years ago, and which had been a great success. The chairman and Mr. P. J. Worsley spoke warmly of the value of Dr. Warschauer's services, the independent lines of his work, its signal success, and the influence he had gained in wider circles. Mr. T. L. Davies and Dr. Cole spoke on behalf of the Men's Club, and Mr. E. G. Edwards on behalf of the Men's Open Meeting. Much regret was expressed that Dr. Warschauer was severing his connection with Oakfield-road, and, in acknowledging the gifts, he spoke of that, his first settlement, as having been most happy in every respect.

Dukinfield (Resignation). — The Rev. Hugon S. Tayler, M.A., has resigned the pastorate of the Old Chapel, after a ministry of twenty years. At a large meeting of the congregation he was unanimously requested to reconsider his decision, but at another meeting of the congregation, held on Sunday evening last, it was announced that Mr. Tayler's decision was final, and the congregation then regretfully accepted his resignation.

London: Kentish Town (Jubilee Bazaar).—To commemorate the Jubilee of the Free Christian Church, Clarence-road, a bazaar was held in the school-room on Wednesday and Thursday, and was opened on the first day by Mrs. Wallace Bruce. In addition to the stalls in the school-room, there was a most interesting exhibition of sketches of Old St. Pancras, autograph letters of Dickens, Carlyle, and others, old books and other curiosities, arranged in the aisle of the church, while among other items on the programme were organ recitals by Mr. John Harrison and Mr. Sydney Baynes; tableaux, arranged by Mr. W. Savage Cooper, and various competitions. At the opening, on Wednesday afternoon, the Rev. George Critchley presided, and Mr. Arthur Cooper, the hon. secretary, read an interesting historical statement concerning the Church. He told of its establishment fifty years ago, by the Rev. W. Forster, who had been previously minister of a Congregational church, and of the opening of the church on July 5, 1855. It was, he thought, the first of their churches to be called a Free Christian Church, and its unsectarian spirit was expressed in the inscription, "Diversity of opinion no bar to Christion communion." The church supplied a deep need in that neighbourhood, and large congregations assembled in those early years. Macready contributed to the building fund, and Thackeray was an occasional attendant. After Mr. Forster, who died in 1871, the ministers had been the Revs. P. W. Clayden, J. P. Ham, C. E. Pike, J. C. Odgers, L. de B. Klein, A. Farquharson, and G. Critchley, the present minister. Mr. Cooper concluded with the expression of his conviction that the church still had a great future before it. The Rev. C. E. Pike proposed, and Mr. A. E. Lacy seconded, a vote of thanks prospectively to Mrs. Wallace Bruce for opening the bazaar, and she then gave her opening address. It had been a great pleasure to her, she said, and to her husband, as President of the Provincial Assembly, to go to the churches in various parts of London, to make new friends and see the work that was going on, and she hoped that their present celebration would not only bring them the money they needed, but would mark a real step of progress. Their first minister had come from orthodoxy, and had founded that Free Church. It was a precious inheritance, and the obligation was laid on them to maintain the same true spirit. Their open doors, she felt, ought to be opened wider than ever in the present time, and their hearts ought to be opened wider to maintain that spirit of freedom which had always been cherished there. Mr. Pike had referred to the inspiration in her husband's name in the history of Scotland. She liked to think that his ancestors had been among the Covenanters who had fought and suffered for religious freedom, and when they were driven out of their own country to the North of Ireand, the Bruces still upheld the same causel there. During the past fifty years immense strides had been made towards freedom in religion, and they should go forward fearlessly. She had pleasure in declaring that bazaar open, and she wished them every success. The sale then proceeded, and we hope next week to have news of the result. More than £50 had been received in donations beforehand. The Revs. F. K. Freeston, F. Allen, and T. E. M. Edwards were among those present. Mrs. Bayle Bernard, who had been from the first a loyal and generous supporter of the church, was unfortunately prevented by ill-health from being present.

London: Stratford.—In connection with the recent Unitarian services for the people held at the Stratford Town Hall, a social evening was given at the above chapel on Thursday, May 25, under the auspices of the joint committee which had arranged the services. There were about a hundred present, including friends from Mansford-street, Stepney, Limehouse, Walthamstow, Forest Gate, and Stratford. Among those who spoke were the Revs. T. E. M. Edwards, W. N. Rose, J. Toye, and F. Allen, and Mr. Hahnemann Epps. The report given of the services was very satisfactory, and it was mentioned that the churches concerned had felt the benefit by increased numbers at their services. It is hoped that the services will be repeated another year. A good musical programme was provided by members of the various churches, The secretary of the West Ham-lane Sunday-school (Mr. George Shute, 53A, Romford-road, Stratford) will be glad to receive contributions towards the annual summer treat to be held on Saturday, July 8.

Mottram.—The Sunday-school anniversary services on May 14, were most gratifying. The preacher, the Rev. Charles Roper, delivered two able and practical sermons to large congregations, the chapel being full in the afternoon, and at evening service packed with nearly 500 people. Fine weather enabled many visitors and friends from neighbouring townships to be present, including about 40 from Dukinfield, and several from Glossop. Collections and donations came to about £23. Special music was rendered by the choir under the direction of Mr. J. W. Wild. The second annual sale of work, advertised as "May Fair" on this occasion, took place on Saturday, May 27, and was opened by Mrs. Hugon S. Tayler, of Dukinfield, with Mrs. R. Moss, of Charlesworth (Congregationalist), presiding. The Revs. H. S. Tayler, A. Cunliffe Fox, W. G. Price, and J. Williams (Congregationalist), of Brookfield, Dinting, attended, in addition to the Rev. H. Bodell Smith, resident minister. In the evening there were two children's entertainments, and two dramatic performances. The proceeds amounted to about £46, which was considered very satisfactory.

Swansea.—The Rev. W. Tudor Jones during the present University term is studying at Jena, and the anniversary sermons were last Sunday preached by the Rev. Alexander Gordon, Principal of the Unitarian Home Missionary College. In his morning sermon Mr. Gordon took the opportunity of referring to the Jubilee scheme and the new college buildings.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 4.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. V. D. DAVIS, B.A.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, Morning Communion.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. W. H. BURGESS, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. J. HARWOOD, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11, Rev. J. CROSSLEY, and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. W. G. TARRANT, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. FREDERIC ALLEN.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. HIRST.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. A. H. DOLPHIN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. HENRY DAWTREY, B.A.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "The True Heaven and Hell," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. F. W. DREW.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 4, at 11.15, DR. WASHINGTON SULLIVAN, "The Instruction of Youth in the Laws of Sex."

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DEATHS.

LEE.—On the 19th inst., at Redcliff, Kinver, near Stourbridge, Jane Margaret, last surviving daughter of Thomas Eyre Lee, of Birmingham, aged 78.

TOWGOOD.—On the 29th May, at Highgate, Mary Philips Towgood, widow of the late John Towgood, barrister-at-law, in her 83rd year. No flowers.

TURNER.—At Nuthurst, Ditchling, on May 25th, Elizabeth Turner, widow of James Turner, of Newland Keymer, Sussex, aged 87 years.

WARREN.—On the 29th May, at Lenton-avenue, The Park, Nottingham, John Warren, formerly Surveyor of the General Post Office, in his 93rd year.

UNITARIAN HOME MISSIONARY COLLEGE, MANCHESTER.

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Past and present students ...	1,081	11	0			
				14,118	6	10½

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A Friend ,, ...	0	2	0
Miss Maynard ,, ...	0	1	0
Miss E. Maynard ,, ...	0	1	0
In memory of the late Rev. W. C. Squier, Stand	5	0	0
Mr. Wm. Taylor Jones, Stand ...	2	2	0
Mr. John Taylor Jones ,, ...	1	1	0
Mr. James Farrer ,, ...	1	1	0
Rev. R. Travers Herford, B.A. Stand	1	0	0
Mr. Stuart Taylor, Stand ...	1	0	0
Mrs. John Taylor Jones, Stand ...	0	10	6
Mrs. John Holt ,, ...	0	10	0
Miss Wolstenholme ,, ...	0	5	0
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Mr. Richard Jones ,, ...	0	5	0
Mr. Edward Turner ,, ...	0	2	6
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Mrs. Adrian, Ballycarry ...	0	2	6
Miss E. J. Johnstone ,, ...	0	1	0
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Mrs. Close ,, ...	0	1	0
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Total ...	£14,256	15	10½

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Further subscriptions are respectfully solicited. They should be made payable to "The Treasurer, Unitarian Home Missionary College," and forwarded to Messrs. E. LAWTON & SON, 14, Brown-street, Manchester.

NOTE.—A full list of subscriptions, together with a detailed report of Jubilee and Autumnal meetings, will be forwarded on application to Rev. C. Peach, 68, Richmond-grove, Manchester.

JUBILEE SERVICES.

GEE CROSS.—Sunday, June 4th, 11 A.M., Rev. Charles Peach.
GLASGOW.—Sunday, June 4th, 11 and 6.30, Rev. T. P. Spedding.
DUKINFIELD.—Sunday, June 25th, 11 and 6.30, Principal Gordon.

CONGREGATIONAL MEETINGS

will be addressed by deputations as under:
EDINBURGH.—Monday, June 5th, Drawing Room Meeting at Residence of Rev. R. B. Drummond, B.A., Rev. T. P. Spedding.

The Committee will be glad to arrange for deputations to visit any congregation on application to Rev. C. Peach, as above.

Schools, etc.

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Contents for JUNE.

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II.—Pagan and Christian Ideas of Sacrifice.
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The Spirit Body.
The City Temple's Creed.
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The Poverty of India.
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NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

TWELFTH ANNUAL MEETING' ESSEX HALL, FRIDAY, JUNE 16TH.

Conference, 4.30 P.M., "The Importance of the Pledge," opened by EDWARD CHITTY, Esq. (Dover). Rev. CHAS. HARGROVE, M.A., will take the Chair. Tea and coffee provided at 6 o'clock.

The Right Hon. the EARL OF CARLISLE will take the Chair at 7 P.M.

Mrs. Leighton Tucker, Rev. Wm. Mottram (Sec. of the Congreg. T.A. Assoc.), Rev. A. A. Charlesworth, Rev. W. L. Schroeder, M.A., Rev. Rowland Hill (Editor, *B. of H. Chronicle*).

All interested in Temperance Work are heartily invited.

THE ANNUAL MEETING of the YORKSHIRE UNITARIAN UNION will be held at LYDGATE on WEDNESDAY next, the 7TH JUNE. There will be Service at 3.30 P.M., conducted by the Rev. J. HANSON GREEN, B.A., with a Sermon by the Rev. E. CEREDIG JONES, M.A., of Bradford. At 5 o'clock tea will be served at a charge of 6d. or 1s. There will be a PUBLIC MEETING at 6 o'clock, at which the Rev. CHAS. HARGROVE, M.A., will take the Chair. All friends are invited to attend.

E. BASIL LUPTON, Leeds, *Hon. Sec.*

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL PUBLIC MEETING, ESSEX HALL, ESSEX STREET, STRAND, JUNE 15TH, at Two o'clock.
Miss TAGART in the Chair.

FREE CHRISTIAN CHURCH, WORTHING-ROAD, HORSHAM.

132ND WHIT SUNDAY ANNIVERSARY. SERMONS, on JUNE 11TH, by Rev. W. W. CHYNOWETH POPE, 11 and 6.15. Collections in aid of the London and South-Eastern Provincial Assembly. Lunch, 1s. ; Tea, 6d., in the Schoolroom. A Ladies' Room at the Chapel Cottage will be at the service of visitors.

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AN UNDERGRADUATE of Oxford is desirous of obtaining an engagement as TUTOR to young boys. At liberty from July to end of September. Salary nominal. —ALPHA, INQUIRER Office, 3, Essex-street, Strand, W.C.

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WANTED.—LADY COMPANION and HOUSEKEEPER for elderly lady ; some knowledge of nursing ; good reader.—B., 15, Devonshire-road, Liverpool.

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The ANNUAL SERVICES in connection with the Sunday School will be held on SUNDAY, JUNE 4TH, 1905.

Morning, 10.30 ; Evening, 6.30. Preacher : Rev. DOUGLAS WALMSLEY, B.A., of Belfast.

In the Afternoon, at 2.30, there will be a Scholars' Service, at which Mr. CHARLES NICHOLSON will deliver the Address.

Collections at each Service.

THE COMMITTEE of the newly-formed UNITARIAN CONGREGATION at ANSDELL will be obliged if Ministers and Laymen spending holidays in the district, and who are willing to undertake an evening service, will kindly communicate with W. B. MILNER, 16, Common Side, Lytham.

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ANNIVERSARY MEETINGS, 1905.

The British & Foreign Unitarian Association

AND THE

SUNDAY-SCHOOL ASSOCIATION.

Tuesday, June 13.

11.30 a.m.—Meeting of Delegates of Sunday School Societies and Unions at Essex Hall.

1.30 p.m.—**SUNDAY SCHOOL ASSOCIATION LUNCHEON**, Holborn Restaurant, High Holborn, W.C. Tickets 2s. 6d. (Invitations to duly appointed Delegates.)

3.30 p.m.—**ANNUAL BUSINESS MEETING**, Sunday School Association, at Essex Hall. The President, Rev. W. G. TARRANT, B.A., in the Chair.

4.30 p.m.—AFTERNOON TEA.

5 p.m.—**ADDRESS** by Miss PUNNETT (London), on "**How to Make our Lessons Interesting,**" followed by Discussion, opened by Rev. W. HOLMSHAW (Manchester).

8 p.m.—**ESSEX HALL LECTURE** by Prof. HENRY JONES, M.A., LL.D. (University of Glasgow). "**The Immortality of the Soul in the Poetry of Browning and Tennyson.**" Admission by Ticket. Members of the Unitarian Association free, if stamped and addressed envelope is sent on or before June 6 ; Non-Members, 1s.

Wednesday, June 14.

11.30 a.m.—**RELIGIOUS SERVICE**, Little Portland Street Chapel. SERMON by the Rev. J. COLLINS ODGERS, B.A., of Ullet Road Church, Liverpool. Collection in aid of the Funds of the Association.

4 p.m.—**ANNUAL BUSINESS MEETING** at Essex Hall. The President, the Right Hon. WILLIAM KENRICK, in the Chair. Reports, Election of Officers, Welcome to Delegates, and Special Resolutions.

6 p.m.—Tea in the Council Room. Brief Programme of Music, 7 to 7.30, in the Large Hall.

7.30 p.m.—**PUBLIC MEETING** at Essex Hall. The President in the Chair.

SPEAKERS:

REV. CHARLES HARGROVE, M.A.	"**Theology and Religion in Australasia.**"
CHARLES W. JONES, ESQ.	"**Do We Make the Best Use of Sunday ?**"
REV. GEORGE CRITCHLEY, B.A.	"**Revivals and Revivalists.**"
REV. W. LAWRENCE SCHROEDER, M.A.	"**The Social Mission of the Church.**"
REV. ALEXANDER WEBSTER	"**True and False Views of Comprehension : the Free Church Crisis in Scotland.**"

Thursday, June 15.

10 a.m.—DEVOTIONAL SERVICE, Essex Hall, Essex Street, Strand. Minister : Rev. A. W. FOX, M.A. (Todmorden).

10.30 a.m.—**CONFERENCE** at Essex Hall. The President in the Chair. PAPER by the Rev. SYDNEY H. MELLONE, M.A., D.Sc., "**Two Centenaries : James Martineau and Francis William Newman as Religious Teachers.**" PAPER by the Rev. FRANK K. FREESTON, "**The Decline of Public Worship : Causes and Remedies.**" Discussion opened by Dr. C. HERBERT SMITH and Miss M. PRITCHARD.

8 p.m.—**CONVERSAZIONE** at the Portman Rooms, Baker Street, W. Reception by the President and Mrs. Kenrick. Music by the Royal Blue Band. Glees by the London Unitarian Choral Society. Tea and Coffee, 8 to 11 p.m. Ticket, 1s. (on and after June 14th, 2s.).

Tickets for S.S.A. LUNCHEON, ESSEX HALL LECTURE, and CONVERSAZIONE should now be obtained.

Essex Hall, Essex Street, Strand, London, May 25, 1905.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate-hill, London, E.C., and Published for the Proprietors by E. KENNEDY at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 & 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 3, 1905.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3285. NEW SERIES, No. 389.] *LONDON, SATURDAY, JUNE* 10, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke is to preach at Rosslyn Hill Chapel, Hampstead, on the two next Sunday evenings, June 11 and 18. The evening service at Rosslyn Hall begins now at half past six.

THERE is every prospect of large and interesting anniversary meetings in London next week; 122 ministers have already intimated their intention of being present. Delegates of 110 congregations outside the metropolitan area have accepted the invitation of the Laymen's Club to luncheon on June 15. Four hundred tickets for the Essex Hall Lecture by Professor Henry Jones have been issued in response to applications received up to June 6. The President's luncheon will be attended by representatives from America, Belgium, Iceland, India, Norway, Tasmania, and other countries. The attendance at the conversazione is sure to be large; a new feature this year will be the singing of a few glees by the London Choral Society. Our readers should also bear in mind the meetings of the Sunday School Association on Tuesday, and the religious service at Little Portland-street Chapel on Wednesday morning, when the Rev. J. Collins Odgers, of Ullet-road Church, Liverpool, will be the preacher. At the public meeting at Essex Hall on Wednesday evening, an attractive list of topics and speakers is provided. Essex Hall has been redecorated for the meetings; and visitors will be interested in seeing Mr. Emslie's portrait of Dr. Martineau occupying the central po ition on the walls.

WE have quoted at the conclusion of our leading article this week the closing passages of the Annual Address of the Rev. Samuel A. Eliot, D.D., as President of the American Unitarian Association, given in Boston on Tuesday evening, May 23. Here is another passage from that address: — "Co-operation with larger "Christian fellowships permits us to rise "occasionally out of the comparative "isolation of a small pioneer body, and "to realise that the men who are standing for the larger ideals and the newer "methods in the great Protestant communions are fighting there the same "battles for freedom and reason and "toleration in religion that our fathers "had to fight. It is true that the great "Protestant denominations have sometimes treated Unitarians as heretics, "unworthy of the Christian name; but "more and more we find our natural "allies. With growing frequency we see "the white flags of truce and amity floating over the old citadels of orthodoxy. "We are enabled to discover the vitality "of the liberal forces in the great Protestant bodies, and gratefully to recognise the good which results from the "religious teachings of men with whose "theological opinions we are not always "able to agree. It is surely one of the "principles of our own faith to acknowledge and respect all manifestations of "the religious life wherever it is found.

"May we not cherish the reasonable "hope that, with little or no diminution "in the number of sects, we may come "into an ever-larger sympathy, each "cultivating his own garden with assiduous care, but each rejoicing in the "other flowers and fruit, not always "harping on the weeds, taking down all "the fences, but allowing the ancient "landmarks to remain, loyal to our own "traditions, reverent of the traditions and "usages that others cherish with glowing "heart?"

A CONFERENCE under the auspices of the Christian Social Service Union, and presided over by the Lord Mayor, was held at the Mansion House on Monday afternoon to consider the problem of the unemployed, with special reference to the labour and training colonies at Lingfield and Starnthwaite. Statements were presented by the Rev. J. L. Brookes in respect of these colonies, and by Colonel Lamb as to the work of the Salvation Army at Hadleigh. The Bishop of Ripon described the terms of the resolution he was called on to move as deliciously vague. The phrase is not without application to the meeting as a whole. Indeed, what was regarded as the timidity of the platform aroused some impatience in a section of the audience. And at the close of the official programme a member of the Social Democratic Federation moved an amendment declaring the labour colony scheme to be a preliminary step to the national organisation of industry. But this was not accepted by the chairman, and was not put to the meeting.

IT is possible that the absence of Mr. Walter Long, who was to have spoken, gave some impression of flatness to what should have proved an important occasion. At any rate, most of the speakers pointedly avoided discussing the causes of unemployment. But at the same time there was a general acceptance of the propositions laid down by more than one speaker—the right of every man to claim work, and the responsibility of the community for providing it. The unanimous endorsement of these principles by a City gathering is evidence of an advance upon the opinion of even a couple of years ago. The Rev. Peter Thompson went further, and was supported by his hearers, when he pointed out the inadequacy of philanthropic measures. He declared the response of the public with a mere £50,000 for the Central London Committee on the unemployed to be quite too small for the needs of the case. This is obvious. We are faced with a national problem which can only be dealt with on national lines.

INTERESTING particulars of the work of the Christian Social Service Union were given by the Earl of Meath, the president of the Union. The Lingfield Colony is firstly for the unemployed, of whom there are about fifty in residence. Many of the men are too broken down in character for much permanent result to be obtained; but more than one in three of them are really set on their feet. That is to say, even among the outcasts, a third are not degenerate. The colony also exists for the training of workers—"House Fathers," as they call them in Germany. And lastly there are the homes for epileptic children, with about 100 inmates. The Starnthwaite home is entirely for this class of children.

THE work done by these epileptic homes is excellent. Under healthy conditions a large proportion of the children lead healthy and happy lives as children, and are prepared for a manhood which, though incomplete, might also be healthy and useful. The provision, however, is lamentably small in comparison with the child epileptics of the country. Some-

thing is hoped for in the way of more complete provision, now that the whole system of elementary education is being co-ordinated under public authority. But if the children are provided for, what of the men and women? Their need is so far recognised that a small villa has been taken for some of the elder boys. And it is well that the Christian Social Service Union should so point the way; but quite obviously, if anything effective is to be done to meet the need of the whole country, the nation must do it, for its own sake no less than for these its suffering members. To a very large extent the epileptic population serves to recruit the ranks of the unemployable, and any attempt to make provision for the unemployed must recognise this.

THERE is something not a little pathetic in Dr. A. Beet's last address to his students. He is leaving them in order to speak out again a message within him that presses for utterance, in order to be able to state certain conclusions which his reason persists in drawing. He had promised the Conference not to teach his doctrine of Last Things to the students of Richmond College, and not to republish his book without the consent of the Conference. He evidently feels that it was a hard promise to exact from him, and that very hardly he has been held to it. "If men had said in Conference what they said outside, probably my appeal would not have been denied." Yet as one reads Dr. Beet's account, one feels that what has taken place is only what is inevitable where there is a great and strongly organised church, which is bound to be always thinking of and working for its own collective success. A man pleads, "But I have something to say, that presses for utterance, that ought to have been uttered before, that for the sake of truth and to relieve the minds of the perplexed must be said now." And the answer is: "Do not say it. Do not say it now. We must not have people's minds divided, or even distracted. The Century Fund has been started. It must be a great success. Your doctrines and interpretations must wait."

IT is matter of satisfaction every way that Dr. Beet has at length broken through his restrictions, and will give to the world his latest thoughts. There may be no very great originality in his interpretation of the New Testament, but there will be great earnestness of conviction; and his Wesleyan readers will be bound to reflect that the writer of the book on "Last Things" believes his own doctrine surely enough to be able to suffer more than a little for its sake. The book will therefore be more than a study of eschatology, it will be a study in moral faithfulness.

A FINE collection of the works of the late George Frederick Watts is open to the public in the Manchester City Art Gallery in Mosley-street. Sir Wm. Richmond, at the opening ceremony, spoke of Watts as being of all the men he ever knew, "the kindest, gentlest, most inspiring." He himself once said that his endeavour had been "to impress distinctly the direction of modern thought," and that in his pictures, with few exceptions, "reference to spiritual dogma has been purposely avoided." The pictures speak to many whom undogmatic sermons seldom reach, and ministers in the district might well study these allegories of life, death, love, conscience, heroism, and lead their congregations to visit them and learn their meaning while the opportunity is freely offered.

WATTS, who died last July, left to the Royal Academy of Arts such of his studies from nature as the President might select, and, with some exceptions, the rest of his studies and works to provincial galleries, as his executors might determine. One hundred and nine works are to be placed in the gallery erected by Watts at Limnerslease, which was his country house, at Compton, near Guildford. This gallery is to be freely open to the public at least three days in the week. Sixteen portraits of distinguished contemporaries will be among the pictures there, until the time arrives for them to be added to the National Portrait Gallery. The Manchester Art Gallery will receive three valuable works, and one each will go to the galleries of Edinburgh, Dublin, Nottingham, and Norwich.

THE *Manchester City News* has collected information respecting the kind of reading done by the borrowers from the free libraries in two artisan districts of Manchester, Openshaw and Harpurhey. It is found that a larger proportion of fiction is read in Manchester than in West Ham, London. In the latter place, according to recent returns, published in London, about fifty per cent. of the books issued were fiction, while in Manchester about eighty per cent. are of this class. This seems an altogether excessive amount of light reading; for though "fiction" includes some excellent and even "deep" books which are in fair demand, the great majority of those borrowed are not of the better class, and it would be unsatisfactory if it were to be concluded that only one fifth of the reading done by the people of England was devoted to the whole range of literature outside this popular classification. It may well be remembered, however that the classics of our great authors are not and cannot be readily assimilated during the week or fortnight during which a library book is borrowed. Those who, for example, read with pleasure the poems of Wordsworth, Shakespeare, Milton, Tennyson or Browning, the writings of Carlyle and Ruskin, Martineau, or Spencer, will, if possible, seek to possess copies of the books they will turn to again and again; and alongside the returns of the public libraries should be recalled the large sales of the excellent cheap editions of the masterpieces of nearly every branch of literature and of books of educational value.

A SUMMER school for the study of social questions is to be held at the Co-operative Holiday Home at Park Hall, Hayfield, Derbyshire, during a week beginning June 19. Those of either sex, and of all shades of opinion, who are interested in the social movements of the day are invited for conference and discussion. The subjects to be considered include the State of our Town Populations, Human Débris, German and English Methods of dealing with Poverty, Labour Colonies, German Cities, Labour Bureaux, the Care of Cripples and Epileptics, "Back to the Land," the Science of Sociology, and the Inner Mission of the Church. Among the leaders of conference will be Mr. T. R. Marr, Mr. Percy Alden, Mr. T. C. Horsfall, Mr. A. Holden Byles, Rev. J. B. Paton, and Mr. J. Lewis Paton. Such interchange of opinion among those who are in earnest in desiring social reform should be valuable, and not the least part of the benefit will be the opportunity of personal conversation and inquiry. If the weather permits, the evening meetings will be held in the open air.

THE Rev. James T. Eells has resigned his charge of the First Church in Boston, in order to succeed the Rev. Theodore C. Williams as headmaster of the Hackley School, at Tarrytown, N.Y. The *Christian Register*, in making the announcement, says of Mr. Williams, who was the first head of the school, that he "at once set "up high standards of scholarship, refinement, and manly good feeling among "the boys and all concerned in the "management of the school. To a "casual visitor the atmosphere of the "place seemed charged to a remarkable "degree with sentiments which made of "the school something more than an institution of learning. It became a home "of high culture and manly aspiration. "From the beginning until now the schoo "has advanced steadily in prosperity, in "successful training of boys for college, "and in good report among its patrons "and supporters." Of the new headmaster the *Register* says:—"He will "succeed Mr. Williams, who will set for "him a high standard of attainment; but "among all our ministers we cannot "think of any one who, by intellectual "gifts, personal influence, and academic "training, is so well fitted as Mr. Eells to "take up without pause or shock of "change the high traditions of the school." And of the Hackley school itself it is added:—"This is our first experience in "establishing a school of this kind for "boys under openly avowed Unitarian "influence. The experiment was made "against the current of opinion in the "Unitarian body and in opposition to all "our traditions of academic training. "Thus far it has been demonstrated that "Unitarian control of a preparatory school "is consistent with the unsectarian spirit, "the generous toleration, and the breadth "of scholarship which are the standards "of culture in the democracy of learning."

The *World's Work and Play* is this month a holiday number. It opens with an illustrated article on the coming "Sherborne Pageant"; there is also an article on new fruits and flowers, with a picture, among others, of a bunch of white blackberries; and a first article on "Life in the Country Cottage," with illustrative drawings by Mr. P. Morley Horder.

THE SOUL OF THE LONDONER.

THE critics are praising a recent volume entitled, "The Soul of London." It is a clever, literary, sketchy survey of the great city, a very readable but superficial trial to get at its personality—to see London at work, London at play, London at leisure, London at rest. But it is steeped in a bitter-sweet melancholy; its first word to the reader is, "By my faith, you have great reason to be sad," and the final inference of it all is that *London has no soul*. The author does well to apologise for his title. Yet the book does indirectly bear upon a more important matter, and one more profitable to consider, and that is—the Soul of the Londoner. What influences in the life of London go to the marring or the making, to the deadening or the quickening, of the souls of men?

I.

Look, first, at the difficulties, that we may know them as such. And the first surely is this: *The vast size of London as a whole dwarfs the individual*, lessens his power of influence over others, and so chills his own life. "An awakened sense of observation is in London bewildering and nerve-shattering, because there are so many things to see and because these things flicker by so quickly." And these great crowds, so our author thinks, "chill out of us the spirit of altruism itself, or make of that spirit a curse. Living in a smaller place, we know almost each member of it. We can hope to help, or be interested in, each man and woman that we meet." But in London there is no hope of that. The power of the individual is scattered into none effect. What prophet shall make London listen to him? I have heard a speaker bring a vast audience to their feet with a roar by simply saying, "Men of Manchester." What speaker here would dream of beginning, "Men of London"? Every educator, preacher, reformer speaks and works here, less or more, into the air; his efforts are largely lost in space; there is no spirit of place to give them a local force and definiteness. And the inevitable result is that the contact of soul with soul is far less, and the deep springs of life are unreached. Hence there is more moderate ardour, less power of character, more colourless mediocrity, less distinct and virile individuality.

And, alas! it follows from this—a strange paradox—that there is also *less sense of neighbourliness*, and, in consequence, less practice of those neighbourly acts which draw out people at their best and often cement their souls into intimate friendships. It would be a calumny to say that in London there is none of this; but from the force of circumstance there is less. We are so thick on the ground, we are in the midst of so much humanity, that, however willing we may be, we simply have not time or energy to know everybody, still less give them our intimacy. And hence we are cut off from that easy friendly intercourse of locality, that daily greeting and inquiry, that helpful interest in our neighbour's story which do so much to keep up the sympathetic spirit of life. There is less outflow of soul from one to another: our neighbour is simply the person next door; we have more acquaintances but fewer friends, and are always being thrown back on ourselves, instead of drawn out in response to others. The fellowship of kindred souls has to depend upon letters and visits rather than on the nearer, readier range of our place of residence. And if anywhere there be utter loneliness, nowhere, surely, can it be more utter than in London. "Water, water everywhere, but not a drop to drink," was the cry of the ancient mariner athirst on the vast, salt sea. "Men and women everywhere, but not one who cares for me"—how frequently, how terribly, is that the cry rising out of this vast sea of humanity. Alone in the midst of five millions: that is the sting of neighbourless loneliness, and it exists in London, and it deadens the soul to both God and man.

There is a yet further deadening influence which results from London's size, and that is *the violence of its social contrasts*. "So down Piccadilly to Hyde "Park Corner on a pleasant summer day. "On the right you have all those clubs "with all those lounging and luxuriating "men. On the left there is a stretch of "green hidden and rendered hideous by "many a recumbent form. They lie "like corpses, a great multitude of "broken men and women, : : : motionless, dun coloured, pitiful and horrible. "There, indeed, are the two ends of the "scale, confronting and ignoring the one "the other. For the men in the windows "never look down; the men in the park "never look up." What is the effect of this picture on the soul of the onlooker? Seen for the first time it stirs hot indignation, and the demand that something must instantly be done; seen for the second, it raises a sickening bitterness that our social chaos permits no such quick redemption; seen again and again, and in other places, it tends to make the soul callous as the only way of enduring the social extremes of London.

Callous—yes, or else *rebellious*, for is not that the mood of the men on the ground. They may be to blame for their position: they may be unreasoning in their condemnation: they might soon sink down again to their present condition if given the means of earning an industrious living. But all the same, their opinion of wealth without labour will be angry, rebellious, and bitter. And whether their temper be right or unfair, London, alas! gives us many a picture of the man who layeth up earthly treasure, and is not rich toward God.

There is another influence in London which is adverse to the soul's well being. It is the merest commonplace to remark that the tension of London life is great, that it takes more out of us, exhausts our energies, and inflicts more strain on the nerves. But it does more than this. it exacts a greater strain yet on the spirit, and it leads to *the tired heart*. For all who feel and think this is an almost inevitable result. The issues are so deep, the problems so urgent, the appeals and counter appeals to our sympathies are so constant and so insistent: it is harder to be quite true and straight, and to keep one's trust both in friend and opponent; it is easier to meet with defeat or disappointment. We recall the last entry in Amiel's Journal—"Que vivre est difficile, O mon cœur fatigué!" Amiel lived at Geneva in retirement; had he lived in London what would he then have felt? It is not a sentimental, but a real peril—this spiritual fatigue of soul. It rises from a too strained activity; it results in a restless inability to either take things more calmly or deal with them through a deeper philosophy.

And yet where is there more necessity to go forth quietly and assuredly than in this tumultuous city, to keep that tumult out of the heart, to lay our striving human wills in the lap of the divine purpose, to observingly distil the soul of goodness out of things evil, to lose all self, but not self-control, in the holy ambition to make one's whole life a blessing. London can not only hinder, but help to this end.

II.

Look now at the brighter side. And first, London's size is not all disadvantage. It widens our range; it forbids small views; it fills the little with the large; it lifts the personal into the general, and prevents us from magnifying mere detail. Knowledge, experience, and the conduct of affairs are on a greater scale, the mind must be more alert, the spirit wider awake to respond to it all. London presents a vast aggregate of interests, a great crowd of circumstances, a great world of persons, changing like a kaleidoscope with every turn of event, yet consisting of the same component parts; and this mighty mass and crowd of things is always pouring forth its influences upon us, its comedies and its tragedies, its light and darkness, its achievements and its problems, ennobling, baffling, but all endlessly, interesting, engrossing, arresting, nay ceaselessly calling "give me sympathy, help me, rejoice with me, weep with me: live *for* me as you live in me, identify yourself with my surging life." And in proportion as we hear and obey that call, we go forth to life and we save our own soul.

The plea that London dwarfs individuality may be redeemed and turned the other way. There is a famous epigram by Bushnell that "the soul of all improvement is the improvement of the soul," and that is too true to brook denial. But the true improvement of the soul does not come through the isolated self-culture of the individual but through identification with the whole. It was a greater than Bushnell who said, "He who would save his soul must lose it"—lose it, that is to say, in the larger life of humanity. Is there any place where that more needs doing, or can more fully be done, than in the absorbing, abounding life of London? Said the late Bishop Westcott on one occasion, "We are suffering on all sides from a tyrannical individualism." But why and when is individualism wrong? It is right as an end, but often wrong in its method. Christ showed the true end, but also the true method. Personal Christianity is the true individuality. Live your life selfishly, without sympathy, without sense of responsibility, without oneness with the community, and you cultivate a false and

empty individuality. You lose your life in the attempt to save it. Be willing to live for other men—with them, and through them, to bear a common burden, to share a common feeling, to spend and be spent, to save and be saved, to lose and be found, in the spirit of Him who so loved the world, yet loved it not, and you will feel that enthusiasm of humanity, that solidarity of society which produce the true individuality and were the glad discovery of Christianity.

And this is the right way, surely, of meeting another difficulty. Although the sense and service of immediate neighbourliness may, nay, must be, less, the quick contact of life, the real touch of human nature may be here not less, but greater. We think of London too much as a morass of social problems, needing fresh economic solutions, and requiring new machinery for their purpose. Our first concern is not with machinery, but humanity; not with problems, but with people; not with their surroundings, but with themselves. Economists, reformers, legislators, officials are indeed required to improve the outward social machinery in a special expert way; but meanwhile we have all of us to use daily, hourly, the machinery already in use, and to make it convey our own personality in whatever station we may be. The power of the Spirit, if within oneself, can over-ride and transcend all schemes or defects. On the other hand it may redeem by its wisdom and sympathy any schemes that may be from mechanical impersonality. It has been well said that "there is no quality in modern life more beautiful, or in fact more heroic, than the capacity to handle social machinery without loss of moral vitality. To be from day to day an official and still to be merciful . . . and hopeful; to be a reformer without loss of broad sympathy or of hospitality, to be an employer and find within the field of industry room for humanity; . . . to believe in a cause, but to believe still more in the courage, strength and peace to which the cause opens the doors—these are the qualities which redeem social service from its discouragements, its small conceits and its automatism, and make it virile, healthy, happy, and sane." Those are the words of Professor Peabody, of Harvard University; they certainly apply to the London of to-day.

And, therefore, it will appear more and more that the making and keeping of the soul's vitality is almost solely a question of personality. You cannot save souls in bundles; you cannot yourself be one of a batch. You may organise charity by a committee, but it can only act through personal sympathy. You may amend life's environment by some outward improvement but you cannot thus improve its heart. It needs a soul to save a soul. It is only the touch of life than can ennoble life. Legislation and administration are necessary, but it is the necessity of clearing away difficulty, of creating opportunity for the free interplay of personality. When the member of Parliament and the county councillor, and the borough surveyor have done all that belongs to their sphere, they have but prepared the way for something greater that is to come after, and they have not done our work by proxy, but made it more easy. That is to say, they have made it possible for life, for humanity to move more freely, more nobly: the movement, the life, the fuller personality are still expected from everybody. We shall continue to talk inevitably of the great social reforms which are necessary, but the one social reform which yet more urgently must be is the individual duty of getting into closer contact with life personally, giving ourselves more freely, thoughtfully, sympathetically, whatever and wherever we may be, receiving back continually the response of many hearts. Even one such contact with life at its centre, will reveal the meaning of London to both giver and receiver.

Is not this, therefore, the conclusion of the whole matter. *Live at the centre.* Honour your own higher nature; honour that of another. Enter the service of those who love for the sake of those who suffer. Accommodate your private life to that of the body corporate. Be not so fastidiously held down by convention and social expectation. Let there be more open living communication between all classes of men, more spontaneous outpouring of spiritual conviction, more real and vital religion. For when the great questions swarm thickly upon us, and the awful wonder and the mystery of life deepens, and the very eternities and infinities seem entangled and involved in the maze of daily doings, we shall often pause and ask ourselves *what it all means.* It means God within the confusion; it means the divine emerging through the human; it means the solemn co-working with Him in that love which makes all things work together for good. It means that we are all under God's orders, all receiving divine commands, all comrades in arms. It means that our strength lies in His, that our faith must trust His slow purposes, that our souls must rest in His peace. FRANK K. FREESTON.

LET the children of labour remember that they are of the class which he of Nazareth dignified; that, peradventure in his youthful days of mechanic toil, he too was looked on by the coarse eye of sheer power; and yet, nurtured amid indignities and neglect, the spirit that made him divinely wise.—*Martineau.*

WHEN all our old faith has broken up like a ship-wrecked bark beneath our feet, and we are left alone in a wild waste of waters—then, to hold fast to moral right, not to let the soul despair, to look into the dark years before us and still to hope to win light—that is, to be faithful to God in the face of death.—*Stopford A. Brooke.*

THE Father is All in all—with Him alone we have to do. If we look with unspeakable reverence into the face of Christ, it is only that we may see how *God* is mirrored in the harmonies of a derived spirit that has become a perfect reflector through obedience; it is only that we may be carried upwards and left alone with the Father.—*John Hamilton Thom.*

LITERATURE.

A SCOTTISH TRACT FOR THE TIMES.*

THIS is a remarkable book, powerfully clearly, and concisely written by a well-known religious reformer, whose identity is but thinly disguised. It will doubtless form part of the permanent literature arising out of the bitter warfare between the two sections of the former Free Church, and will form a striking landmark between the old dispensation and the new. It is a tale of the Robert Elsmere class, but very different from that hesitating and long-drawn account of a modern pilgrim's gropings in quest of a fresh form of faith. Here the story hastens to its crisis with almost reckless speed, and at each stage there are sudden onsets against the old creeds and traditionalism. United Frees and "Wee Frees" are alike assailed; at times with fierce frontal attacks, or with sweeping showers of argumentative shrapnel, suggestive of the irresistible operations of a Togo or Oyama. The author has performed a service to these militant churches which cannot be too highly appreciated, but apparently they will close their ears to his message. He tells them plainly to cease their wranglings, to enlarge their horizon, and to let the recent conflict subserve the cause of light and liberty. Especially he shows the great dispossessed body a more excellent way of recuperating and rejuvenating itself than it has yet dared to adopt. He depicts in concrete form how the late seeming catastrophe may be turned into a golden opportunity of expanding a sectarian and dogmatic organisation into a true progressive church, in which enlightenment, truth, and charity may reign.

From his thirty years' activity in the midst of Scottish religious movements, "Mark Meldrum" has no difficulty in accurately measuring the men and circumstances around. He weighs the Church of the Disruption in the balance, and finds it deplorably wanting. He selects his hero from the ranks of its ministry, but baptizes him so as to indicate the struggling of two souls in one breast. Knox Rannoch is endowed with the reforming instinct, but his Celtic surname is suggestive of loyalty and steadfastness to the leaders and ideas of the past. Thus the story opens with a secret conflict between the pressure of reason and the power of religious sentiment. The first chapter of the book leaves us in no suspense as to what family of fiction this gifted young preacher and all his kith and kin belong. His own kirk is down on the estuary of the Clyde, his father is a leading light among the numerous Highland settlers in Glasgow, and his father-in-law is also a powerful preacher of contracted Calvinistic sympathies, in the Isle of Skye. Knox Rannoch's wife, a calm, strong, reticent woman, scarcely seems a fitting product of that romantic island. In spite of all

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* "Knox Rannoch's Prophecy: A Tale of the Scottish Church Crisis." By Mark Meldrum. (Aberdeen: Henry Munro, Bon-Accord offices, 10, Crown-street. Price One Shilling.)

the moving aspects and influences of sea and shore, she has remained land-locked and irresponsive, and her husband's unrest and idealism are a mystery she cannot fathom. Hence when the crushing adverse verdict of the Law Lords comes, and the great United Free Church is cast into chaos, she speedily finds her husband hotly pursuing a course that to her is utterly inexplicabe. Preaching in his father's kirk on the following Sunday, Knox Rannoch tells his bewildered hearers what treasures may be drawn from the depth of affliction. The blessing of freedom would atone for the loss of outward possessions, and new lands of thought would lie open to all who cared to migrate over the dogmatic border. Denunciations and recriminations must cease, and songs of emancipation must hail the deliverance of their Church from darkness and error.

Knox Rannoch was no loiterer in the ways of reform, and events moved swiftly, as the steamers that skimmed past the manse which he had soon to abandon. Along the indented shores of the Firth of Clyde there was no sympathy for a soul drifting out towards the open sea of truth. He had dared to set up a judgment seat, and to arraign the stricken Church before it, and he had proclaimed its shortcomings to the world. Little wonder that the hearts of the Presbytery grew hard as the primæval rocks, that the ban of suspension was pronounced, and the sundering of family ties followed. Having temporarily sent his unsympathetic wife to her father in Skye, Rannoch drowns out the manse fire, locks the door in his own face, and, with his only child, a bright and loving girl entering her teens, he goes to Berlin, and sits at the feet of Harnack and other exponents of the modern spirit.

While the silenced minister is thus removed from the strife of tongues and left to quiet meditation, the author wisely asks his readers to follow Ruth Rannoch to her early home in Skye. Here we are introduced to her younger sister, a joyous, charming child of Nature, whose heart blossoms out into a beautiful love for a refined and broad-minded artist, whom she finally marries Much that takes place here must be passed over; but a typical Celtic sermon on the Burning Bush, preached by the Rev. Roderick McCreedie, must be pronounced a masterpiece. Its keynote is the unpardonable sin of the higher critic, and the wickedness of those who would make heaven too large and hell too small. Scarcely a ray of the millennial dawn has yet fallen on the United Free Kirk of Sn'zort, for customs, ideas, and race peculiarities are all intertwined with the ancient faith. But, before all is over, a breath of the Gulf Stream touches the manse, and the glacier of orthodoxy is sliding down the glen.

Thus far the story keeps along a strictly historical track, and actual events and real men are placed on the stage with an almost startling boldness. Now, towards the end the interest centres in the first General Assembly, at which Knox Rannoch has to appear for trial, and almost certain deposition. That Assembly is, of course, anticipated, for the published book was happily timed to meet the "Fathers and Brothers" face to face as they wended their way disconsolately, on May 24, to deliberate in the former Synod Hall of the U.P. Church. This stands to the west of the Castle Rock above a wood bank suggestive of harps being hung upon the willows. The splendid pile of buildings on the Mound (of which Dr. Chalmers laid the foundation stone nearly sixty years ago) had passed into hostile hands, and it must have been with saddened heart that many patriarchal figures took the unwonted route and participated in the maimed rites. And it need not excite surprise that one venerable minister was stricken down, like Eli of old, and, though cared for with loving solicitude, was dead before the opening ceremonies were ended.

This actual Assembly, which only closed about a week ago, is ably bodied forth in the story, and the author's predictions and imagery are rarely at fault. The familiar figures pass before us in long procession—the resourceful ecclesiastical leader, the peer with the ponderous purse, the honest bigot and the scheming clerical strategist, the temporising professor, and the saponaceous politician—all rearing their word-structures of straw and stubble. Knox Rannoch clings to the horns of the altar of truth, but the Inquisitors pronounce his doom. The dignitaries affix their names to the decree of deposition, but we may safely assume that if Jesus had been there He would have gone with the minority. A touch of classic pathos and dignity is given by the father of the proscribed prophet publicly deploring his former mistaken severity, as he now shakes off the dust of the persecuting church, and goes out with his son. A band of kindred spirits soon gathers round the exiled pair, and a "Fellowship of the Spirit" is constituted, but Scotland, as usual, knew not the time of her visitation. Our hero and prophet, ever true and brave and strong, went far and near announcing that salvation does not lie in believing a voluminous confession, but in keeping close to the simplicity and breadth and moral beauty of the spirit of Christ. Unfortunately, in his wanderings he ventured within the forbidden region where the "Wee Frees" were setting up the system of Calvin instead of the Christian gospel, and was done to death by an iron-hearted mob in the streets of Inverness.

It will be interesting to watch whether the United Free Church will openly or covertly bless or curse this book. It comes before the world with the voice of candour and even authority, and warns her to cease building sand-castles and impede the flow of spiritual progress. Though fourteen hundred congregations are still left to her, she will find that other means besides the passing of an Act of Parliament will be required to heal her broken wing. "Knox Rannoch's Prophecy" presses home some unpleasant questions which her leaders will find it hard to answer. It admits that she has built up a great organisation, but challenges her to show that she has displayed a soul above sect. It charges her, in effect, with failing to lift the Lowlands into purity of life and the Highlands into brotherly kindness and peace. The former Free Church has scattered its mission stations over the earth, and with proud pretensions has claimed to assert and defend the Headship of Christ, but has it encouraged its people to look into the great mirror of nature, and to bow before the one true and infinite God? As yet, "United" though she be, she has got no farther on her journey than an encampment by the waters of Marah, and for the present generation it may be wise to drop her symbol of the burning bush, and to take for her motto, "All your days ye shall dwell in tents."

ANDREW CHALMERS.

IN THE BOOK-ROOM.

VISITORS to the Book-Room at Essex Hall during Whit-week will find a number of new publications which ought by no means to be overlooked.

A book which everyone should buy is the volume of Mr. Armstrong's last course of lectures on "Agnosticism and Theism in the Nineteenth Century," which is just out; and there is a new edition, enlarged and rewritten, of that useful little book on the fundamentals of religion, "Know Thyself," by the Rev. H. S. Solly. The Rev. Walter Lloyd's "Theist's Apology" should also be noted.

The new series of the sixpenny "People's Edition" of well-known books has already been widely distributed, especially the first two volumes to be issued, Mr. Armstrong's "God and the Soul," and Mr. Carpenter's "First Three Gospels," with its valuable new chapter. There is also in this series F. W. Newman's "Soul," with Professor Upton's Introduction, and a volume of seven sermons by Dr. M. J. Savage, selected from his larger book on "The Passing and the Permanent in Religion." Dr. Savage's last book, "Pillars of the Temple," with a preface by Robert Collyer, will also be welcomed by many who value his clear and broad-minded teaching.

Another little book that has come to us from America is "James Martineau and his Greatest Book," by J. T. and E. R. Sunderland, a "Centennial Tribute," to which Mr. Sunderland contributes a brief sketch of Dr. Martineau's life and work, and Mrs. Sunderland, who is Ph.D., an analysis and epitome of the "Study of Religion." Collectors of Martineau books will like to have this also, and we may hope that it will do for American readers what Mr. Armstrong's "Analysis and Appreciation" of the same work, in Clarke's series of "Small Books on Great Subjects" has so admirably done for English readers.

Among Sunday-school books a re-issue in one volume of eighteen of the "Short Sermons to Children," by Three Cousins (Martineau), is sure of a very cordial welcome. We would call attention also to Messrs. Isbister's shilling edition of the English version of Charles Wagner's "Simple Life," and another volume (3s. 6d.), by the same author, "The Better Way."

To the new series of "Sermons by Unitarian Ministers," we have already called attention. Visitors should also secure a copy of the sermon on "The Alchemy of Purpose," by the Rev. L. P. Jacks,

preached at the last annual meeting of the Midland Christian Union.

The June number of the *Mill Hill Pulpit* is on "Our Indian Brethren," a sermon preached by the Rev. C. Hargrove on Empire Day.

There are now a number of Unitarian Tracts in foreign languages to be had, the last to be issued being "Der Unitarianismus in Seiner Tieferen Bedeutung," a rendering of the Rev. J. T. Sunderland's "The Larger Meaning of Unitarianism." Mr. Bowie's "Plea for Unitarian Christianity" has been rendered into both German and French, and in the latter language Dr. Brooke Hereford's "Main Lines of Unitarian Christianity" is also published.

ARTICLES IN THE REVIEWS.

WE called attention last week to an article in this month's *Contemporary* by Professor McComb on "What is Christianity?" Dr. Greville Macdonald's article on "Vivisection and Progress" should by no means be overlooked. It is a serious attempt at an impartial statement of the case, giving credit to the strong arguments on both sides in this controversy, pointing out what has actually been achieved by the method of vivisection, and showing the mischief of exaggeration on the part of its opponents, yet very strongly emphasising the moral arguments against the prevalence of such a method, and urging that it should be absolutely forbidden for teaching purposes.

"The hope of the future," Dr. Macdonald writes, "the possibility of progress, "are bound up in the understanding that "increase of wisdom will arise and build "strength upon no other foundation than "our inheritance of humanity: The "cruelties of fashion in feathers and "furs, the barbarities of sport in grouse-"drives and pigeon-shooting, the in-"humanities of trade in slaughter-house "and poultry cramming, cannot be "separated in their influence upon the "race from the barbarities that some-"times, if they do not commonly, "figure in the physiological laboratories. "Excuse is found for all. The need of "warmth and artistic adornment seem to "exonerate the woman of fashion; the need "of food and healthy exercise appear to "justify the healthier male; the hunger "of the multitude may make difficult "mercifulness in slaughtering oxen; and "the needs of science may seem to sup-"port the physiological laboratories. "Yet one and all fall under condemna-"tion of the sane and pitiful, who "believe that the progress of man can "advance only through the strength of "his nobility."

An article that we have found of special interest in the *Nineteenth Century and After* is that by the Rev. Hubert Handlay on "Anglican Starvation and a Liberal Diet." It is the Broad Churchman, he declares, who must prevail in the twentieth century. The present High Church ascendency has led to a certain effeminacy in the clerical type, which loses hold on the men of this country, and to other faults, which are duly noted; but, if religion is to hold its own, it must be on the Broad Church principle which makes spiritual experience the basis of Christian belief, and demands an open mind, wide sympathies, and a manly religion that shall be thoroughly English. To be a Broad Churchman now, says Mr. Handley, involves the sacrifice of personal advancement, yet "a sacrifice here, or, indeed, in a hundred other ways, will do the liberal clergy no harm. It is the moral pre-requisite of duty and achievement."

The *Independent Review* is full of interest. Canon Barnett's article on "Public Feeding of Children" utters a word of wise warning against the weakening of home ties and responsibility as essential to a strong nation, and shows how the urgent need of the ill-fed children may be met. We note also the trenchant article on "Catholicism and Morals," by G. G. Coulton, and the articles on "Chinese Labour in the Transvaal," by Doris Birnbaum, and "The Call of the East," by A. M. Latter.

OBITUARY.

MR. JOHN WARREN.

IT is with much regret that we record the death of Mr. John Warren, of Nottingham, who died on May 29 in his ninety-third year. Mr. Warren was born on December 11, 1812, and was a member of a Lichfield family. Here he was brought up under the shadow of the Cathedral, and amid the literary and musical traditions which were associated with the names of Dr. Johnson, Erasmus Darwin, Miss Seward, and John Savill. This last and Mr. Warren's grandfather, a man of great musical gifts, were two of the leaders of the Handelian movement in England in the eighteenth century All Mr. Warren's relations were Churchmen, but, of independent mind himself, he was led in the direction of liberal thought, and long before he became associated with Unitarians, he had arrived at their theological position, a position he ever afterwards held of mature and strong conviction.

He had many interesting reminiscences of early Lichfield days—of the return of the troops after Waterloo, of the naval and military traditions of the Napoleonic wars, of the French prisoners who were quartered at Lichfield, of bull-baiting in the Market place there, of Hugo Meynell, of Dr. Johnson's friend (the Rev. Henry White, who figures in Boswell's "Life," and whom he knew intimately), of Darwin's "Botanic Garden," still partly remaining in his day, of the celebrations of the early coronations of the last century, and the reception in Lichfield of the "Bill of Pains and Penalties."

In 1837 Mr. Warren received an appointment in the London Post Office, through Lord Lichfield, the then Postmaster-General, and in the same year became clerk to the surveyor of the Midland district. Through this appointment he became connected with Nottingham, and there met his future wife, who was the daughter of Mr. John Crosby, postmaster of Nottingham, a staunch member of the High Pavement Chapel. In this way Mr. Warren became more closely connected with the Unitarianism which he had already been led to accept by independent thought. In 1843 he was appointed surveyor of the Post Office for the North of Scotland, where his district extended from the Forth to the Shetland Isles; and in July of that year he married and entered upon his official duties. This was the year of the Disruption, and he used to tell of the admiration with which he and his wife witnessed, all over Scotland, the members of the Free Church, who had then just withdrawn from the Establishment, worshipping in the open fields. Mr. and Mrs. Warren first settled in Perth, but there they found no Unitarian chapel. "Thank God," it was said to them, "the last minister" (Thomas Fyshe Palmer, who was transported for his political opinions, and to whose memory is raised the "Martyr's Monument" in the Calton Burying Ground in Edinburgh) "was banished, and there is no congregation here now!" —and during their year's residence no person, notwithstanding Mr. Warren's official position, ventured to make friendly acquaintance with the avowed holders of an unpopular creed. After a brief residence in Dundee, they removed to Aberdeen, chiefly because of the chapel there (the lonely outpost of our cause in the North), which was founded by the Rev. George Harris, in the face of insult and even personal violence a few years before. There, for nearly 20 years, Mr. and Mrs. Warren did their best to support the cause, she playing the harmonium, training the singers and teaching in the school, and he acting for many years as treasurer, and, when there was no minister, keeping the chapel open by his own and other lay help. Their house was always open to the ministers who visited the granite city, and they enjoyed the friendship of not a few of our older preachers, among them the Revs. George Harris and George Armstrong, of Bristol, the father of the Rev. R. A. Armstrong. Though there was a change for the better from the times when Mr. Harris was pursued through the streets and pelted with mud and stones, the profession of Unitarianism was not to be lightly made in Aberdeen in those days, and Mr. and Mrs. Warren paid the penalty of no little social ostracism for their fidelity to their convictions. Perhaps it may have been their actual experience of these things that caused them to value their faith so highly, and to deserve the Rev. Robert Spears' description of them as "robust Unitarians." In 1865 they removed to Edinburgh, and under happier auspices gave the like hearty support to the chapel there, till their return to Nottingham in 1880. In 1883 Mrs. Warren died, and two years afterwards Mr. Warren resigned his appointment. Since that time he took no part in public life, but he retained to the last a keen interest in passing events and much intellectual and physical vigour. It is no little proof of the latter that in his ninetieth year he went to London to witness the Coronation in August, 1902, and returned again in October to view the procession through South London. Nor did his affection for the religious cause to which he had devoted so much of his time and

energy wane when he was less prepared to take an active part in it. He felt a keen interest in the High Pavement and its institutions, and was a generous supporter of most of the Associations connected with our body. For some thirty years he was a vice-president of the British and Foreign Unitarian Association.

Mr. Warren was a man of kindly and genial disposition, and had the grace of that old-world courtesy which we seem to have lost in the modern haste of life. He had many friends, who will greatly mourn him. With the exception of his deafness, Mr. Warren preserved his faculties almost unimpaired to the peaceful close of his days, and retained his happy spirit to the last.

He was buried in the General Cemetery, Nottingham, on June 1, the service being conducted by his old friend, the Rev. James Harwood.

MRS. MALTLY.

MANY of the active workers in our schools and churches in Lancashire and Cheshire, more especially those who have visited the Holiday Home at Great Hucklow, will learn with very great regret of the death of Mrs. Maltly, which occurred on the 31st ult. at her residence, The Old Hall.

Mrs. Maltly had been interested in the Holiday Home movement since its beginning, and she always tried to make the visits to that quiet village among the hills as pleasant as possible. Without looking in at "The Hall for a chat with Mrs. Maltly," a week at "The Home" would have been incomplete. Her genial "Come forward," which greeted the ears of the visitors as they neared her threshold, was always regarded as a hearty and sincere welcome. By her kindness of heart, her quaint Derbyshire speeches, and old-fashioned ways she endeared herself to all with whom she came in contact, and many look back upon their visit to Great Hucklow with increased pleasure for having come to know her there.

The villagers feel that they have lost a kind-hearted and sympathetic neighbour, who was a friend to all. Human life everywhere is the poorer for the loss of such lovable natures as Mrs. Maltly's; but in a small village like Great Hucklow, the loss is almost irreparable. And yet, there is a real joy in the thought, that the long day of hard, strenuous duty in the service of others ended in perfect peace, and that for the tired soul the morning of the eternal day has already dawned.

Her mortal remains were laid to rest on Saturday last, in the churchyard at Eyam. As we turned away from the newly-made grave, tearful eyes were drawn to the wealth of natural beauty by which that place of peaceful rest is surrounded, and the majestic hills, the trees, the flowers, and the song of the birds whispered to our hearts that if the words, "In the midst of life we are in death," to which we had just listened, be true, it is no less true, that in the midst of death we are in life,—Life that is surely making all things new, towards which we are all tending, and into which those for whom we mourn have already entered.

R. S. R.

THE CHILDREN'S COLUMN.

FLOWERS IN HISTORY.

VI.

LILY: "BE PURE AND INNOCENT."

THE old Roman writer, Pliny, ranks the lily next in nobility to the rose, and the two are generally considered as equal queens of beauty and of grace in the land and language of flowers. As if to render homage the leaves of a lily bend back from the stalk, away from the blossom, and help to make one notice the queenliness of this flower. An old English poem describes this.

I love the lily as the first of flowers,
Whose stately stalk so straight up is, and stay;
To whom the leve aye lowly louts and cowers,
As bound so brave a beautie to obey.

There are many kinds of lilies—the cup-shaped water lilies, yellow and white, which float upon streams and ponds; the delicate bells of the woodland lily of the valley; and the one most generally known, the great white garden lily, which stands erect and is the emblem of all that is pure and innocent.

The lily is very closely associated with the Virgin Mary. Very often in old Italian pictures, a vase with a spray of while lilies in it stands somewhere near her. There is one picture, by Rosetti, which you can see for yourselves, if ever you are in the Tate Gallery. It is called "Ecce Ancilla Domini" (Behold the handmaid of the Lord). The Virgin is crouching upon a narrow white bed, just awakened from sleep by the angel Gabriel, who has come to tell her that she will one day be the mother of Jesus. He holds out towards her a most beautiful spray of white lilies, whose shape and delicacy Rosetti has painted most exquisitely, and which is supposed to show the pure sweetness and innocence of the Virgin.

There is a legend about the death of Mary which an Italian painter, Botticelli, put into a celebrated picture, which is now in the National Gallery. The legend tells that after her death, the Virgin rose up into heaven, but one of the Saints refused to believe it, and insisted upon having her tomb opened. When this was done it was found to be filled with nothing but masses of roses and great white lilies. In Italian, the Virgin is called Madonna, and in both France and Italy lilies are spoken of as "Madonna lilies." In the earliest English books upon flowers a lily is called "Our Lady's Lily," and this name has lasted on to the present day, for many country people still speak of "lady lilies," though probably they do not know the origin of the name.

Besides being known as the emblem of the Virgin, the lily has also a widely known place in history as the national flower of France. As long ago as 1048 an order of knighthood was founded, called "The Knights of St. Mary of the Lily," and a good deal later, when this first order was almost forgotten, another King founded the "Order of the Lily" whose knights always wore a collar formed of alternate dragons and lilies. These knights are mentioned several times in French history, but it is generally supposed that Louis VII. of France was the first to choose the lily as his country's national badge.

We can see the lily in Westminster Abbey in company with the rose, daisy and broom, but it is a little difficult to find unless one knows just where to look for it. In the north aisle of the choir, if you look carefully, you will see a number of little old shields, dim and dusty with age, fastened one to each arch in the wall. One belonged to King Louis IX. of France, commonly known as Saint Louis, and was probably put up by our King Edward I., who built that part of the Abbey. This shield is covered all over with tiny lilies, and is the earliest sign we have in the abbey of the lily being the national flower of France. In one more place we can see it, and that is among the many devices on the gates of Henry VII.'s Chapel. Henry was descended from Catherine of France, Queen of Henry V., and wishing to show that he belonged to France as well as to England, he had three lilies put upon his gates.

There is one particular kind of lily, called the "crown imperial," which has, I think, one of the most beautiful of flower legends told about it. This special lily cannot close its petals, as so many flowers do at night, to protect the stamens from the damp and rain. Instead of this the petals hang downwards from the stalk like curious shaped bells, and if you look very carefully at the flower you will find that there is a drop of clear sweet juice hanging at the end of each petal. Sometimes these drops are called tears, and this is the quaint German legend which tells us why the flowers were said to weep.

Among the many blossoms that grew so abundantly in the Garden of Gethsemane, none were so beautiful as this lily. The legend says that at that time the bell-shaped flowers stood upright, on the stems, like so many ivory cups, waiting to receive the refreshing dews of heaven. It was in this garden, among the flowers that he loved so well, that Jesus spent many hours in quiet prayer, and the flowers, as he passed all bent their graceful heads to do him honour. All, except one—and this was the lily. Because she thought herself so much more beautiful than her sister flowers, she would not bow her stately head, but stood erect in the presence of Jesus, before whom all other flowers gladly bowed. Jesus, seeing this, cast on the lily a look of deepest sorrow. Immediately she drooped her head, her petals were stained orange red with blushes, and the little teardrops were formed at the end of each petal. Ever since that day, says the legend, the imperial lily has kept its red colour, drooped its blossoms downwards, and had the teardrops as a sign of repentance.

Above all else when we look on a lily growing in all its beauty in our gardens, we should think of Jesus' words in the Bible: "Solomon, in all his glory, was not arrayed like one of these." Every flower, and particularly these that I have told you about, can teach us something, but there is one thing which we should never forget, whenever we look at a plant or blossom, and that is that it is God who crowns the world for us with so much beauty.

FLORENCE LAWFORD.

REFERRING to last week's Children's Column, a correspondent points out that Henry IV. was as much a Plantagenet as his cousin, Richard II., whom he succeeded; and that he belonged to the House of Lancaster, which had the red rose and not the white rose of York for its badge, in the Wars of the Roses.

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LONDON, JUNE 10, 1905.

THE SPIRIT OF TRUTH.

ON the eve of Whitsuntide we are led back always to the thought of spiritual enlightment, the supreme gift by which alone religion becomes a veritable possession of our life, and we gain a sure hold upon the TRUTH, which teaches inwardly. Because we, who find ourselves living in this universe of GOD, are something more than the animal nature of which we understand some part of the mystery, and cannot better express it than by saying that we are by nature not merely of the earth, earthy, but of the Spirit, and are essentially living souls, who use the instrument of this mortal body, and can read the glorious language of the Spirit in earth and heaven, therefore it is that only through the spirit can our knowledge grow from more to more, and as further insight and enlightment come to us, we search even the deep things of GOD. So it is given to us to have communion with the Infinite and Eternal, the Father of our spirits, and to know that we have our own place in the Household of GOD. We have communion with the Eternal, and, as we look into the faces of our friends, and know that in them also the same spirit of life is kindled as in ourselves, we enter into that great fellowship of living souls, both the seen and the unseen, on earth and in heaven, and make the great confession of the Church universal, "I believe in the communion of saints." We enter into that fellowship, and, because it is of the spirit, they who are the greater, holier souls become our teachers and the inspirers of our better life. GOD gives them to us as friends and helpers of our true inward life, where the Spirit beareth witness with our spirit that we are children of God. And among them, by the same Spirit, always teaching inwardly, we recognise the "chief of faithful souls"—"seeing it is GOD that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of GOD in the face of JESUS CHRIST." GOD reveals JESUS to us, and he commands our allegiance; so we are Christians, and know that what we see in him is the true life for us, in the company of the disciples, the true brotherhood of man, as children of our FATHER in heaven.

Last Whitsuntide we had still with us a Teacher whose word was with power. In his own pulpit, in Hope-street Church, Liverpool, he preached on Whitsunday morning a sermon which is now published as the June number of *Sermons for the Day*.* "The Dispensation of the Spirit" is the title of the sermon, and these are the concluding sentences:—

"When the dispensation of the Spirit is fully come, then men will understand that both their understanding and their conscience are gifts to them direct from GOD, and that there *can* be no nearer way to learn his truth and his will than by earnestly using these. Any instruction you receive from others, even the most learned and wise, must at the last test be put to the touch of your own reason; it is you, and you alone, that at last *must* decide what you shall believe.

"And any injunction you receive from others, even the best and holiest, yea, even JESUS, him of the heaven-lit vision, must at the last test be put to the touch of your own conscience; it is you, and you alone, that at last *must* decide what you ought to do. And that Religion of the Spirit, which is to prevail when the thraldom of the Church and the thraldom of the letter are taken away for ever, will have for its essence that men will believe that GOD speaks to them directly—he, the Living GOD, to them, the listening souls—in their reason and their conscience; and though they may often be in doubt or difficulty, they will never long be of dejected heart, because they will know that the more humbly and sincerely and faithfully they hearken for the living word of GOD, the more surely will they be guided and enlightened by that Holy Spirit, which is the Living GOD diffused through the universe of worlds and souls.

"And so we sing our hymn of this spring-tide festival—

> Mighty Spirit, gracious Guide!
> Let thy light in us abide—
> Chiefest gift at Whitsuntide—
> Holy, heavenly Love,

rejoicing in the ever-growing light which that Spirit pours down on the minds of m n, persuaded that all this largening knowledge of our time is only making even more secure the foundations of pure and undefiled religion, and trusting our Father's sure and perfect love for all that is to be."

In these coming days there are to be gatherings of the members of our churches from far and near, to take counsel together concerning a common work and concerning those deep things of the spirit which give to the work its great significance. Such gatherings will be profitable and rich in happiness and mutual encouragement, in so far as we are able to realise together the true foundation of our life and the abiding source of its enlightenment and strength. "The fruit of the spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, *self-control*." "Let us not be vainglorious, provoking one another, envying one another." And in the same spirit we are bidden to "bear one another's burdens." Those are words good to be remembered both by speakers and hearers, and by all who desire to take part together in the work of our churches.

The anniversary meetings of our brethren in America have already been held in Boston, and the last number of the *Christian Register*, which we have received, contains the annual address of the President of the American Unitarian Association, delivered on Tuesday evening, May 23, in Tremont Temple. The address gave a general survey of the year's work, and dealt with some practical needs, and concluded with some passages which we will reproduce here. Dr. ELIOT spoke of Unitarians as pioneers of the Christian army, with "pure Christianity" for their watchword. They had sought the place of honourable danger and must not now shrink from the perils and hardships of the service. And he concluded:—

"We must school ourselves to work on without expectation of thanks or recognition, but simply because we must be true to ourselves and to our own ideals of truth and righteousness. The appeal of our endeavour is to the spirit of chivalry, and not to any hope of outward success or popular applause. Our pioneer service offers no place for those who are afraid of the risks or who count the costs or who seek ease and safety and personal rewards. It is for those who love high adventure, who are ready to trust themselves to stand alone in an unroofed universe, who are eager to follow truth wherever it leads. Our warfare is for those who do not dread misrepresentation and unpopularity, but who dread only playing the traitor to their own best dreams and visions.

"Against the sophistries and cant that characterise too much of the religion of our day we must set a sincerity of purpose and speech which never deals in obscurity, which never holds a double meaning, which never shuns the searching light of public scrutiny, but which is always clear and transparent. Such candour does not imply surliness or pugnacity. It is in no sense supercilious: it does not necessarily deal in contradictions. It is perfectly possible to be sincere and at the same time conciliatory. Let us be careful always to speak the truth, but with equal earnestness let us seek to speak it in love.

"We must cultivate the pluck and patience which disregard the abuse of misapprehension, and which cannot be daunted by opposition or chilled by neglect or shaken by ingratitude. A

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* "Sermons for the Day." Being a monthly issue of sermons, lectures, and addresses, by Richard A. Armstrong. (Liverpool Booksellers' Company, 70, Lord-street. Price 1d. monthly.)

religious pioneer must have that inflexible quality of soul that rises superior to all the fear of failure, to every prophecy of disaster, and every form of obloquy. Yet is this pluck no mere crabbed obstinacy. It is entirely consistent with a disciplined good temper towards opponents. It is the cheerful optimism of men who are mastered and possessed of an idea toward which they must ever strive, who set before themselves a clear, unselfish aim, who represent permanent principles. The moral and spiritual inertia of men makes the task of religious reform the test of heroic tenacity. Ours must be the spirit 'that rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things.' Our motto must still be that of the Liberator: 'I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard.' "

"AS MEN BORN BLIND."

As men born blind must ponder upon light,
Deaf men on sound, though pondering seems vain;
Since only *seeing* tells the joy of sight;
And *hearing* only music can explain;
So I, Beloved, must needs my spirit strain—
Long as endures life's dark and silent night—
Some image of a future bliss to gain.

Knowledge will widen—that must mean, for thee,
God clearer seen in all His power has wrought;
And oh! my thinker, still more bold and free
The range and energy of ceaseless thought.
High hopes are these; but yet for one like me,
A simple image, with past rapture fraught,
Seems best to shadow forth what heaven may be.

Our life had days and years most glad and fair,
Yet one joy thrills me still all joys above,
Because it rose on an almost despair—
We two were parted; should we meet? Oh, Love,
I did not dare expect you—*you were there*!
That says it all; and dying may but prove
A like surprise, and give me strength to bear.

LUCY SMITH.

IN what then consists the opposition between the pursuit of natural and the pursuit of spiritual good?—the desire of physical supplies, and the aspiration after the kingdom of God? It lies in this:—He who seeks after "what he shall eat and what he shall drink" is one whose *chief conscious aim* is *to get such things*. He who seeks first "the kingdom of God" is one whose chief conscious aim is *not to get them unworthily*.—*Martineau*.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

STAMFORD-STREET CHAPEL was re-opened after extensive alteration and renovation in the spring of 1898, as the home of the Blackfriars Mission. That mission was the successor of the earlier Carter-lane Mission, which was moved across the river about Christmas, 1879, and became the Blackfriars Mission, in Collingwood-street, Great Charlotte-street and the New Cut successively. The congregation of Stamford-street Chapel has a history going back to the early days of Nonconformity in the seventeenth century, and the present chapel dates from the year 1823. Thus seven years ago, the remaining members of that old congregation with other mission workers took a new departure, and, somewhat after the manner of the Mansford-street Church and Mission in Bethnal Green, determined to devote their chapel and their working resources to mission work among the people of the district.

The seventh annual report of the "Blackfriars Mission and Stamford street Chapel," dealing with the year 1904, shows how the work has prospered, records also the beginning, last July, of the ministry of the Rev. W. L. Tucker. The committee and the workers at the mission have given a cordial welcome to Mr. and Mrs. Tucker, and the new minister's first report speaks with a good courage and with much satisfaction of what he has found at Stamford-street, and his first experiences of the work there.

"I expected," he writes, "to find "an '*Institutional Church*' dedicated to "the worship of God and the service of "man, and was not disappointed. All "the work carried on here is 'religious' "work in the truest and best sense of the "word. The workers are inspired with "a spirit of practical Christianity. There "is a large number of them, but they "cannot achieve the impossible—more "helpers are needed, and more room. "When the need is realised, and the "importance of the work more fully "understood, both will be forthcoming.

"One thing which continually fills me "with admiration at Stamford-street is "the way in which every available square "inch of space has been utilised, both "overhead and underneath. When "Stamford-street Chapel was built the "'institutional church' was not, I "suppose, thought of. In spite, how-"ever, of this difficulty, the available "buildings have been adapted in a re-"markable way."

At the same time, ardent workers naturally desire larger opportunities, and Mr. Tucker refers to the splendid rooms for clubs and similar institutions at Mansford-street, and to the Mill-street Mission at Liverpool, where he was formerly a worker, as having ideal buildings for such work.

Speaking of the Sunday services, at which the attendance has shown improvement, Mr. Tucker says: "The Church "Parades of the Boys' Own Brigade on "the first Sunday morning of the month "are a good feature. Why cannot we "have a church parade of *all* the mem-"bers of *all* our numerous institutions "at least once every Sunday? This "would greatly strengthen the hands of "all our workers."

Lantern services have been found helpful; it is added:—"Some orchestral "music occasionally would, I am sure, be "as much appreciated on Sundays as on "Mondays. The numerical success of our "Sunday meetings depends in a great "degree on the musical arrangements, "and I look forward hopefully to the "future. Our friends at Islington, I am "told, have occasional congregational "'at-homes' after evening service. These "I think, might with advantage be "imitated."

One of the most admirable pieces of work connected with the Blackfriars Mission is that of the Provident Bank. There are now eight districts in the neighbourhood of the Mission, in charge of as many collectors, assisted by a number of occasional visitors; and every Monday the collectors and their helpers go through their several districts to receive the savings of the people. Last year the bank had 1,291 depositors, and the receipts amounted to £849 10s.; these were collected in 21,861 sums, while the withdrawals from the bank amounted to £836 6s. 7d. paid on 1,950 cheques. The number of depositors, Mr. Tucker points out, "has only once been exceeded, "though the amount received is about "£10 less than last year. Considering "the changes in collectors owing to various "causes, the severe depression of trade, "and consequent lack of employment, "the result is extremely satisfactory, and "if the present year keeps up its good "beginning I think 1905 will be one of "the best on record. Since the bank "was started the amount collected has "been over £10,000."

What is of such special value in this work is not simply the lesson in thrift, and the help given to the people by receiving their savings in their own homes, but the friendly relations thus established between the weekly visitors and those to whom they offer this kindly service. Endless opportunities arise for helpful confidences, and for the quiet offices of friendship, for words of counsel and encouragement and sympathy, which may mean immeasurably more in lonely, dreary lives than the visitor may be apt to think; while in cases of real distress the knowledge and the confidence thus gained best prepare the way for the giving of effectual help. And certainly those who engage in such work find that often they receive more than they give in such offices of friendship, through the lessons of patience and a beautiful unselfishness gathered from what they find in the humblest homes. This work of Provident Collecting at any of our missions is earnestly to be commended to those who can command a few hours' leisure on Mondays, and wish to make a beginning of helpful work among the poor. It is a simple matter-of-fact thing that has to be done, to go to certain houses where the people wish to pay over their savings, and it is not *necessary* to do anything else. All the rest will come naturally, as the visitor sees more of the people from week to week and gains their confidence.

The Blackfriars Mission is happy in having at its disposal a country cottage at Mitcham, where nearly a hundred of the people had the benefit last year of a pleasant visit, and the rest and refreshment of such a change from the crowded city streets to the fresher air and quiet of at least comparative country.

Among the many other beneficent activities which centre in the Mission are the Mothers' Meeting, the Young Women's Club, the Children's Happy Evenings, which provide not only abundant recreation, but classes in kindergarten, needlework, typewriting, shorthand, drill, &c. The Monday Popular Concerts, the Band of Hope and Mercy, the Boys' Own Brigade, and several other clubs, and the annual Flower Show and Industrial Exhibition. To the last we have left for mention the Sunday school, which still rejoices in having as its secretary that veteran worker, Mr. S. S. Tayler.

Last autumn the teachers passed a resolution of cordial greeting and congratulation to the Rev. W. Jellie, a former minister of Stamford-street Chapel, and now the first minister of the Unitarian Church at Auckland, New Zealand. To this resolution and the letter which accompanied it, Mr. Jellie sent a warm response, in the course of which he wrote as follows:—

"I often think of the times when I was "minister at Stamford-street. I compare "my little new Sunday-school of fifty "with our old one. I may indeed call it "mine, for I not only made it, but have "been its only teacher up to the present; "and when I and the few helpers who "carry it on meet for tea on a Sunday "afternoon to compile quarterly reports "and make plans, I am never tired of "telling them of our old monthly and "quarterly meetings. You must not think "that the gratitude is all on your side. "The relations between a minister and his "first church are not the same as those "he enters upon afterwards. He comes "to other churches with the confidence "begotten of experience. He never for-"gets the fear and trembling with which "he took up the work in his first pastor-"ate, nor the patience and forbearance "which his first people showed to his "faults and shortcomings. He never for-"gets the training he received from them. "As for me, I often think that if I have "been of any service to my fellow-"creatures and to the Unitarian cause, it "is largely owing to the fact that I was "mercifully, and against my own inclina-"tion, pitched headforemost out of college "into the onerous and exacting work of "Stamford-street.

"You have a right, in some degree, "to look upon Auckland as one more "of your daughter churches. It gives "me great joy to know that the good "work we once did together is still being "carried on and extended, and that by "men and women some of whom are "the same as when I was with you, "some of whom were boys and girls (of "whom, even when they were most "mischievous and irritating, I had great "hopes), and some of whom have been "drawn into the friendly circle since I "left. As one grows older there is no "gratification or success equal in inten-"sity to that of knowing that one has "helped the boys and girls to grow up "helpful and useful, brave and unselfish "men and women, and that is the "reward of the Sunday-school teacher. "God bless you all in your work and in "your homes, and my old college mate, "Mr. Tucker, your new minister. You "have a long, honourable history of "service and self sacrifice behind you. "May as long and honourable a history "lie before you."

Anyone who will procure a copy of the last annual report of the Mission, or, better still, will go down to Stamford-street on a Sunday or on any of the busy week-day evenings, will see how much hopeful work is carried on there, and what varied opportunities there are, there as at our other mission stations, for fresh volunteers, who are always needed in this great service.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

LONDON MINISTERS' MEETING.

SIR,—Our London ministers again cordially invite all country ministers to their meeting at Essex Hall on Thursday afternoon, June 15, in the small hall.

Papers are to be read on "The Difficulties which confront Young Ministers." I may say that these opportunities of fraternising with workers in different parts of the land are valued by us in London, and may, we hope, be a pleasant and interesting interlude in the week's meetings for our visitors.

JOSEPH H. WICKSTEED, Hon. Sec.

BLACKFRIARS MISSION.

COUNTRY COTTAGE.

SIR,—May I trespass upon your space to remind those of your readers who are interested in the Blackfriars Mission Country Home that it is now re-opened for the summer, and that I shall be glad to receive contributions from those who have not yet subscribed to it this year. Nearly a hundred people visited Mitcham, where it is situated, last season, and we hope that as many, or more, may again enjoy the advantages it affords.

SARAH E. MARTINEAU,
Hon. Treasurer.

4, *South-road, Clapham-park, S.W., June 7.*

"VIRTUE is not something extraneous to happiness, which we must cultivate only so far as is necessary to secure the favour of God, and then seek our happiness in other objects; virtue is in itself the source and principle of happiness, the sole means and condition of our present and our eternal well-being. Foolish, then, beyond expression, is their choice who take up with a divided allegiance, and practise virtue by halves. Frail and imperfect, after all our endeavours, must our best service be, but there will be strength in a decided resolve, and peace in the consciousness of God's blessing."—*J. J. Tayler.*

ITALIANA.

III.

VOLTERRA.

HAVING been duly tugged up to Volterra, in the gathering darkness, by Amazonian Margherita and her Etruscan mules, "through good heart and Our Lady's grace, at length we gained the landing place," and "we henceforth rode sublime upon the seraph-wings of ecstasy, the secrets of the abyss to spy." We dined late amidst the din of an officers' mess. In the morning we early gazed upon the distant Tyrrhenian sea across the Tuscan archipelago, and by faith beheld the lofty mountains of Corsica. Our sensations became considerably mingled. We had read long, long ago in "The Student's Rome," the passage that said: "We now come to the Etruscans, the most singular people of the Peninsula." And now we had come to them in reality; and we had just read somewhere that, "Non sa che cosa sia etrusca antichità chi non è stato a Volterra," "He who has not been to Volterra does not know what Etruscan antiquity is." Then again, it presented a vision of the mediæval age. "C'est une vision," says M. Paul Bourget, "de Moyen âge, que cette ville serrée d'une ceinture intacte de remparts où les murailles florentines se relient aux murailles étrusques. Visiblement cette Volterra ne fut qu'un bastion suspendu sur la Maremme." Antiquity, Mediævalism, Renaissance—all strangely and vividly blended here, in this citadel town overhanging and overlooking the salt sea marshes. But the predominant sensation was Etruscan. Somewhere about the time when Lars Porsenna of Clusium (modern Chiusi, pronounced strictly Q.C.) was swearing by the Nine Gods that the great house of Tarquin should suffer wrong no more (the classical instance of a statesman putting his money on the wrong horse), as is narrated in "a lay made about the year of the city 360," by a well-known Roman historian, the cinerary urn, or casket, which we see before us in a photograph bought at the Guarnacci Museum in Volterra, was new, and the ashes placed within it were hardly cool.

It was a fact like that that made Volterra so interesting. The sensation we experienced there was of the most curious. We had felt nothing like it elsewhere. Here was the "Felathri" of the Etruscans, the "Volaterræ" of the Latins, "the lordly Volaterræ" of the historian just mentioned; "where scowls the far-famed hold piled by the hands of giants for god-like kings of old." For a thorough enjoyment of Volterra it is necessary to carry the "Lays of Ancient Rome" in the one pocket, and the "Hydriotaphia," or "Urn Burial," of Sir Thomas Browne, in the other, and Omar Khayám, to give one a proper appreciation of "time, that antiquates antiquities." Then you will be as happy as the day is long. The Guarnacci Museum will become a place lively with 600 Etruscan ghosts, who introduced arts into Horace's uncivilised country. One hardly realised at first what it was that had got into our veins. It was that vision of the Etruscan bold, King Porsenna, who was sending his messengers in all directions to call up an army that should punish Rome, and leave no single false Etruscan at home. And here they came pouring in amain from lordly Volaterræ, from sea-girt Populonia,

from the proud mart of Pisæ, that had leanings for the fair-haired slaves that rode in Massilia's triremes, from where sweet Clanis (modern Chiana) wanders; from where Cortona lifts to heaven her diadem of towers. Tall are the oaks whose acorns drop in dark Auser's rill. It is difficult to see the philological connection, but this is our friend, the river Serchio, near Lucca. The harvests of Arretium (Arezzo) were left for old men to reap. Perhaps in some of those 600 ancient urns were the ashes of Ocnus of Falerii, or of Aruns of Volsinium, or of Lausulus, the rover of the sea, who went down before the dauntless Three, or perhaps they contained the ashes of their fathers: for surely it has been our privilege to behold "the best of urns and noblest variety of ashes," for one morning, at the close of Ramazán, ere the better moon arose, in that Museum rich we stood alone, "with the clay population round in rows."

Volterra is prolific in raising theories, and the fruits of theories, which are doubts. But there is no manner of doubt about its antiquity. One writer says about Volterra that according to the studies and opinions of all historians—even the most modern, which is an exquisite touch—Volterra was one of the twelve towns forming the ancient Etruscan Confederation. "M. Mommsen alone thinks otherwise." Courtesy to Mommsen constrains us to vote, however reluctantly, with the majority. Who are we to mar his sacred, everlasting calm, or violate his splendid isolation? Lord Macaulay would not take his quantities from Niebuhr, that most modern of Latin writers, when Martial, Horace, and Silius Italicus placed the accent on the first syllable of Porsenna, and not on the second. And, besides, someone says that the origins of Volterra's glorious remains are so unquestionably hidden in a thick fog of antiquity, that no history can penetrate it, and it triumphs over the baffled efforts of the historians, who are like our "blessed 'Liza's" coachman, "druv into a corner reglar, puzzled as a babe unborn." So that when we stood before the *Porta all' Arco*, we readily believed with *Canina*, or with anybody else, that it is one of the greatest monuments of Etruria. The huge blocks of stone placed on each other without cement present sufficiently weighty evidence for anyone who cares to weigh it. And the three heads ("human heads"), that have puzzled a good many other heads, placed symmetrically round the arch, whose are they? They are said to symbolise the sacrifice of human victims, in the brave days of old; or they represent the barbarous custom of cutting off the heads of the vanquished and exposing them as trophies. Others think that without any shadow of a doubt they represent Jupiter (or some Divinity or other), and the Dioscuri. We should not be surprised if they turned out to be the portraits (badly mutilated) of Ocnus of Falerii, Aruns of Volsinium, and Lausulus, the Rover of the Sea, who had been slaughtered by the dauntless Three, but were now, in the usual graceful way, exposed as scapegoats; or they might be, with even greater probability, representations of the heads of Horatius, the Captain of the Gate, together with Lartius, and Herminius, whose heads, baffled Sextus would have liked to have seen set up there. They are, however, so badly damaged that they would be beyond recognition by their friends, human or divine. And we can even believe some of the most modern "guides," who stand and tell us that they are the heads of lions; though, if that is so, they are of a breed of "beasts which Buffon never knew."

Near this gateway, and also in the neighbourhood of the ex-convent of *Santa Chiara* (St. Clara), great masses of the original old Etruscan walls are seen to the best advantage. They seem as massive and as unimpressionable as the everlasting hills. The arches of the gates are said to be restorations in the time, say, of Sylla and Marius, of much older arches. This seems quite unexceptionable, and the mention of Sylla recalls another pleasant thing about him, which we have on the authority of the "Hydriotaphia." It seems that Sylla adopted cremation and urn burial, not for sanitary reasons, but political. He had maltreated the dead body of Marius, and fearing retaliation in kind at the hands of his enemies, he thought it wiser to forestall any such possibility, and save himself, so as by fire. But he was not to escape altogether, "Even Sylla, that thought himself safe in his urn, could not prevent revengeful tongues, and stones thrown at his monument."

It will, no doubt, be generally remembered, at any rate by those who have recently passed their preliminary examination in Roman History, that the inhabitants of Volterra took the side of Marius against Sylla, and only submitted to the dictator after a two years' siege; but it was not the Etruscan bastion that gave way, but only the supplies that gave out. It will also be remembered that in the second Punic war, Volterra furnished corn and materials for the construction of the Roman Fleet. But it may not be generally remembered that the second Pope of Rome, counting Simon Peter as the first, came from Volterra, and was named Linus. There is a family called Cecina in Volterra. They are descended from A. Cecina, whom Cicero defended, and from his son, also A. Cecina, who took the side of Pompey, and lampooned Julius Cæsar. He also wrote a book entitled, *De Etrusca disciplina*, which was favourably reviewed by Pliny. Also A. Persius Flaccus, whose six satires are known to every schoolboy, was born at Volterra. And of course Francesco da Volterra came from there. His celebrated frescoes, "The History of Job," are to be seen in the Campo Santo at Pisa: in fact we saw them, but, like everything else that was very well done in the 13th or 14th century, they were attributed to Giotto, but Cavalcaselle and Crowe have set that matter right. Other great painters from Volterra were Daniele da Volterra (Ricciarelli) a disciple of Michael Angelo's, whose masterpiece is in Rome; and Baldassarre Franceschini, commonly called *il Volterrano*. The family of Inghirami is also an inexhaustible source of men of genius, of whom the last, but not the least, in the estimation of people interested in alabaster, was Marcello of that name. Wherever we walked in the neighbourhood of Volterra we were sure to see jutting out of the soil specimens of the native alabaster; and it is a fortunate thing for Volterra that it has such an infinite supply, in days when scowling fortresses built by giants, and 13 feet thick walls, and dizzy towers have only an antiquarian and romantic interest; in days when people like to see their grandsires cut in alabaster, or to see leaning towers of Pisa on their chimney-pieces.

We began this paper with an intention of saying something about cinerary urns in general, and about those of Volterra in particular. We find only a couple of lines left to say that they seem to be of seven classes, mostly shaped like caskets, some two or three feet long by eighteen inches broad and deep. Some are quite simple, without reliefs, with a roof-like lid, on which there is the image of the deceased reclining. The gem of these reclining figures is that of an old couple, who might well have represented some Etruscan Philemon and Baucis (the classical Darby and Joan) who probably departed together. It is the only example of two reclining figures—the old Baucis gazing lovingly into the eyes of her old Philemon. Most of them were richly adorned with bas-reliefs representing every variety of thing, from flowers to demons; some represented the soul's departure to the underworld, in all manner of symbolism—some on horseback, some in wagons, some on foot, and meeting the Shades either on foot, or on horseback, or in wagons. The Homeric stories were profusely used; the urn of which we have a photograph represents Ulysses and the Sirens, a favourite theme apparently. We need hardly stop to say that the black and red, or black and orange, Etruscan vases attracted our eyes and won our unfeigned delight. We went afterwards to visit some of the spots—gardens and orchards now, and may be they were then—whence many of the cinerary urns were extracted. And then, with many regrets

> The sad Nine
> Left their Parnassus for the Latian plains.

And the other hill city, with its thirteen towers, left much as they were in the Middle Ages, San Gimignano, we find is crushed out between Siena and Volterra, where it should have come in. We record, however, one sensation in San Gimignano, which like a suddenly flowering rod, dwarfed (shall we say?) all else. The Professor and I stood where we read this inscription in the Palazzo Communale, "Dante Alighieri ambasciatore per la repubblica fiorentina il giorno viii di Maggio MCCXCIX in questa Sala al comizio Sangimignanese parlò per la lega guelfa e trionfò." Dante made a speech in this room and triumphed. The Professor's face beamed: he seemed to be stepping on clouds: you could hear a pin drop: his awed whispers made me involuntarily look round expectant. He then set to work to puzzle out a piece of old Italian, the crabbed letters of which were no doubt intended to give readers a *mauvais quart d'heure*. They gave us half an hour. In desperation I said to our good San Gimignanese attendant, did "fai ragione" mean "fac recte?" He said it did. Which shows that if you are about to talk Italian, don't! Try Latin. But I had an experience on another occasion which procured me a doubtful compliment. I had spoken what I thought was a well-groomed sentence in Italian, and seemed to recognise a kind of comprehension in the person I addressed. With an embarrassed smile, he made, what seemed to him, a humiliating

confession: he said that he did not understand Latin!

A sadder and a wiser man
I rose the morrow morn.

E. L. H. THOMAS.

AMERICAN NOTES.

SEVERAL things of interest in the religious world have occurred in Boston during the past winter which I gladly report to your readers.

Early in February last came the third annual meeting of the Religious Educational Association. It was a large representative and significant gathering, composed of prominent educators from Universities, Theological Schools, and State institutions; of eminent ministers representing all denominations—Catholic, Protestant, and Jew; and of men and women of distinction, not only in Sunday-school and missionary work, but also in reformatory and philanthropic activities.

We have a difficult and important educational "problem" as well as you, but ours is very unlike yours. Our supreme enthusiasm as a people centres in our system of Free Public Schools, extendng from kindergarten to university, liberally supported by general taxation, and attended by a very large part of our children and young people. This is the mighty digestive organism by which our foreign elements are Americanised. Our supreme political conviction is that our public schools shall be free from Church control, and also free from instruction in religious dogmas.

But there is a growing realisation among all thoughtful people that the religious education of the rising generation is not in a satisfactory condition. Home instruction in Bible and Catechism has, as a rule, ceased to exist. The attendance of children and young people upon public worship in Protestant churches is rapidly decreasing, except among the Lutherans. While our Sunday-schools are numerous, active, and popular, it is generally conceded that the work done in them is very defective. No one is satisfied with the condition of the Sunday-schools. Judged by these two important tests, they, as a rule, stand condemned. (1) They are not holding the young people to vital piety, or serving as real nurseries of the church; (2) They do not give an adequate knowledge of the Bible, or lead to a large and profitable use of it. Even a comparative failure here is certainly serious and alarming.

Along with the spreading recognition of these two defects in our Sunday-schools, there is a deepening consciousness that as a people we are becoming deficient in moral principle, and that this needed conscience can only be provided by religious nurture. Prominent leaders in our civic and religious life have come simultaneously to see these facts and feel these dangers. Hence the organisation of the Religious Educational Association in Chicago in 1903.

The Boston meeting, just held, had an elaborate (almost a bewildering) programme, which extended over five days. At the main sessions, forenoons and evenings, the great central themes were discussed by the most eminent educators and clergymen of the land. The papers read were short, instructive, eloquent, earnest; the congregations were large and enthusiastic. In the afternoons, numerous sectional meetings were held, where specialists spoke to smaller groups of people interested in particular topics—many of them very concrete and practical. In all several hundred papers were read, and thousands of people were reached by the spoken words, while the papers sent their words to millions of readers throughout our land. A deep moral earnestness pervaded every message spoken. The utmost courtesy characterised every address and debate. The common desire to avoid irritating differences of dogma and emphasise the central things that unite, was happily maintained from beginning to end.

A brief description of one morning meeting will give some idea of the character of the gathering. President Charles Cuthbert Hall (Presbyterian), of Union Theological Seminary, New York City, presided. Rev. Dr. Samuel A. Eliot, president of the American Unitarian Association, conducted the devotional service; and this was in the Park Street Church, known locally as "brimstone corner!" President G. Stanley Hall (not closely affiliated with any Church), of Clark University, and author of the great work on "Adolescence"; Rev. Dr. Burr, an eminent Baptist; Prof. Geo. A. Coe, a Methodist author of fast widening fame; Prof. Endicott, headmaster of a prominent Episcopal school for boys; and Prof. Martin, long connected with the public schools of Massachusetts, read papers of great value, on such topics as "Religion in the Home." "Opportunities for Larger Educational Work in Religion among Young Men"; "Religious Training as a Vital Process"; "The Relation of the Public Schools to Public Morality"; and "The Place of Positive Religion in Education."

The general object of the Association is not to formulate opinions, to pass judgment upon methods now in use, or to create new machinery for religious education. Its purpose is deeper and more important:—To create, direct, and educate a public sentiment, which, operating in all the Churches, and in all homes, shall give to religious nurture and training a new prominence, a new dignity, and a new effectiveness.

The significance of the great gathering lay, not in the number and distinction of its delegates; not in the eloquence and earnestness of its speakers; not in the prominence given to it by the editors and officials of the Commonwealth; not even in its inclusive and catholic spirit, but rather in the strong and uniform emphasis which it put upon the educational method as the normal method of the religious life. The movement means a gain in both directions; the ideal of education is broadened to include the whole being—the method of growth is made central in religion.

The old dogmas, such as total depravity, miraculous conversion, a convulisive profession of theologic belief are nowhere specifically denounced or denied, but everywhere ignored and by implication set aside. Well might they be passed by in silence and allowed to die in obscurity! The central postulates everywhere coming to expression were these: Religion a life native to man, who must be trained into a realisation of his spiritual possibilities by a wise comprehensive, regenerative, educational process: Christianity vital, natural and rational rather than speculative and mystical; the Bible a book for religious training and inspiration, to be used to generate moral power; the Church a school of life to incarnate truth and love in character; Jesus, a supreme educating personality to quicken men in the divine life. All this was quite remarkable and very hopeful.

The Dawson meetings soon followed the Association here in Boston. They are still being held in other parts of the country, quite unlike the Moody revivals of former days. As Mr. Dawson is one of your London notables, he needs no introduction to your readers. The meetings held here were strictly evangelistic. That is, they aimed to arouse men to a sense of sin, and a desire for godliness, by presenting the Gospel of Jesus in its simplicity, and also in its power. There was no noisy sensationalism; no exciting appeal to fear; no dramatic counterbalancing of the wrath of God and the blood of Jesus; no spectacular parading of converted sinners; and yet there was a deep feeling of personal consecration in these meetings, for the judgments of God as well as His mercies were emphasised. Truly evangelistic then, but on a higher plane than the old revivals.

We have been reading of your Welsh revival and your London Carnival of Unreason led by Dr. Torrey. We have not escaped somewhat similar paroxysms of religious delirium, but they have visited us only in spots. Pittsburgh and Louisville have experienced certain noisy, unreasoning, intolerant, fear-engendering excitements, manufactured and manipulated under the name of religion. A personal devil, the eternal damnation of unbelievers, the wrath of God, the blood of Christ, the pestilential blasphemy of Unitarians, the atheism of modern science, the destruction of the Bible by Higher Criticism; this curious compound was once more set forth as the Gospel of Jesus. Some persons were probably moved "to quit their meanness" by these appeals, but true religion was widely and sadly disgraced in the eyes of thoughtful people.

Very unlike this religious hysteria were Mr. Dawson's meetings in Boston; they were, apparently, fully arranged more to move the churches to deeper and higher living, and to strike the keynote of a new evangelism, as an example and inspiration for preachers in general, than to gather a large but promiscuous crowd of converts. In a very good sense they were intended as "a normal institute" to illustrate the spirit and method of the new evangelism. The preaching of Mr. Dawson, as elegant in diction as it was earnest in spirit, was a supreme illustration of a simple but searching appeal to the reason and the conscience in behalf of the spiritual life: an evangel full of moral fervour, tender humanity, intense love of Jesus, and deep reverence for God. His "sweet reasonableness" profoundly moved the people, but not to noisy shouting.

The chief and permanent results of the Dawson evangelism will probably be found in the following directions:—(1) In the broadening of the spirit and method of evangelistic work. The open mind, the forward look, the inclusive spirit have been wedded to profound conviction and spiritual fervour. There is no reason why religious

enthusiasm should be ignorant and superstitious; there is no reason why science and scholarship should be cold and non-religious. Let piety and culture go hand in hand. Take the heart of the Gospel of Jesus, what reason cannot discredit, and what science cannot overthrow, and make it a creative power in the human life. Accept the great discoveries, and make of them an Evangel to deliver men from sin and sorrow.

(2) Another result will probably be the change in the preaching of many ministers—a result akin to the one described above. The sermons will become more simple and more spiritual; more human and more rational; more ethical and more sympathetic. It is well to avoid being bookish, academic, dogmatic, scholastic, and secular in the pulpit; but preaching can never be too intellectual, if the intellect is on fire with spiritual enthusiasm. We never need to fear that we shall be too emotional in our preaching if we see to it that feeling runs on the stepping stones of fact, and keeps to the practical tasks of conduct and service.

We Unitarians may well take satisfaction in the work of Mr. Dawson. His words at the closing meeting in Boston, in praise of Channing, and especially in praise of Channing's teachings about Jesus, were as fine as they were unusual. He said that the reading of Channing's exposition of Jesus marked a great spiritual illumination in his own life, and that he had never since found any more helpful words respecting the Master. Probably the first time an Evangelist ever praised Channing's views of Jesus at a revival meeting! A most remarkable evidence of religious progress! And one of Mr. Dawson's statements that made the profoundest impression was this: "As Christ was man, so may all men be as Christ," carrying emphasis away from mere belief in Christ to "Christ-likeness" as the essence of Christianity; indeed, a new, but welcome, note to hear in a revival meeting. Therefore, we Unitarians may well take satisfaction in Mr. Dawson's ministry and message, but we must not stop here. The deeper question before us is this: Shall we not learn from him how to make our own message more effective? We need to do something more than to sit with folded hands in satisfaction that the world is moving our way theologically. We ought seriously to face the problem: What more ought we to do to conquer sin, to bring in the kingdom, to revive the work of religion among men?

Any genuine revival of religion must be based upon certain fundamental facts. (1) Religious work to have adequate authority and creative power must assume the real universe discovered by science. The evangelist must not discredit piety by his ignorance of nature. The pulpit must accept the real universe known to the school boy and the man in the street. (2) Taking another step in the same line, the minister of religion must accept the New Bible, and frankly re-tell the story of Jesus from the vantage ground of these discoveries, making it thereby a vastly more inspiring and helpful story. Every traditional error incorporated in the teaching of the Gospel lessens the power of Jesus over thoughtful minds and bars reasonable men out of the church. (3) There can be no adequate evangelism without absolute sincerity in the handling of religious topics. The widespread hedging, the ruinous duplicity, the timid compromise which covers, but does not conceal, a real infidelity; these things must give way to perfect frankness and brave plain speaking. (4) Religion to become an evangel must evolve a conscience sufficiently powerful to restrain unjust money-making, to discipline men and women in the simple moralities that insure pure homes and honest trade, and to awaken the higher patriotism that shall make for civic righteousness rather than for the plunder of the weak under the disguise of national glory. On no other basis can a revival of religion worth having be reached.

JOSEPH HENRY CROOKER.

Boston, Mass., U.S.A.

SALVATION.

WHERE health is there is harmony, we say;
And so, his open soul, being sane and strong,
He wrought his passion in immortal song,
And gave another glory to the day:
A promise came to those amid the grey
Sad twilight of disease; and woe and wrong
Looked up to joy and rectitude, with long
And ever-brightening wonder, till the way
Was clear and straight.
Then rapture found a voice;
The hills and valleys sang together, trees,
And winds and flowers, the merry birds and bees
Joined in the ecstatic roundelay, "Rejoice!"
And man replied, with all the isles and seas,
"The holy living God is now our choice."

J. L. HAIGH.

QUOTING the terrible epitaph on a certain Mrs. Bond, who died in 1768, said to be taken from a monument in a Cumberland churchyard, last Saturday's *Spectator* preached a salutary sermon on the dangers of "A Patchwork Character," and concluded by laying down three rules for the person who desires to be amiable. The second and third are as follows:—"The second is not to differ about matters "of no importance, not to debase sincerity "into contradictoriness, and not to set for "other people a standard which it is unreasonable to suppose, from previous experience of their characters, that they "will ever reach. The third is never to "let his good principle interfere with some "one else's harmless privilege, to remember that praise is a positive necessity "to the spiritual and mental development "of the young, and that injudicious blame "acts as a blight. Mrs. Bond did not "know the importance of these things, "and therefore, as poor people say, she "metaphorically 'broke up her home,' "and caused as much misery as though "she had run away, or taken to drink, or "played ducks and drakes with her "husband's fortune, not by doing anything wrong, not even by neglecting her "duty, not by any of the usual methods, "but simply by being disagreeable."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bolton: Bank Street.—The Sunday-school anniversary services were held on Sunday last, the preacher morning and evening being the Rev. Douglas Walmsley, of Belfast, and formerly of Bury. Special anthems were rendered by the choir. In the afternoon there was a scholars' service, conducted by Mr. Thomas Harwood, at which an address containing many personal reminiscences of Bank-street school was delivered by Mr. Charles Nicholson. The collections amounted to upwards of £98.

Chester.—The annual meeting of the congregation of Matthew Henry's Chapel was held in the schoolroom on the 31st ult., under the presidency of the Rev. H. E. Haycock. Satisfactory progress in the religious, philanthropic, educational and social work of the chapel was reported. The average attendance at the services and in the Sunday school was higher than last year. The Social Union, Boys' Club, Children's Guild, Sewing Class, Savings Bank, Menander (Amateur Dramatic) Club, and the Gymnastic Classes had all done good work. A vote of thanks was passed to the members of the choir, the teachers, flower committee, the secretary (Mr. A. Orrett), and the treasurer (Mr. W. Orrett), and other workers.

Dromore.—Special services were held on Sunday last to inaugurate a new organ, which has been erected at a cost of £350. At the same time the meeting-house has undergone general renovation, and two beautiful memorial windows to relatives have been placed on either side of the pulpit by Mr. Henry Hobart, C.E., the subjects represented being "The Guardian Angel," "The Good Shepherd," "The Sower," and "Christ Blessing the Children." The services were conducted by Principal Gordon, and special music was rendered by the choir. There were large congregations, including many visitors from Belfast and intermediate towns, and members of neighbouring churches. The Rev. A. Davison, minister of the congregation, thanked their friends from other churches for their presence and support on that occasion.

Evesham.—The monthly ministers' meeting was held in the Oat-street Chapel, on Wednesday, the 31st ult., the service being conducted by the Rev. W. C. Hall, of Small Heath. Mr. Geoffrey New afterwards presided at the luncheon in the schoolroom, when the preacher's health was proposed by Mr. W. Smith. The chairman proposed "The Ministers' Meeting," to which the Rev. I. Wrigley responded. "Civil and Religious Liberty" was proposed by the Rev. J. Wood, and "The Evesham Congregation" by the Rev. J. C. Street, Mr. A. H. Martin responding. The company afterwards went up to Mrs. Cliff's house, where they were entertained to tea.

Hyde: Flowery Field.—The annual Sunday-school sermons were preached on May 21 by the Rev. H. J. Rossington, M.A., of Longsight.

Ipswich.—The Rev. Lucking Tavener has just completed a course of six Sunday evening sermons entitled "The Modern Search for God." Taking for his starting point the French Revolution, Mr. Tavener showed its effect upon the greatest intellects of the nineteenth century in the realms of literature and science. Shelley, Wordsworth, Carlyle, and Dr. Martineau were given as examples in literature; Huxley, Tyndall, Darwin, and Herbert Spencer represented the scientific aspect. The whole course was well attended.

Irish Sunday School Conference.—On Saturday, June 3, under the auspices of the Association of Irish Non-subscribing Presbyterians and other Free Churches, a conference of Sunday-school teachers and others interested in the religious training of the young was held at the First Presbyterian Church, Holywood, the president, the Rev. Alexander Gordon, M.A., Principal of the Unitarian Home Missionary College, in the chair. Some 400 persons were present from various associated churches in counties Down and Antrim, including nearly 20 ministers. After the singing of S. Longfellow's hymn, "O, Life that maketh all things new," a paper was read by Mr. James Steel, of Belfast, on "How shall the Teacher best meet the need of the scholar?" and an interesting discussion followed, in which the Rev. J. Kennedy, Mr. J.

Mulligan, Miss Mellone, the Rev. J. McCleery, the Rev. J. A. Kelly, Miss Lindsay, and the Rev. R. M. King took part. The Rev. W. G. Marsden proposed, and the Rev. A. Davison seconded, a vote of thanks to Mr. Steel, which was carried with enthusiasm, and having been duly acknowledged, the President delivered an address on "General aims and possibilities of our work." He noted the prevailing religious aims of the Irish Sunday-schools, and said they should think also of the relation of the individual scholar to the future of the congregation, for their congregations must grow from within. He then spoke of the educational value of the Bible, and of the fresh interest awakened in it by modern knowledge. They should see to it also that their scholars had some knowledge of the history of their own country. He concluded by counselling closer intercourse between the scholars of their different schools. Mr. John Smith moved, and the Rev. D. Lyttle seconded, a vote of thanks to the President and the Holywood congregation. The Rev. A. O. Ashworth, convener of the conference, announced that an invitation had been received from the Templepatrick congregation to hold the next annual conference there. A bountiful tea was afterwards served in the schoolroom and on the grass outside, and the opportunity for sociability was much enjoyed.

Lancaster.—A sale of work held on May 31 and June 1 and 2, in aid of proposed structural alterations, and to pay off a small debt incurred by a new heating apparatus, realised about £90. Mrs. N. W. Helme, the wife of the member of Parliament for the Lancaster Division, opened the sale on the first day, and Mrs. Heald, the Mayoress of Lancaster, opened on the second day. The *Lancaster Observer* makes the following interesting editorial comment:—"The fact that religious differences are not so acute locally as they used to be, or, as Mr. Robert Brash said yesterday, 'that the world was growing wiser,' has been illustrated this week in the support given to the sale of work promoted by the Unitarian congregation, of which the Rev. J. C. Pollard is the respected minister. Mrs. Helme and Mrs. Heald, the wives of a leading Wesleyan and of an Anglican, have opened the sale on successive days; and, although the Member for the division and the Mayor were not able to be present, as announced, they were all represented. Rev. J. F. Cowley, Congregationalist minister, took part in Wednesday's proceedings. It is quite true, as Mr. Brash remarked, that not many years ago the spirit animating religious people would have led to a boycott of the Unitarian sale of work by other denominations. There are higher things in religion than sectarian strife and animosity, and the object lesson of this week is valuable."

London: Essex Church.—The annual drill display in connection with the girls' classes and club was held on June 1, and repeated on June 3. There was a large attendance of young people, parents and friends, including Mrs. Ceredig Jones, who formerly taught the girls drill. The display of dumb bell exercises, figure marching, skipping, parallel bars, rings, balls, and mass drill was exceedingly good. The behaviour and deportment of the girls, both junior and senior, could hardly have been better. At the meeting, over which the Rev. F. K. Freeston presided, high praise was accorded to Miss Violet Preston, Miss D. Preston, and the other workers for their services during the year. The prizes for needlework were presented by Mrs. David, those for attendance and efficiency in drill by Mr. C. W. Blackman.

London: Kentish Town.—The Jubilee Bazaar, which was opened on the first day, as we reported last week, by Mrs. Wallace Bruce, and on the second day by Miss Tagart, realised a total, including donations, of £120.

No sublimer spectacle do I know on earth than the faculties of a grand and passionate nature as in a Socrates or a Paul, falling into stillness before the face of God, and by the awful light of his countenance turned from a stormy nobleness into a loving and working power. It is a spectacle which emerges painfully and rarely from the battle of the will, spontaneously and often from the repose of faith.—*Martineau.*

The *Sunday Magazine* this month has the first instalment of an article by Sir Edward Russell on "The Religious Life of Liverpool since 1850." As the few conspicuous men who have won fame for Liverpool in that connection, he names M'Neile, Raffles, Stowell Brown, Birrell, Martineau Thom, and Beard: "These great preachers stamped character upon their respective denominations"; and then he goes on to speak more particularly of Dr. John Watson and Dr. Raffles, of whom, as well as Dr. M'Neile, portraits are given.

As we look back upon our past days we may discern many signs that they have been guided by a wisdom greater than our own. If we had had our own way we should have avoided many troublesome tasks, but those tasks, when well discharged, have brought rich spiritual blessings in their train.—*H. W. Crosskey.*

THE aim in life is what the backbone is to the body: without it we are invertebrate, belonging to some lower order of beings not yet man.—*W. C. Gannett.*

As large a portion of well-being may be sacrificed by an act of wilful extravagance, as by the commission of a dishonesty; and were it of a nature to be definable by law, would merit as severe a punishment. Shall anything then deter us from saying that such self-indulgence is a thief?—*Martineau.*

WHY do we not remember that He is a Spirit; that He is of an infinite forbearance and long-suffering; that He is large enough to hold in harmony much that we are too small to embrace; that many things that seem incompatible to us are not incompatible to Him: that He looks upon the heart, and judges righteous judgment; that He forgives us though He knows us; nay, let us sometimes humbly hope, forgives us *because* He knows us.—*J. H. Thom.*

TO CORRESPONDENTS.—Letters, &c., received from G. B., E. C., G. C., J. C., P. R. C., F. E, C. A. G., C. H., J. T. H., E. W. L., W. M., C. R., J. M. T.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 11.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bermondsey, Fort-road, 7, Rev. L. JENKINS JONES.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. B. KIRKMAN GRAY.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. CLARKE MOORE.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A., and 6.30, Rev. STOPFORD BROOKE, LL.D.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High street, 11, Rev. F. HANKINSON, and 7, Rev. GEORGE CARTER.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11 and 6.30.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. P. H. WICKSTEED, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. J. HOWARD.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. W. CHYNOWETH POPE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.



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OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "Knowing the Spirit," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND

DUBLIN, Stephen's Green West, 12, noon Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. D. JONES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.



Schools, etc.

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TWELFTH ANNUAL MEETING, ESSEX HALL, FRIDAY, JUNE 16TH.

Conference, 4.30 P.M., "The Importance of the Pledge," opened by EDWARD CHITTY, Esq. (Dover). Rev. CHAS. HARGROVE, M.A., will take the Chair. Tea and coffee provided at 6 o'clock.

The Right Hon. the EARL OF CARLISLE will take the Chair at 7 P.M.

Mrs. Leighton Tucker, Rev. Wm. Mottram (Sec. of the Congreg. T.A. Assoc.), Rev. A. A. Charlesworth, Rev. W. L. Schroeder, M.A., Rev. Rowland Hill (Editor, *B. of H. Chronicle*). *All interested in Temperance Work are heartily invited.*

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The ANNUAL PROCEEDINGS in connection with the Closing of the Session will take place at the College on Thursday, June 29th.

The Rev. PHILIP H. WICKSTEED, M.A., will deliver the ADDRESS to the Students at 11.30 A.M.

The Annual Meeting of Trustees will be held at 3.30 P.M.

A Valedictory Religious Service will be held in the College Chapel at 8 o'clock P.M.

The FAREWELL on behalf of the College will be given by the PRINCIPAL; and the WELCOME into the Ministry by the Rev. W. G. TARRANT, B.A.

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LONDON SUNDAY SCHOOL SOCIETY.

The AGGREGATE MEETING of Elder Scholars will be held at ESSEX HALL, Essex-street, Strand, on SUNDAY, JUNE 18TH, at 3.15. The Service will be conducted by Miss MARIAN PRITCHARD. All friends are cordially invited. Collection to defray expenses.

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WHIT-WEEK ANNIVERSARY MEETINGS.

BEAUTIFUL summer weather has made the week's meetings specially delightful, and, if the attendance at the annual service was not quite so large as in other years, the spirit of the gatherings has been full of hope. Contributions of permanent interest and value have been made to our common store of knowledge and inspiration, and the week will be specially memorable for Professor HENRY JONES'S Essex Hall Lecture.

The service in Little Portland-street Chapel on Wednesday was conducted by the Rev. J. COLLINS ODGERS, whose sermon is published in our present issue. The service opened with that ever-welcome hymn of THOMAS HORNBLOWER GILL'S—

We come unto our fathers' God.

and the "Jubilate" was sung to the special music by Mr. John Harrison, who presided as usual at the organ. The week's proceedings followed the accustomed order, with a somewhat exhausting series of meetings and interludes of pleasant sociability. One welcome addition to the latter was the luncheon given by the London Laymen's Club to the representatives of congregations and other friends, and Thursday ended as usual with the Conversazione in the Portman Rooms, where the guests were received by the President, the Right Hon. WILLIAM KENRICK, and Mrs. KENRICK.

Dr. MELLONE'S address on "Two Centenaries: James Martineau and Francis William Newman"; and the paper by the Rev. F. K. FREESTON, on "The Decline of Public Worship," we must reserve for future publication.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE week's meetings began very happily on Tuesday with the proceedings of the Sunday School Association. There was a meeting of delegates from District Associations for conference in the morning, and a luncheon at the Holborn Restaurant, which was largely attended, and over which the President of the Association, the Rev. W. G. Tarrant, presided.

The annual meeting was held in the afternoon at Essex Hall, the President in the chair, and began with the hearty singing of the following hymn, to the tune 299, A. and M. :—

"The Singers go Before."

STILL, as in ancient Salem's day
Went forth the minstrelsy,
Thy joyous singers lead the way,
O God of joy, to thee.

Blessed are they who bless thy name
With hearts in sweet accord,
The herald voices that proclaim
The Kingdom of the Lord!

Theirs is the song that never dies,
Of love, and joy, and trust—
Immortal still while temples rise
And crumble into dust.

Lord of that blest Jerusalem
Where dwell the pure and free,
Give us a heart to sing with them
Who lead the way to thee.

And, when our pilgrimage is o'er,
Still may our children raise
This pilgrim-music, evermore,
Of love and joy and praise.

W. G. T. 1905.

Mr. W. BLAKE ODGERS, K.C., who completes this year twenty-five years of service as treasurer of the Association, presented the accounts. He noted an adverse balance of £25 with the cheerful confidence that members would make it up during the week by increased subscriptions. The total of subscriptions and donations received was £956 12s. 5d., and from the sale of publications £956 12s. 5d. had been received, an increase of some £80 on last year, largely due to the activity of the Rev. F. Allen as publications agent for six months. On the other side there was a new item of £58 4s. for the printing of the *Monthly Notes for Teachers*, which he felt sure had been much appreciated. Why, he asked, was that Society to be supported? They were not merely booksellers, whose object it was to make a profit, or he certainly should not have been their treasurer for all those years. They were charged with the religious education of the children, and the duty was pressed upon them with special urgency at the present time. The members of that Association had declared for secular education in the day schools and while they were aware that he was in the minority on that subject, and as President of the National Conference had recorded his dissent from such a resolution, he yet impressed it upon them that if that change was to be made in the day-school, still more clearly and imperatively it became the duty of the congregations to maintain their Sunday-schools; and there was the more necessity for well-equipped schools with good and efficient teachers. He was afraid that the children in their Board Schools would not receive much religious education at home, and therefore they must look to it that the teachers in their Sunday-schools knew how to teach and to maintain order, that their lessons might be of real value. And what, he asked, about the children in their Unitarian homes? Was it wholly true that every Unitarian parent taught his children religion at home? There was need that the ministers should have classes of the children of their congregations, and that books should get into the homes, which parents as well as children should read. It was to meet those needs that their Association had to work, and that was why for twenty-five years he had been their treasurer. That was the real reason why they must support that Association, because the Sunday-schools of the future would be bound to play a more definite and useful part in the education of future generations than ever before, and because they must provide the needed books for religious teaching in their homes.

Mr. ION PRITCHARD, hon. secretary, in presenting the annual report, said that he had received two letters from old friends, regretting their inability to be present, and their continued warm interest in the work—the Rev. S. A. Steinthal, who fifty-four years ago had represented the Manchester District Association at their meeting, and again after fifty years was with them at their anniversary, and Mr. H. J. Morton, of Scarborough. Mr. Pritchard drew attention to some points in the report, and particularly to the appended statistics, which, he said, would be still more valuable, if they could be sure that they were all accurate.

THE REPORT.

The report opened with references to the religious education problem, and an appeal to schools seriously to consider how far they were equipped and prepared to take their part in such systematic work, supposing the responsibility for religious teaching to be taken entirely

out of the hands of day school teachers and left to the Sunday-schools of the country. Carefully prepared statistics showed that in 291 schools making returns there were 3,585 teachers and 36,034 scholars on the books, with 9,876 scholars above 16. With the exception of 23 unattached and 3 Colonial schoo's, the rest were grouped under 15 local unions. On finance the report showed receipts from subscriptions and donations £281 4s. 4d., and £949 10s. 5d. for sale of publications, and an adverse balance of £25 1s. 5d. The publication of *Young Days* and *Monthly Notes* had been continued, and among new publications had been a volume of "Bible Stories Retold," by Dr. Brooke Herford, a set of card lessons on "Scenes and Stories from the Life of Jesus," by the Rev. T. P. Spedding, and "Nine Parables set to Music," by Mr. Hugh Atkins. Of Dr. Herford's book a school edition was to be published, also new editions of the first series of the Rev. J. C. Hirst's "Half Hours with the Parables," and Dr. Beard's "Ten Lessons on Religion." A selection in one volume of the "Short Sermons to Children" by Three Cousins had been issued. The report promised a short biography of Dr. Martineau for young people by the Rev. Alfred Hall, and a new book by Miss Marian Pritchard, somewhat on the lines of the Rev. J. T. Marriott's "Our Unitarian Faith."

The proceedings of the fourth Summer Session for Sunday-school Teachers at Manchester College, Oxford, in July, 1904, were chronicled, and the hope expressed that a similar session would be held in 1906. One admirable piece of work had the Nature Lessons by the Rev. Thomas Robinson given in various schools throughout the country, and the Rev. F. Allen's work for six months as Publication Agent had been widely appreciated and had brought the books and the work of the Association more definitely to the notice of many of the schools. Particulars as to lantern slides and notes from the District Unions were appended to the report.

The PRESIDENT, in moving the adoption of the report and accounts, referred to the Emslie portrait of Dr. Martineau, which has been placed in the centre of the wall over the platform, and which, he said, they were proud to see in that place. Dr. Martineau was a great friend of Sunday-schools, and himself a teacher for many years and a superintendent long after he had risen to more than British fame. That picture ought to be an inspiration to them. He, at whose feet they sat with reverence, had laid upon himself humble duties, and although they could not presume to call him comrade, there was no title he would have rejoiced in more than that of fellow-worker with them as teachers. He referred also to the passing away of that teacher, taught by Martineau, who had helped many to receive the teaching of Martineau, as they otherwise could not have done. He also had been a great friend and helper in their work, and an inspirer of many. Mr. Armstrong had often stood upon that platform. When they remembered him, they must take heart of courage, and if ever they were slack in their work they must feel rebuked. For all that he had done for them they were profoundly grateful. There were those who thought that national interest lay in the way of commerce, others that it lay in military expansion, but, for his own part, he said that the greatest of all national interests was the character of the peoples governed. No increase of empire could be of any worth which did not secure that high interest of the character of the people. And what chiefly counted in that world, in which righteousness was supreme, was the character of the people who ruled. When he looked around for self-devotion to teaching, and in their homes looked for the presence of the literature which ought to be of such influence for good, he confessed to some discouragement. They seemed to be falling below the standard previously reached. The number of their teachers was less, and yet there was great hope in the fact that the number of scholars over sixteen had largely increased during the past few years. At the New Year, thinking of the large number of their elder scholars, of whom they reckoned that there were some 10,000, he had been anxious to do something which might strengthen the feeling of solidarity among them, and he had written a letter of New Year's greeting which had been sent to them all. The response showed that it had been found helpful, and he thought that effort might be further developed in future years. In conclusion he said he felt that no part of his work as a minister was more joyful, more fruitful and inspiring, and educative to himself, than the work he had done among the young people, and he desired to encourage his brother ministers not to deprive themselves of a share in that great work.

The Rev. J. CROWTHER HIRST, in seconding, said that the responsibilities of Sunday schools were likely to increase rather than decrease. They must encourage the present teachers to do their work more efficiently. In the matter of ministers' preparation classes they knew that the great difficulty was to get the teachers to attend, and he told of a plan they were adopting in Liverpool, by which schools would be grouped, and courses of Biblical lessons would be given at certain centres, with a printed syllabus to be distributed to every teacher. He referred to the great loss they had sustained in the passing of Mr. Armstrong. That was most keenly felt in Liverpool. He was their natural leader, and before their eyes an ever-inspiring example. No one could come near him without being affected by the simple earnestness, the high moral ideal so plainly seen in his life. When he passed away, they felt that not only their churches and schools, but every individual had lost a valued friend. Still they tried to do their work, in which he was so much interested, and those central preparation classes he hoped would be a great help to the teachers. But while they had thus a high ideal of efficiency as teachers, he hoped they would never forget that some of the best Sunday-school work had been done by men and women almost entirely uneducated. It might be a shame that the educated people did not come forward more, but at any rate in times past they had had noble men and women, who could not teach much book knowledge, but by their moral influence, the example of their own life, had helped their scholars to high ideals, and drawn out in them the best elements of character. He begged teachers not to be discouraged, even if they felt they did not reach a high standard in their teaching. The personal influence of the teacher, in whom there was the true spirit of self-sacrifice, was the essential thing.

The resolution having been unanimously adopted, the Rev. J. MCDOWELL moved, and the Rev. WALTER LLOYD seconded, a vote of thanks to the officers and committee for their services, and the election for the new year, with the Rev. Charles Hargrove as President, the other officers being reappointed.

The PRESIDENT then moved:—That the hearty welcome of this meeting be given to the following representatives of Sunday-school Societies:—American Sunday-schools, Rev. F. L. Phalen; Irish Non-Subscribing Association, Rev. S. H. Mellone, B.A., D.Sc.: Scottish Sunday School Union, Rev. R. B. Drummond, B.A.; South Wales Association, Rev. R. J. Jones, M.A.; South-East Wales Society, Rev. David Rees; Bolton District Union, Rev. J. J. Wright; Liverpool Sunday School Society, Miss A. Hall; London Sunday School Society, Mr. A. Barnes; Manchester District Association, Rev. W. Holmshaw; Midland Association, Rev. E. A. Voysey, M.A.; Newcastle District Association, Rev. W. H. Lambelle; North Cheshire Union, Rev. W. Harrison; North-East Lancashire Union, Rev. J. H. Wicksteed, M.A.; North Midland Association, Rev. E. G. Evans, B.A.; Sheffield and District Union, Rev. H. Dawtrey, B.A.; Southern Union, Rev. Clement E. Pike; South Cheshire Union, Rev. James C. Street; South-Eastern Union, Rev. Frederic Allen; Western Union, Rev. John McDowell; Yorkshire Union, Rev. A. W. Fox, M.A.

To this the Rev. F. L. PHALEN, of Worcester, Mass., and the Rev. R. J. JONES, of Aberdare, briefly responded. Mr. Phalen spoke of the warm brotherly feeling which united their workers on both sides of the Atlantic, and told of a teacher who, coming unprepared to a class, had asked, "What shall I speak about?" and a little girl replied, "Speak about a minute." He concluded by repeating the aspiration that the Stars and Stripes and the Union Jack might fly together for ever, and that Unitarians might work together to greater and greater issues: "for the world moves, brethren, as God moves in it."

MISS PUNNETTT'S ADDRESS.

After an adjournment for tea, the chair was taken by Miss Marian Pritchard, last year's president, who had been prevented by illness from presiding then. They were grateful, she said, for the opportunity of learning from Miss Punnett, who had had so much experience at a Cambridge training college, and now under the County Council.

Miss PUNNETT then gave a delightful

address on "How to make our lessons interesting." That, she said, was pre-eminently a subject for discussion: What she proposed to do was to offer a few considerations as to the nature of interest, which, if followed to a practical conclusion by a wise teacher, would give valuable hints as to how to make lessons interesting. There were various, even contradictory views, as to interest. Some said the teacher was everything, and a good teacher could make any subject, even a broom-stick, interesting. Others said the subject was everything, and that if the right kind of subject was found any teacher could make it interesting. Others, like a recent writer in the *Westminster Gazette*, complained that a great deal too much was made of interest, and the craving for it was spoiling their teaching. To get at the real meaning of interest she took a concrete instance. Supposing they had to give a lesson to a class of children about twelve years old on the value of speaking the truth, there were three methods they might pursue, (1) They might treat it in a general way, asking in the abstract what was meant by truth speaking, and comparing it to other virtues, such as courage and self-respect. (2) Or they might refer the children specifically to certain bits of their own experience and so bring out its meaning. (3) Or they might tell a story, in which the different points to be taught were brought in. And that third method, for that particular class, with such a subject and children of that age, she felt to be the best.

The story to be the basis for a lesson should be vividly told, and then there might be some discussion, especially if the story raised a question or two, as to what they would do in such and such a case, or how they would have felt in certain circumstances.

They might find some interest by the other methods, but by the first method it would not be sustained, and by the second, though their interest would be aroused, in some cases even too acutely, they would grow restive, for children resented being told their faults in such a way. Elder children, on the other hand, might find the first method more interesting. In the case they were considering, the third method was the most interesting, because the children's minds were really more active. To secure their activity (which was the secret of interest) by the first method, required a good deal of experience of life, which only the elders had; but in the third method, though they might say the children had "just to listen" to a story, they were by no means passive, at every point they were actively bringing up little details of their own experience of life to make the pictures of the story for themselves. That was true even of the most extravagant fairy story. They could not picture even the most wonderful things, without drawing on their own experience. As a rule the reason why children objected to a story with a moral was that it took out of their hands what they should do for themselves. They did not know that was the reason, but so it was. With any class the great thing to ask was how they could make sure that the children's minds should be active. There must always be appeal to something already in their minds, and, if possible, they must get some emotion connected with it. With children that was best secured by the story method, which made the activity picturesque for them, and left them to make the application for themselves.

No one could tell teachers how to do it. They must be skilful, and practise till they found out for themselves, by sympathy coming to understand the children. If interest flagged they should stop the story and ask some question—anything to arouse their activity, and then the story could go on. So in the matter of interest, it was not the story alone, or the teacher alone, that secured success, but both together. True interest could never be dangerous for good teaching. It was the one thing likely to lead to really good results. And the desire that the children should carry out their thinking into action was of the utmost consequence; but could they ever do that if they found the lessons dull?

The Rev. W. HOLMSHAW, from his experience as a teacher, trained to the profession, endorsed all that Miss Punnett had said on the subject of interest. To avoid dulness, he said, they must know what they wanted to teach, and they must endeavour to see into the minds of the children. Having found out what they knew, the teacher should begin from that point. On any subject, the children would be eager to contribute what they knew, and so interest was sustained, and the teacher could go on to add what he wanted them to know. Then, if the whole ground was gone over again, interest would be sustained to the end.

The Rev. J. J. WRIGHT also agreed entirely with what Miss Punnett had said. The great thing was to arouse mental and moral activity in those they wished to teach; and they must remember that children could not be long interested in one subject. It was well to shorten a lesson, and then after a break to go on to another lesson.

The Rev. W. HARRISON, and doubtless others also, were ready to carry on the discussion, but the available time had elapsed, and a vote of thanks to the President, to Miss Pritchard, and Miss Punnett and all who had contributed to the usefulness and success of the meeting, moved by the Rev. H. S. Solly and seconded by the Rev. W. H. Lambelle, brought the meeting to a close.

THE new volume in Williams & Norgate's Crown Theological Library will consist of eleven Essays, and be entitled "The Child and Religion." Prof. Henry Jones, of Glasgow University, will write on The Child and Heredity; Prof. C. T. Ladd, of Yale University, on The Child's Capacity for Religion; Dr. J. Cynddlan Jones on Conversion of Children; Dr. R. F. Horton on Reigious Training of Children in the Free Churches; Dr. George Hill on Baptists and the Children; Dr. Agar Beet on The Child and the Bible, &c. The volume is edited by the Rev. Thomas Stephens, and will consist of nearly 400 pages, and be published at 6s.

THE ESSEX HALL LECTURE.

"THE IMMORTALITY OF THE SOUL IN TENNYSON AND BROWNING."

ESSEX Hall was crowded on Tuesday evening, and we fear that a good many people had to be turned away disappointed, when Professor Henry Jones gave the Essex Hall Lecture on the above subject. The lecture will be published as speedily as possible in book form, and what we can give here is only a very imperfect abstract. But even the complete lecture, when printed, cannot give those delightful interpolations of vivid illustration and comment which set the lecturer so thoroughly in accord with his hearers, and added so much to the force and interest of the lecture. Foot notes may perhaps preserve something of their substance. Those of our readers who do not already know it we strongly advise to get and read Professor Jones's book on "Browning as a Philosopher and Religious Teacher" (Maclehose, 6s. net). The book was first published in 1891, and has been through several editions.

The President of the Association, the Right Hon. William Kenrick, took the chair, and, in introducing Professor Jones, made the following statement:—

The Essex Hall Lecture was established by the British and Foreign Unitarian Association twelve years ago, with the object of providing an opportunity for a specially selected lecturer to present his free and open thoughts on some topic of deep religious interest. The majority of the lecturers have belonged to or been associated with the Unitarian body, but the Committee have not restricted their choice to Unitarians. Last year a distinguished German Professor, Dr. H. H. Wendt, of Jena, delivered the lecture; this year we welcome the Professor of Moral Philosophy at the University of Glasgow, Professor Henry Jones, whose subject is the Immortality of the Soul as revealed in the poetry of Browning and Tennyson.

At the conclusion of the lecture the President proposed a vote of thanks to Professor Jones, which was carried by loud acclamation, and he, in acknowledging his hearers' kindness, proposed a vote of thanks to the President, which was similarly passed.

THE LECTURE.

"The Immortality of the Soul," said Professor Jones at the beginning of his lecture, "is one of those grave matters on which men of refinement are naturally reticent. They break their silence, as a rule, only when they are deeply moved." So it was with Plato, when the death of Socrates led him to speak of immortality as almost no other has done. The death of Arthur Hallam stirred the depths of Tennyson's nature, and brought the wild grief, the sustained reflection, and the solemn joy of "In Memoriam"; and though Browning was habitually less reticent, and the speculative impulse in him was more daring, so that he often spoke of the future life during the fifty years or more of his poetic labour, it was the death of his young friend at La Saissiaz which stirred his knightly spirit to put on its armour, to challenge his

own faith, to dare his own doubts of immortality.

There were those, indeed, even among the best and wisest, who maintained that we should not concern ourselves with this matter, but should think simply of living the present life well; for to the man who is thus within his duty "Death does not count." He could not withhold his reverence from such men, the lecturer said, men strong with the strength of moral faith, who ranked loyalty to simple truth, even when truth was silent, above whatever peace those hopes might bring which might turn out false. And Plato had drawn a marvellous picture of his Master earnestly pleading with those to whom he spoke, that even in that last hour they should be thinking of the truth and not of Socrates. "Agree with me, if I seem to you to be speaking the truth; or, if not, withstand me might and main, that I may not deceive you, as well as myself, in my enthusiasm, and, like the bee, leave my sting in you before I die."

Yet they ought not to refrain from such questionings, and indeed he doubted if they could. Nor ought they to be reconciled to ignorance, otherwise they might be brought at last to the crudest superstition, and that was not good. And, in fact, it was only by coming to a reckoning with Death that those magnificent convictions could be gained by man. That "Death does not count," that "Come what may, the duty of the moment sufficeth," were not beliefs which could be possessed by the thoughtless. Those who gained them knew that there were things more to be feared than death. They had put the thought of death in so vast and so spiritual a context that its significance was dwarfed; and all the meaning that remained for it was not natural any more, but spiritual. That was what had been done by those two great poets. Each challenged death, and found that, provided the moral world stood and God remained, it could not itself mean much, and what it did mean was good. To understand that, was to appropriate their thought upon that question of the immortality of the soul.

There were two ways of considering what they said on the subject. One might examine their utterances critically to bring out the similarities and differences of their faith, after the manner of a commentator; or one might dwell upon the broad features of their belief to discover the basis on which they made it rest, to find out what validity, what value for others there was in their trust. That was the method he should follow. He should look to the poets for help in the contemplation of the problem of death and immortality for himself, dealing with them as teachers of truth rather than as poets or ministers of beauty.

The great thing that impressed the student of Tennyson and Browning was the fulness of their belief in the immortality of the soul. If they did ever really doubt its truth, which was very questionable, doubt only shook the torpor of assurance from their creed; it left the assurance itself more strong and fixed, and its roots travelled deeper into their experience, and intertwined itself more vitally around it as their life matured to its close. The lecturer then illustrated from Browning's poems the strength of his faith. Both he and Tennyson laid stress on the truth of the progress of the individual life after death, from stage to stage of life, approaching more and more nearly to God. Without such progressive life they deeply felt that the present lost its vital meaning. In this they revealed their affinity to the times in which they lived, for at the heart of the thought, nay, of the very disposition of the mind of their age, and ours, was the conception that the natural world and the natural life of man signified much more than that which first met the eye. Ever since the days of Lessing and Kant, mankind had been travelling away from the narrow finitude and hard-lined limitedness of the days of Hume. Philosophers and poets alike, almost all the greatest of them, Fichte and Schelling, Hegel and Goethe, Carlyle and Wordsworth, Shelley, Tennyson and Browning, had all steeped the present life in the life to come. Thought and sense, spirit and nature interpenetrated, time is saturated with eternity, the universe is spirit-woven, God is immanent in it, and every common object is in its way "filled full of magical music, as they freight a star with light." There had been no age of the world's history when doubt had been more deep and stern. The lines of science were never drawn more stringently, binding together in an ever closer phalanx the ranks of necessity and limiting ever more remorselessly the charter of an irresponsible imagination. But the doubt itself contained the promise and was even the reflex of a larger faith—faith in an order whose sweep was wider and its spiritual significance indefinitely deeper. This "faith"

reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the Best that glimmers through the Worst,
She feels the sun is hid but for a night,
She spies the summer through the winter's bud,
She tastes the fruit before the blossom falls,
Hears the lark within the songless egg,
She finds the fountain, where they wail'd mirage.

What he desired to ask, said the lecturer, was whether they had any right to such a triumphant conviction. What gave it to their poets? On what grounds did they hold it? What was the validity of those grounds? The answer given, both by Tennyson and Browning, was that those grounds were not intellectual.

Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in.
* * * * *
Thou canst not prove thou art immortal—no,
Nor yet that thou art mortal . . . .
For nothing worthy proving can be proven,
Nor yet disproven; wherefore thou be wise.
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!

And so Tennyson declared;—

We have but faith; we cannot know,
For knowledge is of things we see.

But what must they say to that main contention of their poets? The solution of the great question by an Agnostic faith was much too easy to be right. It healed the wounds of the soul too slightly; they bled afresh, when touched by doubt. They had neither the right nor the power to be satisfied with a faith that was divorced from reason. They were entitled to take stronger ground, and the two poets, in spite of all they said about knowledge, took stronger grounds. So far from ousting reason from that great quest of Immortality, they had employed it as their guide; and reason, so far from failing them in their hour of need, was just that which had gained for them those splendid convictions which they attributed to faith. Theirs was the "faith of reason." Reason selected the elements it contained, and compacted them into a consistent and self-sustained whole. Their doubt of reason and despair of knowledge arose, he believed, from confusion as to their nature, and to that confusion they must attribute much of that acknowledged and unacknowledged Agnosticism of this and other times, which was the insecure refuge of intellectual despair.

Professor Jones then proceeded to a forcible demonstration of the distinction between logic and reason, showing how the whole of our experience of life is built up by reason, and that our knowledge of the spiritual facts of life rested on exactly the same ground as our knowledge of natural law. In each case there was hypothesis tested by experience, wrought into the general structure of our thought. When it was said that convictions were deeply felt, their strength lay not in the feeling, but in the fact that they had been made one with our rational life by a thousand judgments and practical experience. The feeling of their vital truth was the result of a satisfied intelligence, and the intelligence was satisfied only when experience was a congruous whole. Thus we were brought by the same method of reason to a conviction of the uniformity of Nature, as in the laws of motion, and of the universal presence of God. So it was that the two poets came to their deep convictions. It was not the intensity of their feeling which gave cogency to their convictions, but the broad grounds on which they rested.

This world's no blot for us
Nor blank: it means intensely and means good.
O world, as God has made it! All is beauty:
And knowing this is love, and love is duty,
What further may be sought for, or declared?

Who told Browning that? His heart? Yea, verily, but his heart made wise by much reflection; the theoretical and practical reason which built his life. Such was the poet's "faith of reason"; analogous in detail, identical in method, with that which works in the construction of the sciences and even in that knowledge of common things which lies at the basis and guides the whole of our practical outward life. In judging of Nature they remembered that man must not be left out. Nature implied man, and man in virtue of his spiritual qualities, especially of his love, implied God, and God, who was most of all God in His love, brought with Him all that man could need, and amongst these "Immortality, or something better, if better there can be." Such in the last resort was the argument of the two poets for the great hypothesis, which, like all science, must remain hypothesis to the end of time, but an hypothesis "surer than any particular

fact, for it supplies the meaning of every fact.''

That which the poets called "faith," said Professor Jones, he should call knowledge; and he concluded as follows:—If I have not misunderstood the most daring and, on the whole, the most successful of all the schemes which modern thought has employed to bring some order into this strange world, and the still stranger life of men, it rests upon the same hypothesis, and brings the same message to mankind. It is the hypothesis of God, in whom all perfection, all power, all knowledge, all love dwells. Harbouring no error that it can detect, fostering no hope however fair that merely flatters, fearing no failure or contradiction, or sorrow, or sin that darkens human life, but confronting them all with open brow; nay, recognising that on every hand and in every detail of the simplest fact there are meanings that it cannot fathom, it still finds its hypothesis work. That which the idea of cause is to the common mind, or of the order of nature to the man of science—a principle he must hold true or cease to think—and whence he is always proving, though no proof is final, such is the conception of God to the Idealist. He finds it implicit in all his knowledge, the final premiss of all his life. To this conception he returns from all his wanderings, indeed, it has followed him all the way, for it is the very life of all his thinking.

It is a hypothesis, it is true; but it is a hypothesis that works: works how much better than any other, be it chance or fate, matter or blind necessity. What order is there in the life of man, or in the world, which is not of its bringing? What achievement, whether in knowledge or in virtue, which it has not inspired and guided? What advance in either can there be which is not a progressive proof that it is valid? And what better fate can we desire for man, who "learns through evil that good is best," than this, of finding ever more fully as the ages move that he lives in God,

> That God, which ever lives and loves,
> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves.

He has the right of reason to this faith, and this faith brings with it "if not Immortality, then something better, if better there can be."

WE congratulate Mr. L. B. Booth, of Christ's College, Cambridge, on his success as fifth wrangler in the Mathematical tripos, the result of which was published this week. In the same list we are glad to see the names of Miss E. R. Lee, daughter of Mr. T. Grosvenor Lee, and Miss Hilda Leigh, daughter of Mr. G. H. Leigh, both of Newnham College. Mr. Booth has succeeded Mr. Stratton as hon. secretary of the Cambridge services.

HUMAN help in our need, human forgiveness of our wrongdoing, human love in our loneliness; these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls. —*G. S. Merriam.*

THE ASSOCIATION SERMON.

THE GOSPEL OF THE LOVE OF GOD.

BY THE REV. J. COLLINS ODGERS, B.A.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Romans* viii., 38, 39.

How strange to think that he who spoke these glowing words, so full of strong conviction, so expressive of the deepest conscious experience of God's love to man, should have been among the greatest sufferers that the world has ever known! This is the saying of no mystic dreamer in some calm and safe retreat, opening his soul to gentle influences wafted from the depths of the infinite; this is the teaching of no quiet philosopher of the Stoa or Academy, enunciating theses for the acceptance of his group of scholars. This is the rapturous assertion of a persecuted apostle, an unwearying traveller, an ardent missionary to the Gentiles, an effective organiser of the most varied and most difficult elements, an unflinching preacher of new and unwelcome truths, one who was continually exposed to hardship and suffering of every kind. What, indeed, had he not borne for the sake of the Gospel which he proclaimed? We read of the cruelties he experienced at the hands of the Jews; of the stripes, the stonings, and the frequent imprisonments; the shipwreck, the trial, and tradition preserves the story of his martyr's death. As he himself tells us, he was in "journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, the wilderness, and the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Surely it is out of his own experience of privation and cruelty that he says: "We must through much tribulation enter into the Kingdom of God." And yet it is the same apostle who can write to his new converts at Corinth and Philippi: "I am filled with comfort, I am exceedingly joyful in all our tribulation"; "Rejoice in the Lord alway, and again I say, Rejoice." And that which filled him with a joy so sacred and triumphant was his deep persuasion that all the experiences through which he had passed gave their combined support to the assurance that God's love was manifested in all, in things visible and invisible, in joy and in sorrow, in the light and darkness which chequered his path, and especially in the gift of His beloved Son. From the grasp of that love he was persuaded he could not fall; from its close embrace he could not be torn away; from its felt presence he could not be estranged. Not even his own sins and errors could for long expel him from his home with God. What were earthly sorrows and bodily privations compared with that deep assurance, breathed into his inmost spirit, of the Eternal Love which held him fast and would not let him go? Have we not here one more example of a widely acknowledged truth? It is the persecuted spirit which feels most deeply the value of the faith for which it will endure any sacrifice, and any pain. It is he who suffers most who is most truly conscious of the Heavenly Father's love. It is he who has fought the good fight, and is ready to be offered, who looks forward with joy and hope unspeakable to "the appearing of the Lord, the righteous Judge of all!"

As we read this magnificent testimony of Paul, we have to confess that it is not easy to realise with precision in this present age some of the glowing thoughts which find expression in his words. I presume that he held the current opinion of his day that the Throne of the Supreme was surrounded by innumerable hosts of angels, to whom He gave His mandates. Principalities and powers were there, rank beyond rank, legion beyond legion; whilst realm beyond realm, sphere beyond sphere, was filled with adoring throngs of radiant forms, hierarchies and angels according to their several orders, such as Dante describes in his "Paradiso," with a richness of imagination unsurpassed, and those of whom our own Milton speaks:—

> The helmed Cherubim
> And sworded Seraphim
> Are seen in glittering ranks with wings displayed.

Even these bright beings, on whom the Father's glory directly shone, who stood around His throne, ready and waiting to do His will, even these, so the Apostle may have thought, could not monopolise His favour, nor absorb all His love. And though beyond the regions filled with the blessed forms of light and joy, there were spheres through which the fallen angels were allowed to roam, neither there could the shadows of evil screen off humanity from the beneficence and pity of the King of Kings. Beyond the flat earth and the crystal dome of the firmament were heights and depths which none could gauge, and even in those unknown vastnesses the love of God was not swallowed up nor lost. Nor could any created thing, no new erection on earth, or in the skies, no fresh system of stars or constellations, no sudden catastrophe which might close the history of the universe, no unexpected upheaval of our co-ordinated and fixed experiences, sunder us from His affection. Nor could death; for "when we are absent from the body we are present with the Lord"; nor could life, with all the specious snares and seductive influences of sunny hours when pleasure so often makes us forget our duty to the highest Good. Neither present sorrows nor our forebodings as to the future; neither that which we know, nor that about which we can but dimly conjecture; neither that with regard to which we must exercise patience now, nor that in which we must simply trust for the time that is to come—none of these things, says the Apostle, can thrust us beyond the reach of the eternal love of God.

Many centuries have rolled away since these words were written, and we look out upon another world, and upon very different conditions of society. We cannot, indeed, speak of the ranks and orders of the angelic host as confidently as did Paul; we can only surmise that those spirits that are called away from their earthly home, do not pass an idle eternity of happiness, but find their greatest joy in the task of helping others to rise to higher aims and nobler thoughts than had been possible for them before. For us the heights and depths in which our planet is immersed are vastly extended. We know now that we gaze

through the darkness of the night, not upon little fairy lamps hung up beneath the solid dome of the firmament, but upon myriads of glittering worlds. Our minds cannot contain all these vastnesses; they are too great, too majestic for us; and our spirits might fail and pine away in the wilderness of space, did we not believe with the apostle that nothing can separate us from the love of God. We may be but as the small dust of the balance, but we are the children of a Father who will never loose us from His grasp, and even in the infinite and illimitable we find our home with Him. Abysses as wide as the universe, whole cycles of ages in the great long ago, these are annihilated by the contact of the Eternal Spirit with our spirits, for God fills all space and all time. Neither height nor depth can sunder us from Him. Nor can death, though death is as formidable now as in the apostolic age, removing some from our little household of faith whom we can so sorely spare, not only the accomplished leader and profound thinker* who one hundred years ago was given to the world, but within the last six months the bold preacher and resolute social reformer, whose departure we in the North have had so much cause to mourn, the eager and courageous exponent of our views, of whom, all too suddenly, the South was bereft, and the sweet singer and divine, dwelling on the other side of the Atlantic, whose plaintive words, as his own requiem, we have sung this morning; even death cannot wipe out our consciousness of God's love displayed in them, cannot rob us of our rich inheritance of sweetest memories. And although these are gone from us, life is still with us, full of golden opportunities and of noblest tasks; and if these are consecrated to the service of the Lord of all, they too will speak to us of the love divine. Here are things present, duties, trials, self-sacrifices, sorrows, which press upon us now, forebodings it may be, as to things which are to come; and yet, have not all the centuries which have intervened since the days of Paul taught us, by the very advance of humanity, by the progress of knowledge, by the wider growth of Christian charity, that God's love is more and more displayed around us and within us, that now it is manifested in the manifold blessings we enjoy, in the sunshine which illumines our lives, and in the purest affections of our hearts to-day?

But for the apostle it was not any of the ordinary experiences of life, whether joyful or sorrowful, which were so expressive of God's love for His earthly children as the revelation of His mercy in the person and the Cross of Christ. And when Paul speaks of Christ he concentrates his attention not on the figure of the lowly teacher who wandered on the shores of Galilee, and spake his homely parables to the people on the mountain slope, but rather on one, who, having passed through the death on the cross, was made known as an immortal spirit, and as spirit, sundered from the flesh, came near to the very hearts, not of the apostles only, but of the whole community of Christian believers. To Paul the love of God was revealed in nothing so clearly, so abundantly, as in that cruel death on Calvary, from which we are so apt to turn away with averted eyes and trembling lips. How was God's love displayed in that scene of shame and suffering? Again I have to say that it is no easy task to determine with exactness what is the meaning which lies behind the expressions which he uses with reference to the sacrifice on the cross; it is not easy to say how far he re-interprets with spiritual significance Jewish terms and symbols with which from boyhood he was entirely familiar. And yet it seems clear, that in his view, that death on the cross was much more than a martyrdom for the cause of truth; it was the divinely appointed means for the reformation of the world; it was the wondrous spectacle which should touch and thrill the hearts of all, bring to a focus all wavering affection, constrain every will which was at enmity with God, and reconsecrate all lives to a divine and holy service. For the death upon the cross was a manifestation, good for all time, of the hidden possibilities of the human soul, a revelation of the victory of faith, of the deep harmony which may exist between the will of man and the behests of God. The supreme archetype of humanity suffered, not in our stead, but in our behalf, that we might see how divine succour is granted in our sorest needs, and the peace of God be the all sufficient reward for faithfulness. The light of the glory of God shone forth in the face of Jesus Christ, not indeed as an exhibition of Incarnate Deity, but as a proof of the ability of the saintly soul to reflect the image of its Maker. God's love to man was manifested in that cruel death upon the cross; first, because the Father did not shun the pain of permitting His own dear Son to suffer that so there might be given to the world an all sufficient presentation of the majesty of faithfulness even unto death; and, secondly, because that love in the heart of Christ, that spirit of forgiveness, that intense and yearning pity even for those who gave him pain—these were a revelation such as nowhere else could have been given, of the love, forgiveness, mercy, and pity existing for ever in the Souls of Souls. In Christ, the image of the invisible God, the apostle saw the true reflection of the Eternal Mind. If by the suffering on Calvary the sublimest possibilities of human love were so abundantly revealed, the cross was the surest indication of that larger love, still more divine, more constraining, more intense, which holds all men and all things in its wide embrace.

Here then in this pronouncement, majestic in its simple grandeur, yet glowing with an ardour which rolls through the ages like a trumpet blast, we have the expression of Paul's triumphant faith in the love of God for His earthly children, a love which no obstacle could impede, no distance weaken, no calamity impair, a love which reached its highest manifestation in the cross of Christ. For if in that most trying hour on Calvary, suffering imparted fresh fervour and more thrilling intensity to the love which filled the heart of Christ—not only towards those who stood beside the cross until all was finished, his mother, the beloved disciple, and the little band of faithful women—but also towards the very criminal dying at his side, and all who, blinded by cruel passion, knew not what they did, have we not a revelation of the inmost heart of God, an indication of that yearning love which will not let us go, which is outpoured alike on Jew and Gentile, on saint and sinner, on those who coldly stand aloof and those who by the intensity of sorrow are brought very near to the Divine Presence. Where there is love, there must also be capacity for pain. Then, since the Beloved Son reveals what is in the Father's heart, we have in Christ the assurance that the Heavenly Father is not afar off, enthroned in glory, untouched by mortal woes, but that He feels our sorrows, is pained when we depart from Him, waits with longing patience for our return, is ever ready to receive us in our penitence, to welcome us to His embrace, and to enwrap us in the robe of His affection. If that is Paul's view, may it not be ours also? And with such an interpretation of the cross of Christ, may we not proclaim with bolder hearts and firmer confidence, the glad Gospel of the love of God to man? The Gospel of God's Love—that is our message to the world to-day, as it has been since the day on which this Association, whose cause I plead, was founded. Our forerunners lifted their voices against every doctrine that conflicted with this Gospel of Love; they gave their unwavering testimony against the favourite dogmas of the older orthodoxy, the ruin of man's nature through Adam's sin, our supposed subjection to the assaults of a personal Satan, the fear of a God whose burning wrath could be appeased by blood alone, an eternity of woe for the impenitent. But for us there remains surely a work of still larger import. It is to teach the love of God in face of all the sins and sorrows of the world, to show that this love is the source of all our hopes, the fount of all our joy, our chief guarantee for the reality of the immortal life, and to hold to it as that which can alone assure us that in spite of all that baffles the intellect, and pains our hearts to-day, righteousness and love shall win the victory at last. Do you ask how we apprehend this love of God to man? I reply that we know it through our own experience, and we accept it on the testimony of others. Are not the words of Tennyson a true record of the facts of our own consciousness, when he says:—

> If e'er when faith had fall'n asleep,
> I heard a voice "believe no more,"
> And heard an ever-breaking shore
> That tumbled in the Godless deep,
>
> A warmth within the breast would melt
> The freezing reason's colder part,
> And like a man in wrath the heart
> Stood up and answer'd, "I have felt."

But when our experience falters in the presence of mysteries we cannot solve, when we are troubled with doubts, and unnerved by our fears, then let us look to that figure on the cross of Calvary, human, yet divine in its complete surrender to the will of the Most High, and let us behold in that love which sorrowed unto death, in that affection more intense than ever at the hour of departure, in that faithfulness so sorely tried, in that spirit of forgiveness which no pain could quench; in these let us behold a witness, a revelation; an all sufficient assurance of the existence of love, faithfulness, forgiveness in the heart of

* Reference is here made to Dr. J. Martineau, the Rev. R. A. Armstrong, Mr. J. Cogan Conway, and the Rev. J. White Chadwick, of Brooklyn, N.Y.

Him who is the Father of our Lord Jesus Christ, and the Father of us all.

One closing word. We have come hither from many centres of work, from many difficult outposts of duty, from many spheres of labour where the ground is not so productive, nor the harvests so rich as we could wish, and it may be that sometimes our hearts fail us at the magnitude of the task which lies before us, at the perplexing problems which give us anxious hours. Oh, may our courage and our zeal be revived at the thought that we carry as our banner, the Gospel of the free unpurchased Love of God, and that if we can make that the chief burden of our witness, and show it forth in our daily lives, then it will not matter what our difficulties may be, nor how anxieties may press, for in every heart there will be the secret consciousness of a love divine which moves through all things, and the sense of a sure repose within the Everlasting Arms. It was an ever strengthening conviction of the love of God to man which has purified our theology in the past; it is the same steadfast faith which must deepen our religion in the future, and interpret for us the secrets of God's Providence. Light will chase away the darkness of despair, and joyful hope reign ever in our hearts, if, with the apostle, we too may be "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord."

DR. MARTINEAU AND THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE following note appeared with the Report of the Association presented to the Annual Meeting on Wednesday afternoon:—

Newspaper paragraphs have appeared recently stating or suggesting that Dr. Martineau was "little of a Unitarian," and that in his later years "he had ceased to identify himself with the denomination." The following letter, written in reply to the congratulations of the Council and Committee of the Unitarian Association on his ninetieth birthday, will therefore be read with interest:—

35, Gordon-square, London, W.C.,
April 23, 1894.

"Dear Mr. Bowie,

"If it has been a pleasant surprise to "receive, on my recent anniversary, "words of sympathy and benediction "from many a stranger belonging to some "communion other than our own, you "give me a far more heartfelt satisfaction "when you report the congratulations "and good wishes of my fellows in an "Association to which I have belonged "from its commencement, and for which "I have been permitted more than once "to plead. That your Council and Committee so kindly and graciously remember "me and note the steps of my retreat, now "that my days of service are over, touches "me deeply, and stirs in me a gratitude "which I cannot adequately express.

"Believe me always,

"Yours affectionately,

"JAMES MARTINEAU."

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL BUSINESS MEETING.

THE business meeting of this Association was held on Wednesday afternoon in Essex Hall, the chair being taken by the ex-President, Mr. W. Arthur Sharpe, who explained that the President had just been presiding at the luncheon to representatives of District Associations and others, and would be in the chair at the evening meeting.

Mr. OSWALD NETTLEFOLD, as treasurer, presented the accounts, and announced that the collection at the morning service had amounted to £27 11s. 9d., which was less than the £33 16s. 10d. of last year. They had also £350 less income, and an increased expenditure of £1,600, and yet were still within their income. The collections on Association Sunday were £39 higher than last year, but still less than the £613 of 1902; more congregations than ever had taken part in that united effort. But, though for the present year they were still within their income, the outlook for the coming years was by no means so satisfactory. This year they lost £50 of income, which had been promised for three years, and next year they would lose a further £450, which had been promised for four years, in connection with the effort to raise an additional £2,000 to meet the subscription of £1,000 of their anonymous friend. They had also lost £252 by the death of subscribers, including one subscription of £100, and had only £10 from relatives of deceased friends to set against that. He, therefore, appealed very urgently to supporters of the Association to remember that they were perilously near losing the £1,000 subscription, and to use every effort of securing new subscriptions to maintain the present high level of their work.

The Rev. W. COPELAND BOWIE, the secretary, then introduced the annual report of the Committee, of which an abstract here follows:—

THE EIGHTEENTH ANNUAL REPORT.

The report opened with the following passages:—

IN the world of religious thought and life there has been great and varied activity during the past year. Manifestoes and counter manifestoes, approving and disapproving "the Higher Criticism," have been issued by opposing sections in the Anglican Church; some of the Bishops have expressed their alarm lest there should be any tampering with even the damnatory clauses of the Athanasian Creed, others have shown their readiness to dispense with its futher use in Christian worship; the supporters of evangelical orthodoxy have expended large sums of money and much organising skill in promoting "Revivals"; anti-religious organisations have displayed remarkable assiduity in spreading literature, apparently with the object of showing that religion might with advantage be dispensed with by mankind altogether. The legal interpretation of creeds and statements of belief has brought disaster upon the United Free Church of Scotland, and has produced not a little heart-searching and perturbation among those Nonconformists in England the Trust Deeds of whose chapels are closed to freedom and progress in theology. Again, untouched by the controversies of ecclesiastics and theologians, there are masses of the people who in their own dim, uncertain, and sometimes eagerly passionate, ways are seeking, under the name of social justice, larger, fuller, truer life—some kingdom of heaven on earth to which they may belong.

The turmoil produced by conflicting creeds and ecclesiastical policies, the condition of the unchurched masses, with the resulting perplexity and unrest, are full of suggestion and warning to those who lead and govern the Churches and the State. A serious responsibilty is cast upon those men and women, whether as individuals, or associated in churches, who believe that a reverent and devout religion may live and thrive in the world—a religion whose adherents welcome every fresh gleam of truth and light which may be revealed to the human mind and conscience. The number of people prepared to stand openly and courageously for these principles of faith and freedom is happily increasing in this and other lands, though they still form a small and straggling company when confronted by the hosts of ancient orthodoxies, and the forces of modern materialism.

The British and Foreign Unitarian Association throughout its long history has steadfastly maintained that faith and freedom, science and religion, truth and criticism are friends, not foes, and its successive committees have tried to adapt and adjust the work of the Association to the varying thoughts and needs of the age. Considered in relation to present-day needs and opportunities, the work accomplished is indeed small; but considered in relation to the means placed at the disposal of the Association, and the sluggishness and lack of purpose and enthusiasm of not a few churches and individuals who make profession of a liberal faith, the record of the past year is full of interest and encouragement. That so much work has been done is largely due to the initiative of one member of the Association, whose subscription of a thousand pounds a year, beginning in 1903, set such a high standard of generous giving.

The matter of the Report was then ranged under the headings of the Sub-committees charged with the different departments of the work. They are given here with the name of the chairman of each sub-committtee added:—

Home Mission (*Rev. W. G. Tarrant*).—Particulars were given of grants to 76 congregations, and to several Associations for district ministers, while large amounts had been expended on special lectures, services for the people, the Cambridge services and special preachers, the whole expenditure for work under this general heading being £3,449 15s. 2d. Of the four district ministers, the Rev. T. E. M. Edwards had worked for the London and South Eastern Counties Provincial Assembly for twelve years; the Rev. R. P. Farley for the Liverpool District Association for two years, while the year had seen two fresh appointments, the Rev. John Ellis to the Yorkshire Union, and the Rev. Rudolf Davis to the Western Union. The plan of linking two congregations under

the charge of one minister had been followed at Canterbury and Deal, Devonport and Plymouth, Loughborough and Ilkeston, and Christ Church, Nottingham and Newark. The courses of lectures by the late Rev. R. A. Armstrong on "Agnosticism and Theism in the Nineteenth Century," and the Rev. J. E. Carpenter on "The Christ of the Creeds and of Experience," attracted large and deeply interested audiences, the former at Northampton and Nottingham, the latter at Hampstead, Plumstead and Bournemouth, and again after Christmas at Hull and Norwich. Further courses are to be arranged for next autumn and spring. The great success of theatre services at Oldham and Stratford (London) was noted, and the marked interest shown by the students attending the Cambridge services.

Publications (*Mr. T. Grosvenor Lee.*).—Nearly 25,000 books and upwards of 150,000 tracts were printed and published during 1904. These included the sixpenny edition of Mr. Armstrong's "God and the Soul," and Mr. Carpenter's "First Three Gospels," to which have been added Newman's "Soul," with Professor Upton's Introduction, and Dr. M. J. Savage's "The Passing and Permanent in Religion." Professor Wendt's Essex Hall Lecture, on "The Idea and Reality of Revelation," together with his Oxford lecture on "Typical Forms of Christianity," was published in a little volume, also a new edition of the Rev. A. Webster's "My Pilgrimage from Calvinism to Unitarianism," and a series of "Home Pages," edited by Miss Helen Brooke Herford. A third edition of the Revised Essex Hall Hymnal brought the number printed up to 15,000. Other recent publications were the volume of Dr. Brooke Herford's sermons "Anchors of the Soul," with a biographical sketch by the Rev. P. H. Wicksteed, Dr. Herford's "Eutychus" papers, the Rev. Walter Lloyd's "Reist's Apology," and, most recently of all, the Rev. J. Estlin Carpenter's "James Martineau, Theologian and Teacher," the new enlarged edition of the Rev. H. S. Solly's "Know Thyself," and the Rev. R. A. Armstrong's "Agnosticism and Theism." An edition of Dr. Crooker's "Supremacy of Jesus" and of Dr. Savage's "Pillars of the Temple" had been purchased from the American Association, and also the remainder of the two volume edition of the "Life and Letters of Dr. Martineau" by Dr. Drummond and Professor Upton, now sold for 12s. 6d.

Scottish (*Mr. C. F. Pearson*).—Particulars were given of the work done in the administration of the McQuaker Trust, by grants to congregations, special lectures and services, &c., the most notable event being the acquisition of the site for the new Church in Aberdeen, for the building of which the Trustees had promised the last £250, of the £1,000 still required. The old building and site had been sold for £2,000.

Foreign Mission (*Rev. James Harwood*).—The gratifying results of the Rev. Charles Hargrove's Mission to Australasia were noted, and the conviction expressed that the time was ripe for the appointment of a minister at Wellington. £50 a year had been granted to Mr. F. Sinclaire, M.A., of Auckland, a student for the ministry at Manchester College, Oxford, and continued support had been given to the Hungarian and Indian student at the same college. Mr. Yoshimoto, the Japanese student, had unfortunately been obliged, by the state of his health, to return home. Miss Emily Sharpe had handed over to Trustees appointed by the Association £2,000, to provide a scholarship for a Hungarian student at Channing House School for Girls. A hopeful report had been received from the Rev. H. Haugerud, of the new church at Kristiania, and also of Mission work done in India in connection with the Brahmo Samaj, by Mr. H. C. Sarkar and Mr. V. R. Shinde. Several tracts had been published in Urdu for the use of Mohammedans in India, and there had been other publications in European languages. There was much testimony to the warm appreciation of Mr. Armstrong's "God and the Soul" among Indian students. The new arrangements in regard to the work among the Unitarians of the Khasi Hills were noted, and particulars given as to the coming meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Geneva in August.

Deceased Members.—The report contained the memorial resolution of the committee on the death of the Rev. R. A. Armstrong, and paid a tribute to the memory of Mrs. W. Jenkin Davies, Mr. Charles Harding, Mr. J. Cogan Conway, Mr. Alfred Paget, Mr. J. P. Thomasson, and Mrs. Cooke, of Guildford. There had been many other losses by death, and special mention was made of the Rev. J. W. Chadwick of Brooklyn, and the Maharshi Debendra Nath Tagore of Calcutta, the patriarch of the Brahmo Samaj.

Finance (*Mr. H. B. Lawford*).—The report made in conclusion the following statement and appeal:—

The Treasurer's statement of accounts for the year ending December 31, 1904, shows that the income for the year was £8,211 13s. 8d., made up as follows:—Subscriptions, £4,694 10s. 6d.; donations, £29 14s.; collections, £594 0s. 4d.; dividends and interest, £1,172 11s. 7d.; book department, £1,657 16s. 5d.; special income, £63 0s. 10d. The expenditure for the year amounted to £8,203 14s. 2d., made up as follows:—Missionary grants for home work, £3,449 15s. 2d.; foreign work, £1,228 16s. 2d.; grants of books and tracts, home, £412 6s. 4d.; foreign, £318 2s. 5d.; deputation expenses, £42 8s. 6d.; book department, £1,548 18s. 2d.; salaries and wages—office and book room, £915 4s. 4d.; maintenance and office expenses, £216 6s. 7d.; printing and postage of annual report and anniversary expenses, £71 16s. 6d. It will be seen, therefore, that the whole income was expended during the year, less £7 19s. 6d.

The subscription list for 1904 shows only the very slight decrease of £8 14s. on 1903. Greater difficulties confront the treasurer during the present year, for there have been heavy losses by death recently, which will largely reduce the list for 1905, unless new subscribers come forward to take their place. Thirty-four new subscribers have joined the Association during the early part of 1905, several of whom were induced to do so by the Chairman of the Finance Committee personally speaking to members of the congregation at Wandsworth, to which he belongs—an example which might well be copied by many others.

During 1904 227 congregations had collections, and the amount received from this source was £560 3s. 6d., an increase of nine congregations and of £38 10s. 3d. on the previous year.

Legacies were received during 1904 as follows:—Mrs. John Cooke, of Guildford, £495; Mr. T. Gregory Foster, of London, £90; Mr. David Rees, of the Rhondda Valley, £10. The family of the late Mrs. Alfred Lawrence gave an "In Memoriam" gift of £250. In the early part of the present year a legacy of £500 was received from the executors of Mrs. W. Jenkin Davies, a former member of the Committee; also £100 from Miss Rea, of Belfast.

The Committee would again impress upon the members of the Association that the continuance of the subscription of £1,000 a year is dependent upon the income from subscriptions being kept up to the level of 1903. There are many Unitarians whose names do not yet appear in the list of subscribers. No one who makes himself acquainted with the activities of the Association can fail to perceive that it is doing large, important, and varied work at home and abroad in promoting the principles of Unitarian Christianity.

The CHAIRMAN, in moving the adoption of the report and accounts, referred to some of the points of chief interest. He spoke with much feeling of the loss they had sustained in the death of the Rev. R. A. Armstrong, and expressed his great pleasure in the publication of the volume of his lectures on "Agnosticism and Theism in the Nineteenth Century." At the time of Mr. Armstrongs death, the Committee had passed the following resolution, which was embodied in the report, and which he read:—

> That this Committee has heard with profound grief of the death of the Rev. R. A. Armstrong, a Past-President of the Association, and for many years a wise and faithful ally in its work at home and abroad. To the invaluable services rendered by him as minister, counsellor, and leader, he added specially those of a writer and lecturer, unsurpassed among us for clear, scholarly, and convincing argument on behalf of the principles for which the Association stands. In the hour of our sorrow we are thankful that, though death has deprived us of the living voice that appealed so strongly to our minds and hearts, he has left an imperishable legacy, not only in his writings, but also in the memory of his unselfish and untiring devotion to human needs, his unswerving fidelity to conscience, and his constant trust in the living God. Desiring thus to place on record our deep sense of the worth of our beloved colleague, we would also respectfully tender to his widow and family our sincere sympathy in their bereavement.

He also referred to the meetings of the International Council to be held at Geneva in the last days of August, and, on the strength of his own experience at Amsterdam two years ago, strongly urged all who were able to do so to attend the meetings. He noted with satisfaction the prospect of the new church building at Aberdeen, where, on his visit to Scotland as President, he had been impressed by the signs of vigorous life he found:

The Rev. F. B. MOTT, of Southport, who seconded, said that the report was of the greatest interest, because at every point where they were reaching out to do anything they saw the great field that was waiting for their efforts and demanding of them a larger measure of work. He felt sure that it only needed to put the work before their congregations to secure an adequate response. He had proved it at Southport, where the simple statement that he made of the work being done and what it meant had led to contributions which raised their congregation from being forty-eighth on the Association Sunday list until there were only twelve others above them. If they could do that at Southport, it could be done all over the country. What they needed, he said in conclusion, was the passion, the enthusiasm, the inspiration of the Holy Spirit, which belonged to that Whit-week, which would kindle them to a greater self-sacrifice than they had ever known.

Mr. DAVID MARTINEAU proposed a vote of thanks to the President, the Right Hon. William Kenrick, for his services during the past year, and the election of Mr. C. F. Pearson as the new president. Mr. Kenrick had not been able to attend their meetings as often as they would have liked, but had always been a great help when he had been present. Years ago he remembered that the Association was honoured by the presidency of his uncle Mr. Timothy Kenrick, and he was glad that day to have made the acquaintance of the President's son, and he felt that they might hope in coming years to have another president bearing that honoured name. With his friend, Mr. Pearson, he had worked for years in many ways, and he was confident that in him they were securing a good president.

The Rev. ALFRED HALL seconded, and, having spoken of the genial kindness of their President-elect, and his wide knowledge of their work and their ministers, expressed the hope that during his year of office he would see the completion of two great funds, that of the Home Missionary College in Manchester, and that of the Martineau Memorial at Norwich.

The resolution was very heartily carried, and Mr. PEARSON briefly acknowledged the honour they had done him in electing him to that office.

The CHAIRMAN, in moving the next resolution, referred to the portrait of Dr. Martineau, which they had just acquired and hung in that hall. Of the cost, £315, they had already received from subscribers £297 10s. There would be some other expenses in putting the picture up. As treasurer of the fund he expressed the hope that friends would supply the remainder of what they needed during that week.

The resolution was :—

That the cordial thanks of this Meeting be given to the Officers and the Committee for their services during the past year, and that the following be the respective appointments for the present year :—

Treasurer—Mr. Oswald Nettlefold. Trustees—Mr. S. S. Tayler, Mr. David Martineau, J.P., Mr. W. Blake Odgers, K.C., Sir E. Durning-Lawrence, Bart., M.P. Auditors—Mr. Harold Wade, Mr. Benson Lawford, Mr. W. Fitchett Wurtzburg. Council—(See List in Annual Report.) Committee—Mr. G. W. Brown, Mr. H. Chatfeild Clarke, Mr. Edwin Clephan, J.P., Rev. V. D. Davis, B.A., Rev. Henry Gow, B.A., Rev. Charles Hargrove, M.A., Rev. James Harwood, B.A., Miss Helen Brooke Herford, Mr. Herbert B. Lawford, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. David Martineau, J.P., Mr. W. Blake Odgers, K.C., Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Mr. W. Arthur Sharpe, Rev. F. W. Stanley, Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler.

Mr. F. J. M. STRATTON, of Cambridge, seconded this, and in doing so said how grateful they had been for the kindly and generous support of their services at Cambridge, and especially to Mr. Bowie for his constant help and advice. He asked ministers to let them know when any members of their congregations came up to Cambridge, that their interest in the services might be enlisted. He had been succeeded in the secretaryship of the services by Mr. L. B. Booth, of Christ's College, who had just come out as fifth Wrangler in the Mathematical Tripos.

The Chairman moved :—

That the hearty welcome of this Meeting be given to the Representatives of the following District Societies :—East Cheshire Union—Rev. H. S. Tayler, M.A.; Eastern Union—Rev. Alfred Hall, M.A.; Irish Non-Subscribing Association—Rev. G. H. Vance, B.D.; Liverpool District Association—Rev. R. P. Farley, B.A.; London District Society—Mr. Hahnemann Epps; London and S.E.C. Prov. Assembly—Mr. W. Wallace Bruce; Manchester District Association—Rev. James Ruddle; Midland Christian Union—Mr. W. Byng Kenrick; North and East Lancashire Mission—Rev. J. J. Wright; North Lancashire and Westmoreland—Rev. H. V. Mills; North Midland Association—Rev. J. M. Lloyd Thomas; Northumberland and Durham Association—Rev. W. H. Lambelle; South Cheshire District—Rev. James C. Street; South Wales Unitarian Association—Rev. David Rees; South-East Wales Society—Rev. W. J. Phillips; Southern Unitarian Association—Rev. C. C. Coe, F.R.G.S.; Western Union—Rev. John McDowell; Yorkshire Unitarian Union—Rev. Charles Hargrove, M.A.

The Rev. L. JENKINS JONES, Mayor of Woolwich, seconded the resolution, and said they had great satisfaction for several reasons in passing such a resolution. First, because they knew the work their friends were doing, and its difficulties; they knew their courage and fidelity; and because of the future and the consecration they knew they would bring to the work. They were unanimous in that expression of sympathy.

The Rev. HUGON S. TAYLER acknowledged the resolution, and spoke of the great debt they in East Cheshire had owed for many years to the Association for the help extended to their work. Their experience of the Association had been uniformly happy. When members of their congregations, as often happened, went away to live elsewhere, and went where there was no Unitarian congregation, they would do well to send their contributions to that Association, and then they might feel that they were helping in the common work. When they saw the growing liberalism of the country, some of them were inclined to fold their arms and wait to see what would come. But many others, seeing what was being done in the field of Biblical criticism and the general trend of thought, felt that that was no time to give up their religious work, but that it must be all the more strenuously maintained, and therefore they did well to support that Association, and the local Associations.

The Rev. W. J. PHILLIPS responded on behalf of Wales, where, he said, they were greatly dependent on the Association for the continuance of their work. He spoke with satisfaction of the new success which had come to their efforts at Bridgend under Mr. David Rees's ministry, and the prospect at Pontypridd of a church building, where two cottages had been bought, and a site thus secured. When the appeal for the church building came before them he commended it to their generous support. At Newport, where they had once tried and failed, there was now better hope of the establishment of services. The revival in Wales had not left them untouched. It had led to searchings of heart among them also, and there had been a deepening and revival of work in many of their congregations. They were not satisfied with the past and looked forward to better things in the future.

The CHAIRMAN moved :

That this Meeting extends its warmest welcome to the representatives of Unitarian and other Liberal religious movements in other lands; and conveys an expression of its esteem and goodwill to all who are endeavouring to unite pure religion and perfect liberty.

That a copy of this resolution be forwarded to the Foreign Correspondents of the Association in America, Australia, Belgium, Canada, Cape Colony, Denmark, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Norway and Sweden, and Switzerland.

The Rev. J. C. STREET in seconding, said that they who passed that resolution represented a group of workers for freedom and righteousness and catholicity gathered from all parts of the kingdom, a body of worshippers and workers standing for the same things everywhere, though a small body, struggling to promote absolute freedom, a fearless inquiry for the truth, a search after the infinite will of God. They had their peculiar trials and difficulties, and there was an extraordinary amount of hostility around them; yet they came up and looked into each other's eyes, and could thank God and take courage as they went back each to his own field of service. And they were welcoming in that resolution workers for righteousness and freedom in all parts of the world, some who perhaps found even greater difficulties than their own. They were fighting the same battle, standing where they themselves stood, and aiming for the same high ends. The welcome came from their hearts, and he was sure it would go to the hearts of their friends.

Before the resolution was put and carried, the Secretary presented a number of letters of greeting and regret for absence, which had been received, and read some passages from them. A record of these will be found elsewhere in our present issue.

The Rev. F. L. PHALEN, of Worcester, Mass., was the first to respond, and presented the cordial greetings of the American Unitarian Association. He could not feel that he was greeted as a foreigner, for he seemed to be quite at home, and he recalled the memory of a previous visit, when he was in London for the meeting of the National Conference. He paid a tribute to the memory of Dr. Martineau, that leader and saint of their common body, and of Dr. Brooke Herford, who had ordained him to the ministry

in America. He concluded with a reference to the great monument erected at Plymouth, Mass., to the Pilgrim Fathers, one of the finest statues he had ever seen. He urged any of them who went to America to go to Plymouth to see that memorial. Round the base were four small statues, representing law, education, morality, and history, and towering over these an heroic female figure of Faith. That was what they wanted on both sides of the ocean, faith in the great things of life, faith in one another and in their future, and faith in God over all.

Mr. ALFRED J. TAYLOR, of Hobart, Tasmania, also responded, and spoke in grateful memory of Mr. Armstrong, whose sermons they had often used in their services at Hobart. They had no minister, but for eight years he and Mr. Lovell had conducted the services. They had been delighted to receive Mr. Hargrove's visit. He spoke further of the liberal influences at work in their midst, and his conception of religion, looking with good hope to the future.

The Rev. HERMAN HAUGERUD, of Christiania, in responding, said that it was just a year ago last Monday that Mr. Armstrong came to them at Christiania, bringing the greetings of that Association. By the fervour of his preaching, by his sympathy and appreciation of all the good things of their land, he had won the respect of all. He was one of God's noblemen, and they were grieved when the sad news of his departure came. His presence had been a great help to them, and gave them new strength and zeal to go forward in the fight for the principles of liberal religion. He gave them the sense of a larger fellowship, and told them they had many warm friends in England. They rejoiced, in their isolation, to feel that they had the support and sympathy of the Unitarian congregations of England, that they were one with them in the spirit of Christ, "one in the freedom of the truth, in the joy of paths untrod, one in the soul's perennial youth, one in the larger thought of God." They were confident that there was a great future for liberal religion in Scandinavia, and they were very grateful for the financial and moral support they had received in their efforts.

The time for speeches had now elapsed, and the following resolutions were unanimously passed by the meeting without discussion.

Moved from the chair and seconded by the Rev. J. M. LLOYD THOMAS :—

"Open Trust Deeds."

That in view of the disaster which has overtaken the United Free Church of Scotland, and the legal and moral difficulties which from time to time confront all creed-bound churches, this meeting of Unitarians is of opinion that the only way to safeguard the truths of the Christian religion is steadfastly to adhere to the principle involved in the "Open Trust Deed," in which it is clearly laid down that if any question should arise as to the purposes for which the building or the income from property may lawfully be used, the widest meaning shall be attached to the Trust, so that neither by reference to the actual or supposed opinions of the founders, nor otherwise, shall any restriction be imposed on the liberty of the congregation for the time being to change its opinions with regard to religious doctrines or modes of regulating worship.

Moved from the chair, and seconded by the Rev. J. E. MANNING:

"The Higher Criticism."

That this meeting of Unitarians expresses its gratitude to the great scholars of this and other lands, who by their critical studies and patient research have succeeded in making the books of the Old and New Testament more intelligible, interesting, and inspiring to the present generation; and, believing that religion is best served by the frank and fearless pursuit of truth, gladly welcomes the ascertained results of what is known as the Higher Criticism of the Bible.

Moved by the Rev. W. G. TARRANT, and seconded by Mr. RICHARD ROBINSON :—

"International Peace."

That in common with all Christian men and women we rejoice in every step made towards the establishment of international goodwill, and the avoidance of war in cases of dispute, by recourse to regularly constituted international tribunals; but, realising the immense forces of ignorance, prejudice, and self-interest that obstruct the path of progress we earnestly commend anew the sacred cause of Peace and Arbitration to the steadfast and intelligent support of our ministers and congregations throughout the country; and in particular send a very cordial greeting to the World's Peace Congress to be held at Lucerne in September next.

The CHAIRMAN, in conclusion, moved, and the Rev. J. J. WRIGHT seconded a vote of thanks to the Rev. J. Collins Odgers, preacher of the Anniversary Sermon, and to the Little Portland-street congregation and many friends in London for their hospitality.

The Rev. J. C. ODGERS, in acknowledging the vote, recalled the fact that forty-nine years ago his father had preached the Annual Sermon, and eighteen years ago his elder brother, while four years ago another brother had been President. He was always glad to do whatever he could for that Association.

The meeting then adjourned for tea, and in the evening a public meeting was held, at which the President took the chair, and a number of valuable speeches were made. The report of these and the remaining proceedings of the week we must reserve for future publication.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

LETTERS FROM ABROAD.

AT the annual meeting of the Association, the Secretary presented a large number of letters from friends and fellow-workers in other countries, sending greeting and good wishes, and expressions of regret that they were not able to come over to take part in the meetings. We give here some extracts from the letters.

Bishop Ferencz.

Bishop Ferencz wrote from Kolozsvár on behalf of the Unitarian Churches of Hungary, saying that the past year had been difficult for their agricultual population, because of the bad harvest, but that there were signs of progress. They had carried out the re-organisation of their church government, and improved the ministers' stipend fund, and that the number of their theological students was doubled, so that he hoped soon to be able to supply all vacant places. The Francis David Association had carried on excellent work. He had been present at the Budapest meeting in May, when the Rev. N. Jozan read an appreciative paper on Dr. Martineau. The building of the churches at Hodmezovasarhely and Gzekelyudvarhely was proceeding. They had translated three of our tracts and some of the papers read at the Amsterdam Conference into Hungarian, and looked forward with great interest to the coming meetings of the International Council at Geneva, where many of them hoped to attend. "I pray for God's blessing on your annual meetings," the Bishop concluded, "and I commend our Church to your further goodness and brotherly love."

Professor G. Boros.

"My thoughts have for some time past been lingering round the memory of Dr. Martineau, whom we regard as one of the greatest of saints and thinkers. We Hungarian Unitarians and other liberal thinkers celebrated the centenary of Dr. Martineau's birth in May at Budapest, and shall do so again at Kolozsvár at the end of the College year. Dr. Martineau's "Five Points of Christian Faith" is being distributed in our own tongue. We are in constant touch with the thinking public through our magazines, and the lectures given by the Francis David Association at Budapest, Kolozsvár, and other places, and are just beginning to correspond with Unitarians who are scattered about the country where there are no Unitarian centres. Though last year was a very bad one for our people, yet they are still zealous, and take an interest in religious matters. But the political struggle in our country ties our hands, and, until a change is brought about, progress of any kind is checked. I wish to congratulate the British and Foreign Unitarian Association upon its eighty years of wide and useful activity, and all the Unitarians of Hungary unite with me in wishing the Association a long and prosperous life."

Baron de Schickler.

Baron F. de Schickler, the President of the Délégation Libérale des Eglises Reformées de France, wrote from Paris :—

"You did us the honour of sending to our Triennial General Assembly of 1904 two delegates, who brought us your greetings and good wishes, with a brotherly cordiality that touched us greatly. Allow me, first of all, to thank you not only in the name of my colleagues of the Delegation, but also on behalf of the representatives of our Liberal Churches, who were present at that Assembly, and to whom the address of Mr. Pritchard proved so interesting and inspiring. We should have liked to have shown our gratitude by sending a representative in our turn to your anniversary meetings, but our professors and pastors are kept here by their duties to their colleges and respective parishes; and the religious situation through which we are passing is so very grave that it scarcely permits any of the others to leave Paris even for a moment. You are aware that the Bill for the Separation of the Church and State is actually before Parliament. All our efforts are devoted to the end that it may be conceived, as far as possible, in a real spirit of liberty. To attain

this there is a great deal to be fought for, and the future condition of our churches, of our theological colleges, of our pastors and their work, causes us very serious anxiety. We are a small minority in the midst of a great mass of Catholics, or rather of those who are the enemies of all sects; and we Liberals are a minority also, so far as numbers and resources, in the French Protestant Church. Several of our churches are composed of poor peasants accustomed to rely on regular allowances from the State, and who are quite unable to support their churches unaided. We find ourselves in the midst of sacrifices which would be greater than our powers could endure, if the goodness of God did not sustain us. It is on Him that we rely, since He has never abandoned His little flock. Help us, by your sympathy and your prayers, and be assured of our most ardent wishes that you may continue, under the blessing of our Heavenly Father, the work of enlightenment, of faith, and of progress, which have done you so much honour in the past."

Professor Jean Réville.

"I feel ever more how necessary it is for all friends of liberal religious thought and work to be connected in the different countries in the world. We are nearly everywhere little minorities, but we represent a good cause. Our influence ought to be greater than our number admits of. Thus we want to strengthen one another by mutual assistance. I shall never forget how salutary it was for me to become acquainted with some of your Unitarian brethren in England and in America. And I hope that the Unitarians in England will ever more be conscious that their earnestness and their devotion for the sake of liberal Christianity is a blessing, not only for their countrymen, but all over the world, for all those who are able to read their books and to hear of their works.''

Herr Direktor Schrader.

Herr Schrader, President of the Deutscher Protestantenverein, wrote from Berlin:—

"We beg to thank you and your President for your kind invitation, but much regret not to be able to appoint a delegate to your anniversary meetings. Whit-week is an unfavourable time for the clergy, and those who are not detained by clerical duties are too much occupied with home affairs to be able to leave Berlin. The liberals in the established Churches of Germany are made the subject of a well concerted attack by the orthodox parties, begun in the District Synod in Prussia, and to be continued in the coming Provincial Synods. For this we must be prepared. I hope your Association may take an interest in some printed matter I shall send you on the subject. Possibly it may be in our power to send a representative of our Protestantenverein to the International Congress of Unitarians and other liberal thinkers at Geneva in August this year.''

Telegram received June 13:—

"Hearty greetings and best wishes for the success of your work.—K. Schrader, Deutscher Protestantenverein.''

The Rev. A. Altherr.

The Rev. A. Altherr, writing from Basel on behalf of the Schweizerischer Verein für freies Christenthum, wrote:—

"We very highly appreciate being united to your great Association in the striving after a religious life in the spirit of Jesus Christ. How deep and far-reaching your work is, I see week by week from THE INQUIRER, for which I have to thank you. I have specially rejoiced over the Centenary of James Martineau, who is known to us in Switzerland as the man who laid the greatest stress on religious freedom, and who united with it the truest religious piety. We in Switzerland are to-day celebrating the centenary of Friedrich Schiller, the greatest of all prophets of the better Christendom yet to come. In regard to our Verein, I may say that our 5,200 members are working and fighting, watching and praying that our Churches may more and more be directed away from the Jewish dogmas towards the Life and Spirit of Jesus, with his love and sorrow.''

Miss Westenholz.

Miss Mary B. Westenholz, of Horsholm, Denmark, wrote;—

"I think you must know how dearly I wish that I could have accepted your kind invitation to be present at your meetings in London this year. I would have liked to have been amongst you, listening to the encouraging, inspiring words of your noble—I trust that I may say *our* noble—leading men, and I would have liked to bring to you our loving, grateful greetings. As I write I seem to see the kind faces full of cheering sympathy and kindly forbearance, turn towards me and, as always when I stand before you, I am longing to tell you about our affairs, our troubles, and our success; to win your approval where you think us right, your advice where you deem us mistaken, and again, as before, I check myself, recognising that I should only waste your time by trying to do what cannot be accomplished. But even while regretting that circumstances compel us to dispense with your wise counsel, I feel that, as it is, you give us something that is of greater value even than understanding and counsel—your confidence. You trust us. I have felt that from the first day I stood amongst you, and I feel it to-day. It has urged us on, even more than good advice and understanding sympathy could do. We thank and bless you for it, and strive and pray that God may make us worthy of it. I cannot close my letter without a few words about the friend we have lost. Daily I realise how much we here in Denmark lost when Mr. Armstrong was taken away, or, as our working people call it, 'promoted.' But at all times I feel that in his friendship we had and have so much more than we lost.''

Mr. Theo Berg also sent cordial greetings from Copenhagen, and Mr. Jochumsson, writing from the same city on the eve of his departure for his home in Iceland, wrote to say how much he regretted that he could not come to the meetings, and sent the most earnest good wishes.

The Rev. C. W. Wendte.

The Rev. Charles W. Wendte, Secretary British and Foreign Unitarian Association, writing from Boston on behalf of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, wrote:—"It gives me much pleasure to inform your Association that all advices received from the local Swiss Committee, and from our fellow-workers in this cause throughout the world, point to a largely attended and successful gathering at Geneva; in no wise falling behind the brilliant sessions previously held in London and Amsterdam, and with unique features due to the new environment and accumulated experience of former congresses. Here in the United States especially, the interest in the International Council has greatly increased, and we shall bring to the Geneva meetings a goodly delegation of our most representative ministers and laymen.

"May we not hope that among our British brethren also the principles and aims of our Council may have grown in favour, and that their representatives at Geneva will be as great in number and distinguished in quality as was the case two years ago in Amsterdam?"

The Rev. Robert Collyer.

"I would love to accept your hearty invitation to come to the anniversary meetings if I was able, but am not, so must plead exemption on account of age. Sydney Smith says that after seventy we must make short contracts, and so what must we do after eighty? The memory of my coming to the meetings thirty-four years ago and the beautiful welcome given me then still stays sweet and fair in my heart, and will while I live, and so it would be I am sure if I could be with you in June, but I do not hope to come again to the dear old Motherland. I have crossed the great ocean seven times on this welcome errand, and am not yet 'as a child that is weaned from his mother,' but the touch of hunger I feel now and then to cross once more holds no pain, and so I am content.''

The Rev. J. T. Sunderland.

The Rev. J. T. Sunderland, of Toronto, after telling of the anniversary meetings at Boston, wrote:—

"A closing word about Canada. Our cause in the Dominion never looked so hopeful as now. Our churches as yet are few, but we have recently organised two new ones (in Winnipeg, Manitoba, and London, Ontario), and have established two or three new preaching stations in important cities. Our old and strong society in Montreal is just building a new and very fine house of worship. The Toronto church has paid its debt which has long been a burden, has put extensive repairs upon its building, and is full of hope and courage. The Society in Hamilton has a new church edifice nearly ready for dedication. I wish to thank your Association for its valuable donation of books and tracts, which have been of great service to us. We are hoping that the time is not very far distant when you, as the Secretary of the Association, may be able to make a visit to our Canadian churches. Trusting that you may have an inspiring and in every way successful Anniversary week in London.''

The Rev. R. Balmforth:

The Rev. R. Balmforth, writing from Cape Town on May 24, said:—"I am sorry I shall not be able to attend the annual meeting of the B. and F.U.A. this year. We in the Colonies miss the inspiration and companionship of such gatherings, and we often feel our isolation keenly. We are more than glad when we hear of a wandering missionary likely to travel our way. Here in South Africa our movement was apparently at a standstill during the war, as, indeed, was natural, for how can we expect a movement which is based on love to God and man to be forwarded by a movement based upon mistrust and hatred? Since the war, however, people's minds have gradually become more accessible to our views and principles. I have very frequent applications for information and literature from all parts of South Africa. Within the last three months I have had two renewed inquiries (from Johannesburg and Kimberley) as to whether our movement could not be permanently organised there, but in places where there is a large fluctuating population, and where public spirit is markedly low, I think it well to urge that local initiative and the formation of local committees should precede any appeal to you. Still, I think much good might be done if the B. and F.U.A., in conjunction, say, with the American Unitarian Association, would organise *annual* missionary tours to one or other parts of the English-speaking world, for missionary activity not only strengthens our own people, it often spreads fruitful seed throughout the whole religious community."

Similar letters of regret and greeting and good wishes were received from Signor Bracciforti, of Milan; the Rev. P. H. Hugenholz, of Amsterdam; Dr. C. J. Niemeyer, secretary of the Netherlands Protestantenbond; Dr. Oppert, of Berlin; the Rev. P. Jalabert, secretary of the Delegation Liberale des Eglises Reformees de France; Dr. Lunge, of Zurich; Professor Bonet-Maury, of Paris, and Dr. M. J. Savage, of New York. During the week telegrams of greeting were also received from the Rev. Tony André, of Florence; and Professor B. D. Eerdmans of Leiden.

ANNIVERSARY MEETINGS.

The following ministers were present at the meetings:—W. Agar, F. Allen, H. Austin, J. Worsley Austin, J. H. Belcher, J. Birks, R. H. U. Bloor, W. Copeland Bowie, S. S. Brettell, S. Burrows, A. A. Charlesworth, C. C. Coe, Gordon Cooper, G. Critchley, Edgar Daplyn, W. J. Davies, J. Tyssul Davis, V. D. Davis, H. Dawtrey, A. H. Dolphin, R. B. Drummond, T. E. M. Edwards, John Ellis, E. Gwilym Evans, R. P. Farley, J. Felstead, Arthur W. Fox, F. K. Freeston, R. H. Fuller, T. A. Gorton, Henry Gow, C. A. Greaves, J. L. Haigh, Alfred Hall, F. Hankinson, C. Hargrove, W. Harrison, C. Harvey-Cook, James Harwood, E. Savell Hicks, J. B. Higham, Rowland Hill, J. C. Hirst, W. Holmshaw, John Howard, F. H. Jones, L. Jenkins Jones, R. J. Jones, W. J. Jupp, W. H. Lambelle, W. Lindsay, Walter Lloyd, J. McDowell, J. E. Manning, A. J. Marchant, J. J. Marten, S. H. Mellone, R. C. Moore, F. B. Mott, R. Newell, A. E. O'Connor, J. Collins Odgers, J. Edwin Odgers, A. E. Parry, Thomas Paxton, G. A. Payne, H. Woods Perris, W. J. Phillips, C. E. Pike, Thomas Pipe, W. W. C. Pope, Priestley Prime, H. Rawlings, Dr. C. Read, F. T. Reed, David Rees, J. B. Robinson, T. Robinson, W. W. Robinson, C. Roper, W. H. Rose, J. Ruddle, G. St. Clair, W. L. Schroeder, A. A. Shelley, A. L. Smith, H. Bodell Smith, J. H. Smith, H. Shaen Solly, T. P. Spedding, F. W. Stanley, James C. Street, S. H. Street, F. Summers, A. Sutcliffe, W. G. Tarrant, L. Tavener, H. S. Tayler, Felix Taylor, A. H. Thomas, J. M. L. Thomas, A. Thompson, E. Thompson, S. Thompson, John Toye, W. J. B. Tranter, C. Travers, W. L. Tucker, E. Turland, G. H. Vance, F. H. Vaughan, E. A. Voysey, F. Walters, Alex. Webster, H. Kelsey White, J. H. Wicksteed, P. H. Wicksteed, Joseph Wood, W. Wooding, J. J. Wright, I. Wrigley.

YORKSHIRE UNITARIAN UNION.

ANNUAL MEETING.

THE annual meeting of the Union was held at Lydgate, near Huddersfield, on Wednesday, June 7. Service was held in the chapel in the afternoon, conducted by the Rev. J. Hanson Green, and the sermon was preached by the Rev. E. Ceredig Jones, of Bradford, who made an earnest appeal to Unitarians to realise the aims of the Gospel and make practical application of them to life.

After tea the business meeting was held, under the presidency of Rev. Charles Hargrove. Addresses were given by the Rev. F. W. Stanley, who was present as representative of the B. & F. U. A., and the Rev. Dendy Agate, representing the Manchester District Association.

The Rev. A. H. DOLPHIN read the general report, from which it appeared that there had been a considerable response to the recent special appeal, but the regular receipts fell short of the expenses. The Committee urged friends to render such assistance as lay in their power to help on the work of the Union. The financial statement showed a surplus in hand of £84 8s. 1d., against £38 19s. 4d. at the beginning of the financial year. The bazaar fund had amounted altogether to £4,216 2s. 11d., and, after numerous grants to churches and other payments, there still remained in hand £2,711 3s. 5d.

The Rev. J. ELLIS read his report as district minister. They were, he said, fortunate in having in association with the union a band of able and devoted lay preachers, to whom thanks were due for their valuable services. His own visits to the various churches had made it perfectly clear to him that their greatest need to-day was a closer fellowship. Their churches must somehow get into more vital touch with each other if they were effectively to do their share as a denomination in the advancement of the cause of truth, righteousness, and religion. One of the most encouraging features of the year's record was that the Attercliffe congregation at Sheffield, which had been formed as the outcome of the forward movement in 1901, had joined fellowship with the Union. This enterprising community, with the help of other congregations, was making a strenuous effort to provide itself with a religious home. A sum of £1,500 would be needed to provide a school building, and towards this £885 had been promised. An effort was being made to establish a church at Barnsley, which would be a good rallying-point for Leeds, Sheffield, and Wakefield. Satisfactory reports were given on the whole of the progress of the churches at Dewsbury, Doncaster, Elland, Huddersfield, Lydgate, Pepperhill, Pudsey, and Selby. The report from Malton was not so good, and the withdrawal of the resident minister was imminent.

The report and accounts having been adopted, a resolution was unanimously passed expressing appreciation of the long and faithful ministry of the Rev. Iden Payne, and regret that age and infirmity compelled him to relinquish his work; also welcoming into the district the Revs. John Ellis, H. Dawtrey, and H. Cross. Mrs. Mellor, of Huddersfield, daughter of the Rev. Iden Payne, spoke in touching terms in reply to the resolution, and Messrs. Dawtrey and Cross replied to the vote of welcome.

Officers for the ensuing year were elected as follows:—President, Mr. H. Lupton; vice-presidents, the Rev. C. Hargrove, the Rev. E. Ceredig Jones, Mr. George Webster and Mr. Grosvenor Talbot; secretary, the Rev. A. H. Dolphin; and treasurer, Mr. George Verity.

The chairman handed to the newly-elected treasurer a cheque for £10 from Mr. H. J. Morton, of Scarborough, who thus manifested his love for the Church, his eighty-five years precluding his travelling so far.

The Rev. C. HARGROVE moved the following resolution:—"That this meeting, deploring the bitterness of the controversy which divides the country on the question of the education of its children and the failure of all attempts hitherto made to settle it by means of a conscience clause or of so-called undenominational religious instruction, is of opinion that the only solution of the difficulty lies in confining the province of the State to the provision of secular and moral education, leaving religious instruction to the responsibility of parents and the Churches, to be imparted by them out of school hours, and independently of official control, inspection or assistance, otherwise than by permission to use the school-rooms for the purpose." He regretted to be obliged to move such a resolution, but there was, he believed, no means of peace unless the State confined itself to the support of secular studies only, leaving religion to the parents and the Churches.

Mr. G. O. DODGSON seconded the resolution, which was supported by the Revs. W. R. Shanks, W. Mellor, H. Cross, H. Dawtrey, E. Ceredig Jones, and carried without a dissentient.

The meeting closed with votes of thanks.

BETTER be cold, than affect to feel. In truth nothing is so cold as an assumed, noisy enthusiasm.—*Channing.*

OBITUARY.

MR. WILLIAM M'CALMONT.

MANY friends will hear with regret of the sudden and unexpected death of Mr. William M'Calmont, of Belfast, which took place on June 11 in the Northern Hospital, Liverpool. Mr. M'Calmont was the head of the firm of Robert M'Calmont & Sons, felt manufacturers, Belfast. He had just returned from a voyage to Buenos Ayres for a needed rest and change. Unfortunately the voyage had not the desired effect, and on his return to Liverpool on Tuesday afternoon he was exceedingly weak, and entered the Northern Hospital, where all that medical skill could do proved unavailing, and death ensued yesterday afternoon. Mr. M'Calmont was in the prime of early manhood, and was known as a most capable business man. His father, the late Robert M'Calmont, F.C.S., was well known in the public life of Ulster as an ardent reformer. Since his father's death in 1890, Mr. M'Calmont extended the business, and in connection with it he was well known in England and Scotland. Like his father, he was a keen student of public affairs, a Liberal in politics, and a member of the Ulster Reform Club. He was well known and highly esteemed in Masonic circles, and was a staunch Unitarian and a liberal subscriber to All Souls' Church and other non-subscribing congregations. His interest in the town of Larne, with which his family had been connected for many generations, was evinced by his handing over a valuable property for the benefit of the town, but his life was spent in Belfast, where as a boy he was educated at the Royal Academical Institution and at the Queen's College, and here his successful business career was passed.

The funeral at the City Cemetery at Belfast on Saturday last was attended by a large number of friends, including many representatives of public bodies. The service was conducted by the Revs. R. Lyttle and W. H. Drummond, both in the chapel and at the grave. Mr. Drummond, in the course of an impressive and sympathetic address, referred specially to Mr. M'Calmont's gift for friendship and to the high honour in which he was held by his friends. It was a fine and beautiful relationship which held men together in real intimacy. Few testimonials to a man's character were worth more than the genuine respect and affection of his men friends. They knew him at his business and in his pleasures, and in rare moments of confidence they saw the real root principle of his life, perhaps the secret cross which he had to bear with cheerful courage. To many of those who were present Mr. M'Calmont had been a friend in his noble way, true-hearted, generous, unselfish. His memory would go with them to inspire and strengthen what was best in their own manhood.

IT takes more knowledge, more integrity, more justice, to handle riches well, than to bear the healthy pinch of just enough.—*W. C. Gannett.*

THE CHILDREN'S COLUMN.

FOR THE CHILDREN WHO KEEP PETS.

Do you remember the chat we had some months ago, about animals, in the INQUIRER? We spoke of the importance of feeding and looking after our pets ourselves, and of trying to understand their needs. But there is something more required if we wish to keep them in health and comfort—*knowledge*. If the doctor came to see you and did not understand your complaint, he would, of course, be of no use to you. There are no special doctors for our little pets, we must therefore try to learn all we can about them from books, then, if they are ill, or have met with an accident, we may be able to tend them at once. There are many quite inexpensive books written concerning animals. I advise you to buy one that gives particulars of the special pet you happen to possess. There is a very good and cheap one on "Cats," by Lady Cust.

I will tell you two stories of cats which will show you that without *knowledge* very beautiful animals would have suffered grievously.

I once had a very nice black kitten named "Tim," he is now an old cat living with friends of mine. One morning about 5.30 we were awakened by hearing him squalling loudly, as if in great pain. The cook came and begged us not to go near "Tim," she said he had suddenly become mad!

We ventured, however, to look at him; as he continued to scream, but was quite passive, we lifted him into a basket.

As soon as the shops were open a kind boy ran to the chemist to ask for advice.

The man said: "Your kitten has probably swallowed a mouse whole, and that is causing the pain. Give him no medicine, wrap him in flannel, place him near the fire, and do not let him have any food for eight hours, then he may take a little milk, as he will by that time have probably digested the mouse, skin and all!"

We followed out the directions; gradually the cries of pain ceased, and "Tim" went to sleep. Next day he was as frisky as usual.

I have heard since that sometimes kittens in the excitement of catching their first mouse, open the mouth too wide, and down runs poor little mousie!

My second story is of much later date.

When May and I were sitting in the garden during the summer we often noticed a very fine plump grey cat there. His favourite spot was on one of the flower beds, and of course he always chose to trim his whiskers just where I had planted my young seedlings! May said all her spare time was taken up in sending him away, and that he was so much trouble that she had not a moment for reading or playing with her dolls.

After a time he came no more, and May was quite sure that Prince Grimalkin, as she had named him, had gone to fairyland to fetch a wife! One day I was walking in the garden behind the house when I saw a most extraordinary object, a queer creature, with its mouth open, tail down, and so thin as to be almost a skeleton. I was rather afraid of going very near to it, as it moved about so strangely. However, in a little while it came close to me, and looked very pitifully at me. I went into the house, and told the "Old Lady," the mistress of the old cat. She said at once, "That cat has a bone in his jaw, he cannot close his mouth, and is slowly dying from hunger." I thought the best plan would be to find out where the poor cat lived and tell his mistress. Fortunately it happened to be holiday time, so May was able to join me, and we went alternately to the different houses in the neighbourhood. We could find no owner for poor Prince Grimalkin (May had recognised him by a peculiar mark on his tail!) On my return the Old Lady said: "If you want to save the cat's life, you must put on a pair of thick gardening gloves, place the cat in a bag, open his mouth wide, and take out the bone."

With the help of a friend I determined to follow this advice. Poor Prince Grimalkin was so weak that it was quite easy to catch him. We found a small rabbit bone firmly fixed between his jaws, and with difficulty forced it out.

The poor creature now seemed to be in a dying condition; we gave him a little brandy and milk in a spoon, and then laid him in the outhouse on a nice bed of straw. Here he remained several days, at first fed on milk only from the spoon; later he returned to his natural food.

Prince Grimalkin was so grateful that he decided to come and live with us, and we had great difficulty in making him understand that as we already had two cats he must return to his own home. This he finally did, but he often comes to sit in our garden, looking as handsome as ever. I am sorry to say he continues to choose the special beds which contain our choicest seedlings. May now says it is because he does not know our plans, and really thinks he is doing us a favour by crushing our young plants.

FRANCES A. LEWIN.

MUSINGS.

BY A MINISTER.

XXII.

THE word "cant" is nearly as difficult to deal with as the word "enthusiasm." It has kept, however, a smoother course. It has not passed through violent changes of meaning, to become at last almost meaningless, but has borne a fairly even sense throughout. Once a term of gentle ridicule, it is now a term of mild reproach.

Cant, we are told, was, at first, the beggar's chant. Yet who is there that has not his professional sing-song, and why should the beggar's note alone be the note of insincerity?

Cant, in its next stage, was religious cant, and was still an intonation. To Swift, for instance, in his "Discourse concerning the Mechanical Operation of the Spirit," cant, or canting, is, before all else, a speaking through the nose. The art of canting, he adds, is the art of tuning and toning the voice to syllables and single letters. If cant were only this, and always betrayed itself thus, there would be little to fear. We should be at once on our guard, as when we hear the droning of a beetle, or the humming of a gnat. It is the cant without a drawl that should fill us with alarm.

Cant, in its fullest sense, is an affectation of feeling, and in this sense comes home to all conditions of men. Social life is full of simulated emotion, political life of hollow

profession, literary life of unreal sentiment, artistic life of unreal effect. Conviction has its cant, and so has doubt; ignorance, and also knowledge; indifference, as well as interest; rudeness, not less than politeness; humility and poverty, as much as pride and wealth; philosophy, equally with religion. But, extend it as we may, cant is never very deep. It is not rank hypocrisy. It is made up of small pretences, the stage properties of convention, of complaisance, of vanity and self-importance, of perfunctory obligation. It is the language of the lips rather than of the heart. It would be excusable, if it would only excuse itself; but cant is the one thing we will not confess, and in this self-justifying habit lies the moral harm.

Cant, it must be sorrowfully allowed, is found most amongst those who think themselves to be the freest from it. This comes from the unconscious ease with which one strong feeling may be substituted for another. A great historian, who has said much in praise of Puritanism, has also said that the Puritans of the second generation mistook their own vindictive feelings for emotions of piety, and, when they had worked themselves up into hating their enemies, imagined that they were only hating the enemies of heaven. The mistake did not begin with them; it was the mistake of more than one of their favourite Old Testament characters; it was the mistake of those Churchmen who looked upon all Puritan objection as hostility to the Church; it is the mistake of every partisan to-day who fails to separate ambition from zeal, jealousy from judgment, private resentment from righteous indignation, and never really knows what manner of spirit he is of.

A common form of cant is that which allows pastime to pose as self-denying toil. Pragmaticus, for example, is never so happy as when he has a public engagement, but he likes it to be thought that he staggers under a load of unsought public service. Benigna and Benevola would be greatly bored at home, but they go their busy rounds, and the relief of weary idleness is dignified with the name of work. The same thing may be said of self-amusement under the guise of charity or of piety. There are forms of entertainment to which increased zest is given by the flavour of what is called a good object. Why do we not say honestly that the good objects are largely our good selves? There are forms, too, of philanthropic association to which we are drawn by social considerations, but we wear the wedding-garment of serious and disinterested motive. Why do we not say plainly that we are playful interlopers?

But, strange as it may seem, the most fruitful source of cant is reverence for the ideal. In morals and religion the highest ideals are always before our eyes, and the phrases which describe them are always in our mouths. They are words of loftiest aim and aspiration. They are words that saints and prophets might be careful to utter, but we use them frequently and in common speech, not because we are saints and prophets, but because, of great and holy things, we do not like to say less than the best that can be said. But overstrained expression is none the less affectation. It certainly excites suspicion. So great is the gulf between speech and practice that there is no life nowadays which is thought to be so unreal as the religious life, unless it be the ethico-political life, which combines equally high profession with equally inadequate performance. Better would it be for us all if we would set our affections on the ideal, and bring our preachings and manifestos into nearer agreement with the actual. Truth, like love, should be without dissimulation.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—Estimates for the new buildings for the Unitarian Congregation have been accepted. The offers are by first-class people, and are within the amount laid out for the buildings. These will consist of church, hall, class-rooms, and church keeper's house. It is hoped the buildings will be ready within a year. The money required (£4,000) is all in hand except the last £1,000, and of that £400 has been promised. The congregation worships at present in the Union Hall.

Bury District Sunday School Union.—The scene at Bank-street Chapel on Sunday last, the occasion of the annual Whit-Sunday Festival in connection with the above Union, was truly an inspiration. The chapel was crowded with teachers and scholars from Ainsworth, Bank-street, Chesham, Heywood, and Strand schools. The hymns and tunes sung were from this year's issue of the Manchester District Sunday School Association, and were sung with real gusto, under the leadership of Mr. H. T. Holland, who also acted as organist. The Rev. E. D. Priestley Evans was the preacher, and spoke from the words, "Children of the Holy Spirit."

Horsham.—The 132nd Whitsun-day anniversary was celebrated at the Free Christian Church on June 11, when the Rev. W. Chynoweth Pope was the preacher. The subject of the morning sermon was "Salvation by Character," that of the evening "Religious Reaction To-day." Various items of sacred music were rendered by the choir during the day, and visitors were present from London, the neighbourhood of Dorking, Woking, Lewes, and Billingshurst. The communion service was conducted by the Rev. George Lansdowne. Lunch and tea were provided in the schoolroom, under Mrs. Martin's superintendence, and with the assistance of willing helpers. Collections for the funds of the Provincial Assembly, taken at the close of the services, realised between £5 and £6.

Manchester Unitarian Sunday School Union.—The annual scholars' festival was held in the Free Trade Hall on Whit-Sunday afternoon, when about 1,600 scholars and teachers occupied the body of the hall, and the gallery was well filled with friends. The president of the Union (the Rev. W. Holmshaw) conducted the service, and gave an interesting and appropriate address on "Be Strong." A combined choir of about 150 voices, conducted by Mr. Fred Whittaker (Bradford), led the hymns, and sang two anthems, and Mr. Arthur J. Baker, R.M.C.M., officiated at the organ. Amongst those on the platform were the Revs. T. P. Spedding (Rochdale), B. C. Constable (Stockport), C. Roper, B.A., W. E. Atack, W. E. George, M.A., H. J. Rossington, M.A., S. A. Steinthal, A. W. Timmis, J. W. Bishop, Messrs. T. F. Robinson, J. Wigley, T. Parry, Henry Woodhead (treasurer), and F. Golland (secretary).

Walthamstow.—The Sunday-school anniversary and flower services were held on Sunday, June 4. The Flower Service from the Essex Hall Hymnal was well rendered both afternoon and evening by the scholars and choir, and conducted by the Rev. W. H. Rose, who also gave two interesting and instructive addresses on "Flowers."

THE divinity is stirring within the human breast, and demanding a culture and a liberty worthy of the child of God.—*Channing.*

THE spiritual impressions which a true Christian receives from the character and teachings of Christ, and in which the chief efficacy of the religion lies, can be poorly brought out in words. Words are but brief, rude hints of a Christian's mind: His thoughts and feelings overflow them: To those who feel as he does, he can make himself known, for such can understand the tones of the heart; but he can no more lay down his religion in a series of abstract propositions, than he can make known in a few vague terms the expressive features and inmost soul of a much-loved friend. It has been the fault of all sects that they have been too anxious to define their religion. They have laboured to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas which he can express in detached propositions. It is a vast and ever-unfolding whole, pervaded by one spirit, each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God.—*Channing.*

DR. JOHN HUNTER, of Glasgow, and recently of the King's Weigh House Church, it will be seen from an advertisement in another column, is to preach on Sunday morning and on the five following Sunday mornings at the Bechstein Hall, Wigmore-street, W. On Sunday evening, our readers will remember, the Rev. Stopford Brooke is again to preach at Rosslyn Hill Chapel, Hampstead.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 18.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.

Bechstein Hall, Wigmore-street, Rev. JOHN HUNTER, D.D., of Glasgow, at 11.15; and each Sunday morning until July 23.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. A. WEBSTER.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11, Rev. W. J. JUPP, and 7, Mr. GRAHAM WALLAS, M.A., L.C.C.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON. Morning Subject, "The Coming Church."

Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A., and 6.30, Rev. STOPFORD BROOKE, LL.D.

Highgate Hill, Unitarian Christian Church, 11, Rev. E. SAVELL HICKS, M.A., and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11, Rev. A. A. CHARLESWORTH, and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. W. H. ROSE, and 6.30, Mr. W. R. MARSHALL.
Wandsworth, Unitarian Christian Church, East hill, 11, Rev. W. G. TARRANT, B.A., and 7, Rev. H. HAUGERUD (Christiania).
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. FREDERIC ALLEN.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. JAMES CROSSLEY.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.



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SOUTHEND, Darnley-road, 11 and 6.30, "Science and the Bible," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. J. PUGSLEY.

CAPE TOWN, Free Protestant (Unitarian), Church Hout-street, 6.45, Rev. R. BALMFORTH.

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REYNOLDS—YOUNG.—On June 8th, at Manchester College, Oxford, by the Rev. Dr. Drummond, Henry Reynolds, Ph.D. (Göttingen), son of J. H. Reynolds, Manchester, to Ella Louise, daughter of Sir William Young, Bart.

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The Inquirer.

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No. 3287. NEW SERIES, No. 391.] LONDON, SATURDAY, JUNE 24, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

OUR record of the Whit-week meetings is completed in the present issue. For Dr. Mellone's address on the "Two Centenaries: James Martineau and Francis William Newman," our readers must look to its separate publication; but Mr. Freeston's paper is given in full, and there is a long report of the speeches at the public meeting. The complete text of the Rev. Alexander Webster's address on the Church crisis in Scotland is given, and in this connection we may refer our readers to the last number of the "Scotch Tracts for the Times," a sermon by the Rev. R. B. Drummond, of Edinburgh, on "The Bible and the Churches in Scotland."

THE conclusion of the President's address at the Public Meeting raises again the perennial question of the introduction of "party" politics into religious meetings. We are inclined to agree with Mr. Kenrick's predecessor, that a true distinction in this matter is not easy to make. The question of the drink traffic is unfortunately hotly a question of party politics, and so is the question of religious education in the schools. Ought we then to refrain from touching such questions in the representative gatherings of our Churches? Or must we only touch upon those public questions on which we are all certainly agreed? The great field of party politics undoubtedly needs to be cleansed, and political controversy to be lifted to a higher level. The real difficulty, as regards the churches, seems to be that political controversy rouses such bad passions, that if introduced into a church meeting, it is sure to destroy the harmony of mutual respect and brotherly fellowship. But ought that to be the case? Ought we not rather to learn to conduct our political discussions in a worthier manner, and may not the fact that our churches *must* concern themselves with such questions, compel, at last, a worthier temper in their treatment?

WHILE Russia and Japan have agreed, on the invitation of President Roosevelt, to a meeting of their representatives at Washington to consider terms of peace, the Tsar has taken what may prove to be a decisive step of progress towards the better government of his country. On Monday he received a deputation from the Moscow Congress of Zemstvos, and after listening to some home-truths from Prince Troubetzkoi, promised to call a National Assembly. In the course of his speech, he said:—"My will is the "sovereign and unalterable will, and the "admission of elected representatives to "the works of the State will be regularly "accomplished. I watch every day and "devote myself to this work. You may "announce that to all your friends dwelling in the country as well as in towns. "I am firmly convinced that Russia will "emerge strengthened from the trials she "is undergoing, and that there will be "established soon, as formerly, a union "between the Tsar and all Russia, a "communion between myself and the "men of the Russian soil."

THE King of Sweden, in an extraordinary session of the Riksdag on Wednesday, gave his assent to the measure introduced by his Government for the purpose of carrying out the dissolution of the union between Sweden and Norway, which the latter country had declared. Painful as it was to him, the King took that step, he said, "in the conviction that a union without mutual accord would bring no real advantage to Sweden." It was on June 7 that the Norwegian Storthing declared for independence. The union entered into in 1814 had led to much friction, and finally to an impossible situation, and Norway thereupon re-assumed its independence.

"The Union was justified," the Storthing declared in an address to the King, "so long as it could contribute to the "welfare and happiness of both peoples, "while maintaining their independence as "Sovereign States. But above the "union there stands for us Norwegians "our Norwegian Fatherland, and for the "Swedes their Swedish Fatherland, and "more valuable than a political union "are the feeling of solidarity and voluntary cohesion of both peoples. The "union has become a danger to this "feeling of solidarity between the Norwegian and Swedish peoples which "should secure the happiness of both "nations and constitute their strength "abroad. If the union is now severed, the "Norwegian people have no loftier wish "than to live in good harmony with all, "not least with the people of Sweden "and the dynasty under the direction of "which our country, despite many and "bitter disputes affecting the union, has "attained such important intellectual "and material development. The day "upon which the Norwegian people "elect their own King to ascend the "ancient throne of Norway will open up "an era of more tranquil conditions of "labour for Norway, of good and cordial "relations with the Swedish people, and "of peace and concord and loyal co-operation in the North for the protection of "the culture of the peoples and of their "freedom and independence."

It is matter for great thankfulness that no attempt has been made to maintain the union by force.

WE have recorded in recent years visits made by German experts to England to investigate housing arrangements, lodging houses, and municipal enterprise in the English towns. A British committee is now travelling on the Continent for the study of Foreign Municipal Institutions. The Committee includes a number of Mayors, Aldermen, and members of the Corporation of the City of London, County Councillors, and Borough Councillors. Aachen, Antwerp, Brussels, Liége, and Cologne have been visited. A week is to be spent at Berlin. When the Committee was received at the Rathhaus by the Oberburgermeister of Aachen, he heartily welcomed the visitors on their entrance into Germany, and expressed the hope that their visit would stimulate municipal progress in both countries, and increase friendly relations between the two nations. Lord Lyveden replied. Sir John Gorst is of the party. There is much to be learned by willing interchange of ideas, and investigation of results in other nations. Germany has made great advance in municipal government, and some of the methods and results are worthy of very careful study.

IN our congratulations last week, on the result of the Cambridge Mathematical Tripos we omitted to mention Miss M. S. Barlow, of Girton, a daughter of Dr. Barlow, of Glasgow, who was classed among the Senior Optimes, her name standing first in that list. In Part II. Mr. F. J. M. Stratton (Caius), of Birmingham, who last year was Third Wrangler, was in the second division of Class I., and to him the Tyson Medal was awarded.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

At the public meeting held at Essex Hall, on Wednesday evening, June 14th, the President of the Association, Hon. WILLIAM KENRICK, took the chair.

The PRESIDENT, in his opening address, spoke with unqualified admiration of the work of the Association, of the spirit in which it was carried on by the committee and officers. He could heartily recommend the Association to the support of all liberal-minded religious men. The value of such an organisation was obvious. It not only linked together the churches and chapels of their religious body at home in a bond of union by which the strong and prosperous were able to help the weaker and more isolated members, evoking in all a common sympathy in a common cause; it also connected religious thought at home with that of the Continent of Europe, North America, Asia, and Australasia. The more they thought of that the more important would it appear. When they noticed the small additions that were made to the members of their congregations, it was some comfort to look abroad and find themselves associated with thoughtful men in other countries. Far from despairing of their lot in England, they must be inspired by the reflection that the whole civilised world in its thought and its higher aspirations seemed to be tending in the direction in which they desired it to tend. For his part—and he believed they would feel with him—he could not help being convinced that there was a great wave of truth which was destined to sweep away every obstacle of obscurantism and superstition, and that they were mounted on the top of that wave. They would feel that more and more the more faithful they were in doing their own part. They must push forward with strenuous exertions if they wished to accomplish anything in this world. He was afraid Unitarians were sometimes so satisfied with the strength of their position that they thought the position would not only hold its own but carry the world, without their making any personal sacrifice or using any personal endeavour. They must see how fatal such an idea was. In the history of the world and of the beliefs of the world, they knew full well that human endeavour was always necessary for human conviction. That was a truism, but it was sometimes necessary to insist even on truisms. He might be tempted to say something more on the subject were it not that Professor Carpenter, in the address which he delivered in that hall last year on the outlook of liberal religion, had said all that he (the speaker) wished to say, and had said it fortified with authority resulting from long study of the subject to which he could lay no claim. He wished to acknowledge his indebtedness to that admirable work by Mr. Carpenter, "The Bible in the Nineteenth Century," the origin and publication of which was due to that Association, and which, he ventured to think, was an extremely valuable study of the subject. The diffusion of such a work was honourable to the Association, as the work itself reflected the highest credit on the author. Proceeding to speak of what he had himself observed of the great stride made by religious thought during the last fifty years, the President referred to his own training in "the older Unitarianism of Priestley and Belsham," and his attendance for many years on the ministry of the Rev. Samuel Bache, first at the New Meeting, Birmingham, and afterwards at the "Church of the Messiah," so named at the express desire of Mr. Bache himself. Mr. Bache's earnest championship of the miraculous as the only basis for Christianity represented a standpoint which he supposed no Unitarian preacher of the present day would adopt. And, turning to other bodies, he noted the Bishops' uncompromising attitude in the matter of the creeds in spite of the desire expressed by some to be spared the reading of the Athanasian Creed. In conclusion the President spoke as follows:

"I now wish to refer to two topics treated by my predecessor in his address last year. The first was that the time had come, or was coming, when part of the work of your Committees might be delegated to some of the District Associations in conference, as I take it, with the Central body. Mr. Sharpe expressed the opinion that 'A great deal of the home mission work might thus be delegated; and, also, responsibility being thrown upon these district associations, would create opportunity, and opportunity would create the men to do the work.' I am inclined to agree with the views of your late President. Such a delegation, in my opinion, need not impair the influence of the Central Association, or relax the bonds of union uniting the whole Unitarian community, while it would, I believe, stimulate local interest and local effort—a consummation devoutly to be wished. The second subject treated by Mr. Sharpe, on which I wish to remark, had reference to the introduction of politics into the deliberations of your Council. On this subject he pronounced the dictum: 'What was wanted was not to bring politics into religion, but to bring religion to bear upon politics.' I think this declaration of the relationship between politics and religion will be generally acceptable. I at least accept it. But Mr. Sharpe went on to say, that 'this was a very nice distinction.' Well, I think that depends upon what you mean by politics. If you mean general principles underlying both public and private conduct, I agree it is not easy to distinguish them from the essentials of our religion, but, if you mean party politics, in which the same principles may be differently interpreted and applied, on a different understanding of facts, and circumstances, by two parties, equally sincere, and equally desirous that truth and righteousness should prevail, then I think the distinction is not only easily drawn, but should be rigidly observed. Otherwise I do not see how harmony is to prevail in a Society in which are to be found members of all political parties. Your President has the power to decide when questions so introduced are *ultra vires*; and I hope, with Mr. Sharpe, that this power will always be exercised to promote harmony, and in securing the main purpose for which this Association exists. For my own part, I may say that no such question has arisen during my year of office, and I have besides to thank the Council and your Secretary for much personal kindness and consideration. As I have already said, I have learnt something of the good work carried on by this Association, and of their devotion to the cause of those who carry on its beneficent labours. So far it has been for me a pleasant and profitable experience, for which I give you my hearty thanks."

Theology and Religion in Australasia.

The Rev. CHARLES HARGROVE, M.A. (Leeds), said that our countrymen in the Southern Hemisphere had the advantage, or disadvantage, over us of having a religious census. He found from that census that in every hundred inhabitants of Australia and New Zealand, forty returned themselves as members of the Episcopal Church, or, as we should call it, the Church of England; and twenty-one as Roman Catholics. Twenty-six were about equally divided between Presbyterians and Methodists, and four were Baptists or Congregationalists. That was to say, that out of every hundred people ninety-three were returned as belonging to one of the leading denominations, leaving only seven to be divided between Lutherans—there were some villages which were almost entirely Lutheran—Plymouth Brethren, Quakers, and Jews, and the small number who refused, as they were allowed to by law, to state to which religion they belonged. He had not a separate return—though there was one to be had—of the number of people in Australia who returned themselves as Unitarians, but there were fourteen hundred who declared themselves to belong to the Australian Church, which was practically the same. In New Zealand six in ten thousand declared themselves to be Unitarians. What conclusion were they to draw from those statistics? It was often said that Australians were indifferent to or even hostile to religion. He thought that those statistics were sufficient to refute this accusation. The first conclusion he drew from the census was that beyond all question there was an outward regard for religion in Australasia. There was no obligation on anyone to return themselves as members of any church, and there was no advantage in doing so. When he found then that so large a number—something like 98 per cent.—returned themselves as belonging to a religious body, it seemed to him that that fact effectually quashed the assertion that Australians were indifferent to religion. The second conclusion he drew was that the Church which was here called the Church of England retained its prestige and retained the affection of English people even when it had no endowment and no State recognition. It was a very remarkable fact that 40 per cent. of the people in Australia, and nearly 50 per cent. in Tasmania, should hold by the Episcopal Church when there was none of the prestige associated with it in England.

No doubt fashion accounted for it to a large extent. People of the world who have no religious convictions would belong to the community which "society" favoured whether at home or wherever English people are settled. Still, it seemed to him that the reason for so large

a number of people belonging to the Episcopal Church was to be found in its own attractions, and its services to the people, at least as much as in outer merits which it possessed; and another reason no doubt was that the Church of England, more than any other Church, was ubiquitous. Thirdly, he drew the conclusion that nominal or professed churchmanship did not imply that a man held or assented to the creeds of a particular Church, or conformed to it as a sound churchman, as it was termed. He did not think anyone would maintain that, and he believed that a great deal of the pessimism in respect to religion, which was so common amongst all the "orthodox" sects in Australia, was due to the consciousness that this outward membership of a Church did not bring with it an adherence to the formulas of that body. He thought the whole statistics went to prove that our Australian brethren felt as much as we felt the need of religion—not very deeply perhaps; but neither did we. But they did feel the need for it, and they were not content to be simply Agnostics. They kept a hold on religion, though it might be with the left hand and not with the right. He was satisfied that all the talk about people in Australia being irreligious was the talk of the elders of every generation about the younger people. In a leading article of one of the principal newspapers published in Brisbane he found a broad statement of exactly the religion which Unitarians desired to preach and promote—a religion in which theology and dogma counted for little, and which left ritual perfectly free. He had no doubt that the views of this advanced Liberal paper really expressed the views of some 10 per cent. of the Australian people. It had been said that there were tens of thousands of Unitarians in the Church of England. He had not the slightest doubt that that was still more true in Australia. People held to this broad religious view:—"Thou shalt love thy God and thy neighbour." Here was an opportunity for Unitarians, not to aggrandise themselves as a sect, but to offer that which many were demanding, a religion as free as possible from sectarian bonds and from dogma of all kinds. Here was an opportunity for them to take to Australasia a religion which asked nothing of its followers except to feel right towards God and man and to do the right. And the opportunity was a very large one, for he did not believe there was any centre of population in Australasia where such a Gospel would not be welcome.

Do We Make the Best Use of Sunday?

Mr. CHARLES W. JONES, discussing the best use to make of Sunday, said he presumed, in that room at any rate, there would be no difference of opinion as to whether or not public worship should occupy a part of the day. The only consideration was, what portion should be allotted to it, at what hour, and what form it should take. Worship was an instinct, born in every child that came into the world. Public worship was the natural development of that instinct. He did not believe there ever lived any men or women, however good, however clever, however distinguished, however high in the scale of manhood or womanhood, who did not worship God in the company of their fellows, who would not have been not only better but happier had they habitually attended public worship. Worship was the natural expression of the reality of our faith in the Fatherhood of God. Public worship was the expression of our belief in the brotherhood of man. It might be said there were natures that could worship better alone in the privacy of their own chambers, or in the open fields under the dome of heaven, than in a crowded congregation. Did not our Lord himself enjoin us to seek seclusion when we prayed? Yes, but why did he condemn the hypocrites? Not for praying in public, but for their low motive for so doing. There had been long and dreary discussions in the papers as to why people did not go to church. The answer was, to his mind, a very simple one. Mainly because the instinct in the child had not been fostered and encouraged, but too often neglected, if not actually thwarted or destroyed. Did they ever know a child of parents who habitually attended church who did not like to go—nay, often, if not generally, who did not look upon it as one of the greatest pleasures in the week? Why should that feeling die out? It should naturally become stronger as intelligence increased and the growing intellect came to understand more and more what it all meant. But as it was, in many families the children too early discovered that what they looked upon as a privilege and pleasure was considered by their elders a bore, and shirked on the slightest excuse. Young men especially were encouraged too early to look upon it as a disagreeable duty to be got out of if possible, or a thing for women and children, not for them. At school probably it was a daily task, and at college a means of checking attendances to take the place of "calling over." And so very naturally as soon as they were free they preferred to go bicycling or golfing, or to amuse themselves in any other way—or, worst of all, to lie in bed. Their parents, as a rule, winked at, if they did not actually encourage, that view of things. "Poor boys, it is quite natural. Let them do just as they like!" Yes, by all means let them do just as they like, but take care that going to church for one short hour is what they do like! We could do that, if we chose; but we did not take the trouble. He had known families, many of them, where to shirk church was as little thought of as to shirk school or business; where parents and children attended regularly without the slightest question. And, looking back upon their lives, he could see the influence for good that the practice had upon them. He was convinced that, were the habit universal, many a household would be saved from failure and sorrow. He did not for a moment say there were not thousands who seldom or never went to church, who led good, useful, and happy lives, but he was firmly convinced, after half a century's experience and not a little thought on the subject, that had they cultivated the habit of regular attendance at public worship they would not only have been better and happier, but more useful in the world. What portion of the day, then, should public worship occupy, and what form should it take? He did not think that a sermon was a necessary part of a religious service. It was not worship, and was in no way essential to it. For his own part, he preferred a service which did include a sermon, even when he attended twice a day. But the essential thing was the worship, and that could be obtained with any short simple service without any address. Probably what would serve the purpose best, and at the same time prove most acceptable, would be a service of praise and prayer not longer than three-quarters of an hour or an hour, and the more beautiful the rendering and the surroundings the better. As to the time, he thought the present arrangement a mistake, cutting up practically the whole morning. Would not 9.30 or 10 o'clock do better, especially for town workers? And for the rest of the day he should say let each one use it as he thought best, with due regard to the convenience of others. Let the workers in town get out into the country, breathe as much fresh air, and take as much healthy exercise as possible. To them he would say:—Take bicycle rides, play tennis, golf, hockey—what you will. Not only enjoy yourself, but strengthen your bodies and minds so that you may the better do the work that lies before you during the coming week. Tire yourselves healthily, so that you may be glad to get to bed early (which is far better than lying in bed late), and wake up on Monday morning refreshed and invigorated. Try to make the day quite different from the other six—a day for social intercourse and change of ideas. Above all, a happy, cheerful day for yourselves and all those around you.

There was one class of workers whose unselfish labour they must accept and beg for—the teachers in our Sunday-schools. That was a matter never to be forgotten in discussing the use made of Sunday. It was a work of paramount importance which secular schools had not and never could take the place of.

His experience of the Government schools was that there was no real religious teaching in them at all. What was there given was a poor mixture of Biblical history and weak theology. He did not believe that under the present circumstances any worthy religious teaching could be given in those schools, and he was not afraid to offer his decided opinion that the State should confine itself to secular teaching alone, and leave the religious teaching to those qualified to give it, viz., the Churches themselves. The managers and teachers in their Sunday-schools must therefore press on their noble work with zeal and discretion, for it was the only chance of saving the coming generations from leading godless lives. Reverting to the question of public worship, he said it was not necessary for it to be treated as a thing to be done first, certainly it should not be viewed merely as a duty that should be got over and done with. The Churches did not encourage as much as they might do travellers to alight and rest for an hour or so on their journeys. They should

for people to stop on their way and attend any church they might pass. Every such building should have a bicycle shed, and young people should be encouraged to go in—invited by notice—it being understood that no one would stare at, or object to, Norfolk suits or bicycle skirts or dusty boots. In what he had said, he had prescribed for workers only—those who were busy all the week. He did not know what to say to the idlers, those who preferred to enjoy themselves every day. They would not care in the least what he or anyone else said, otherwise he would suggest that they, too, might be all the better for a change. It must get very fatiguing to play bridge every day in the week. They must want a change as much as others. Probably a good hard day's work would be the best prescription for them, seasoned with a little wholesome thought for others and a forgetfulness of their own selfish pleasure. He did not mean that there was any particular virtue in earning one's own living. It was a wholesome discipline which few could do without. But he knew that there were thousands who worked just as hard for others (not themselves), and whose noble lives showed that there was no need to suggest to them how their Sundays or any other days should be spent.

Revivals and Revivalism.

The Rev. GEORGE CRITCHLEY had some misgivings that the subject assigned to him, "Revivals and Revivalism," had lost a considerable portion of its pressing interest, because the two movements which were its occasion were already becoming stale sensations of the day. No doubt, as far as the London movement was concerned, thorough organisation, skilful advertisement, and lavish expenditure, under the direction of a man of unquestionable ability in his own particular line, would keep a large number of people together to the close of the campaign, but a certain increasing acridity in the tone of the leader's remarks and a sort of fierce determination to get some kind of response out of what was—on the occasion, at least, when he himself was present—a rather reluctant audience, suggested the idea that the work had not laid any large hold on the people of London, and that Dr. Torrey was becoming conscious of the fact. As to the Welsh revival, if the latest reports were not simply malignant misrepresentations, it seemed to be undergoing rapid dispersion and disintegration under those influences which from the time of Tertullian and Montanism had always been the abiding peril of movements of that character, viz., that sense and simplicity should be replaced by spiritualistic extravagance, and the leader become possessed of the idea that in some special and mysterious way he had become the depository of the Holy Ghost. So that whatever genuine spiritual force might have been folded in the beginnings of that movement it appeared to be wasting itself in irrational excitement, and would presently disappear. He was launching no attack on "Revivals" as a whole. Some one wrote regretfully in one of their papers recently, in reference to religious Revival, "This is not for us." If the meaning was, "This kind of revival is not for us," it was true, and thank God for it! But if it meant, "No revival is for us," that would simply imply that religion had lost its vitality, and they were on the way to petrefaction and decay. Long ago Dr. Martineau sought to teach them that there were "Tides of the Spirit," and to assert that "No revival is possible for us" was to make the melancholy confession that they had lost touch with the great flood of spiritual life and energy, which ebbed and flowed throughout the universe of God. It was not against revivals as a whole that he levelled the faintest shadow of attack, but an experience stretching over something like forty years had led him to regard the two familiar forms of revival, which had recently reappeared, as false, mischievous, and diseased. As to the London movement, the less worthy and the less Christian of the two, one could not fail to note the thoroughly up-to-date and business-like manner in which it had been "conducted"—the colloquialism "got up" would be the better phrase. Advance agents, a lavish expenditure, distinguished patronage, extensive advertisements, buildings of imposing dimensions—all the approved commercial methods by which huge crowds were gathered together for a circus or a theatre, or by which an article of merchandise, say an encyclopædia, was commended to the attention of the public! But how singularly remote it all was from the signs of a genuine movement of the Divine Spirit upon the hearts of the people, and of the spontaneous response of quickened faculty and awakened desire for good unknown before. Nor could they fail to be impressed with the harsh, almost malignant, temper in which all who differed from the theological position on which the London Mission was based had been denounced. Dr. Torrey's insinuations levelled against themselves that the majority of those who rejected the Deity of Christ did so because "they love sin" was well known, and had received the castigation it deserved; nor should they forget that the castigation had come from outside their own denomination as well as from within. It was not Dr. Torrey's temper only which revealed itself in those charges, it was the temper of a whole school, and in a less civilised age it would light the flame of persecution throughout the land. And in the name of what a barbaric theology it was done! A Revival of Religion? Nay, rather, a resurrection of religious savagery, which one had learnt to hope was past and gone.

The Welsh Revival was confessedly of a different kind. It grew around a striking and even engaging personality, and certainly depended on nothing in the shape of "up-to-date" business organisation for its swift and remarkable success during the first months of its career. Its central figure was that of a visionary, whose recorded experiences bore a singular resemblance to those of the class to which he belonged. And the visionary tendency, even when balanced by intellectual culture and considerable common sense, was always a perilously unwholesome condition of mind. The end was usually an exaggerated egotism, often amounting to mental disease. He (the speaker) said a few months ago that he believed Evan Roberts to be honest and sincere. He would not even now withdraw those words, but he should repeat them to-day with a shadow of misgiving. A not unsympathetic writer in the *Daily Chronicle* had said in the previous week: "That the Evan Roberts of May, 1905, is the Evan Roberts of December, 1904, no one can seriously contend. There has been a development, a transformation. . . . He has been encouraged by the eagerness with which every suggestion of supernatural power has been greeted to abandon the restraint of an impulse deeply implanted in human nature, but nevertheless irrational. And the result may be seen in the week of silence, when, like the veiled prophet of Khorassan he retired from the world, the cryptic messages, often incoherent the violent emotions, publicly manifested, the frequent pose as thought-reader, as the direct exponent of the Divine Will; and so the end has come, or is apparently near. The voice of criticism is making itself heard; extravagance is producing the inevitable reaction." It is a tale often told in the history of emotional religion, striving to make the shortest way into the realities of God, and losing itself in the delusions of insanity. What would come of it all? Humanity learned by its mistakes, and those mistakes might be, after all, halting steps in the direction of the final religion of humanity.

The Social Mission of the Church.

Rev. W. L. SCHROEDER, of Manchester, spoke on "The Social Mission of the Church." The times certainly called for action, he said. Nobody could stay in London for a couple of days without feeling that. As he looked upon the scenes of squalor, and the unheeding throng in the London streets, he could not but ask, What has London Unitarianism to say to this, and how is the social mission of the Church being fulfilled? If they were possessed by the spirit of Christ, they ought to go forward and do something in the highest and truest way. The social mission of the Church was to be found in the relation of the individual to the Unseen, and to other individuals. We needed to know how they affected each other, and through whom. In his opinion the Church was not synonymous with religion. Religion is co-terminous with life. The Church dealt with but one phase of life, but most of those present would doubtless consider that to be the most important phase, for it dealt primarily with the relation of the soul to God. The minister who tried to beguile himself into the belief that he was fulfilling the function of the Church when he organised whist parties, and occupied the time of his young people with all kinds of pleasures, was surely labouring under the greatest mistake possible. For although it was possible to work through these phases of religion, the duty of the Church and the duty of the minister was concerned with those spiritual realities which we realised so

seldom in our lives. We could not delegate this duty to any other institution; the Church of God must consider the eternal verities, must be some kind of witness to eternal life in the midst of time, and must stand in practice for the fulfilment of spiritual ideals. The function of the Church ought not to be impaired by the intrusion of these secondary phases. It was not a question of doing something *good*, but doing the *best* possible. When we allowed ourselves to be beguiled by what we regarded as the necessities of the case, we were only playing fast and loose with reason, for when we consult experience, amid which reason argues, we are driven to this thought—that the better life of humanity is realised when men know themselves as children of the Father, when they are conscious of the life of God in their midst, and when, with the love welling forth from their hearts, they give themselves up to service for the sake of the brethren. To his mind the relation which made all life a beautiful vision of holiness, the relation between the individual soul and the eternal God, was that to which the Church should primarily turn its attention. On what should they proceed? On the validity of the spiritual life—the fact that it may be true, and that God may work in the hearts of men and women; that it was no mere sentimental thought. Unitarians ought to arouse themselves to a deeper sense of their functions as a Church. Until they realised the spiritual life in all its tremendous force, they might support their Associations, send out their missionaries, and organise in this way and that way; but they would never reach the hearts of the people if they lacked just the very spirit of Christ which made the Gospel of Christianity. The method of working must be from experience to God, and thence to life. From this point of view it might seem that the Church had no social mission, that it was concerned merely with the cultivation of one phase of life; but the function of the Church dealt with the relation of the soul to God, and God was found in the life of humanity. We must learn that by the love of the Father we could so express spiritual principles that those who were in darkness might be led into the light, and that those who suffered might be made to feel the joy of being within the Kingdom of God. Here, then, lay the opportunity of every community bound together in love. Let each of the members see that he lived as God would have us live, and resolve—

> "I will not cease from mortal fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land."

The Church Crisis in Scotland.

The Rev. ALEXANDER WEBSTER gave the last address on "True and False Views of Comprehension: the Free Church Crisis in Scotland." It had to be much curtailed in delivery. The complete text is here given:—

On approaching my subject, I am reminded of a typical character introduced with sympathetic insight by Ian Maclaren, in his story "Beside the Bonnie Brier Bush." He is called James Soutar. "When James was in good fettle he could trace the whole history of Scottish secession from the beginning, winding his way through the maze of Original Seceders and Cameronians, Burghers and Anti-Burghers with unfaltering step." It was admitted, even in Drumtachty, that James had "a gift o' discrimination." Such discrimination was part of the ordinary learning of the Secession period, a necessity of common sectarian life.

Intellect then, as Maclaren says, had been brought to so fine an edge by the Shorter Catechism that it could detect endless distinctions, and so serious was the pious mind over each distinction that it was made a reason for separation.

To those who have not the fine-edged Catechism intellect, the phenomena of Scottish Sectarianism must remain a mystery. Without the atmosphere, the nurture, the disposition, and the fear of God, in which they had their being, they are a puzzle.

Even in Scotland there is sometimes difficulty felt in explaining sectarian differences. It is told of two Celts, who met at Dingwall recently, that they were comparing kirks. One asked the other: "Can you tell me the difference between the Frees and the United Frees?"

"Oh, there is a great difference; but I have no time to tell you."

"Come, now; you have plenty of time."

"Well, then; I am no learned enough to tell you."

"Ach, come now, Donald; you are surely learned enough to give a reason for the faith that is in you?"

"No; I am no learned enough, and I have no time."

"Ach, Donald, you are like the rest of the Wee Frees—you can't tell the difference; and I have asked a dozen of you."

Donald, rising from his seat and excitedly hitting the platform with his stick:—"Aye, but I do know, and I will tell you when you'll know, and that will be at the Day of Judgment. When you see a' us Wee Frees going up to heaven, and a' you United Frees going down to hell. You will know then, and you will know there, and it will be bad for you."

We are far enough now from the Sectarian period, with its finical bigotries, to be in a mood to analyse it humorously. It is indeed already in the hands of the novelist and philosopher, for tender survey.

What we have to perceive primarily in connection with the present crisis is the endeavour, in the middle of the seventeenth century, by clerical authority, to form a believing notion by means of a Catechism.

What the Levitical code was intended to be for Israel, the Catechism was designed to be for the Scotch. It was to be the instrument of solidifying the nation on a Calvinistic basis. The idea was almost sublime in its presumption, and suicidal in its accomplishment.

The purpose of the Confession and Catechism was solemnly avowed. It was to produce a Covenanted uniformity of religion between the Churches of Christ in the Kingdom of Scotland, England, and Ireland. Though the uniformity was not established, the pious Scot to this hour speaks of the "Covenant" with profound emotion. It has to him a peculiar solemnity, for it cost his forefathers much blood, and his foremothers many tears. The foolishness of Covenanting for dogmatic monotony stands exposed all through ecclesiastical history, but perhaps there is no example of it more obviously unwise than that furnished by Scottish dogmatism. Nature aims at comprehension, but she does it on a universal principle; the radical fault of the Scottish ecclesiastic was that he sought inclusion on a partial notion. A Scotch mother knows she cannot make a man of her son on oatmeal only; she must add to it fresh air and the elements of rationality. The Scottish spiritual father protected the Catechism, and prescribed it for all the needs of the soul. Of course, the soul revolted. It would not be tethered to the manual, and soon was found "trailing the baikey." At the present moment the three Presbyterian churches in Scotland are in the throes of a catastrophe. The Established section, amid the decay of Calvinism, is endeavouring to melt the tough iron of her ancient fetters, but finds the metallic fibres very tenacious. The section calling itself "United Free" is rent in twain, and fighting for property. More or less clearly the two main sections have become conscious of the supreme futility of attempts at conformity, and are clamouring at the door of Parliament for relief from the ruinous result of ancient bigotry. That is what the case means: The Presbyterians fettered themselves mentally 250 years ago, and now they are beseeching legislation for a dissolution of the voluntary bondage. The slave's hour comes at last, but it is very humiliating for him to beg to have his chains knocked off. Whatever apology may be made for the standards of the Reformed Church of 1649, it is plain that in their setting up they were meant to be final. They were Protestant, Calvinistic, and Presbyterian, and intended to remain so. The authority that superseded the Papacy was equally autocratic, and made no allowance for variation. The Reformed Kirk allied itself with the State, and by ratifying its creed the State settled the basis of its possession of property. By its own hand the Church bound up its beliefs and its belongings with the Confession of Faith for all time coming. Hebraic in his selfishness, the Scotch Calvinist imagined that Scotland was predestined to be Calvinistic, and that he was commissioned by God to drive out Papists, Prelatists, Antinomians, and other ungodly bastards from the realm.

He called his edict of clearance the "Confession of Faith," but it was really an exposure of faithlessness. You will search the literature of dogmatism in vain for any manifesto with so much unfaith in reason, in light, and in progress as is contained in the Confession of Faith, from which relief is now sought.

Scotland has at last become conscious of the failure of dogmatism. The pain and shame of the theological fetter are deeply felt. The larger sections of Presbyterians are engaged in reversing history, and are humbly asking absolution from the sin of bigotry. They are returning in

awe to glean up the scattered ashes of heresy into History's golden urn. Caiaphas went to Pilate to arrange for a crucifixion; the penitent ecclesiastic of to-day goes to the Premier for a Commission to take down the cross his forefathers set up.

It should be distinctly understood that the founders of the Reformed Church did not conceive the possibility of its ever being other than Calvinistic and Presbyterian. They made no provision for any modification. They always upheld the Confession in an absolute way, and treated as heretics all who in any wise departed from it in thought and practice. The Church of Christ, in their view, could never comprehend any but themselves. Calvinism was synonymous with the Kingdom of Heaven.

The founders of the Free Church in 1843 distinctly declared that they held to the confession and other standards "as heretofore understood." The new sect bound itself to the old standards in the traditional sense. Its variation was political, not theological. It originated explicitly as a Calvinistic Church and up to the passing of its Declaratory Act in 1892 it continued to be Calvinistic on the old lines. It was only when it realised that its dogmatic persistence was costing it its best men that it modified its profession. The opposition to the Declaratory Acts was the first sign of the present crisis. The Act was forced from the Church by the pressure of science without and the strain of humanism within, and gave relief to the conscience regarding the dogma of creation in six days and other dogmas. The Highland host rose up against the concession, and insisted that the Confession should stand as it was. But the Act was passed, though under strong protest. The Church lost its hold of the Highlands because of it. "Caledonia stern and wild" would not submit to any softening of the rigours of Calvinism.

But the last fibres of Celtic connection were not severed till 1900. Then on the union of the U.F. Church with the United Presbyterian Church, there was a final revolt. The protestors against the Union maintained the illegality of it, and claimed to be the legal church. They carried their claim to the House of Lords, and it was upheld. The decision of the Lords was based on the Standards of the Church and the explicit statements of its founders, and it affirmed the principle that the property of a church must go with its standards. If the standards are immovable doctrinally, the property is immovable accordingly. But if the standards are transient the property follows them. That surely is sound law. That it has brought an inequity is owing to the dogmatic action of the Free Church in 1843. The Lords did nothing more than show the church its own fetters unconsciously made permanent, and to lay upon it the disaster involved in its own dogmatism.

The beaten sect has taken its defeat badly. It has railed on the judges and scoffed at the victors. It has endeavoured to explain away its Declaratory Acts, and to prove that it has always had the power to alter its standards. It has kept its palm conveniently in its own prosecution of those who moved for alteration. And now, after all its recriminations, and its murmurings about spiritual independence, it is projecting a new constitution which is to give it leave to alter or modify its standards as it may think fit. The proposal admits the hard-and fast nature of the old Constitution, and the justice of the Lords' decision.

The United Free Church is in a sad dilemma. It knows that it is neither united nor free. It has standards which it cannot now hold, as heretofore understood, but which it dare not put entirely aside; and though it knows the Bible is in the hands of the higher critics, it has to make a discreet retreat upon it. It is making a pathetic appeal to the young of its fold, and vaguely promising development.

There are many in Scotland to-day who are bitterly regretting that their Free Church did not honestly and frankly own its initial error, and courageously declare for proper freedom. Now, when its stock of derision of the law, and its flow of rage at its rival are spent, it has become aware that it requires a new Constitution. Principal Rainy, with transparent diplomacy, attempts to cover up the humiliating state of the Church. He pretends that the proposed new Constitution is but the old freshly presented; that the Church is unchanged. The pretence could hardly have deceived the Assembly though it was willing to imagine itself unaltered. If it be not changed by these sixty-two years of experience, it has the greater fault. If it be changed, and seeks to hide the change, its artifice is unbecoming. Meanwhile the situation becomes more complicated. The Established Church, viewing the movements of the litigants, seizes the occasion for the purpose of reducing the galling pressure of the Confession of Faith. The spectacle is marvellous. With the old Confession in its trembling hands, the Kirk implores Parliament to give it leave to sink it out of sight in Lethe. It is a dead thing, and it must be laid by without hope of resurrection. Along with it in the House of Commons the other sections of Scotch Presbyterians stand, asking the House to mediate between them with regard to property. A notable trio as they appear there imploringly! Parliament is awkwardly placed in the matter. It cannot act without criticising the Lords' judgment and interfering with their decision. It might well say "Who made me a judge and divider among you?" If it grants the request of the Established Church, and allows the liberty of subscription desired, it will introduce a new principle into Scottish ecclesiasticism which will have far-reaching effects. Hitherto, the Standards have been held on the principle of permanence; but if the desired liberty be given, they will in future be held on the principle of temporariness. The Church in that case will virtually be creedless: it may make a new profession every year. The request of the Church virtually means the disestablishment of the Confession of Faith and the Catechisms. Thereby, a revolution is signified. The U.F. Church, seeing that a Church established by law, but permitted to change its creed as it pleases, would have a tremendous advantage over every other, is seeking, within its own borders, the power to change also, so that if these two leading bodies are set free to alter their doctrinal bond, we will have a new spirit and a new life in Scotland.

The one striking thing already evident in the commotion is that the profession of faith in Calvinism in Scotland is confined to the legal Free Church. Belief in Calvinism is now a Celtic peculiarity, a survival of Highland superstition. It seeks refuge from the Higher Criticism in the wilds of Ross and Caithness; it asks the covert of Tartan, the flavour of peatreek, and the brogue of Gaelic.

The Act of Uniformity has proved to be the Act of Unanimity. The attempt to weld a nation dogmatically has failed. Calvinism in Scotland spells Constriction. The object-lesson is one of the most complete and instructive of modern times. It is a terrible exposure of the devitalising influences of dogmatism, the folly of close theological trusts, and the mischief of egotistic denominationalism. It is at the same time a complete justification of the open-minded progressive attitude of a creedless Church, and of the position of those who hold that the natural seat of authority in religion is in the living conscience, and not in any ancient writing. Every truly free body of religionists may well rejoice at the disintegration of dogmatism in Scotland, and at the tendency towards legitimate liberty of thought, while wishing that the dissolving forces were more graciously met, and the enthusiasm for progress were more intense. In the day of its declared emancipation, Scottish theology may not take a name bearing the marks of controversy; but whatever the title of the new Church may be, it will indicate a preference for real spiritual freedom, and an opportunity for comprehension of a thoroughly inclusive character.

HEART-WORSHIP, not head-worship, makes a man's religion. Devotion to an ideal is worship; the higher the ideal the nobler the worship. By devotion to our highest ideal we expand our minds to embrace what is still higher. By devotion to self we quench idealism and become base. —*F. W. Newman.*

To souls baptized in Christian nobleness the largest sphere of command is but a wider empire of obedience, calling them, not into escape from holy rule, but to its full impersonation. Only now that no outer rule is given them by another, and they have nothing to copy with painful imitation, have they to bring forth the interpretation from within, and set themselves at one with the will of God by a heart of self-renunciation—a love that seizes all divine ends, and in expressing itself realises them. In short, power is never felt *as power*, except by those who abuse it. Like other things that awaken desire at a distance, no sooner is it entered, than it is found to be not more triumphant happiness, but deeper life; utterly disappointing to him who wants more for himself; ennobling to him who can dispense and administer for God.—*James Martineau.*

TWO CENTENARIES.

JAMES MARTINEAU AND FRANCIS NEWMAN AS RELIGIOUS TEACHERS.

BY THE REV. SYDNEY H. MELLONE, M.A., D.Sc.

DR. MELLONE'S address on this subject was given at the Thursday morning Conference of the British and Foreign Unitarian Association in Whit-week. The morning began with a devotional service, conducted by the Rev. A. W. Fox, who gave a helpful address on "The Duty and Value of Prayer." At the subsequent Conference the chair was taken by the President, the Right Hon. William Kenrick. Dr. Mellone's address, we understand, is likely to be separately published by the Association, and we must therefore only give some passages from it here.

Having referred to the warm and intimate friendship which united the two teachers born in the same year, Martineau on April 21, Newman on June 27, 1805—a friendship unbroken by divergence of their views on some vital subjects, Dr. Mellone gave a brief exposition of the essential meaning of Religion, depending as it does on direct personal experience, and then passed to an account of Martineau's and Newman's teaching on the subject.

Martineau's Central Idea.

"God, to be known, must be experienced, and were there nowhere any experience of God, there could be no knowledge of Him. We affirm that this is the real basis of religious belief, which is always an attempt to interpret some kind of experience of God. If asked why a large part of the human race would disown any experience of the kind, we answer again, because all our faculties, from the lowest to the highest, are things of *degree*, are more or less developed, more or less intense. This, I think, explains and justifies Martineau's central idea of what Religion really is. Religion is a fact of human life. What makes this fact possible? The answer to this question lies in a fundamental thought which Martineau held consistently all his life: *the Universal Incarnation.* Repeatedly he uses that phrase. I select the following as typical of many different expressions which he gave to the thought: 'The Incarnation is true, not of Christ exclusively, but of Man universally, and of God everlastingly. He bends into the human, to dwell there; and humanity is the susceptible organ of the Divine. And the spiritual light in us which forms our higher life is *of one substance* with His own Righteousness—its manifestation, with unaltered essence and authority, in the theatre of our nature. Of this grand and universal truth Christ became the revealer, not by being an exceptional personage (who could be a rule for nothing), but by being a signal instance of it so intense and impressive as to set fire to every veil that would longer hide it.' (Life, vol. i. p. 396.) In virtue of this *living union between God and Man* we maintain 'the strictly divine and inspired character of our own highest desires and best affections,' which are part of the very Being of God—His perpetual *self-revelation* to us. (Life, vol. ii. p. 304; Carpenter, pp. 313, 314.) That is why Religion is possible. And what *is* Religion, then? Religion begins when our highest springs of action begin to be *experienced* as Divine: when something ideal, something that at first seems only a dream of future possibility, becomes more than this, and brings us into touch with a Real Presence, higher still, ready to strengthen us as we try to make the ideal a part of ourself."

The Teaching of Newman's "Soul."

"The real value of Newman's book on 'The Soul' is that in it he sets forth, with remarkable simplicity and force, the same *experiential* view of Religion. What he there says concerning the relationship between God and Man is based directly on his experience; and I believe that Mr. Upton is abundantly justified in saying that 'in some respects the book is likely to be better understood and appreciated now than it was when it first appeared; for in the present day it is increasingly seen that the knowledge of God is chiefly an *immediate* and not an *inferential* knowledge, and that if we are to find Him effectually we must seek Him in the present facts of the actual personal life.' ("The Soul," Popular ed., p. 20.) This is in entire harmony with the declaration deliberately made by Martineau: 'I have never regarded what is called religious philosophy as anything but the attempt of the human mind to construe to itself as best it can the Divine Facts and Realities which in any case enter the conscious life of humanity.' With Martineau, Newman defines Religion as experience of personal communion with the Eternal; with Martineau, he bases on this a conception of the indivisible union of the human spirit with Him, of whose Being indeed it partakes. . . . . The religious sense, says Newman, implies its object just as our feeling of the material world does; the correspondence is complete, and the right to trust the sense of God is stronger because it is so much the deeper of the two. He points out that the capacity for the religious sense may be dormant and undeveloped; and in an eloquent passage he shows that, when active, it needs to be balanced by a power of thought adequate, as we have said, to interpret the experience that it gives."

Dr. Mellone then went on to speak of certain differences in the teaching of Martineau and Newman. Only one other passage, on a matter of great importance, can be given here.

The Once- and Twice-Born.

"What we have before us are two kinds of mental growth. It is, or ought to be, a commonplace to say that our minds are always developing, always growing. There are some whose mental development is a gradual, rational process of growth, harmoniously responding to favourable outward conditions: here are no definite 'transition-points' from one thing to something conspicuously different. There are others so constituted that their mental development can only proceed by crises, with storm and stress and struggle. The same kind of religious doctrine cannot appeal to both of these two kinds of men. Francis Newman himself was one of the twice-born. I remember, when I first read his book, 'The Soul,' the surprise with which I found the author—whom I had heard of only as a pure Theist, a severe critic of historical Christianity—expounding a religion of the purest evangelical type, though in a non-Christian setting! This fact of itself is sufficient to show how superficial are some of the distinctions that we make, and how absurd it is to suppose that all ideas of conversion, regeneration, and the like are a set of delusions propagated by the campaigns of such men as Torrey. Newman gives a just account of what conversion is, and of the causes which lead to it (pp. 170 ff.); and he deliberately declares that essential religion is the experience of Paul (p. 334), though he regards the historical Christ as of no true religious importance. It is therefore not surprising when we find him declaring that the twice-born temperament beyond a doubt 'has the higher order of religion' (pp. 204–5). This is certainly a great mistake. If ever there was a case where neither of two things is higher or lower than the other, it is here. And perfection can only be approached when each type of experience becomes capable of appreciating, and then assimilating the special excellences of the other; and this is accomplished not by logic but by life. In the meantime, no one type of religious doctrine can be found which will appeal effectively to both these classes; if anyone doubts this, let him find it."

Conclusion.

"As a concluding word let me recur to the thought which is Martineau's great and lasting contribution to theology to-day: the self-revealing Presence of God in all souls. I know that such a thought is not likely to become an 'idol of the market-place.' Is it then only a fair dream dreamt by those who know not the realities of the world? Let a city crowd of random persons gather; and look at them, are they a revelation of God? Here we touch the bottom of the whole matter. To entertain these doubts is the only real atheism that exists—an atheism too deep for argument pro and con. This doubt is resolved only by life. Choose to be a man, and live as a man and you will find it possible to believe in men, not for what they are, but *for what they have it in them to become;* and, first believing thus in man, you will find life and experience teaching belief in God. Choose not to be a man, choose to be an animal, and assuredly your faith will adapt itself to your life. I know that these low estimates of life come not only from those whose lives are low. To *any* jaded and unquickened eye life may seem dead and common, pure vulgarism, flatness, and disgust. But I answer in the words of one of the finest teachers of our day: 'This world never did anywhere or at any time contain more of essential divinity, or of eternal meaning, than is embodied in what is seen every day. There is life; and there, a step away, is death. There is the only kind of beauty there ever was. There is the old human struggle and its fruits together. There is the text and the sermon, the real and the ideal in one. Of the fibre of which these things consist is the material woven of all the griefs, joys, and finest meanings that ever were, or ever shall be, in this world.'"

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LONDON, JUNE 24, 1905.

FRANCIS WILLIAM NEWMAN.

THE centenary of the birth of FRANCIS WILLIAM NEWMAN, which falls on Tuesday next, June 27, has been happily marked by the re-issue, both as a bound volume and in the popular sixpenny edition, of his best-known book on "The Soul,"* and also by the address given by Dr. MELLONE at Essex Hall last week, on the Two Centenaries, of MARTINEAU and NEWMAN, of which some account will be found in our present issue.

The new edition of "The Soul" is brought out with a brief memoir of the author, and an introduction, by Professor UPTON. It is printed in admirably clear and readable type, a great improvement on the earlier cheap edition of some twenty-five years ago; but what is given as the preface to the third edition is the chapter of "Introductory Remarks," which NEWMAN wrote in 1852 and submitted to MARTINEAU'S criticism before it was published. "The Soul" was first published in 1849, and in February of the following year MARTINEAU wrote to his friend: "Now I have read 'The Soul,' and shall bless you for it, with thanks I cannot speak, so long as I have a soul that lives. Nothing that I have ever read—unless some scattered thoughts of PASCAL'S—has come so close to me, and so strengthened a deep but too shrinking faith." Again in 1852, in sending a long and valuable letter of comment on the "Introductory Remarks" he wrote: "I am truly rejoiced to hear of the projected new edition of 'The Soul.' It is one of the two or three books that I love with a feeling of measureless gratitude, and that stand off, at long intervals in my memory, as milestones, marking great stages in my spiritual life." The points on which MARTINEAU and NEWMAN differed are noted in Professor UPTON'S introduction, and the main purpose of the book is clearly indicated: "to give adequate utterance to the author's deep conviction of the reality and profound significance of conscious communion between the individual soul and GOD." On this point we may refer our readers also to the account of Dr. MELLONE'S address in another column: and we trust that very many will turn to the book itself, and be led to an earnest consideration of the chapters on the sense of the Infinite within us, the sense of Sin and of Personal Relation to GOD, and on Spiritual Progress. It is by this book and his later work on "Hebrew Theism" that NEWMAN will be longest remembered. From the latter we append an extract here. Of this book, published in its earliest form simply as "Theism" in 1858, MARTINEAU wrote to NEWMAN: "How rich it is in such wisdom as only a faithful and loving and variously experienced mind can attain, I already see; and from the rare power which your words always have upon me — as among the few *living* utterances on spiritual things left to us in these days—I know what is in store for my quiet hours in what remains at present unread. To some of the pieces a sympathetic feeling made me fly at once, and in the lines on 'God as Conscience' I find one of the most powerful statements imaginable of an argument destined, I am convinced, to carry with it ere long every noble-minded and thoughtful doubter. There is no greater work to be done in this age, I do believe, than that in which you and Miss COBBE are rendering foremost service—the carrying home of the simplest and highest faiths into their last seats in human nature, and fetching out at once their justification and their meaning thence."

Those are the essential things in FRANCIS NEWMAN, and in commemorating his centenary we attempt here no further study of his life and work. His high scholarship, the variety of his works, the uncompromising faithfulness of his social pleadings, are well known. "Your thoughts on men and things," wrote MARTINEAU in 1871, "always touch and move me, like a prophet's words." There are still one or two left who remember with gratitude his teaching as Classical Professor in Manchester College, at Manchester, and more, including Mr. UPTON, who with a like feeling recall his Latin lectures in University College, London. His abiding teaching of what is at the heart of vital religion is in those two books we have named:

* "The Soul, Its Sorrows and Its Aspirations. An Essay towards the Natural History of the Soul as the true basis of Theology." By Francis William Newman, formerly Fellow of Balliol College, Oxford. With Memoir and Introduction by Charles B. Upton, B.A., B.Sc., Emeritus Professor of Philosophy in Manchester College, Oxford. (London: Philip Green, 5, Essex-street, Strand. 2s. 6d. net. People's Edition, 6d.)

CALL TO GOD'S SERVICE.

BY F. W. NEWMAN.

CONSECRATE yourselves to God, all ye youths and maidens!
Ere the world benumb your fresh feeling or sin harden your conscience.
Know that others have found God, as ye have not yet found Him;
But seek ye after Him, and ye shall find Him also:
Delight yourselves in Him, and He shall give you the desire of your hearts.
Seek Him in the open field or in the shrouded wood,
Under the evening sky, or in the solitary chamber.
Take with you words, and turn to Him, and say:
"Oh, Author of our spirits, Protector of our souls,
With thee strength dwelleth in repose, and no passions are in discord;
But the passions of youth are untamed, and we do but move toward perfection,
And Desire often seduces from Goodness, or Ease deters from Duty.
Yet wisely were we made by Thee, and thy Will must be best for us;
Early to submit were our prudence, and sweetly to obey, our happiness;
And when we know that we seek thy will, we know that we become thy servants.
Lo! here we resign all baser desire, we consecrate ourselves to be thine.
We will struggle to be as Thou approvest; to be pure, as Thou art pure,
Unwarped by perverse passion, unspoiled by selfishness,
Active for every good work, sympathising with every good cause,
Haters and scorners of the wrong, lovers of good and of good men.
So will we aspire to Thee, that we may be thine now and alway.
To live before thy open eye, and to die into thy secret bosom."
Speak to Him thus, or to this effect, knowing that He reads all your heart;
Knowing that his light searches your dark corners, and sees your unknown faults.
Fear not to meet his piercing gaze, shrink not from his eyes of flame,
But stand before them true-heartedly, to let them burn up your sin.
Oh, how will it cleanse your conscience and strengthen your best purposes!
How will it put to shame all unkindness, all impurity, all worldliness and pride?
Ye who admire heroism shall grow heroic, and the compassionate more tender,
And the generous more self-sacrificing, and the prudent more self-possessed,
Every virtue shall be strengthened, and every vice shall be crippled,
From the day that ye solemnly consecrate your all to the ever-present God.
For every impulse shall fall into its own place, and learn its due subordination,
And become the meek minister of the soul, or the pleasant amuser of its weariness,
The strong combatant for the right, or the sharp hunter after the true.
And your natures shall become enlarged, as they expand toward God:
Your insight shall be deeper, and your survey broader,
Your selfishness shall become prudence, and your prudence unselfishness,

Loving your neighbours, loving your country, and mankind, and the Right.
When the faithless stumble at truth, your faith shall but grow stronger,
And where the hypocrite is feeble, your sound heart shall be mighty.
Only aspire after perfection, and tell this out to God,
And ere long ye shall find Him, and know his exceeding great joy.
He shall fill you of his own fulness and visit you with his Spirit,
And He shall be your trusted Lord, and ye shall be his conscious servants,
Equipped for life and careless of death, aspiring after eternity,
Sighing over your own unworthiness, yet certain of Almighty Love.

PROTAB CHUNDER MOZOOMDAR.

ON Thursday, Jan. 19, the venerable Maharshi Devendra Nath Tagore, who, after the Rajah Rammohun Roy, is honoured as the patriarch of Brahmo Samaj of India, passed away. We have now to record the death, on Saturday, May 27, of another leader, Protab Chunder Mozoomdar, the relative and devoted follower of Keshub Chunder Sen. Mr. Mozoomdar, who was in his sixty-fifth year, had been for many months in a condition of great feebleness. The following letter received by Mr. Ion Pritchard tells of the peaceful ending of his life.

DEAR SIR,—Rev. P. C. Mozoomdar passed away on Saturday last, the 27th inst., at 2.27 p.m. For the last week he was almost wholly speechless, although there was not much acute pain, at least not much that there was an outward expression of, while consciousness seemed to be clear within, and there was a resigned tranquillity upon the face which spoke of the inner peace and rest, and at last when the call came, he fell quietly asleep. I feel I owe it to you to write this separate note for communication, along with our most grateful acknowledgments, to those who contributed so generously towards giving as much relief and comfort as brotherly help and sympathy could give during the last days of his illness.—Yours sincerely, B. N. SEN.

41, *Machnabazar-street, Calcutta,*
May 30, 1905.

Mr. Mozoomdar was born in Oct., 1840, in a village some 24 miles north of Calcutta. His father died when he was a boy of nine, his mother when he was not yet eighteen. They were at that time living in Calcutta, and he was a student in the Presidency College. In 1858, the year of his mother's death, he married, and in the following year, having grown up strongly under the influence of Keshub, he formally joined the Brahmo Samaj. Through inward and outward trials he patiently pursued his course, and became known as an eloquent preacher and leader of the Theistic movement in India. In 1870 he became editor of the *Indian Mirror*, a paper established by the Sen family, and in 1874 he was for the first time in England. On his second visit in 1883 he returned home by way of America and Japan, to find, on his return, that Keshub Chunder Sen had passed away.

While he was in America, Mr. Mozoomdar's striking book "The Oriental Christ," was published (Boston: G. H. Ellis, 1883), in which he gives a touching account of how in his lonely struggles as a young man the thought of Christ took hold of him, and became a personal, consecrating, helpful presence in his life. Ten years later (September, 1893) he attended the great Parliament of Religions in Chicago, and not only spoke at the opening and closing sessions, but contributed two papers, on the Brahmo Samaj, and on "The World's Religious Debt to Asia." In that year Ellis, of Boston, published two of his devotional books, "Heart Beats" and "The Spirit of God," the former with a biographical sketch of the author by S. J. Barrows. A later devotional book is his "Silent Pastor." Some examples of Mr. Mozoomdar's devotional writings, with further notice of his teaching, we hope to publish next week.

In 1900 he was for the last time in this country, coming here from America, where he had attended the Unitarian anniversary meetings in Boston. He gave an address at the Imperial Institute in July on "Present-Day Progress in India," Lord Northbrook presiding, and preached several times in our churches, both in England and Scotland. In October he gave an address at the Council meeting of the British and Foreign Unitarian Association.

To the International Council of Unitarian and other Liberal Religious Thinkers and Workers at the Amsterdam meeting in 1903, Mr. Mozoomdar sent a letter on "The Message of Liberal Thought." "To me, brethren," he wrote, "the message of liberal thought is the message of inward soul-religion, which emancipates and spiritualises all things it touches." That letter was written from his summer home at Kurseong, high up in the Eastern Himalayas, where he spent several months every year in solitary meditation. He had also a house in Calcutta, "Peace Cottage," which he had built in 1878. There it was he died.

A mystic, an eloquent exponent of the things of the Spirit, his memory will be reverenced not only by his brethren of the Brahmo Samaj in India, but by many friends in this country, who recognise in him not indeed a great leader, like Keshub, but yet a man of prophetic gifts, earnestly devoted to the same high service.

THE second number of the *University Review* (Sherratt & Hughes, 6d. net), the June number, has for frontispiece a reproduction of Watts's portrait of Dr. Martineau. The first article is on "University Settlements," by Canon Barnett.

THE first of the six Sunday morning services, which Dr. John Hunter has undertaken to conduct in the Bechstein Hall, was attended last Sunday by a congregation of some 400 people. An American organ was used, and Mr. Robert Cameron, M.P., read the lessons. The subject of the sermon was "The Decay of Reverence," and it was an impassioned appeal for the recognition of the sacredness of human life and the Divine presence in all things.

THE ASSOCIATION CONFERENCE.

THE DECLINE OF PUBLIC WORSHIP CAUSES AND REMEDIES.

By THE REV. F. K. FREESTON.

IT is surely as suggestive, as it is fitting, that the subject for our consideration should have been preceded by a disquisition on James Martineau and Francis Newman. Dr. Martineau throughout his life attached the utmost import to public worship: he greatly enriched its prayer and praise by his two liturgical services and his three collections of hymns; he claimed for it, from the pulpit particularly, both spiritual reality and intellectual sincerity; and he found in the devoutly worshipping congregation both the finest fruits of religion and the truest bonds of church union. Newman, on the other hand, felt little need for the church's aid, distrusted its proffered means of grace, condemned liturgies as mere puerilities, and seems to have inwardly groaned under almost every sermon he heard! Both sides are thus set before us through such eminent representatives.

The subject I have been asked to introduce is intended for you to discuss, not for me to prejudge. In one sense it is as old as the hills, but in another it has a modern phase which has dictated its specific terms. The decline of public worship means—not the decline of the spirit of worship in itself, but the decline of the *habit* of *common* worship at a set time and place. It contains the implication that this habit is now decreasing.

For the purpose of this discussion we may take that implication as an admission. Religion and church attendance are, of course, not synonymous; a newspaper census is a needless and perhaps impertinent performance; statistics cannot gauge spiritual matters, but yet they may confirm, as they have done, a previous opinion that, if there has not been an actual decline, there has yet been a relative one to the increasing population. And, if we narrow our inquiries to the Free Trust Churches chiefly attended by Unitarians, we must confess, without staying to note exceptions, that the signs of declension are only too obvious. It is not only a case of figures but of families. Fathers and mothers bearing honoured names, inheriting noble traditions, pass to their rest, but the sons and daughters do not always fill their pews. Regular worshippers tend to grow irregular, the "twicers" to become "oncers," with the glorious exceptions of a few splendid stalwarts who are the very salt of the churches, and always in their places. The week-end absentee who used to occasionally go to the country, or the sea, now inclines to reverse the process and occasionally come to church. Sunday cycling, Sunday golf, Sunday tennis, Sunday on the river, may now be indulged in galore by everybody except the minister! Other reasons adduced for absence make up an ever-extending list, and are held, I find, to be so valid, that you must not say a word. Weather, distance, trains, visitors, correspondence: 'do belong and sometimes come,' 'subscribe so need not come,' 'don't go anywhere else,' 'was at church last week'; the organ too loud, the singing too bad, the sermon too long, the church too warm; there is a liturgy, there is no liturgy; too late to start, too lazy to turn out; such are but samples of which there is plenty of choice, and there are many who choose. But not many, if any, of these can be dignified

as direct causes of decreased attendance; they are the surface signs of deeper ills. Some are temporary reasons which merit replies, whilst others surely are but excuses only redeemed by their frankness. Yet we must realise that the attitude of the churches towards these reasons has undergone a very marked change. No longer may they hurl upon the Sabbath-breaker and church deserter the old rebukes and threats which once scolded him back to better ways. No there has been a change, it is clear, and we have not yet reached the heart of the matter. The true causes lie deeper. Attendance at public worship has passed through four stages. Once it was *compulsory* on pain of penalty; the defaulting Puritan was fined twelve pence for each absence, and put into the stocks by the church doors until he had paid his dues. (I recommend this means of raising funds in place of bazaars.) Next it was held *necessary* as a theological superstition, and an essential means of salvation; then it became *customary* as a generally observed and expected Sunday duty; and lastly it has became quite *voluntary*—but with an interpretation chiefly as the right to stay away. The fear motive and the duty motive have in turn lost their hold. "I must, I ought, I will" have now given way to "I may or may not—and probably shall not."

Now if it be contended that this is all to the bad, I cannot agree; for if it means that those who go to service go because they genuinely wish, then although they be fewer in number, the tone of public worship is healthier, more sincere, and more promising for the future. At present, however, we are struck chiefly with the sincerity of the absentee—the sincerity which makes a merit of staying away, which savours of intellectual superiority, and which considers attendance, if not in the mood on Sunday, a distinct act of hypocrisy. The puritanical reason, the theological reason, the sabbatarian reason, the conventional reason, are all going, or gone; so far as they remain, they are hindrances to the man who, if he goes to worship ever, must go from an entirely other, and higher, desire.

Now we are coming to closer quarters with our question. Why do not these emancipated worshippers attend the churches in larger numbers? Is it the fault of the churches, or themselves, or is it due to an altogether different set of circumstances arising from modern conditions? We shall find, I think, that all three have to do with the case.

Is not the situation something like this? The man who has cut his old moorings away is adrift on an unfamiliar sea. Orthodoxy, in the true meaning of the phrase, has lost its force and guidance. He is left to his own devices and has neither chart nor compass. He finds himself, I mean, in a time of doctrinal disintegration, of theological transition, and of consequent indefinite and uncertain conviction. He is not quite sure where he stands, or for what the churches stand. Their emphasis seems passing over dogma to something other; but as to its nature and future he is not yet clear. The note of authority, of certainty, once so distinct, is now faint—faint in the church, so he does not hear it; faint in his heart, so he does not go to worship. He looks for it now elsewhere—in nature, in the unchurched interests and fellowships of art and literature, in the halls of ethical societies, and the titles of Sunday lectures. He finds that religion is not only a matter for a church interior; nay, that sometimes, as in Germany, it seems to thrive better without its care; he knows that theological questions no longer need a preacher, but are treated with greater fulness and interest in books, reviews, the daily press, and even the Sunday papers. Hence, the church no longer speaks with authority, neither seems in any way necessary. So he stays away. I submit, then, that this time of transition towards a new reconstruction, this phase of floundering conviction in religion, is largely, and perhaps chiefly, the cause of the decrease of church attendance. But it is also a cause of promise.

Is not a second cause the *multiplicity* of *interests* which marks so conspicuously and so increasingly the life of to-day? Time was when the church or chapel with its school was the one centre of interest in the place. It provided the fellowships and friendships, the lectures, classes, and entertainments, the plays and the concerts, the activities and the philanthropics, which not only brought and kept the church-goers together, but were not to be found elsewhere. Now the church has to take its chance amongst a crowd of other concerns. Better lectures, better music, better drama are provided elsewhere; theatres have sprung up like mushrooms in a night; amusements and entertainments of a more alluring and less simple nature make the penny reading in the schoolroom a very poor and tame affair. Hence the church bond, on its social and institutional side, which brings the people together in the week less frequently and less whole-heartedly, holds them also more loosely on the Sunday.

And this multiplicity tells adversely in another way. Time was when life's interests, if narrower, were yet more thorough. If our fathers knew less they knew that less better; if they had fewer books, they mastered them, and lived on them, whereas we just dip and glance, and skip and taste, rather than mark, learn, and inwardly digest. There was more leisured concentration, more quiet pondering on the few great questions of life and religion. And this quiet of habit and thought was the right preparation for worship. Now men have cast that old quiet away in the din of many voices, and the distractions of many cares. No longer arrested seriously by the issues of eternity, they are caught up by the latest novelty, require to be attracted, as they say, crave the sensational rather than the spiritual. and are carried round and round in the whirlpool, or rushed from thing to thing, from place to place, dissipating their energies over a wide surface of smaller issues instead of concentrating them on the great things, or letting the great things concentrate themselves, so that we may feed this mind of ours "in a wise passiveness." Matthew Arnold's complaint is truer now than when he uttered it:

> What shelter to grow ripe is ours?
> What leisure to grow wise?
> . . . . . .
> Too fast we live, too much are tried
> Too harassed to attain
> The thoughtful calm of spiritual understanding.

This leisureless restlessness towards the things of the spirit must tell against public worship, which has no novelty with which to attract; but can only go on appealing to the old yearning in the soul of man which has been from the beginning. In addition to these general causes there are special ones affecting the so-called Unitarian churches. Time forbids any dwelling upon them, but will you permit me the effrontery to suggest three of them, one affecting their church position, a second their method, and a third their children.

The *cohesion of common opinion* which once held together the congregation can no longer be relied on. So long as the Unitarian protest was a plainly needed task it gave a very definite note to the theological movement, and made men join in earnest on its behalf. This protest acted in two ways. It brought them out of other churches, and it brought them into ours; converts were added in numbers, and they flourished. But thought has advanced, the old protest is needed less and less, though still necessary in occasional cases. Unitarians have widened their views, Trinitarians are revising their creeds; doctrinal differences do not count for as much; men feel far less call to change their church, theological converts are less numerous, with these twin results, that Unitarians in Free Trust Churches feel it less necessary to make the church their means of testimony each Sunday, and Unitarians in other churches feel it equally less necessary to come out of their sanctuary, and openly join the enemy. This means, surely, that opinion in theology is losing its once cohesive quality; it means that Unitarianism will remain and act as a distinctive school of thought, but will rightfully cease to act as a church-basis for worship.

A second cause of decrease is the *one-man monopoly* of the service. We still compel the people to too much reticence, too little speech. The minister does everything; the laity listen and then go home and criticise the sermon. They do not read the lessons, or offer prayers, or ever have the chance to speak five words in the church, or take any personal, responsible share in the service whatsoever. It will be said that this also obtains in other Nonconformist churches; truly, but in a less degree. It will be said that this custom always has been; yes, but are we not more resenting in this later sacerdotal time the professional element in religion? It will be said again that it is the good minister that makes the good congregation, and this, I suppose is true in the main; but I know more than one exception who has not yet received this consolation, and I believe we are impoverishing our worshipping vitality through this religion by proxy, this reticence of the laity, in that they are not given sufficient spiritual responsibility.

We trust too much to the pulpit alone to bring the congregation, and perhaps instance the success of Spurgeon. But Spurgeon said always, and often, "It was my congregation that brought my congregation."

A third cause especially affecting us is, I am convinced, *parental slackness*. Whatever may or may not happen in other churches, a curious, specious superstition partly prevails in ours that to accustom our children to come with us to service is to be guilty of bias, to expect too much, and to make worship a weariness of the flesh. That seems to me both false theory and slack responsibility. If we elders believe in worship ourselves, we must believe in it also for all who belong to us; we must frankly and deliberately, and in their future interest, set this bias towards the service; we must

treat the Sunday church going as a holy custom, not to be broken by any random inclination. They may not, and indeed need not, when quite young understand the whole service; they must not when older be compelled too far; but if the parents themselves lead the way to church, the family pew with its irregular row of heads need not be a dreaded prison-house; but instead a true forecourt to the temple not made with hands. Is not the lightness with which public worship is neglected or discarded often to be traced to the absence of these early habits and holy memories?

Do we need then to say much about remedies? Remedy is a strong word; it implies an entire cure for the disease, and he were a bold man indeed who should undertake to prescribe a complete specific for the neglect of public worship. But the attempt to indicate causes has at the same time, of course, hinted at restoratives.

In conclusion, therefore, I will only refer briefly and tentatively to some of the means that have been suggested previously, or have suggested themselves to-day..

The remedies suggested as the result of the *Daily News* census were these: (1) Better preaching; granted. (2) Commodious halls, instead of ecclesiastical edifices; questioned. (3) Institutional churches; perhaps. (4) A whole gospel; agreed. (5) Open-air services; in certain cases. Forgive the comments; they are not to commit your opinion, but save your time.

The way of remedy must lie, one feels, both above and below the *Daily News* proposals. Before we alter methods, we must revise our ideas.

The worship motive has changed, and partly lost its hold. Our first task is to put a *higher motive* in its place, and hope to bring back its force. Worship has been enjoined as a means to an end; we have to make it the end itself. It has been recommended as a prudential, spiritual advantage; we have to reveal it as something natural and spontaneous, an instinct of the heart, an inherent necessity of the spirit. It has been made to consist too much of individual petition and personal consideration; it is really quite an opposite thing, a free offering of ourselves to the Father of all spirits, and also, therefore, of ourselves to each other, or rather of ourselves together, so that the thought of self is merged in the consciousness of all the rest. This is its primal essence; it is the consummation of brotherliness, not for a purpose, but from a wish; it is the realisation of the universal incarnation. It rests, therefore, on a foundation fact of human nature: we should be drawn to it, not from the thought of what we can get, not from any private want, but from the longing to share this common emotion, common praying, common thanksgiving, common association. For the greatest truths of religion, as of character, are only understood as they truly are, when they are thus realised together in a magnetic, sympathetic atmosphere and at a certain spiritual temperature. A solitary religion is an almost impossible thing; public worship is the very finest of fellowship. But we have not risen to this fact as yet ourselves, and hence we have not stirred it into glad consciousness in others.

We must inculcate therefore *a truer church idea*. We individualists in doctrine and independents in organisation need a keener, larger conception of the church as an institution, as a means, and the best means, of realising the higher truths and sympathies of religion. The Institutional Church must be the product of, not the substitute for, the worshipful church. Institutional religion has its perils, but also its great appeals, and we need to believe more fully in what the church can do and be; we lack, do we not, that glad sense of inclusion, that kindling inspiration, that contagious feeling which so unite and uplift those who look to the Church Militant, if not yet the Church Triumphant. When churchmen sing with such swing and conviction "The Church's one foundation," they ignite a glowing emotion which is practically unknown in our communion—an all-embracing, self-forgetting conception of their place and oneness in the universal church. Because that idea is linked with claims we cannot recognise, are we therefore wise to cast to the winds all claims, whether true or false? I know that we respond to the ideal of the Church Invisible when we sing Samuel Longfellow's glorious hymn. I know that we respond to the Church Universal when we read Channing's famous discourse, "I belong to the Universal Church: nothing can separate me from it." But we do not bring down that high emotion into the church visible and local which, if freed from all exclusiveness and based on universal trusts, may be not only the present realisation in part of the one Church Catholic; but also the most effective means of accomplishing its fulfilment. Churches will not hold the people, if they are concerned with anything less than the universal. The church idea has still to possess us more with all its wealth and power.

And if we are to know the fulness of these universal things, must we not, in the third place, greatly *enrich our ordinary church services?* We make our public worship too ordinary a concern; we jealously keep it too plain and uniform; we bereave it of simple rite and ceremoney through needless dread of a fancied insincerity; we stint it of historical association and symbolical suggestion, that we may escape the snares of ritualism. But we are too little in touch with our Christian inheritance, too much in bondage to rationalistic fears. In cold adherence to a lofty, but very chilly theory, we have tried to dispense with the precious church associations which mean so much to others. We are still held back by the Puritan revolt. The simplicity of early Christian rites, the irresistible entreaty of ancient prayer and liturgy, the spiritual treasury of Christian history, the holy comradeship of mystic and saint, the wealth of religious music and art, the cathedral chant, the cloister quiet—these and such rich associations with the past have had for us little ennobling or compelling force, have found little or no place either in our Christian devotions or church buildings. We have consequently lived on in an isolation, partly enforced, but partly self-chosen, making a merit of our fault and expecting to nourish upon it a rich, poetic, cultured, religious life. Our services of devotion need much more loving attention, more beauty and harmony, more consecutiveness and consistency; our church members need to realise the sacred significance of church membership; our young people need to be welcomed into the church with a special but simple service; and our church buildings, wherever there are the requisite means, should have some helpful architectural beauties and not be replaced by commodious halls!

If only we can feel the lift of a larger life we shall modify our methods in due course: shorter services but richer, earlier services in summer, liturgy *and* free prayer, less preaching but better, and the sermon not a distinct and separate part but woven in with the devotion, more harmony of hymn and tune: these and other modifications may be left to formulate themselves. The point is that we cannot do without the very best within our reach.

For are we not brought, in fine, to this conclusion? The man who can no longer rest on the authority of either the church, or the past, is left alone with the doctrine of direct and present intuition. It is a terrible mistake to imagine that the modern man can stand thus entirely alone with this high, soul-searching doctrine, and dispense with all the aids of religion. A Francis Newman can, but who else is sufficient without some help. *That help is public worship*—common prayer and praise with one's fellows in a church. Therefore we must expect more from our churches; not less. We must not cheapen our position, not lower our idea, not expect to attract people by social devices or sensational advertisements, not rush after the popular preacher; but each of us, whether layman or minister, bring our own spiritual ardour to bear in just the place where we are. And even as this church decline is a phase in a transition time, so that phase will pass and that transition lead to a reconstruction wherein the coming church will come by its own again. Then the lonely wanderer will return, and like the Ancient Mariner will exclaim:—

> O wedding guest! this soul hath been
> Alone on a wide, wide sea:
> So lonely 'twas, that God Himself
> Scarce seemed there to be.
>
> But sweeter than the marriage feast,
> 'Tis sweeter far to me
> To walk together to the kirk
> With a goodly company.
>
> To walk together to the kirk,
> And all together pray,
> While each to his great Father bends—
> Old men, and babes, and loving friends
> And youths and maidens gay!

This paper was read at the Conference of the British and Foreign Unitarian Association at Essex Hall, on Thursday morning, June 15, the President, the Right Hon. William Kenrick, in the chair. It was followed by a brief discussion.

Miss MARIAN PRITCHARD opened the discussion. Of the reasons for non-attendance at public worship one seemed to her of special importance, and that was the multiplicity of engagements. It was not only amusements and recreation, but even in the case of recreation that was demanded by the strenuousness of their work during the week. There was one day in the week for recreation, and it had to be divided out to the various forms of recreation, of which the church services provided for the mind and spirit, and were therefore most precious of all. There was not the same compulsion as formerly to attend services, and there had been a re-adjustment of values; thoughtful and logical people went to church to get comfort and strength, to

measure their real by the highest ideal, and to thank God for all the blessings of a glorious life. But if at church they did not get these things they stayed away. Mr. Freeston had said he loved to sit at the feet of a layman, if he could choose his layman. Perhaps they might say the same of their ministers. But with them there ought to be no distinction of ministers and laity; theirs were democratic assemblies, and until they felt that each one had a part in it they were not doing their duty as members of their church. By tradition and birthright she was a descendant of the Puritans, and she loved their memory; but she wanted to grow, and she wanted symbols in religious service, but symbols of real belief, not symbols of some church which they did not believe. They believed with Martineau that humanity was an incarnation of the Eternal, and that God speaks to each one. They ought not, therefore, to confine their readings to the Bible in religious services. And whoever had a message it must be given, however unworthy the messenger might be, neither sex nor "orders" mattered.

The Rev. JAMES RUDDLE said that people did not come to church, because they were not driven thither by spiritual hunger nor attracted by spiritual music. They had found out that the world went on on and was not much affected by anything said or done in the church. They were all to blame in that matter. There was a time when their opportunity came. When the Revised Version of the New Testament was issued, it began to be clear that the man in the street would be orthodox no longer, and would be, roughly speaking, at one with them in doctrine in the Unitarian churches. Then they should have begun to draw the inferences of their doctrine, and to have shown the people how Christ could speak to man as man, that he was one who could be trusted even by men of common sense. They ought to have shown how his precepts in the Sermon on the Mount could be applied to practical life. If they had shown how religion was against the spirit of domineering in great societies, on the part of capitalists, and in empires, and what trust in God really meant, and what their own life ought to be, then people would have felt the need to come. He gave, in conclusion, a striking instance of how not only the Bible, but English literature, as in Milton's great poems, could be shown to be alive with inspiration and of moving power in religion.

Mr. CHARLES W. JONES touched upon only one point. He could not understand how it was that they, the freest of the free, who had less of the priestly office than any other, were yet almost the only church in which laymen do not take any part in the services. They sent their sons to church schools, where they learnt to read the lessons, and yet when they came home they made no use of that gift. It was not the ministers' fault. It was the congregations who were to blame.

The Rev. H. S. PERRIS said that there were some churches which were filled, and they ought to study their methods and see why that was so. With the people who did not go to church it was not a matter of theological belief alone, but of social conditions. People with strong democratic sympathies would not go to a church where they felt that the ruling power was an oligarchy, drawn from one social rank alone. And they wanted answers to the questions which were teasing them all through their daily lives. If the churches did not help in that direction they stayed away.

The Rev. F. K. FREESTON having briefly replied on the discussion, the meeting was brought to a close.

CENTRAL POSTAL MISSION.

THE Annual Meeting of the Central Postal Mission and Unitarian Workers' Union, was held at Essex Hall, on Thursday afternoon, June 15, the President, Miss Tagart, in the chair.

Miss FLORENCE HILL, the Hon. Secretary, presented the seventeenth annual Report, which opened with the following passages:

"The need of an agency such as the Postal Mission has never been more clearly shown than during the past year. To every Mission have come letters from 'seekers after truth,' from 'earnest inquirers,' who are feeling their way out of narrow creeds, and are groping for fresh light, or from those who, in despair of finding a reasonable religion, have cast off all faith. And not only do letters come from Protestants and Catholics in our own country, but from distant colonies and remote islands; telling what a satisfaction it is to receive religious literature which sets forth such a high moral ideal, combined with sound common-sense. And the literature wings its way still further, reaching the intellectual Brahmo, and the cultured Mohammedan and Buddhist; whilst it also meets the needs of the missionary, preaching to ignorant heathen tribes in Africa, who finds the simplicity of the Unitarian faith comprehensible and easy to explain.

"The controversy about the Education Act, the sensational missions held in Wales and England, and the disturbance in the Scotch Churches, have lately brought religious questions very much before the public, and into discussion in the newspaper columns. The Postal Missions that seized this opportunity to offer Unitarian literature promptly in suitable papers have met with a very great response. The tracts have been read and handed on, and so Unitarianism has been introduced to whole circles of people who were before quite ignorant of its teaching. Dr. Torrey's violent attack on Unitarians has very much quickened interest, and people have written from all parts of England to ascertain what this religion really is; many (even orthodox) have been shocked at the ferocity of his attack. At Bristol more particularly, where memory still holds dear and sacred, saints like Mary Carpenter and other Unitarian worthies, great indignation has been felt, and groups of people thus aroused are feeling their way into Unitarianism."

The report then gave particulars of various branches of the work, noting that during the year there had been 1,665 new applicants for literature, and there were 1,758 old correspondents still on the books. 1,956 books had been lent from the various P.M. libraries, 33 persons had been known to join congregations through the Missions. The report concluded with a tribute to the memory of the Rev. R. A. Armstrong, and Mrs. Jenkin Davies.

Miss ETHEL C. LAKE, the Treasurer, presented the accounts, which, owing to the receipt of a legacy of £50, from the late Mrs. Yelland, showed a balance of £7 10s. 4d. from 1903, increased to £27 10s. 6d, and £30 transferred to the reserve fund. The total was £186 14s. 8d. The accounts of the Suffolk Village Mission which was balanced by the transfer of £40 1s. 4d. from the General Fund, showed a total of £164 11s. 11d. The treasurer said they could not depend on legacies, and she should not be content until their subscription list was increased by £30. For that increase she made a special appeal.

Mrs. COOPER, of Ipswich, moved the adoption of the report and accounts. Miss GITTINS, who seconded, gave some interesting particulars of the little group of earnest working men at Coalville, near Leicester, who were now meeting regularly for worship in their own houses. In presenting our gospel to the people, she said, it was not only intellectual controversy that was wanted, but the spirit of love and sympathy with their aspirations after a better life.

Mr. H. ISON, one of the leaders of the Coalville group, told how they had determined to make a religious home for themselves, and then went on to speak of the present condition of religious thought, as detrimental to the advancement of religious life, and of the value of the quiet, educative work done by the Postal Mission. It was not only intellectual interest that was quickened, they gained a truer grasp of life, and the right spirit in which to face death. It was impossible to say how much they owed to such men as Maritneau and Channing, Savage and Chadwick. They revealed the thought of God to the living soul. To others yet unborn they must hand on the light of that teaching.

The Rev. J. PAGE HOPPS, also supported the resolution, and expressed his pleasure in being at that, a kind of experience meeting, the most practical of the week. He had himself run a kind of Postal Mission of his own for about 40 years, and was convinced of its value. He commended the practice of leaving literature in trains and other places, to set people thinking. From his own experience, he said, they would be surprised at the kind of hungry person their literature reached. Unitarians ought to be very alive to that work. One reason was because they had so few congregations, and their constituents should be the scattered strangers, as it was in "Our Father's Church." He believed in going out to the multitude. They ought to shepherd the scattered strangers.

The report having been adopted, the Committee and Officers were appointed, on the motion of the Rev. A. Webster, seconded by Mr. H. Toogood, of Kingswood, near Bristol.

Mr. WEBSTER urged the need of popular books dealing with the secularism of the day, for he found numbers of intelligent young men were being led away from religion by Haeckel's "Riddle of the Universe." He commended Bixby's "Similarities of Physical and Religious

Knowledge," and "The New World and the New Thought," and Savage's "Evolution of Religion," as specially helpful in that direction; and gave an instance of the warm response elicited by Armstrong's "God and the Soul."

Mr. TOOGOOD, in a very earnest speech, told how, preparing for the Free Methodist Ministry, he had been brought to Unitarianism, led by the preposterous attack of Dr. Torrey to inquire in to the matter. They were doing a great work, he said, and he was convinced that Unitarianism was the future religion of the people.

Miss CLEPHAM said that when she heard anyone avow himself a convert, she asked what they had to give? There were many influences at work to rouse the intellect. Even Dr. Torrey's Mission was rousing the intellect of non-thinkers more than they could do, and it was rousing antagonism to narrowness; what they must do was to see that feeling was not neglected. Religion, unless kept warm by fervour, was starved in the long run. In their mission work, the intellectual part might help, but it did not go far enough; when they touched the soul, and wakened spiritual sympathy, their work was crowned. That should always be their great aim.

Mr. R. NEWELL having given an account of the work of the village mission at Bedfield, the meeting was brought to a close.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE twelfth annual meeting was held at Essex Hall on Friday, June 16. A conference was held in the afternoon, and the business meeting after tea.

The Rev. CHARLES HARGROVE, who presided at the conference, which opened with hymn and prayer, stated and answered two objections to temperance. The first was that total abstainers were of all people the most intemperate in their language. To which he replied, that he did not think they were really worse than other people; but if they were, the terrible facts of the case justified the very strongest language. The second was that true temperance was moderation, not total abstinence. But if alcohol was a poison, even in small quantities, and the highest medical authorities more and more inclined to that view, and the evidence showed that total abstainers on an average really did live longer than other people, that objection could not hold. Alcohol was a poison not only to the human body but to the body politic, as the cause of enormous waste and poverty. It was poison to the higher life of man, sapping both intellect and the sense of moral responsibility. Drink and the spiritual faculties did not go together. Therefore, they maintained that total abstinence was the true temperance in respect to that most noxious thing.

Mr. EDWARD CHITTY, of Dover, read an earnest and eloquent paper on "The Importance of the Pledge." They took the pledge, he said, as a sure defence against danger to themselves, and also for the sake of others. A man who was pledged was more likely to persuade others to take it, where there was need. Some said it was more manly not to take a pledge; but if thereby they could help others, that surely was the most manly thing. There was urgent need for combination, to rid the country of the ills caused by drink. As a united society they could exercise more influence, and their society could enter into relations with other societies. He would like to see every woman belong to the World's Temperance Union, and every man a Good Templar. They must do individual work, but not that alone. He was thankful for all other influences that made for temperance, the efforts of the legislature, of justices and magistrates, efforts for providing counter-attractions to the public-house, wholesome amusements, higher interests and all healthy influences, efforts for better housing of the people, and in every way securing healthier conditions of life. But after all they must never relax their direct efforts against alcohol, which, wherever it was consumed, brought ruin and ills innumerable. As abstainers they could do the most effective work, and, above all, as enrolled abstainers. They were fighting ignorance, brutality, impurity and greed, working for the time when every English child should know what it was to have a happy home, and England should be a truly Christian nation.

The Rev. H. S. SOLLY, who opened the discussion, said he was opposed to a life-long pledge; it was what they ought not to ask of their young people. An indefinite pledge was better. Their best work at Bridport was done in the Band of Hope, and then in the Temperance Society which the children joined at 14. Then they signed the pledge; and he described an experiment they were making to secure a genuine membership, and avoid the damage done by professing members, who were known in the town not to keep their pledge. What they asked was a pledge to abstain "while a member," and to hand in the card of membership if at any time they wished to withdraw; and every year the card was to be endorsed by the secretary's signature. So they hoped to maintain the standard of their membership.

The Rev. A. A. CHARLESWORTH strongly objected to such a method, as suggesting distrust of their members. He himself was an abstainer and not pledged. The simple inward determination to abstain seemed to him a better thing, and to give more force to the professed conviction that abstinence was wise. Having signed a pledge seemed to him a subtle inroad on a man's self-respect. It was better to trust to the determination of character.

The Rev. W. HARRISON did not approve of Mr. Solly's suggestion, and was rather in favour of a definite pledge.

The EARL OF CARLISLE (the President) said that Mr. Charlesworth's argument would have appealed to him before he took the pledge, some twenty-five years ago, but experience showed that where it was most required, the pledge was best, both for oneself, and for the sake of influencing others. But it was important that people should not feel that they were taking a life-long pledge. It was wise, when a man hesitated about an indefinite pledge, to ask him to take it for a definite time. The experience even of a year's abstinence was so much to the good.

Mr. F. ADKINS, of the Band of Hope Union, also spoke, strongly maintaining the value of the pledge.

Mr. B. C. GHOSH gave most interesting testimony from his own experience, on his first voyage from India, and when he went to Cambridge, of the value his pledge, taken as a boy at home, had been to him, in saving him from falling in with the drinking habits of society on board ship and in the University. When he came afterwards to study the medical aspect of the matter, he saw how wise that course had been. Mr. Charlesworth's argument might be right for men like himself, with formed character; but for young people with character unformed, the pledge was indispensable.

Mr. CHITTY having replied, the meeting adjourned for tea.

THE BUSINESS MEETING.

At the evening business meeting the chair was taken by the Earl of Carlisle, the President.

Mr. J. BREDALL, hon. sec., presented the report, which recorded a membership of 5,950 in the affiliated societies, and an average attendance of 4,621. There were 216 individual members of the Association. Of the 364 ministers, whose names appear in the "Essex Hall Year Book," 119 are known to be abstainers, and 17 others are actively engaged in temperance work. The report concluded with a memorial notice of three well known workers, the Revs. R. A. Armstrong, Arthur Harvie, and John Davies.

Mr. F. A. EDWARDS, as treasurer, presented the accounts, which, with a total expenditure of £82 12s., showed the balance in hand reduced from £6 7s. 9d. to 5s. 4d.

The PRESIDENT, in moving the adoption of the report and accounts, said that the most important side of their work had been discussed that afternoon—the question of the pledge and increasing the number of teetotalers. On the legislative side they had opposed the Bill before Parliament, which unfortunately had become law; but he was disposed to think they were too much inclined to confine themselves to saying they would reverse that legislation; they should try and make the best of what was open to them at the present time. He still held that the Bill was a retrograde step, but nevertheless believed that something could be done with it. It contained certain machinery for reducing the number of public-houses, and if nothing had as yet been done it was perhaps because every county was waiting to see what the others would do. He had himself been engaged during the last few days in colouring maps of the county of Cumberland to show the relative position of every parish in the matter of licences, according to Lord Peel's standard. There were a few white spots where there was no excess of licences; but 22 parishes had four times too many, 33 had three times too many, and so on, each grade being marked by a different colour. That might be done in other districts, to show the actual state of things, to bring home to the magistrates and licensing committee what could be done under the existing

law. He had recently presented a petition from their committee in support of the Archbishop of Canterbury's Bill to amend the Bill of last year, and though the temperance party in the House of Lords was somewhat microscopic, they came within six of passing the second reading. That minority was not a matter of party; it contained a considerable number of very moderate people who voted on the merits of the question. He urged the need for stronger organisation to make their influence felt on such questions, and on that ground commended their Association to a more widespread support.

The Rev. W. MOTTRAM, secretary of the Congregational Temperance Association, seconding the resolution, spoke especially of the dire effects of intemperance on the womanhood and child life of the country.

Mrs. TUCKER supported it, in a very earnest speech, telling how she had been led to devote herself to temperance work by Mr. Armstrong's encouragement, and how much they would gain by joining the "British Women."

The Rev. ROWLAND HILL pleaded the great importance of Band of Hope work.

The Rev. H. HAUGERUD, in a striking speech, cited "Rip van Winkle," and the fatal result of his "this time don't count." Therefore, he said, he believed strongly in signing the pledge.

The resolution having been passed, the officers and committee were elected, with Lord Carlisle as President, on the motion of the Rev. F. SUMMERS, seconded by the Rev. J. C. STREET. Though "temperance" to the backbone, Mr. Street said he had never yet joined that Association. He was one of the early fighters for temperance in the days when all fought together on a common platform. But then sectarian differences came in, and many platforms were closed to him, and he had suffered keenly. So he had feared the Unitarian name would sectarianise the work of that Association; but seeing what good work they were doing, if they did not interfere with his catholicity, he thought he would have to come in.

The Rev. A. A. CHARLESWORTH then moved, and the Rev. W. L. SCHROEDER seconded:—"That in view of the temptations and the grave evils arising from the sale of intoxicating liquors, this meeting is of opinion that power should be given to Licensing Authorities to reduce, in their several districts, the period during which such liquors may be sold both on licensed premises and in clubs." Both mover and seconder spoke eloquently and earnestly in support of the resolution and for temperance as essential to the true life of man. The Rev. J. L. PHALEN supported it, and in offering the greetings of the Unitarian Temperance Society of the United States, concluded with Dr. Hale's well-known watchword: "Look up, and not down; look out, and not in; look forward, and not back, and lend a hand."

An amendment by the Rev. F. SUMMERS, to leave out "and in clubs," not being seconded, the resolution was passed. A collection taken during the meeting amounted to £5 13s. 5d.

A vote of thanks to the officers, and to the chairman and speakers, moved by the Rev. W. G. TARRANT, and seconded by Mr. T. P. YOUNG, concluding the proceedings.

NEWS FROM THE CHURCHES.

Brighton.—Flower services were held on Sunday, June 18, in splendid weather, a special children's service being held in the afternoon, in addition to the usual services. There were good congregations. The offerings of flowers, chiefly in pots, were very beautiful, and were sent to the Brighton workhouse immediately after evening service. Special hymns were sung by the children at the afternoon service. Rev. Priestley Prime preached on each occasion. In connection with the church, rambles over the Downs and through the country lanes are popular, and afford a pleasant opportunity for members and friends to become better acquainted with each other.

Capel-y-Bryn.—Last Sunday the Rev. John Evans, of Colne, preached here and at Allty-placa and Sychbant, on "Our Unitarian belief and its relation to the present and future life." On Wednesday he was married to Miss Rachel Davies, Mill Rose Park, the service being conducted by the Rev. J. Davies and the Rev. E. E. Jenkins, of Walmsley.

Forest Gate.—The Rev. H. W. Perris has just concluded a series of Sunday evening discourses under the general heading of "Glimpses of Religious Life in the Middle Ages." Sketches of Anthony, Benedict, Francis, Abelard, and others led up to a survey of the influences which inaugurated the Reformation and modern thought. The attendance and interest manifested have been very encouraging.

Ilkeston.—The High-street chapel was opened on Sunday June 18, after thorough renovation, the services afternoon and evening, being conducted by the Rev. W. Lindsay, of Christ Church, Nottingham. The local *Advertiser* devotes more than a column to a report of Mr. Lindsay's evening sermon, which was an exposition of the Unitarian position, as both Biblical and reasonable in its interpretation of the Gospel of Christ.

Gateshead.—The anniversary services were held on Sunday, June 18; good congregations assembled morning and evening, the preacher being the Rev. Herbert V. Mills, of Kendal. There was a public tea and meeting on Monday; at the latter Mr. C. Carter presided, and other speakers were Revs. Herbert V. Mills, G. A. Ferguson Mr. S. Hulse (secretary), Mr. E. R. Lowe (treasurer). Special reference was made to the loss our churches had sustained, and especially Gateshead, by the death of its founder, Rev. Arthur Harvie. Encouraging reports were made by the secretary and treasurer; friends rendered songs. A vote of thanks was heartily accorded Mr. Mills on the motion of Mr. Ferguson and Mr. E. H. Coysh. An enjoyable anniversary was brought to a close by singing, "Our Father's Faith."

London Sunday School Society.—The aggregate meeting for teachers and elder scholars was held at Essex Hall on Sunday afternoon, when the service was conducted by Miss Marian Pritchard. The hall was by no means full, but there was a goodly gathering of young people and the hymns were heartily sung. The choir, conducted by Mr. F. W. Turner, gave as an anthem Mr. Hugh Atkins' musical setting of the parable of "The Sower." Miss Pritchard's address was from the words, "Choose you this day whom ye will serve." She dwelt upon the importance of having the right sort of master, and of worshipping the living God, not the "god of getting on," in an unworthy sense, or the "god of pleasure," for these both led to an ignoble slavery. Having pictured the experience of two apprentices, one with a good-natured, easy-going master, the other with a strict, but good master, she said it would be well if the young people would apprentice themselves for seven years to the Master of Life. There were many things to learn, *e.g.*, always to look on the bright side of things, to look for the really good things of life, and, above all, to learn self-control, without which they could learn nothing else. The sunny afternoon added much to the pleasure of the gathering.

Manchester: Goulden-street Mission.—On Whit Saturday, through the kindness of a friend, the Rev. B. Walker took over seventy of his poor friends—children and adults—by lurries to Heaton Park, where, in spite of a rainy day, they enjoyed themselves immensely. The meeting room in Goulden-street has just been beautified, and pictures of sacred subjects hung upon the walls. The religious services were never better attended, and the prospects of the Mission were never brighter.

Scarborough.—Visitors are requested to notice that on and after Sunday, July 2, the time of evening service will be altered from 7 to 6.30.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 25.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bechstein Hall, Wigmore-street, Rev. JOHN HUNTER, D.D., of Glasgow, at 11.15; and each Sunday morning until July 23.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON; 7, Rev. F. HANKINSON. Hospital Collections.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7. Rev. H. S. PERRIS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A., and 6.30, Rev. JOSEPH WOOD, of Birmingham.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. A. WEBSTER.
Mansford-street Church and Mission, Bethnal Green, Annual Flower Service, 3.15, Scholars' Service: Address by Miss PUNNETT; 7, Rev. FRANK K. FREESTON, Collections for the London Hospital.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.



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PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. A. FARQUHARSON.
GUILDFORD, Unitarian Christian Church, 11, 3, and 6.30, Annual Flower Services, Rev. FREDERIC ALLEN.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. V. D DAVIS, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, "A Free Christian's Conception of Christ," Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Salt of the Earth"; 6.30, "Strength and Courage," Rev. T. E. M. EDWARDS.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Supply.

CAPE TOWN, Free Protestant (Unitarian), Church Hout-street, 6.45, Rev. R. BALMFORTH.

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CHAPLIN.—On June 20th, at 111, Garmoyle-road, Liverpool, the wife of Alfred Chaplin, of a daughter (stillborn).

GOLDEN WEDDING.

MARTINEAU—SCOTT.—On June 22nd, 1855, at the Presbyterian Chapel, Stourbridge, by the Rev. J. Kenrick, M.A., David, eldest son of George Martineau, Esq., of Tulse Hill, Surrey, to Sarah Emma, eldest daughter of Robert Scott, Esq., of Stourbridge.

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The Annual Meeting of Trustees will be held at 3.30 P.M.

A Valedictory Religious Service will be held in the College Chapel at 8 o'clock P.M.

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The moon rose o'er the mountains
And shed her silver gleam
O'er dale and grove and fountains;
What made her bright face beam?
She saw some fairies dancing
With flowing raiment white
And found it so entrancing
In the shining silver light,
That she sent her boon companion
A little twinkling star
To ask the little fairies
What makes them shine so far.
"The raiments we have from Nature,"
"But they are brilliant white and neat"
"Because a magic treasure"—
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NOTES OF THE WEEK.

DEAN FREMANTLE, of Ripon, who is seventy-four this year, has just celebrated the jubilee of his ordination in 1855. From 1854 to 1864 he was Fellow of All Souls', Oxford, and from 1866 to 1883 Rector of St. Mary's, Bryanston-square. He has been Dean of Ripon for the last ten years. Preaching in his cathedral on the evening of Trinity Sunday, the anniversay of his ordination, the Dean reviewed the progress of religious thought during the past half-century, and noted as the greatest change of all the new understanding of the Fatherhood of God. The better hope for all mankind and the better use of the Bible, as a progressive revelation, were also dwelt upon; and the Dean expressed his confidence in democracy, both in politics and religion.

AN important movement has been started in Manchester, with a view to defining the lines upon which the Education Acts should be amended. That amendment of some kind is necessary most people who know anything about the subject seem to agree. It is quite a different thing to decide the direction of further legislation. The new Manchester movement is described in Monday's *Manchester Guardian* by Principal Adeney (Independent College), who says recent conferences, apparently prolonged and painstaking, have been held by "about a dozen men of various religious denominations," and who now publishes the result of their deliberations.

IN a lengthy letter introducing the Twelve Articles which are put forth as an "educational concordat" Dr. Adeney enumerates the persons attending these conferences, and rightly emphasises the fact that they included such men of position as the Chairman of the Salford Education Committee (Canon Scott), the President of the Manchester Free Church Council, and the Chairman of the Lancashire Congregational Union, and points out that, in addition to other Church clergy and Nonconformist ministers, there were also present four members of the Manchester University Faculty of Theology "attached to four different religious denominations." It would have been useful to know exactly who these were, as from all that appears the "concordat" seems to be based on the assumption that the chief, if not the only, questions at issue are those that divide Evangelical Nonconformists from the Established Church.

COMING to the proposals offered, we find all parties represented by them agreed that a "purely secular" plan would be disastrously defeated at the polls. Perhaps so, but not so assuredly as at any former time, we think. No doubt, however, the vast majority of those who take real interest in the schools would repudiate such a plan; while there are thousands of voters who would be up in arms on behalf of "Bible teaching," were it threatened, who personally know very little about the Bible, and do not read a page of it except on very rare occasions. Well, supposing the Clerico-Nonconforming Conference is right here, how do they propose to deal with the religious difficulty? That this is the chief bone of contention everyone knows; it is no use lamenting the fact that vastly more heat and passion are spent about it than on the matter of efficiency and economy—both somewhat important things, too.

THE "Twelve Articles" say, first, there should be uniformity of law and management for all schools. "Existing Voluntary Schools" should be rented or acquired upon due compensation. This is a sound principle, and agreement on this point shows that we are approaching an end of the dual system which has so long hampered the work of education in this country. Next, as to teachers:—There should be no religious test imposed. Nevertheless, teachers must be "qualified" before being allowed to give religious instruction; that is, they must be "teachers who can give satisfactory proof of competent knowledge in their subjects" (what subjects, other than the contents and literal sense of Scripture?) "and who are willing to declare that they do not dissent from the teachings which they will have to give." This seems a slippery clause indeed. Does it look towards a specific interpretation of Scripture in some doctrinal sense? It is provided in Art. iv. that no religious teaching should be included in the time-table which is inconsistent with the Cowper-Temple clause, *i.e.*, which is denominationally distinctive. How, then, will the ordinary teacher have to "qualify"? Is he to declare his assent to the miraculous? Must he be precluded from a rational view of "prophecy"? Knowing what we know of Dr. Adeney, we cannot think he meant this kind of thing, but we are puzzled how to take it.

Two other points, in a scheme bristling with them, demand a word. They relate to the "distinctive" religious teaching which the "concordat" would provide for, in accordance with the unflinching demand of the clergy. Such doctrinal teaching, it is suggested, should not be in the regular time-table, should be given at the charge of the denomination, by a teacher competent to keep order—"as much as possible by the teachers of the school"—and this teaching is not to "reflect in any way on the tenets or status of any religious body." But how can a zealous Churchman, or sturdy Nonconformist, teach his "distinctive" views and obey this article? We fear the kindly temper of those responsible for the plan under consideration has led them to minimise the real difficulty involved in conscientious sectarianism. The other point is in regard to attendance at the religious instruction. Although the "distinctive" religious instruction should not be in the time-table, it is proposed to be given during regular school hours; and, as we understand it, the thing would work this way:—A, B, and C, being children whose parents desire the "distinctive" teaching, would be exempted from ordinary school attendance during the time set apart from it, but unless they were found in regular attendance at the special class the exemption would be withdrawn, and they would be compelled (subject to a conscience clause) to attend the ordinary Biblical lessons with D to Z, the rest of the children. Although Dr. Adeney defends this scheme, it does not appear very practicable to us; indeed, with one exception, it seems the worst suggestion made. The exception we have in view is that already criticised, viz., the demand to be made for the teacher's assent to what he is to teach. Logically this may be all right, but practically it is "testing" again; and if we are

going to be logical we may as well get rid of the religious difficulty altogether.

THIS is an age of exhibitions. The grand International Exposition at Paris still provides material for philanthropic and sociological discussions, and beyond doubt the present Exposition at Liége will furnish further matter of thought. A less world-wide recognition will be given to the first large Missionary Exhibition, just opened at Blackburn. The industries, the manners, the religions of nations of widely diverse cultures in all parts of the world are brought in an easy way before the eyes of members of the churches. The intense interest of missionary work is here illustrated. "From every point of view," we learn, "social, industrial, religious, ethnological, and philosophical—the Exhibition is full of deepest interest. Our churches have often failed to reach men because they have made religion so intensely dull. . . . . The Missionary Exhibition has at least dispelled that false idea."

THE Exhibition is likely to issue in a more instructed devotion to missionary enterprise. But, if we may judge from the account in the *Examiner*, it is strangely incomplete and one-sided. Visitors are shown the horrible weapons with which the heathen used to fight before they learned the better way of Jesus Christ. We hear nothing of the submarine, that product of our civilisation which is surely more horrible than any weapon any savage ever used. We may learn from this Exhibition how Western ideas are working a gradual change in the life and customs of heathen peoples. We must still turn to the essays of a Lafcadio Hearn or to Mr. Fielding's "Soul of a People" to learn how much in many respects we have yet to learn from so-called heathen peoples. And we may not forget that the good done even to backward races by the missionary pioneers of civilisation is set off by manifold dangers. The aim is too little to make barbarians good barbarians, too much to render them inferior hangers on of a race culture which is alien to their own. For all this the idea of the Exhibition is a good one, as it fosters a wiser interest in those peoples throughout the world with whom in commerce and by government we are increasingly brought in contact.

THE various Methodist societies have been holding, are holding, or will shortly be holding their annual Conferences. On the whole, as far as may be judged from reports already accessible, the officers of the churches are able to give in their accounts with joy and not with trembling. The Primitive Methodists, whose Conference was held at Scarborough, report a membership of about 205,800, an increase of 4,600; they have 1,124 travelling preachers, and more than 16,000 local preachers. In the home districts there are 4,406 chapels; forty-eight chapels have been built during the year. It is calculated that they have sittings for over a million persons, and that the actual number of hearers is over 600,000. The Sunday-school statistics indicate prosperity; and a Sunday-school Lecture-ship, in connection with the Triennial Sunday-school Conferences, has been founded. The enlargement of the college in Manchester is proceeding rapidly, and it is expected that the new premises will be ready by next Conference. Forty-four ministers were received into full connexion; and there are now seventy-two students at the college. At present the matter of Methodist Union is not very earnestly taken up by the Primitives; at the close of the debate on the subject, Mr. W. P. Hartley regretfully remarked that he had come to the conclusion that there was no general desire for Union. Meantime, if the proposed union of the three Methodist Churches, which are now negotiating, should really take place, it will be impossible for the Primitive Methodists and the Wesleyans to remain unaffected and unmoved by that event. The President of the Primitive Methodist Conference is the Rev. G. E. Butt, recently returned after seventeen years' mission work in South Africa.

THE Methodist New Connexion has held its annual Conference in Leeds. The most exciting, if not the most important, matter with which it had to deal was the question of Methodist Union, and especially the formal and final answer of the Conference to the somewhat ill-timed and embarrassing overtures made to it by the Wesleyan Methodists. The answer was clear and decisive to this effect: We are not free to accept your invitation, for we are already negotiating with two other Methodist Churches; further, your invitation is conditional upon our accepting the "Pastoral Conference," "which would deprive laymen of duties and privileges of which they have been in full and rightful possession in our church for 108 years." It is noted that at the Conference not a single layman supported the amendment in favour of appointing a committee to meet the Wesleyan committee, and the resolution just summarised was carried by 146 votes to 16. The general impression is that the decided and dignified action of the New Connexion has assured the success of the movement for Union. The Free Methodists and the Bible Christians will feel bound to respond to the faithful action of their comrades by hearty recognition and hearty co-operation; and it seems probable that all the difficulties of the task will yield to the patient, persistent efforts of the churches concerned. As the *Free Methodist* remarks: "From Leeds the word has gone out to the United Methodist Free Churches and the Bible Christians, 'The New Connexion cleaves to you.'"

THE annual meetings of the Churchmen's Union for the Advancement of Liberal Religious Thought, and of the English Church Union, have both been held in London this week. The report of the latter Union avowed the determination to resist any alteration in the use of the Athanasian Creed, and to maintain the Church's independence of Parliament and civil tribunals in spiritual matters, under the "common law of the whole Catholic Church of Christ." Lord Halifax, as President, spoke strongly in the same sense. The Liberal Churchmen, on the other hand, welcomed the move made by some of the Bishops for greater freedom in the matter of the Athanasian Creed, and earnestly enforced the claims of critical studies for the progress of religious knowledge.

THE annual meeting and re-union of old students of Mansfield College was held at Oxford last week. Mr. A. W. W. Dale, Vice-Chancellor of the University of Liverpool, who was elected last October in succession to the late Dr. Mackennal, Chairman of the Council and of the Board of Education, presided at the business meeting, and urged a closer relation between the colleges and the churches. The responsibility of the church to the minister began, he said, when it sent the man to the college.

IT is proposed to form an international Congregational Society, or rather to give this new name to the old Colonial Missionary Society. The suggestion is offered by Dr. Bevan, who has had wide experience both in the Old Word and the New. His plea for a new title is also an argument for a change in working to correspond with changes already accomplished in English communities across the sea. "Colonial?" suggests something of the pioneer and of immaturity. But the Australian Colonies are fully formed States. And Missionary, says Dr. Bevan, suggests something of inferiority. What is wanted is a union between equals, a society the constituent members of which will be the territorial unions of churches. Dr. Bevan's address, which was delivered to the Colonial Missionary Society, is to be printed with a view to full discussion at a future intercolonial conference.

THE Co-operative Congress held this year at Paisley has recognised the need to take a larger share in the legislative and administrative government of the country, but has refused to be identified with the Labour Representation Committee. Trades Unionism and Co-operation are in friendly relationship, and a large proportion of the two and a quarter millions of co-operators are in accord with trades unions, but there is no probability of the two movements becoming organically one. This year's congress exemplifies the growing concern of co-operators in political reform, better housing, economy of national expenditure, and just taxation. A resolution in favour of the taxation of land values, whether occupied or unoccupied, was carried by an overwhelming majority. Co-operators perceive that what they save or gain by co-operation may be, and often is, squandered by a wasteful Government, and that the good they aim at may be thwarted or annulled by class legislation.

BLESSED are they that find God's love
ever present,
Light amid darkness, peace amid confusion,
A true consolation, a solid present fact.
Such men and women exist, under more
than one creed.
If faith cannot always be joyful, yet may
it always be strong,
Comforted by the fixed assurance that
God *even now* reigneth.

F. W. Newman.

BOOKS NEW AND OLD.

THE arrangement of a small collection of books upon the shelves is a matter of some difficulty. It is the special corners that make a library delightful. Here, for instance, are the solid volumes of history or technical scholarship. Here in a place apart is the goodly company of English poets. Close by them are rows of Ruskin and Matthew Arnold and other great writers of prose. Another corner betrays a catholic taste, for it is sacred to Cardinal Newman and the literature of the Oxford Movement. And here in a special place of honour are the books which represent the special hobby of their owner, often a sore perplexity to his friends; but they reveal, to those who know, his skill as a collector or the nice points of his scholarship. I knew one man who had the strange idea of procuring as many separate editions of the "Pilgrim's Progress" as possible. Another acquaintance of mine can hardly keep his hands off a Franciscan book, and his library has quite a Minorite flavour. They are both very innocent hobbies, and I doubt whether they cost so much as many other forms of spoit.

My friend Libellus is the owner of a small library, and he takes a good deal of trouble over this matter of arrangement. He has this one thing in common with Mr. Gladstone, that he finds an unfailing source of refreshment in rearranging his books. His friends often laugh at him for the way in which he fondles a favourite volume, as though it were sensible of kindness, and would be unhappy if placed in the wrong company. But the laughter does not deter him, and he returns with zest to the impossible task of making shelves elastic and circumventing the wickedness of publishers in producing books so unequal in size. The arrival of a second-hand book is an event of importance. It is a new lodger to be housed; and if it comes fairly adorned the pleasure of Libellus is redoubled, for he has a nice taste in bindings. Sometimes when he is in a good humour he shows me some of his treasures. A short time ago it was a copy of the "Love Songs of Connacht" by Douglas Hyde, formerly in the possession of Professor York Powell, with his characteristic signature. The original covers had been preserved, and the whole was encased in a beautiful binding with a shamrock pattern.

This reminds me that though Libellus is by no means a collector of Irish books, he has a corner devoted to W. B. Yeats and Lady Gregory and Miss Emily Lawless and Moira O'Neill. They are some of them, in their freshness and beauty, just the thing for a holiday mood. There is, for instance, Lady Gregory's delightful volume of studies and translations called "Poets and Dreamers." To many English people its atmosphere will be like that of a new world, full of haunting magic. It takes the reader closer to the heart of the Irish peasantry than many more elaborate studies of their characteristics. It is also full of interest for the student of folklore and the lover of stories. Here you may read of Raftery, the blind poet, and his dreams of beauty and his strange wandering life; of the popular ballads which came into existence during the Boer war, with their passionate sympathy for the Transvaal farmers—was not one old peasant woman heard to say that the Boers must be Catholics, "or the English would not be against them?"—and, perhaps most curious and original of all, of the stories, full of a prodigal splendour of imagination, told by the old men in a country workhouse as they sit dreaming in the sun. If any of my readers are tempted to explore further in the same direction let me recommend them to get "My New Curate," by Father Sheehan. Its bright mirth, and Irish human nature and simple pathos are irresistible. If it teaches some hard Protestant hearts that a priest is a man to be loved, the lesson will only increase the sense of holiday refreshment for all lovers of their kind.

It is curious, the difference of our winter and summer attitude towards books. There is a fitness to the season even in what we read. A stately seventeenth century folio, with its quaint engraved portrait and title-page, seems to belong to the long evenings when the curtains are drawn, and the warm light of the fire is reflected from the books on the walls. But the summer sunshine and the long twilight of June bring other moods. They send us to the out-of-door books, which distil the influences of the open air, and revive in us the primitive instincts of the vagabond. Every library should have its nook for books of this kind. Libellus has a small collection of Alpine literature, in which he confesses that he finds much refreshment. He was good enough to show me some of his volumes the other day—Whymper's "Scrambles among the Alps," Butler's "Alps and Sanctuaries," "Peaks, Passes, and Glaciers," not, alas! in the rare first edition; Tyndall's "Hours of Exercise" and "Glaciers of the Alps;" Martin Conway's recent book with its sumptuous coloured illustrations; Bennett's "Alpine Flora," and the Badminton book on Mountaineering. But he tells me that he esteems as prime favourite "The Playground of Europe," by Leslie Stephen, for it combines in a unique degree the flavour of good literature with the fascination of the mountains. Then for more meditative and pastoral moods there are "The Compleat Angler" and White's "Selborne," with Edmund New's delightful illustrations, so typically English, and withal so sunny. It is surely a triumph to be able to steep a black and white drawing in warm, mellow sunshine.

A delightful open-air book which came into my hands a short time ago is worthy of mention. Again my friend Libellus must have the credit of introducing me to it, and the blame, if such it be, of making me run to the extravagance of its purchase. I refer to the "Homes of the First Franciscans," by Beryl D. de Selincourt. It is a pleasant study in topography, full of true reverence for the saint and the charm of the simple Franciscan retreats in the Apennines. Retreat is the right word to use; for it emphasises the feature of the early Franciscan ideal, which is dwelt on continually in these pages, the close union between the life with Nature in its simplicity, austerity, and peace, and the life spent in beneficence, in the service of the poor. In these mountain dwellings of the Brothers there was as little as possible to interfere with the direct contact of the soul with the healing influences of Nature. "Nothing is more remarkable," says Mrs. de Selincourt, "in the early settlements of the Order than the association of the memory of their inmates with the caves or rocks of their natural surroundings, rather than with the human masonry; the buildings themselves are clearly planned so as to modify their natural background in the least possible degree. In almost every case a study of the forest homes of the Brothers involves an appreciation of natural scenery, rather than of architecture." To this I may add the following description of the hermitage on Monte Casale: "The convent, now inhabited by Cappucini, is one of the most quaint and picturesque of all the primitive Franciscan dwellings. It is, as usual, on a diminutive scale, hewn in great part out of the solid rock, with little adaptation to the demands of human stature. The buildings form a picturesque group, bounded in front by a narrow terrace and balcony, overlooking the valley and rising behind to the chapel, which is still in its original state, though it has received the addition of a raised loggia to prevent the rain and snow from beating down into it. It is a small, simple building, with low rafters and a single transept, and is decently and soberly preserved. Behind the altar, slightly below the level of the chapel, is a tiny choir. Close within the entrance-door on the left a dark vaulted passage, cut in the rock, slopes down to a grated window, through which can be seen the miniature cloisters of the convent, enclosing a stone well. Curious little china plaques, representing miracles of St. Francis, can just be discerned in the imperfect light decorating the well." It would be ungrateful not to mention how much the fine descriptive passages of the book are enhanced by the series of photographs. They help the eye in an unusual degree to realise the wild beauty and freedom of these unfamiliar mountain haunts.

Now that I have allowed myself to trespass into the fascinating region of Franciscan lore I may mention that Miss Macdonell has issued lately, in a small shilling volume, "The Words of St. Francis from his Works and the Early Legends." It does not pretend to be a complete or critical text, or an edition of the works which may be attributed to him. It is rather a selection of characteristic sayings for general readers, and it suffers, as every collection of the kind must do, by omission of the context. For those who want the actual works of St. Francis there is now a convenient Latin text published at Quaracchi in the *Bibliotheca Franciscana Ascetica Medii Aevi*. Many scholars will be of opinion, however, that editorial supervision needs to be carried much further, and that it errs on the side of inclusion. In the same series there is a collection of the sayings of Brother Giles. It is a small volume, easily slipped into the pocket, which will delight those who are wise enough to cultivate the friendship of the

primitive Franciscans and the Latin of the Vulgate. But I fear that by these remarks I have betrayed inadvertently the identity of the man, who can hardly keep his hands off a Franciscan book. The collector of editions of the "Pilgrim's Progress" must not suffer from a similar revelation. Let him still keep an undeserved reputation for sanity with all dull people who despise literary hobbies.

W. H. D.

THE LIFE EVERLASTING.*

THIS book consists largely of an exposition of the scriptural doctrine of immortality. To a future life as we understand it there are few references in the Old Testament, and these occur only in the later portions. Pre-exilic religion was concerned wholly with the present life. Now was the opportunity for communion with God, and for participating in the other privileges of His people. At death all this would come to an end. The nation, it is true, would go on, and God would continue to guide and bless it, but the individuals knew that they must follow their fathers to Sheol, the shadowy underworld where there was neither memory nor hope, nor the praise of God. Such a religion was apparently satisfying enough so long as the individuals were conscious only, or chiefly, of their privileges as members of a favoured race. But with the fall of Judah, and the exile, there began a time when they were made conscious rather of the hardships they had to endure for the sake of their God and nationality. Hence arose a new appreciation of individual worth and desert, which finally necessitated the belief that those who had lived and died faithful to the good cause, would be restored to life, and share the glories of Messiah's Kingdom. Outside ideas, Persian mainly, doubtless contributed much to the development of the doctrine of a general resurrection which appears as an article of the popular creed in the time of Jesus. In the synoptics Jesus is represented on one occasion as the champion of the resurrection doctrine,† but, as a rule, faith in a future life seems to have been a thing which he and his hearers assumed rather than argued about. The discourses in the Fourth Gospel our author regards as the *ipsissima verba* of Jesus, and naturally, therefore, he selects such texts as "In my Father's house are many mansions," as the basis of a simple exposition of the Master's views about the hereafter.

Mr. Purves speaks of the resurrection of Jesus as "the most wonderful fact of history," and considers it of fundamental importance in connection with the belief in immortality. For him the "fact" is sufficiently authenticated by the New Testament evidence. There we are told of apostles and others who had seen the Lord after his death upon the cross, and as they were honest and sensible witnesses their testimony must, he thinks, be accepted as conclusive. But the matter is not so simple nor so easily settled. We need not, of course, doubt the good faith and sense of these first disciples, but we question very much whether, in the majority of cases, we have their testimony just as it came from themselves. The only first-hand account indeed, is that of Paul in 1 Cor. xv., written, be it remembered, long before the Gospels of the Book of Acts. There he tells us of many to whom Jesus had appeared, adding, "and last of all as unto one born out of due time he appeared to me also." It is evident, however, from what he says in this chapter, and elsewhere (*notably Gal.* i. 15, 16, "*It was the good pleasure of God . . . to reveal His son in me*"), that in his own case, at any rate, it is a spiritual vision he means not an appearance in flesh and blood. Mr. Purves admits that Paul's teaching does not imply the physical resurrection of believers, and surely he ought also to recognise that it does not imply that of the Master himself. And if we are right in thinking that Christ's appearance to Paul was entirely of a spiritual nature, we shall be justified in believing that it was so in the other cases as well, and that the stories of the empty tomb and other details which signify a bodily resurrection, do not belong to the earliest tradition, but are later in their origin, and legendary in their character. Mr. Purves writes on the assumption that all the New Testament statements in regard to the resurrection are in perfect harmony, and his exposition, therefore, rather reflects the confusion of his sources, than throws light upon the "fact." In other respects, also, he shows himself too much under the influence of an uncritical scripturalism. Thus his chapter on the penal character of physical death may be a fairly accurate exposition of Pauline doctrine. True it is that death often comes as a punishment for sin, but to say that it does so always, that every son of man dies because he deserves to die, is another matter, and we prefer to believe with Emerson that what is so universal as death must be good, a blessing, and not even in origin a curse. As to what will become hereafter of those who are not Christians—that is, of the vast majority of our race—Mr. Purves finds in Scripture no clear indication. All he says is that their future is "dark indeed"—which is a little ambiguous. Evidently, however, he does not believe in everlasting punishment. He mentions this doctrine but once, and then only in reference to Tennyson's polemic against it in "Despair." Perhaps, as he expresses himself in another connection, the destiny of unbelievers is all "a question of how far the God we have seen in Christ can go!"

It is a pleasure to turn from Mr. Purves' discussions of the resurrection, and his expositions of Pauline doctrine to his chapters on the less controversial aspects of his subject. These chapters bristle with inverted commas, and the reader gets a very good idea of what men of science, philosophers, and poets, as well as theologians, have said on this profoundly interesting theme. It is plain, that apart from the acceptance of a miraculous resurrection, there are reasons enough for the hope that is in us. Indeed, as the Master himself, long ago pointed out, a physical resurrection could prove nothing as to the life to come. If we do not believe in immortality because of our faith in the goodness of God, in the rationality of the universe, in the divinity of the soul, in its love stronger than death, and its capacity for a growth beyond anything realised or realisable, in this brief and broken life, "neither should we be persuaded tif one rose from the dead." Why then should Mr. Purves, or anybody else, insist on the significance of an empty tomb?

J. M. CONNELL.

* "The Life Everlasting. Studies in the Subject of the Future." By Rev. David Purves, M.A. (T. & T. Clark, 4s. net.)

† Matt. xxii. 22-33, Mark xii. 18-27, Luke xx. 27-38.

AN EDUCATIONAL CONCORDAT.

THE following suggestions for an Educational Concordat, to which reference is made in our "Notes of the Week," was published on Monday:—

OWENS COLLEGE, *May* 19, 1905.

We, the undersigned, being deeply convinced of the desirability of coming to some settlement of the religious difficulties which have arisen in connection with the education question, venture to offer the following suggestions towards a solution. In doing so we may say that our agreement has not been reached without the concession on both sides of positions that are deemed important. But we have been specially guided by the desire to safeguard the religious character of our elementary schools, and the rights of religious liberty. We venture to hope that the new suggestions made by us may help to a solution, under which the more serious objections both to undenominational and to denominational teaching may be removed, and one which may unite all lovers of Christian education.

(1) The law for all schools and all denominations should be the same, and not be affected by any trust deed.

(2) All schools should be managed by the Authority. Existing voluntary schools should be rented from their owners, or reasonable compensation should be given.

(3) No religious test should be imposed upon any teacher; but, subject to this condition, regard should be had to the religious requirements of the schools in allocating the teachers.

(4) Bible teaching should be given at least three days in each week, but no religious teaching should be included in the time-table except such as has been, or shall be, ruled to be lawful under the Cowper-Temple clause.

(5) The Authority should invite representative members of the religious bodies to constitute a visiting or advisory committee to manage the ordinary Bible teaching in each school, and should, in doing so, as far as possible, have regard (*a*) to the religious conditions obtaining in the district served by the school, and (*b*) to the qualification of experience of religious work among children.

(6) All religious instruction should be given by qualified teachers—*i.e.*, by teachers who can give satisfactory proof of competent knowledge in their subjects, and who are willing to declare that they do not dissent from the teaching which they will have to give.

(7) Subject to due safeguards, it should be enacted that if any parent declares that he has reason to fear that a teacher is likely to exercise an influence hostile to his own convictions on matters of religion, the attendance of his child at that school shall cease to be compulsory.

(8) When practicable, and subject to the condition that no religious teaching

should be included in the time-table except such as is referred to in paragraph (4), denominational teaching should be permitted for the children whose parents demand it, and at the same time as the undenominational teaching, but it should be given (*a*) at the charges of the denomination, (*b*) by a teacher competent to keep good order, who (*c*) in giving the teaching should not reflect in any way on the tenets or status of any religious body. (*d*) It should be under the management of a Denominational Board, which should be constituted under a scheme prepared by the religious body in consultation with the Board of Education.

(9) There should be no prizes or inducements of any kind in connection with the religious teaching.

(10) In any case of dispute between the Authority and the religious body about the giving of religious instruction in the school, or as to the arrangements made for it, there should be an appeal to the Board of Education, which should act in consultation with a permanent advisory committee upon which the religious bodies should be represented.

(11) In the interest both of the teachers and of the children, the religious teaching should be given as much as possible by the teachers of the school.

(12) The above guarantees should apply to the religious instruction of the pupil teachers and of scholars in secondary schools.

W. F. ADENEY, D.D., Principal of the Lancashire Independent College.
H. J. BARDSLEY, Rector of St. Paul's, Hulme.
H. H. BRAYSHAW, President of the Lancashire Congregational Union.
H. HENN, Vicar of Bolton, Hon. Canon of Manchester, formerly Fellow and Tutor of Trinity Hall, Cambridge, Member of the Bolton Educational Authority.
E. L. HICKS, Canon of Manchester, formerly Fellow and Tutor of C.C.C., Oxford.
J. JOHNSON, late President of the Congregational Union of Cheshire.
J. H. MOULTON, LL.D., formerly Fellow and Tutor of King's College, Cambridge, the College, Didsbury.
A. S. PEAKE, formerly Fellow and Tutor of Merton College, Oxford, Dean of the Faculty of Theology of Victoria University, Tutor of the Primitive Methodist and Independent Colleges, Manchester.
J. E. ROBERTS, Chairman of the Manchester Free Church Council.
J. J. SCOTT, Canon of Manchester, Chairman of the Elementary Education Committee of the Salford Authority.

THIS conception of religion comes to the office of every business man, and utters its command; and what is it? Be honest, fair, and just in the transaction of your business, so that the persons you deal with shall be helped, and not hurt by it. Make business a part of the religious elevation of the world. Instead of a system of scheming and chicanery and outdoing one another, bring business into accord with the divine life of things.—*M. J. Savage.*

HUNGARY AND AUSTRIA.

I.

UNDER the present gloomy political circumstances it will not be out of place to say a few words on the relationship of Hungary and Austria. I put the two names in this historical order on purpose, and with a perfect right, since Hungary is nine hundred years older than Austria. The territory of Hungary was occupied by the Magyar nation in the middle of the ninth century A.D., and at the end of the tenth century she became a kingdom and has remained so ever since. Under the leadership of elected national kings Hungary was a very strong and influential factor in Europe. In the fourteenth century Hungary in the time of the brave Hunyadi not only saved Europe from the encroachments of the Turks, but became one of the chief leaders of European civilisation. Unfortunately for the Magyar nation, King Matthias' followers on the throne were weak men and poor politicians, and thus the Turks succeeded in annihilating the country's military power, together with the king. This happened in 1526 in the battle of Mohács. Now the Hungarians invited Ferdinand, brother of Charles V. of Germany, to the Hungarian throne, very likely in the hope that his brother would assist them against the Turks. It must be borne in mind that the Hungarian nation made an election in this case also, just as before. She made the elected king take an oath that he would himself keep the laws of the country and defend her constitution and independence. The new king being Emperor of the Austrian principalities, in his person there began a certain connection between the two countries, but this royal family, as such, had no rights whatever to the throne of Hungary, so that Hungary had a full right to elect for her king anybody she preferred. This connection was like that which existed for some time between England and Hanover.

At the St. Louis Exhibition last year, as you know, a large number of the members of the Hungarian Parliament, more than sixty, took part in the Peace Congress. Here Count Apponyi, the greatest orator in Hungary, at the request of the Arts and Science Congress, delivered an address in which he explained the judicial nature of the relations between Hungary and Austria. I accept him as the best authority on this matter, and try to bring the case before the readers of THE INQUIRER, many of whom, I am happy to know, take a great interest in Hungary ever since the great movement in 1848.

Let me begin by stating that in 1686 Hungary conferred her crown on the Hapsburg dynasty with a hereditary right for the male lineage, and in 1723 on the female lineage as well. Of this important transaction history speaks under the name of the Pragmatic Sanction. It will be interesting to see the more important points of the law which decreed the Pragmatic Sanction:—

(1) Hereditary rights to reign as kings in Hungary is conferred on the male and female descendants of the kings Leopold I., Joseph I., and Charles III., to the effect that as long as the above lineage lasts the same person must reign in both countries, Hungary and Austria. The other branches of the Austrian house have no right to succession in Hungary, even if they may have it in Austria.

(2) Notwithstanding the personal union, the independence of the Hungarian crown, and the old liberties of the kingdom, are solemnly recognised and reasserted.

(3) When the above-described lineage becomes extinct, Hungary will use again her ancient right of free election to the throne, irrespective of what Austria or any part of Austria may choose to do in that emergency.

(4) As long as this lineage lasts and the same person reigns in both countries, Hungary and Austria are bound to assist each other against foreign aggression.

It is clearly seen from the above that Hungary's independence and national sovreignty are not touched in the least. The identity of the ruler does not affect the juridical independence of the country. The same person, the Emperor of Austria, has quite different rights in Austria and in Hungary. In Austria he has a power almost absolute, in Hungary his rights are checked and controlled by the will of the nation. There is no possibility of melting these two different prerogatives into one.

There was made a solemn league and covenant, a mutual obligation between the two countries to assist each other against foreign aggression. Hungary entered this compact of mutual defence by an act of her sovereign will, and its execution as well as its interpretation depends entirely on her good faith and discretion. There is no power superior to the public powers of Hungary, entitled to control her, able to force on her what she does not choose to accept or to do. Inasmuch as Joseph II. attempted to subvert the laws of the constitution, it was found necessary to restate the lawful rights of Hungary. This happened in 1790 in Law I. according to which his most holy Majesty was pleased to recognise "that, though the succession of the female branch of the Austrian House in Hungary and her annexed parts, decreed in Laws I. and II. of 1733, belongs, according to the fixed order of succession and in indivisible and inseparable possession, to the same prince whose it is in the other kingdoms and hereditary domain situated in or out of Germany, Hungary with her annexed parts is none the less a free and independent kingdom concerning her whole form of rule (including therein every branch of administration), which means, submitted to no other kingdom or people, but possessed of her own consistence and constitution; therefore she must be ruled by her hereditary and crowned kings, consequently by his holy Majesty also, and by his successors, according to her own laws and customs, and not after the example of other provinces, as is already enacted by the Laws III. 1705, VIII. and XI. of 1741."

The words of the law are so plain, the intention of the whole so clear, that nobody could have any right to bring in question the perfect independence of Hungary. But it may be gathered from the above attempt of Joseph II. that not even the law was strong enough to stop new attempts against the rights of Hungary. Of these I may be permitted, I hope, to speak in another article.

GEORGE BOROS.

Koloszvar, June, 1905.

THE HELPFULNESS OF PRAYER.*

BY THE REV. A. W. FOX.

Ask, and it shall be given to you.
MATT. vii. 7.

PRAYER is less a practice to-day among sturdy Protestants than in the past. We do not meet with family prayer as often as was our wont among the members of our own denomination, nor so often as is good for every household. A mistaken view of science and a misunderstanding of evolution may be one reason for this neglect, indifference may be another. One great fact of our being neither the wonders of science nor the exactness of evolution, no, nor indifference itself, can destroy. "God is our Father," who does hear and answer earnest prayer. We may ask injudiciously, but we do receive, not what we asked always, but strength, and comfort, and peace. If Jesus needed to pray, we may be very sure that we need to pray. If Jesus knew that his prayers were answered, will not ours be answered too? Yet Jesus said, speaking of material necessities, "Your Father knoweth that ye have need of all these things."

Our Father knows our needs, before we ask Him for their fulfilment. Why, then, should we pray to Him? An example will serve to show the need of prayer and its answer. It is, of course, a human example, but it thrills with the living spirit of true prayer. A little child has just learned to speak; its first words are "Daddie," "Mammie." When its father comes home from work the little one catches sight of him. In its clear little voice, tuned to love's sweetest melody, it cries "Daddie"; nor will it be content till it is nestling in the strong man's arms. Does not that father know what his child needs? Ah, yes, he knows, if he be a good father, before he is asked. But is not his heart most deeply stirred by his little one's prayer, though it may be uttered in the single word, "Daddie"? "When ye pray, say, Our Father." As the child's relation to its father is deepened by prayer, so is our relation to the Father of all deepened by our prayer to Him. We learn by that means, so simple, so uplifting, to "love Him with all our heart and soul and mind and strength," and through that heavenly love we learn to "love our neighbour as ourself."

Prayer opens the door of communion with God. The man who never prays misses the chief source of spiritual strength. Before we undertake any great work, any great personal effort, we need to get all possible strength. It is not enough for us to have bodily strength. That is God's gift and it is good. We need spiritual strength, that we faint not before our task is done. Many a strong soul lodged in a weakly body has achieved a mighty work. Who of the early Apostles did more to spread Christianity than Paul of Tarsus? Yet, as his letters tell us, his body was but weakly. His resolute soul triumphed over physical infirmities, and he won the crown of immortal service. Prayer was the source of his spiritual strength; in other words, he prayed to God to give him strength, and his prayer was abundantly answered. It were well for all of us, if we could only realise the deep need of earnest, individual, and unselfish prayer.

Many an undertaking, which has started with bright promise, has come to an untimely end, because its promoters have lost heart; they have lost faith in themselves and in their God. The faith would have remained steadfast and their work prospered more if they had felt the need of genuine prayer. If Jenny Lind spent a few moments in prayer before she could sing her best; if Mr. Gladstone could detach himself from all around him and silently pray in the House of Commons before making a great speech, shall not we pray earnestly at this our annual gathering for the true success of our efforts? In our own lives lived between ourselves and our God there are many crises, which would seem small enough to another, which are supremely important to ourselves. How can we hope to meet them bravely if we do not open our hearts to our Father and ask His help? I am not speaking of selfish prayer for wealth, position, and other matters which are of little importance in the Kingdom of God.

We who are met here are earnestly desirous to bring our simple Unitarian faith home to our brothers and sisters. We are confident that what has helped us to live will help others. In no vainglorious or self-seeking spirit, we have no wish to "hide our light under a bushel." We long to let that clear light "so shine, that men, seeing our good works, may glorify our Father which is in heaven." We long to shed some of the light of simple truth and brotherly love upon the pathway of our brothers and sisters, that they may be cheered in doubt and difficulty, and find the way to communion with God. There is no greater work than this on earth. It was the work of Jesus our Master. It is the work which he has left us to do. It is work for God our Father, work for our brothers and sisters. But if it is glorious work, it is no less hard to do. Many have to keep the sacred torch of truth and freedom burning in lonely places. Most of us have deep discouragement and hours of bitter heart-searchings. We need, then, to pray for God's blessing upon all that we undertake for His service, for His help to do our plain duty, for His known and full presence alike in sunshine and in shadow.

It is hard beyond telling to work for God, if we do not in our souls know that we are working with God. That precious knowledge is revealed to us by heart-felt prayer. We may never utter a word; we may simply lay bare our souls before our Father's Spirit. If we really do that, we shall find cheer in our despondency and hope amid our disappointments. Our trust will return to us established like some strong tower upon the Rock of Ages. We shall feel the comfortable shelter of our Father's boundless love. He will be with us, as He was before we prayed to Him; but our prayer will show us that great fact. Before we had merely belief, after we shall have knowledge. Communion with God will no longer be ours at rare seasons, but at all times. We shall know His protecting care, we shall thrill to His inspiration. Our work will be no less hard, but our strength will be greater. With cheerful confidence, we shall do what is given to us, doubting nothing that the seed sown in darkness and tears will ripen to golden grain fit for our Father's garner.

That is what prayer, when it is prayer, and not the glib utterance of devotional commonplaces, can and will do for us. May we, then, pray to our Father as the disciples to their Master and ours, "Teach us to pray, as Jesus also taught his disciples." Then will our wills be strengthened, our aims enlarged, our work blessed, and our spirits purified, so that "we shall see God." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it is opened." Be this our practice in life, and may our Father help us to do His holy will now and for ever.

* An Address at the Devotional Service at Essex Hall, on Thursday morning, June 15.

ANGLICAN CHURCH HISTORY.

THIS little book* of 170 pages can make no pretence to dealing adequately with even the Church History of a very important and intricate period of English development. It is, for instance, inferior in plan and finish to the well-known little volume "The Church and the Puritans," by Mr. Wakeman, in the Epochs of Church History Series. It consists of four lectures delivered by Dr. Plummer in 1904, before various Church of England Societies, in Devonshire, Bristol, and Durham, and reprinted, in response to numerous requests, in form almost unaltered from that in which they were spoken. Hence, there is often a bluntness and lack of polish in the style which is unexpected in a printed volume, and the italicising of the numerous words or clauses upon which the lecturer laid emphasis produces a curious effect, reminding one of college note-books underscored for final revision before examination. The lectures, however, are by no means without force or interest; and, by virtue of the very incompleteness of his scheme of treatment, Dr. Plummer is able to give emphasis to several important points (such as the interplay of Scottish and English politics), which are often neglected for want of space by the ordinary manuals on the period. There is also an attempt, by no means entirely unsuccessful, to be judicial and impartial in treating of one of the most highly controversial chapters of English history. The first lecture, "Counter-Reformation *v.* Ultra-Reformation," 1575-1603, may be described as a typical moderate Anglican view of the "Elizabethan Settlement" of religion. By presenting Romanism in the guise of pure reaction, and Puritanism (without any adequate definition of that much-abused word) in the guise of pure revolution, it is not difficult to show up the Anglicanism even of Elizabeth, James I and Charles I, with all its trimming, scheming, tyranny, and bigotry, in bright and glowing colours. There is little or no discussion of ultimate questions—the au-

* "English Church History; from the death of Archbishop Parker to the death of Charles I., 1575-1649." By the Rev. Alfred Plummer, M.A., D.D. (Edinburgh: T. and T. Clark. 1904. 3s. net.)

thority of the Crown, the Church, the Bible, or the conscience, in matters of religious belief and practice. The assumption, throughout, appears to be that Anglicanism, as by Tudor and Stuart law established, is the religion of all sensible persons—a heaven-appointed middle way between the dreadful extremes of Popery and an anarchical dissent. But this is rather too complacent and naïve a view to satisfy the demands of historical science. A church which, as Lord Chatham said, "has a Calvinistic creed, an Arminian clergy, and a Popish liturgy," must continue to pay, as it has had all along to pay, a heavy price for its studied and politic ambiguity. That price has been, and is, a loss of moral power. Elizabeth may have captured, as it has been claimed she did, "the neutral nucleus of the nation." But, it may be asked, is that the best material for spiritual efficiency? As a matter of fact, the Elizabethan and Caroline "Settlements" mark only the beginning and culmination of profound *unsettlement* in the religious life of this nation. The steady growth of Nonconformity, until now its numbers are in excess of those in the Established Church itself, is the best criticism upon the complacency of Anglican historians and apologists. We have paid heavily, as a nation, for a Reformation which, as it has been well said: "had no apostle, no prophet," but which owed its origin and completion to Tudor and Stuart despots and their courtly intimates.

Dr. Plummer's three other lectures deal with the reigns of James I. and Charles I., and form a capital running commentary on some of the main events. The author is quite frank in his judgment of the Stuarts for not seeing the signs of the times and responding to the needs of the country. But, while Charles's folly is roundly condemned, it is not pointed out that Anglicanism also suffered shipwreck, and was in the same boat with him. The chief weakness of this little book is that, with all its efforts to be fair, we get no light from it upon the real significance of Puritanism, or any adequate attempt to estimate its leading representatives, the sources of its greatness, or its services to the world. And this is not good for the Diocesan Church Reading Societies, and the like, to which these lectures were delivered.

Is it quite hopeless to plead for *unsectarian lay lectures* on ecclesiastical history, especially before sectarian audiences? Things might be very different in our church life and relations if only we could insure a scientific study of Church history. And, how would it be, in writing of such a tangled period as this, to adopt always Harnack's method, and ask of each Church or Denomination the searching questions: (1) "What did it achieve?" (2) "What are its characteristics?" (3) "How has the Gospel held its own in it?"

H. S. PERRIS.

THE best teacher is he who awakens in his pupils the power of thought and aids them to go alone.—*Channing.*

TO CORRESPONDENTS. — Letters, &c., received from G. W. A., E. P. B., H. B., W. B., G. C., D. D., W. R. E., A. F., W. H. J., H. B. L., F. T. M., T. S., S. C. S., W. R. S., N. M. T., S. T.

THE CHILDREN'S COLUMN.

THE TWO STONES.

I.

Tongues in trees, books in the running brooks,
Sermons in stones and good in everything.

THERE were once two stones. They lay upon a rocky shelf above a river, which flowed down a limestone valley, the steep sides of which were clothed with fir and mountain ash. They were good stones on the whole, that is to say they stayed in their places, and did what is expected from young pebbles. They were happy too, very happy. The ledge was smooth, except for a few crannies often filled with clear water, in which birds would dip their beaks or cool their feet. Winds wafted scents from heather and thyme upon the hill-tops. Sun and rain brought alternate warmth and cold, and the two stones, though they remonstrated with the raindrops for pattering down upon them so hard, generally felt thankful afterwards, when the sunshine, but for the wet, would have made the ledge uncomfortably hot.

Hard by rested a boulder. He was a fine old fellow with a remarkably shapely figure of some ten or twelve feet in height. Grass and reeds covered his feet, and he was crowned with red geranium. No human being knew exactly when or how he came there. Some of his story the boulder told to the learned men, who came tapping his sides with their hammers, but most people passed him by with a respectful gaze, while the vulgar stared, and tried in vain to cut their names upon him. Among the rocks around he was reputed very good and wise, and the stones would have been afraid of him had not his exceeding hard outside been softened by his worn, grey look, and relieved by a certain brightness. When the rocks remarked on this last feature, he used to say, with a half sigh, half smile, "Yes, I've had many rubs in life, but it is astonishing what taking them the right way will do. Why, actually the more rubs you get, the brighter you grow."

He was a kindly old boulder, and the two stones liked nothing better than to listen to his chat. To begin with, he was a foreigner, though he had lost much of the mottled appearance which distinguished him from his neighbours:

"I came many years ago from the hills—'fells' they were called in those parts—far beyond the top of the valley," he once told them. "Times are changed since then, and places are changed. The hills were covered with snow, this valley was only half-made and bare, and instead of a stream of water, a great ice-river shifted down it. There were many such as I, who started from the old 'fell' country, but they are all scattered now. Oh! that ice! I thought it never would stop. We travelled a long way, and had a rough time of it before it melted, but I began to see the good of our journey before we had done, and that helped me along, and now as I lie on this soft grass, the trees above my head, and the valley green and broad, and full of life, I see more good and understand more clearly."

Both the stones wondered what it was that caused the boulder such painful recollection, and had perplexed him sorely, for they had not heard his speech about the rubs in life. They could not help thinking how delightful it would be to travel as he had done. Said one of them, "It is so dull on this ledge. We want to be stirring." "Your time will come, sooner than you expect," replied their friend. "I have learnt that wonders and changes never cease. We are all put here to help some great plan, and every change seems to fit into it. You'll find out some day what you are for. You are changing. Something has taken your first hard corners off—the sun and rain perhaps. You are young pebbles, and doubtless do not understand when I speak thus. It is a long time before we realise what marvels we are, and that each of us has a corner to fill in this wonder-world." And the boulder nestled contentedly in his greenery, smiling as the sun caught his polished sides.

The stones did not understand, but their time came. The rain grew more frequent, and filled the becks, so that they streaked the fells with foaming water-courses, which flowed into the river. One stormy morning, when a grey mist hung about everything, the river rose above the shelf on which the stones lay, and swept them off. They had just time to shout good-bye before they sank. Was it the thick air that made the farewell sound somewhat sad to their aged friend, or was it that the two stones did not find stir and bustle quite so pleasant after all as the quiet ledge, and thought fondly of it now they were leaving it? "Courage, my young pebbles!" he said, and then he leaned among the grass and reeds, and thought of his young boulder days and the far-off granite fells.

But if the stones felt chilled at the first plunge, they soon began to enjoy the newness of the scene in which they found themselves. Down among darting fish and swaying strands of water-plants they had sped to the bottom of the river, and now mingled in a strange medley of hundreds of other stones more or less like themselves in substance, but of all shapes and sizes, shoving and jostling, chafing and chasing, moving, always moving, but slowly for all their bustle, down the river bed. How exciting it was! A push here, a bump there, and, the way being clear, off down the stream, then push and bump again. One of the pebbles elbowed his way so vigorously that his companions often complained of him for a rude, awkward fellow. Occasionally *he* received harder knocks than he cared for. However, often as not, he had his own angles to thank for them. By and by his own bumps and his neighbours' complaints became fewer, and what do you think was the reason? He was puzzled till he met his brother, from whom he had been separated, and each found the other changed. Each was rounder and smoother "Just like the boulder," one of them remarked. "It must have been something like this rubbing and continual slipping along in the ice-river, but much worse, for this stir is rather interesting. It is curious that the harder we grind the easier we get along. I wonder what it is all for, and where we are going. Anyhow, it seems best not to shirk the grind, to take the water and stones with one's smooth end foremost, and to look ahead ready for the next move."

EMILY H. SMITH.

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LONDON, JULY 1, 1905.

MAZZINI.

ONE other centenary we ought to have called to mind last week. On June 22, 1805, JOSEPH MAZZINI was born at Genoa, and died on March 10, 1872, a man of faith, worthy to be remembered with JAMES MARTINEAU and FRANCIS WILLIAM NEWMAN, the greatest of Italian patriots in the last century, whose life was given to the cause of freedom for his people and unity for his country. "I have no hope for any European revolution," MARTINEAU wrote in 1852 to NEWMAN, "*except Mazzini's.*"

"He breathed a soul into democracy," is JOHN MORLEY'S judgment. "MAZZINI," said ARNOLD TOYNBEE, "is the true teacher of our age." What did he teach? That men must hold fast to a living faith in GOD, and be concerned not so much for their rights as their duties:

"Working-men! Brothers!" so he pleaded, "when CHRIST came and changed the face of the world, he spoke not of rights to the rich who needed not to achieve them; nor to the poor, who would doubtless have abused them in imitation of the rich. He spoke not of interest nor of utility, to a people whom interest and utility had corrupted. He spoke of Duty, of Love, of Sacrifice, and of Faith; and he said that they should be first among all, who had contributed most by their labour to the good of all. . . . Preach duty to the classes above you, and fulfil as far as in you lies your own. Preach Virtue, Sacrifice, and Love, and be yourselves virtuous, loving, and ready for self-sacrifice."

Not long after CARLYLE had published "Sartor Resartus" with its Gospel of the "Everlasting Yea," MAZZINI, living as an exile in London, became his friend; but he had already won his own victory without human aid, and by the way of self-renunciation:

While still at college at Genoa, MAZZINI renounced his early aspirations after literary fame, and consecrated his life to the cause of his people, then divided and oppressed by various unworthy governments. First imprisoned, and then driven into exile at the age of 25, he began a long career of patient, fearless, and most unselfish service, as a political writer and an organiser of popular movements. His great ideal was a united Italy, his watchword "GOD and the people." He set himself to waken in his fellow-countrymen a sense of their high national destiny, of what they might be and do as a free and united people.

It was after six years of such unwearied labours, when an exile in Switzerland in 1836, that the storm of doubt and sorrow broke upon him, of which he has left a very touching account. After the failure of more than one effort and the disappointment of many hopes, the friends whom he had most trusted began to look coldly upon him, to suspect him of unworthy motives, and to desert the cause to which he was so entirely devoted. Then it was that the dreadful fear took possession of him, that perhaps he was mistaken, that after all there might be no hope for Italy, and it was not (as he had felt) a divine mission to which he had given himself; that the sacrifice was in vain, and he was guilty of the blood of many who had already died for the cause. Perhaps there *was* some lurking of personal ambition in his heart which blinded him and had led him astray. To a man of most noble, affectionate, and sensitive nature, such thoughts were maddening; and he was brought to the very verge of despair, which threatened, as he says, to end in madness or the selfish death of the suicide. But one morning he awoke to find that his mind was tranquil, and calmer thoughts found their way to his heart. Nothing he saw could excuse despair. He had been confused by the misery of wounded affection and disappointed hopes. But a man has simply to be true to himself. Life is a mission, and duty its highest law. He may not claim for himself any of the joys of life, but thankfully taking all that is given, whether in joy or sorrow, must do his own work.

Alone, as he recorded years afterwards, looking back upon that time, MAZZINI came to his better self, through the thought of GOD and human progress and duty. He found not happiness, indeed, but peace, for he learned to suffer without rebellion, and to live calmly and in harmony with his own spirit. "Never from that time," he says, "have I for an instant allowed myself to think that my own unhappiness could in any way influence my actions. . . : Whether the sun shine with the serene splendour of an Italian morn, or the leaden corpse-like hue of the northern mist be above us, I cannot see that it changes our duty. GOD dwells above the earthly heaven, and the holy stars of faith and the future still shine within our own souls, even though their light consume itself unreflected as the sepulchral lamps."

The lofty spirit of MAZZINI, and the permanent value of his teaching as an inspirer and strengthener of faith, are well indicated in these closing sentences of Mr. BOLTON KING'S life of the great patriot in the "Temple Biographies":—

"He loved to commune with those of his own spiritual kin,—DANTE, SAVONAROLA, CROMWELL,—men who had the same undoubting faith in the righteousness of their cause and their fellow-work with GOD—men, it may be, one-sided and intellectually incomplete, but gifted with the power to do great things and lift up life. And so great principles and nobleness of aim carried him through a series of practical mistakes, and left his life to be a permanent enriching of the race. What if he dreamed dreams, that for generations yet may be no more than dreams? What if his mental ken reached not to all the knowledge of the age? What if he marred his work by mistakes and miscalculations? His errors have passed; his intellectual limitations can be supplied. His was the rarer and the greater part, to lift men out of the low air of common life up to the heights, where thought is larger, and life runs richer, and the great verities are seen, undimmed by self and sophistry. The idealist is still mankind's best friend; and he does most for the race, who purges its spiritual vision, and breathes into cold duty, till it becomes a thing of life and passion and power. Greater still is he who is not idealist only, but saint and hero, and in his life bears witness to the truth he teaches. Such saint and hero and idealist MAZZINI was, and while men and women live, who would be true to themselves and to their call, who value sacrifice and duty above power and success, so long will there be those who will love him and be taught by him."

MIGHTY powers are at work in the world. Who can stay them? God's word has gone forth, and it "cannot return to Him void." A new comprehension of the Christian spirit—a new reverence for humanity, a new feeling of brotherhood and of all men's relation to the common Father—this is among the signs of our times. We see it; do we not feel it? Before this all oppressions are to fall. Society, silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all grasping and seemingly invincible, is to yield to this diviner energy. —*Channing.*

THE CAPABLE UNEMPLOYED.

Two recent events have served again to remind the public of the grave personal and social mischief involved in the permanent existence of a class of men willing and able to work, but unable to gain employment. These events are the second reading of the Bill in the House of Commons by a majority of 228 to 11, and the march from Leicester to London of a large deputation from the unemployed operatives of the Midland town. The problem is not a new one. It became very prominent in 1894, and thereafter was largely forgotten until the severe distress of last winter again forced it into attention. During several months it has been a subject of general and anxious discussion. And from these discussions one truth has emerged—unemployment is a complex condition. The general distinction which has been drawn, is into the unemployable and the unemployed. It is entirely with the second class, the men who could and would work, that we are now concerned.

The Bill which the Government are carrying through Parliament is a recognition—timid and superficial, if you will—of the responsibility of society to this class. On the toil of the workers the wealth of the country depends, and the country owes it to the workers that they shall not be left destitute. Such is the general principle. We may accept with satisfaction the announcement, during the second reading debate, of some improvements on the Bill as originally drafted; as, *e.g.*, the resolution to make it applicable to the whole country, or at least to all the industrial centres. But one grave defect remains. While part of the cost of administration falls on the public funds, the wages paid to the people employed are to come from philanthropic subscribers. Now, the experience of last winter has shown how unreliable and insufficient is such a source of income. The country does not seem, even yet, to be alive to the extent and gravity of the situation. Periods of unemployment are a necessary incident of our industrial system.

To emphasise that truth was the object of the march from Leicester. Those men from the boot and other factories were standard working men. They were, in a sense, picked men, not idlers, not wastrels. During previous years they had worked; they were ready to work still. Simply, they were not wanted because trade was slack. And Leicester is a type. What has happened there is illustrative of the condition everywhere. What the men of Leicester had to tell us was of a national result of a general industrial cause which calls for a national remedy.

And the remedy—what is it?

A complete answer would carry us far into a study of the structure of society. But in the first place, and on the surface, we may say, continuous and useful labour for all at fair wages. The work that waits to be done is immense. Vast tracts of country want planting with trees; the canals need to be repaired, deepened, extended, brought into general use, and under public control. There are some millions of people who need boots and other clothes, to say nothing of better houses and sufficient food. All our elementary schools are absurdly understaffed—a whole army of teachers is needed. It is impossible to give a list of the socially useful works which are waiting to be done.

But what results might be expected if such a policy were initiated? To answer that we must ask a further question. Why has trade been so slack? In part as a result of the South African War; partly because it always is so at intervals of about ten years. In fact, so regular is the period of depression, that the late Professor Jevons sought to connect trade crises with sun spots. But also in a large measure trade becomes bad as a result of the *previous poverty of the wage earners*. The expenditure of the working classes is for the most part very regular. Every increase of wage means buying more boots, bread, meat, fruit, or whatever it may be. Every decrease of wage means a diminution. If the engineers of a town go on short time they buy less clothes, and the clothing trades go on short time. So the evil spreads and spreads. The remedy is to be found in regular employment at good wages. Let the community but employ the men who are without work, and those men, with their increased spending power, will buy things of utility for themselves and their families. Doing this they help to keep all other trades going. In other words, the cause of industrial depression is not over production, but under consumption.

One other result of setting the unemployed at work may be mentioned. The existence of surplus labour keeps down wages. If several men compete for one job the price paid is naturally a low one. When we arrive at the one-job-one-man ideal, it will no longer be possible to keep wages at a starvation level as they are to-day for unskilled and agricultural labour. In two ways, then, we may expect that as we lessen the number of the unemployed we shall also improve the conditions and the wages of the employed.

I do not, of course, expect any ultimate remedy for poverty in the timid proposals which have hitherto been submitted. Before we can hope for that, we have to deal very searchingly with the needs, not only of the unemployed, but also of the underpaid. Behind the immediate schemes for finding work for those who are discarded by the competitive labour market, lie other and more far reaching demands. The curse of industry is twofold: no wage for some, too low a wage for many. Well, the question of the minimum wage raised by the great coal strike is only sleeping. It will return on us. Another ideal has to do with securing the land of the country for the use of those who will work it. We know that properly worked the land could amply supply our whole population. But before the land can be properly worked, brought under the hands of the workers, it will have to be socialised. Such reflections as these are ultimates. For the present there is no inclination to go so far. But the importance of the present position with regard to the unemployed seems to me to consist in this, that it points in this direction, and that it is at least a beginning of the national organisation of industry.

B. KIRKMAN GRAY.

IN loving the excellent we receive strength to follow them.—*Channing.*

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE

THE annual meetings were held at Moreton on Wednesday, June 21. In the morning the religious service was conducted by the Rev. Charles Roper, and the sermon was preached by the Rev J. J. Wright from the text: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi. 3). The sermon made such an impression that the Assembly unanimously resolved to print it, in order to circulate it widely. We, therefore, now only briefly epitomise it.

THE SERMON.

The changing face of the sky, and our hasty reading of it, said the preacher, may well represent our busy, wandering attention to the superficial things of life, whereas, to discern the "signs of the times"—the significance of the human changes amid which we live—is to be able to fix our minds, more and more, on the things that really matter. And unless and until we can do that we can never have the faith and the courage, the serenity, the hopefulness, and the resoluteness, which become us as believers in God and man. The blindness of the Pharisees and Sadducees to the moral and spiritual significances of the times Christ attributed to their hypocrisy; but the bulk of our spiritual blindness is by no means the result of hypocrisy. Dulness will blind us as much as doubleness. And our dulness may arise, not from the stagnancy of our minds, but from the very activity of our minds. We may be so terribly preoccupied with the *immediate* things as to be more or less blind to the *eternal* things. The root and sap and life of this Assembly and the Churches it represents is this: our spiritual interest and hope in man, our spiritual effort and prayer for man, and, above all, our spiritual confidence as to what God and man working together can do, here and now, to establish the Kingdom of heaven on earth. Harnack briefly defines Christianity thus:—"The Christian religion is something simple and sublime. It means one thing and one thing only—Eternal Life in the midst of Time, by the strength and under the eyes of God." That is the only life which befits a human being, for it is life at its best; life moved and guided by the simple principles of faith, hope, and love; life lived in God, for man, and with the spirit of Christ. The fact that the very words Religious Education have nearly lost all sense of charm or of spiritual suggestion, and have gathered into themselves almost every sense of bitterness and suggestion of strife, is a sign of the times which, if not ominous, is certainly momentous. On the one hand we have a relentless ecclesiastical activity insisting in the schools on an ecclesiasticism which it calls Religion; on the other hand, we have a swelling antagonism to this which cries, with growing effect, "Hands off!" Yes, scotch, and kill if you can, all ecclesiasticism ursurping the place and power of Religion; but that is only destruction, necessary destruction of the false and injurious, if you please, but where does the true and wholesome come in? Where does Religious Education come in, which the

rising generation can no more do without—nay, can less do without—than it can do without Reading, Writing, and Arithmetic? A second sign of the times is the general weakening in the sense of parental responsibility, and, coupled with this, the increasing absence of parental control. We see painful evidences of this on almost every hand. The world just now is having sadly to suffer from, or has roughly to punish, many a youth whom simple and natural parental control could and should have trained up to average decency. Thirdly, in the careful judgment of John Morley, there has taken place, within our own time, a considerable decay of real reverence, not only for things higher and more permanent than man, but for man himself, even at his best. This leads to two other signs of the times. According to Mr. L. T. Hobhouse, in his "Democracy and Reaction," there is a reaction against humanitariansm "which is by no means peculiar to our own country or to the sphere of politics. It is common to the civilised world, and penetrates every department of life and thought." "Humanitarianism is now dismissed as sentimentality. . . . Indeed, the bare conception of right in public matters has lost its force, and given place to political 'necessity' and 'reasons of State.' Hence human wrongs and human sufferings do not move us as they did." The fifth sign of the times is expressed by the same author as follows:—"The decay in vivid and profound religious beliefs." "Humanitarianism having lost its hold, the resulting temper is a good-natured scepticism, not only about the other world, but also about the deeper problems and higher interests of this world." In his two memorable articles on Mr. Hobhouse's book, John Morley indicates the sixth sign of the times. He says the root of the whole matter is "that an epidemic of unbelief has run through our Western world—unbelief in institutions, in principles, churches, parliaments, books, divinities, worst of all and at the root of all—in man himself!" "Such epidemics [of unbelief] are familiar in the annals of mankind; they are part of the terrible Manicheeism of human history; the everlasting struggle between the principles of good and evil." The preacher did not think these signs indicated an essential worsening of human nature, or of any actual disappearing of Religion. What we want is a deeper, clearer vision into the heart of things as they truly are. The theory of evolution is, of course, the best explanation of Nature that man has yet arrived at. But we now see that, good as this theory is, when thoroughly understood and applied to Nature, it has been easily possible, in social, industrial, national, and international life, to utilise the terms and ideas of the theory for cynical, selfish, shameless, and inhuman ends. If humans are only animals, if the weakest must go to the wall; if, whatever happens, the fit—*i.e.*, the man with the advantage—must survive, then where do any moral rights come in? and what may the man not do who has the power? In that reading of evolution, and its animalistic application to humanity, we have the central cause of most of the signs of the times just looked at—not only the decay of humanitarianism and of reverence, but perhaps, in the main, even the waning sense of parental responsibility. We are on the verge of a more spiritual age. Once again, in human history, the attempt to "run" human life upon a materialistic basis, even with the air of science about it, to do without ethics, and to discard all spiritual inlook and outlook, has proved, in our own day, a serious failure, and utterly unsatisfying to the human heart by which men truly live. The great fact is becoming clearer and clearer every day that what we have called Mind and Spirit are the abiding, ever-working Realities in and through all appearances. The man of to-day is, in the main, a practical man, and he will arrive at the spiritual through the ethical rather than through the metaphysical. The chief thing calling for practical consideration is the real Religious Education of Children and Young People. It is in the young human life of any period that all the hope and promise—or otherwise—of the immediate future is to be found. Religion is the supreme necessity of the rising generation. We so believe in Reading and Writing and Technologies and Languages that we engage the best of trained teachers for them; but what of Religion? of Ethics? of Conduct? Religion will not come by chance any more than Arithmetic; and yet how casual are our endeavours to teach our children the Art of Right Living! It is a most difficult art, both to learn and to teach, for it includes a sense of God, of His good laws, of obedience to these, and responsibility to Him; of the joy of duty, the loveliness of goodness, the charm of Christlikeness; while it always involves the art of right living within oneself, of right living in relation to others, of right living in relation to our country and the world, of right living in relation to Nature and to God. The most needful and yet the most neglected thing, in the world of teaching and learning. If it is not too fond a dream that we of our group of Churches—we that are so free to make new departures, so unbound that we can always, if we will, adapt ourselves and our methods to the changing conditions of the times—taking Religion as the supreme necessity of life, and taking the rising generation as of the first and foremost importance, should, perchance, so reduce or re-arrange the incessant demands which, as adults, we make on our ministers; perhaps so alter the emphasis of our religious work as to deal more largely with the young; and, it may even be, so train men in our Colleges that possibly those who need the minister most—our children and young people—will ever be his main charge, and have the first and largest call upon his time and talents; then we may, indeed, do, for the Kingdom of God and the good of man, such a work as has not yet been accomplished. Would it not be worth while for our congregations to make it their determined business that those who come to their schools should get as they can get nowhere else, a sound and practical religious education? Would it not be easily possible, were ministers either provided with trained assistants or relieved of the grim demand for two sermons a week for adults—whether they are there or not—to put at least half their best strength into the special religious instruction of young people? Let parents, too, remember that "a father's sincerity often determines for life the ethics of his boy's theology; and a mother's love the depth and horizon of his faith in the Infinite Goodness." We must think not only of our homes and schools and churches, for there is also a call upon us to save and nurture the starved and stunted souls who are all around us in the outside world.

THE BUSINESS MEETING.

The afternoon business meeting was presided over by the President, Mr. G. W. Rayner Wood, who, in the course of his address, said he was sure their Churches had been doing their best to meet the various social, moral, and religious difficulties which had beset them. He referred sympathetically to the deaths of the Revs. R. A. Armstrong and F. R. Elliott, and expressed great pleasure at the return of the Rev. H. E. Dowson in renewed health and vigour. He thought the Churches ought to make more use of their Presidents during their terms of office. They might ask them to be present at the annual meetings of their District Associations. He extended sincere congratulations to the Unitarian Home Missionary College on the celebration of its jubilee, and expressed a belief that its future achievements would prove an honourable sequel to its past endeavour. He hoped that all prejudice and misunderstanding would soon completely vanish, and that henceforth the two colleges would work hand in hand, with different methods perhaps, and yet ever in the same spirit, engaged in a joint work. The Assembly had recognised in its reports on public questions the need for bringing religion into every department of life, and he thought more might be done by the churches collectively in the way of comparing notes for public effort. In alluding to the section of the Report dealing with education, the President said he could not but differ from its pessimistic conclusions.

It could not be denied that the new Act was defective, and that it might have been much better. But it did at least bring elementary and secondary education under one control; it did at least provide a public education authority whose first duty it was to provide the necessary funds, the poverty of private and irresponsible managers being thus no longer the measure of what could be provided. He was absolutely satisfied that more could be made of the Act than had yet been done. The education authority in his district felt that they had been struggling with extraneous details of administration, and could only now attempt to meet the real demands of education itself. He could not help thinking that the difficulties of administering the Act had been greatly increased by those who—however, conscientiously and earnestly—were opposing sectarianism.

Report on Public Questions.

The Committee's report on public questions noted with gratification that at the recent Free Church Conference in Manchester some attention was paid to the matter of the social life of the people connected with the churches. Dr. Horton and others presented an ideal which had much

to be said in its praise, though its realisation was open to some grave dangers. In these days of eager pleasure-seeking and open indifference it was a matter of great importance to oversee the amusements of young people. No institution was more fitted to do this work than the Christian Church. The danger to be avoided was that the recreational side of a church's work should thrust out the far more important spiritual side. In some respects the Wesley Guild fulfilled the task in the soundest way.

Dealing with the subject of education, the Committee pointed to three results of the Education Act which had been revealed during the past year. The most striking of these was the enormous increase of the education rates everywhere. In the main, this increased expenditure was the measure of the former inefficiency of the Voluntary-schools and the price we had to pay for the maintenance of the dual system in elementary education. That so much money, was being spent on education would be matter for rejoicing if the conditions guaranteed sound principles of public finance and proper economy. It was, however, the violation of both these conditions which made the burden intolerable. This vast additional expenditure carried with it, for the most part, no effective public control. The denominations had transferred the cost of their schools, but had retained their former control practically unimpaired. The added expenditure made not so much for educational efficiency as for denominational rivalry. The second fact made clear was the incapacity of the authority for the discharge of the administrative duties imposed upon it. Few people realised how seriously the Act of 1892 had destroyed local interest and control, and how perilously it had concentrated authority in remote and unsuitable centres. The third point to be noticed was the constant encroachment of the sectarian system on what should be the neutral territory of public finance.

The report also alluded to the growing evils of gambling. The natural impulse to look to legislation for remedies was pointed out, and it was said that doubtless there were amendments to existing statutes which it would be well to press for. At the same time it must not be forgotten that legislation which outran the average conscience of the community always tended to remain ineffective. There were admirable laws in existence which were largely inoperative, for this reason. What was required was a more persistent and sustained attempt to educate the public conscience.

On the question of housing reform, also, the Committee spoke of the necessity of a well-informed public opinion, and expressed approval of the lectures which had been delivered in Ancoats and other centres on this subject.

The problem of the unemployed was dealt with at considerable length. The opinion was expressed that the permissive clauses of the Government Bill needed to be made compulsory throughout the country. The provision of a ½d. or even a 1d. rate, coupled with voluntary subscriptions, was hopelessly inadequate alike to the importance of the subject and to the resolve of the nation to remove such a reproach.

The reception of the report was moved by the Rev. T. P. SPEDDING, who said he hoped it would be understood by the outside public that the chairman, in his remarks on the Education Act, had been expressing his own opinoin, and that the bulk of Unitarians were not prepared to quietly sit down under this Act just because it gave a "one authority"—an authority which was breaking down everywhere.

The resolution was seconded by Mr. R. ROBINSON, and carried unanimously.

The Revs. W. Reynolds, H. B. Smith, J. Ruddle, J. C. Hirst, and Messrs. T. F. Robinson and D. Healey addressed the meeting on subjects referred to in the report. The President, in reply to Mr. Spedding's remarks, said he thought it hardly neccessary to state that he was opposed to sectarianism in education.

The Missionary report was adopted on the motion of the Rev. F. W. FOX, seconded by Mr. T. F. ROBINSON.

The following resolution moved by Rev. C. PEACH, on behalf of Mr. James R. Beard, was carried unanimously:—

"That, having regard to the great services rendered to the Churches and Sunday Schools in the province by the Unitarian Home Missionary College, this meeting of the Provincial Asembly of Lancashire and Cheshire expresses its best wishes for the success of the College Jubilee Memorial Fund, and commends it to the Churches in the Province."

The Rev. J. COLLINS ODGERS was elected president of the Assembly for the year, and the Rev. John Moore was elected supporter.

Luncheon and tea were daintily served in the commodious schools, and the whole day's proceedings were of a very hopeful and inspiring character.

THE PUBLIC MEETING.

In the evening a public meeting was held.

Mr. JOHN DENDY, who presided, referring to the ancient founders of the Assembly, said that to-day the theological outlook was different; there was a great deal that they no longer held in common. One of their present problems was what to do with the liberty they possessed? They ought not to consider that when liberty was attained all had been attained. Unless a wise and good use were made of it, it might almost be better not to have it at all. Their ancestors thought their doctrines rested on a firm foundation when based on the Bible. Those doctrines had undergone great changes; and the time had come when the most difficult problem had to be faced, for the whole question of basing the religious life upon any set of doctrines had been challenged and was likely to come to an end. He had doubt about the future of religion; but it would have to put aside questions of mere doctrine and found itself upon the abiding realities of experience common to all men—love, duty, beauty, truth—and finally gaining out of these the great experience of God. They must trust themselves to the great intuitions, watching for the unvarying realities of life, and by means of them rising to a higher conception of deity, speaking of Him no longer from Trinitarian or Unitarian point of view, but in faith and love, crying out, "Holy, Holy, Holy. Thou alone art Holy. There is none perfect besides Thee."

The Rev. H. D. ROBERTS delivered an address on "The need and advantage of a closer union of congregations." He thought our arrangements had been entirely individualistic, when they ought to have been collective. The unit should be not the individual, but the congregation: The only people who did our work were a few committees. We were lacking in cohesion; and were consequently in a position of less strength and hope than we could wish: Many of our institutions were governed by committees that were co-opted; the authority which gave them existence no longer knew anything about them. He referred to the Ministers' Pension scheme as an illustration. There should be a national conference on the lines of the Provincial Assembly, without closed doors or doctrine as its basis, but on the common basis of religious worship only.

Mr. J. S. MACKIE, of Burnley, read a paper on "What Unitarians should seek first." The form of religion known as Unitarian was to him the truest and best calculated to secure the progress we desired. It was a word which had been made significant, which had been up-lifted and sanctified by the prayers, aspirations, trials, and joys of some of the noblest men and women. It is for us to read more and more into the name until it becomes the greatest name in the world. Are we worthy of our trust? Do we live up to our gospel? Are we touching the hearts of men and women? Do we so influence the character of national and municipal administration as to counteract vice and purify life? We are doing these things only in a limited degree. In times without number, men whose hearts were right have triumphed over all difficulties. How can we be true to ourselves and God if we do not try to spread the knowledge of that which we deem truth? Are we prepared to forfeit worldly success and even happiness in forwarding the religion we profess? We must be self-sacrificing in our religious service. How many men plead the pressure of public duties as an excuse for their omission of duties connected with their Church! Men will spend £50 in contesting a municipal election who will give nothing in support of a religious institution. Both rich and poor are tainted with a niggardly habit when confronted by the needs of their religious community; and the rich are the greater sinners. He doubted whether the ministers were any better than the laity in this respect. If 300 specially trained ministers failed to make Unitarianism a power in the land it was time for the laymen to put their backs into the work in dead earnest. The best men minister to wealthy churches, while the churches most needing them have to put up with mediocrity. All Unitarians should seek first the Kingdom of God, and sacrifice every other thing whatever.

The PRESIDENT felt called upon to say a word of criticism on Mr. Mackie's paper: He had the privilege of working in connection with two of our funds, had been on the Committees of two Colleges, was the son of one minister and the grandson of another, and he could not resist uttering his protest against Mr. Mackie's wholesale condemnation of ministers and their motives.

The Rev. N. ANDERSON spoke on "The New Rationalism," and thus was brought to a close one of the most interesting of Provincial Assembly gatherings in recent years.

The following members were elected to serve on the Committee for the ensuing year:—The Revs. G. Evans, T. B. Evans, A. W. Fox, C. Peach, C. Roper, T. P. Spedding, S. A. Steinthal, J. J. Wright; Messrs. J. R. Beard, H. P. Greg, P. Leigh, D. A. Little, J. H. Pimley, R. Robinson, G. W. R. Wood, and S. B. Worthington.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS.

THE Annual Meetings of this Association were held in the First Presbyterian Church, Belfast, on Tuesday and Wednesday, June 20 and 21.

On Tuesday evening, after prayer by Principal Gordon, and the calling of the roll by the Rev. James Kennedy, hon. secretary, a paper by Dr. John Campbell was read by the Rev. W. H. Drummond, the author being unfortunately prevented from being present by the illness of his wife.

THE SPIRIT OF THE REFORMATION.

Dr. Campbell's paper was entitled, "The Spirit of the Reformation: a plea for increased activity in the Irish Non-Subscribing Presbyterian Church." It noted how, in spite of the splendid efforts of the Christian Churches and organisations, the lives of the majority of men and women were only partially influenced by their religion. It was true that a good many people were deeply affected by religious emotion, and endeavoured in their daily lives to conform to the Christian example; and it was also true that a very large number of their fellow-creatures followed the observances of religion in accordance with social convention and fashion rather than from any deep inward conviction, exhibiting but little of the Christian spirit in their daily conduct. In addition to these two classes, there was a vast army composed of those who had never been brought under any permanent religious influence, and for whom neither the principles nor the practice of Christianity had any meaning. Had the fear of criticism not been allowed to paralyse the Churches of the Reformation in their effect upon the lives of men? The great fundamental truths revealed to them in the sacred Scriptures and the precepts taught to them by Christ were eternal verities. No criticism could shake them, no study weaken them. The priest might fear that the doctrinal setting which his Church had woven round them might be broken by criticism or research, but he could not believe in the Word of God, and imagine that its eternal truths could be overthrown or altered by the mind of man. The Bible had nothing to fear from modern science or German criticism, and the grand principles of Christianity could never be shaken, although the creeds and dogmas by which the Churches had endeavoured to teach them might require revision. Such an informal revision had already taken place in the minds of members of the great Protestant organisations, though the written law of the Churches as yet remained unaltered. The theologians of the Free Church of Scotland had advanced to a degree which many of them could hardly realise. The Church of England was at present making an attempt to render its articles of belief such as modern men could accept without reservation, and a great wave of progress had swept over Germany. It might be urged that they should continue to sign creeds and confessions with mental reservations, but to this he objected. Such a course was inconsistent with the principles of the Protestant Reformation, and was fatal to spiritual growth. Why not anew apply the methods of the Reformation and rid the Protestant Churches of doctrines which their members had outgrown, and which restrained the practical influence of the Churches on the lives of men? It was to keep alive the spirit of the Reformation that their own religious denomination existed. As Dr. Marcus Dodds had said, the sure foundation of Protestantism was the response of the individual conscience to the self-evidencing voice of God in Scripture. "The Romanist accepts Scripture as the Word of God because the Church tells him so, but the Protestant accepts it as the Word of God because God told him so." The great principle for which Luther strove favoured individual thought, and tended to multiply small sects, each having its own minor religious distinctions. Both these tendencies were for good, because they kept religion an interesting and important subject for thought in the mind of the ordinary man. Luther's position was, however, far too tolerant and broad to form the basis of a large and powerful ecclesiastical organisation; hence a retrograde step came to be taken, and the creeds and confessions were introduced into the larger Protestant assemblies. In fact, the Churches reverted to the principle of Romanism, which Luther had overthrown, and took upon themselves to impose formulated statements of belief on their adherents. The Churches did not offer their dogmas as expert advice to be taken or rejected by the individual, but insisted upon his accepting their opinion as the only possible one consistent with his salvation, and their experts had not kept their ideas abreast of the times, but continued to offer unchanged the same opinions and advice as they gave three hundred years ago.

Had the Reformed Churches not sought to impose their creeds and confessions on men and been content to use them as a means of teaching the fundamental truths of the Gospel, no great harm would have been done. But when subscription to a hard-and-fast form of confession of faith was made obligatory in any Church, that Church had thereby lost its hold on the very foundation of the Reformation. Hence their ancestors of the Remonstrant Synod and of the Non-Subscribing Presbytery of Antrim were in their time endeavouring to protect the very kernel of Protestantism and to maintain the principles of Luther's Reformation. The repression of individual thought in religious matters and the constant efforts to put down schism had made the great Churches of the world, Catholic and Protestant alike, splendid business organisations and instruments of great social and political power; but, on the other hand, under their influence, spiritual thought in the individual had been hampered, insincerity and indifference had been promoted, and the progressive development of religions suited to the age had been frustrated. A Catholic writer in a London paper, dealing with the question of "The Green Sphinx," recently stated that the two shadows which darkened Ireland were "the shadow of an army of occupation and the shadow of a dreadful priest power." If a Roman Catholic could write thus was it for them to stand idly by? "Ireland is dying," and against one of the causes of her decline they alone in Ireland possessed the antidote. To convert the creed-bound Catholic into an equally creed-bound Protestant, was but a slight advance, but to convert him into a thoughtful, responsible, religious, and moral Protestant, was a work well worth the doing. The country was now in a transition stage; slowly and imperceptibly a great revolution was going on around them. The elimination of the landlord class was throwing more responsibility upon the rank and file, and the average man must be better trained to play his part as a good Christian and a good citizen than he had ever been before. There was but little hope for him in the larger religious communities, which were all organised on the same plan of insistence on a rigid uniformity of religious belief. The great Churches, whether they be Roman Catholic or Protestant, usurped the right of the individual to think, and demanded that he should say "I believe," or remain outside the pale. No great advance could be expected from them so long as they remained hide-bound in routine. The small religious communities had ever been the centres of strongest spiritual influence, and in them the greatest hope for the future still lay. Their path was clear. The time was ripe for more vigorous effort in Ireland. Their duty was not to inculcate narrow religious dogma so much as to foster the "spirit of the Reformation"—to uphold the great first position of Martin Luther, to maintain the fundamental principle of Protestantism. Referring to the position of the Non-Subscribing Presbyterian Church in Ireland, Dr. Campbell said anyone impartially studying its history must have been struck by the remarkable state of stagnation in which the denomination had lain for the past thirty or forty years. There were three directions in which they needed a revival—namely, in their organisation, their ministers, and their people. Without good organisation there could be no permanence, and they must adopt some form of Church government. Some system they must have, otherwise they had no real Church—they were merely a fortuitous assemblage of more or less cranky individuals, loosely held together by some similarity of religious views. Being a portion of the Irish Presbyterian Church, they naturally inclined towards that form of Church government, one advantage of which was that it enabled them to hold and dispense for the good of the congregations and for the advance of their religious opinions a sum of money vested in trustees, and called the Sustentation Fund, or by what other name they

liked. A good Sustentation Fund would invigorate many of their isolated struggling congregations. Again, the Presbyterian form of government gave the minister adequate security of tenure, and enabled them to get men of superior abilities. The minister must preach to the lowest intellect in his congregation rather than to the highest, and for ages to come the appeal to the feelings—to love, pity, and fear—must be a more powerful instrument than the appeal to the intellect. As for the laity, for some reason, which it was difficult to explain, they had for many years been culpably negligent in the work of the Church, and they had in the main held aloof and left the business in the hands of the ministers. This was most unfortunate, for it removed that stimulus which the ministers required to keep them from becoming mere creatures of routine, while it had been adverse to the growth of the Church's financial resources. When they looked around the great charitable institutions in Belfast, they were amazed to see how many of them had been built, endowed, and supported by the money of Non-Subscribing Presbyterians. Their wealthy men had lavished their means upon charities, excellent in their way, but chiefly destined to help the poor of other denominations, and had left their own Church literally in starvation. Queen's College had benefited largely, both in past and present times, from the money of their Church members, and yet its president was chosen on the ground that he belonged to a particular Church, and its honours and emoluments fell to members of the large religious organisations. That institutions of this kind should flourish on the bounty of their people while the Church pined away for lack of money, was not as it ought to be, and must have come to pass through the laity not interesting themselves in their Church work, and understanding the relationship they bore to sectarian denominations. A second point on which the laity were open to severe criticism was their comparative neglect of religious observances, and of a proper training of their children in spiritual matters.

Want of enthusiasm was simply a sign that their people were being badly handled by their leaders, both lay and clerical. Then, more interest should be taken in the young members of their denomination by the prominent members of the Church. The Non-Subscribing Presbyterian Church was the only Church in Ireland which was of no service to a young man who had to push his fortune. They need not resort to the methods of the proselytiser to maintain their Church membership, but they should at least try to promote the material interests of their struggling young men so far as it was possible justly to do so. The time must come when they must decide whether their Church, with its glorious traditions, was to be allowed to smoulder out of existence, or whether they were to unite in a determined and prolonged endeavour to place it in a proper position, and to extend its power and influence. There were within its boundaries the people and the money necessary to start a successful movement of advance, but they needed an energetic leader, united effort, and persistent activity. They were as much needed to balance religious affairs to-day as their ancestors were seventy-five years ago, and they required to assume a more aggressive attitude than they had recently shown. They badly wanted some of the old fighting instincts of their forefathers, and the determination to make their opinions felt in the world around them. In twenty-five years more their Church would have seen her hundredth birthday as an independent organisation: Surely they could in that time double her strength and influence. If they could not they would have failed to keep the trust which their forefathers bequeathed to them. They were the heirs of men who in divers times and in difficult phases of religious thought, lived and worked and preached and fought and died for liberty of conscience. Let them, in God's name, prove themselves worthy of their heritage.

The discussion on Dr. Campbell's paper, begun on Tuesday evening by the Revs. W. Napier and T. Dunkerley and Mr. John Rogers, was continued on Wednesday morning; and at the business meeting in the afternoon was further considered in the address of Principal Gordon, the out-going President. A Committee was appointed, to consist of delegates from the Association's constituent bodies, to mature a plan for the better union of the Church in a single ecclesiastical organisation. The Rev. W. Napier was elected President of the Association for the ensuing year, and subsequently presided over the annual dinner at Ye Olde Castle Restaurant.

REMONSTRANT SYNOD OF ULSTER.

THE seventy-sixth annual meeting of this Synod was held on Tuesday, June 20, in the First Presbyterian Church, Belfast, when there was a fair attendance of ministers and elders.

The Rev. F. THOMAS, the outgoing Moderator, preached at the religious service, and the clerk, the Rev. W. E. Mellone, having called the roll, proceeded to deliver his address. He thanked the Synod for the honour they had done him, and spoke of the past year as having been peaceful and prosperous for their churches. One notable thing had been the number of new organs acquired. They noted with gladness, he said, that the light of truth was breaking through the darkness of ancient creeds in almost all the great popular Churches. Only recently one famous creed was "cast as rubbish to the void," and it would be well with the Christian religion—with which it was not too well—and well for their Lord's great doctrine of the pure worship of the Father if other creeds might but follow that excellent example. Their enlightened forefathers did not labour in vain. The very strenuousness with which in certain quarters men were defending systems which the age was outgrowing was a sign to those who had eyes to see. Creeds and confessions of faith, a great writer had told them, were travesties of the teaching of Christ. "Freed at its birth from all dogmatic restraint," he said, "having struggled for three hundred years for liberty of conscience, Christianity, in spite of its failures, still reaps the results of its glorious origin. To renew itself it has but to return to the Gospel." The principles for which their fathers fought were vital to-day, and their churches everywhere were encouraged to "fight the good fight of faith," for it was certain if they were faithful the spirit of Christ, the spirit of love and peace, must gain the victory, and "God be all in all." When the Churches fully recognised the claims of that free spirit of inquiry to which Luther and Melancthon appealed, when they ceased to found their theology on isolated periods of history, when they were not afraid to say that Christ had revealed the Fatherhood of God to men and given them the faith that could solace their sorrows and support their hopes, then they were equally free to welcome all truths as coming from the "Father of light," and to regard every development of the intellect and of the Christian spirit as part of the Divine purpose with which Christ was sent to be "the light of the world." The churches of that Synod existed to help on that desirable consummation. They went back to Jesus himself; they believed in the great truth he taught that God is the Father of men; they believed in the immortal power of that truth and of Christ's spirit, and they believed no less in the claims of reason and conscience. They recognised one Divine purpose carried out in the life and teaching of Christ, and in the growth of the human intellect and of the truth which it acquired. With the British chieftain in Tacitus they were proud to say, "Bondage we have never borne." They welcomed all devout inquirers, all who sympathised with their aims, who were willing to work with them for God in the spirit of Christ. They invited their co-operation with them in the work of their churches.

> Blest is he that shall be exercised in these things;
> And he that layeth them up in his heart shall become wise.
> For if he do them he shall be strong to all things—
> For the light of the Lord is his guide.

While they cordially recognised the Christian character of the churches around them, they believed that the work which God had given them to do was increasingly demanded by the wants of the time. They were glad therefore to receive the support of all who sympathised with the aims and principles of their church, which were both Christian and free.

The Rev. J. J. Magill was unanimously elected the new Moderator, the Rev. J. A. Miskimmin as clerk, and the Rev. J. H. Bibby, assistant clerk.

Rev. J. A. Kelly, convener, submitted the report of the Financce Committee. The ten congregations on the Sustentation Fund had each received £60 for the year. The dividend due in July next might not be at the same rate, but the Committee asked the Synod to recommend the trustees to pay as much as the income would allow. The Committee had approved of Mr. Smyth's action in getting the authorities to consent to pay to him the whole of the income-tax deducted from the Synod's dividends before reaching him. This new departure began on

April 6, so that from that date forward no certificates would be issued by Mr. Smyth to the ministers who benefited from the funds in question.

Mr. John Smyth, M.A., submitted the treasurer's report, which was encouraging, showing the amount in bank to be £214 17s. 9d. Mr. Smyth agreed to continue to act as treasurer of the Sustentation Fund, with Rev. T. Dunkerley as assistant for the ensuing year.

The reports were adopted, and a vote of sympathy with the Rev. A. B. Hamilton in his illness was passed.

Resolutions were passed urging on congregations the importance of the appointment of elders, and in the matter of temperance strongly advocating total abstinence.

THE June number of the *British Friend*, in an article on "The Power of Silence," referred to the longing that members of the Society of Friends had felt at the recent yearly meeting at Leeds for a fuller experience of the power of God, and the writer said:—

"There was a general feeling, at the "close of the meeting, of deep thankful- "ness that this desire had been granted; "but perhaps in ways rather different "from what some expected. There was "clearly a wish, on the part of a few, to "see the gatherings carried away by the "same kind of enthusiasm that has marked "the Welsh Revival. In some of the "devotional meetings prayers and ad- "dresses, sometimes of a rather excitable "character, followed in quick succession; "and not infrequently the singing of hymns "was started, occasionally before a speaker "had concluded. On the whole, however, "it was not these gatherings that left the "deepest impression behind them; to "some of us they were at times distinctly "painful. Many, it is believed, will join "with the writer in saying that, when "the Divine presence was most strongly "felt, it was accompanied not by fervent "prayers or song or words of any kind, "but by the touch of a heavenly stillness "that made words unnecessary. There "were times, and we wished they had "been more frequent, when this living "silence rose above all utterance, and "brought healing to our hearts as we were "drawn close together in the fellowship "of our living Lord."

The use of silence may become indeed an empty form, just as any other mode of worship, and yet there is much truth in what this writer says:—

"The world is very weary; it is bank- "rupt of moral energy; it needs rest that "it may gather strength. It is full of "striving and confusion; it needs the "peace and the order of lives that are "lived in the stillness of God."

Friends will render a great service if they can prove to the world the power of silence in common worship, and, as the writer says, "The strength that comes "from that inward stillness before God in "which the deep in one heart calls to "the deep in another; in which is known "that soul-reaching, soul-tendering power "and presence for which words may indeed "prepare the way, but which they can "never give."

EPILOGUE TO "HEBREW THEISM."

By F. W. NEWMAN.

We praise Thee in Thy power, O God!
We praise Thee in Thy sanctity.
We praise Thee who reignest in the furthest heavens,
We praise Thee who dwellest in our inmost souls,
Our Lord and hidden Comforter.
No voice can duly proclaim Thy greatness,
No heart can comprehend Thy goodness,
Oh Thou, Father of all our spirits.
The longings of the spirit are inexhaustible:
Only Thou canst fill the heart.
When it is empty and aching for Thee,
Hungering and thirsting for Thy righteousness,
Thou visitest it with peace unspeakable.
With Thee there is no misery to the distressed;
But sorrow is hallowed and pain is sweetened,
And hardship is assuaged and fear calmed.
For Thine own nature is blessedness,
And Thou makest Thy worshippers blessed.
Yea, blessed is Thy presence, O Lord most Holy!
Blessed is it to dwell with Thee and to know Thee,
To rest on Thee and to serve Thee.
Blessed shall the nations be, when Thy glory is recognised;
When all who love Thee unite to succour and raise the weak,
When men of all climes and colours know their union.
Meanwhile enable us to discern and love Thy servants,
Under whatever strange name or false creed they are hidden.
Strengthen us in life or death, in this and in every life,
To be Thine in fact, as we are Thine in right;
To obey cheerfully, to strive loyally,
To suffer meekly, to enjoy thankfully.
So shall we love Thee while we live, and partake of Thy joy,
And triumph over sorrow and fulfil Thy work,
And be numbered with Thy saints, and die on Thy bosom.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: George's-row Mission. — The Rev. F. Summers writing from the Mission, George's-row, St. Luke's, E.C., appeals to friends for funds with which to provide a day in the country for the children of the Sunday-school, towards which the scholars themselves contribute a share. Through the death of certain kind subscribers Mr. Summers is compelled to make this appeal.

Capel-y-fadfa, S. Wales.—On Wednesday, June 21, there was a large gathering, including many friends of other churches, at the laying of the memorial stone of the new chapel. The Rev. W. James, J.P., of Llandyssil, a former minister of the congregation, presided, and after the singing of a hymn followed by readings of Scripture, and a prayer by the Rev. J. Davies, of Ailtyplaca, Captain Wm. Davies, Rhydowenfach, a faithful member of the church, performed the ceremony of laying the stone, and delivered a stirring address. Next came the chairman's address, in which he congratulated the congregation on its past history, its faithfulness, its responsiveness, and its prospects of a bright future. The other speakers were:—Revs. J. Davies, T. A. Thomas, L. Williams, E. O. Jenkins (minister), T. C. Benjamin (Congregationalist), J. Davies (Anglican), Mr. J. R. Thomas, and Mr. T. G. Thomas. For two hours, beginning at 2.30 in the afternoon, the open air meeting was enjoyed. It is earnestly hoped that the £600 still required will soon be found, so that the congregation (which dates back to 1812, and their old chapel to 1813) may open their new chapel free of debt.

Chorley.—A young people's Guild recently formed has proven very helpful to the church life, both the ordinary meetings and rambles being well attended. The Rev. G. Pegler, an old friend of the congregation, occupied the pulpit on Sunday evening last.

Exeter.—The 250th annual assembly of West of England Presbyterian Divines met at George's Meeting on Wednesday, June 21. The proceedings were private. The Rev. J. H. Hicks, Congregational minister, Uffculme, was elected moderator, and the Rev. John Barron, of the Abbey Chapel, Tavistock, was re-elected scribe. The assembly dinner was at the Royal Clarence Hotel. Previous to the assembly, the annual Conference of Devon Ministers was held, and in the afternoon the congregation met the ministers at tea, when several addresses were given.

Great Yarmouth.—The Social Union had a successful excursion on Thursday week to Fritton Lake. The Sale of Work recently held and opened by Mr. Councillor A. M. Stevens, of Norwich, was a great success, and exceeded the most sanguine expectations.

London: Forest Gate.—The Rev. H. W. Perris last Sunday evening delivered a highly interesting address on Mazzini. The preacher emphasised the enthusiasm of humanity which early characterised the Italian patriot, and his high sense of ideality which often alienated him from possible adherents. Emphasis was laid on what the preacher called the Mazzinian philosophy, and the lecture throughout was illustrated by reference to characteristic incidents in the life of the patriot.

London: Essex Church.—The Hospital Sunday Collection amounted to £193. The new memorial font, presented by Mr. Ronald P. Jones, will be unveiled at the morning service on Sunday next.

Maidstone.—The Rev. S. S. Brettell preached his farewell sermons at Earl-street Chapel on Sunday, June 25. After the evening service a presentation was made of the "Life of Dr. Martineau" and the "Autobiography of Herbert Spencer." Mr. A. J. Ellis, in making the presentation on behalf of the congregation, said that Mr. Brettell had by his character, and his great interest in all institutions connected with Earl-street Chapel, done most excellent work, not only in their own circle but in the town generally. He wished Mr. Brettell all happiness in the future. Mr. M. A. Ruck (the hon. secretary) testified to the good influence of Mr. Brettell's high character, the lofty ideals presented in his preaching, and the practical value of his teaching. Mr. Brettell, in reply, expressed his thanks for the kindness he had received during his residence at Maidstone, and for the hearty support he had had in his work. The Sunday-school and the choir also made presentations, and expressed their great regret at losing such a wise and helpful friend as Mr. Brettell.

Park Lane, near Wigan (Farewell).—The Rev. J. E. Stead preached his farewell sermon on Sunday afternoon last, his text being "The grace of our Lord Jesus Christ be with you all." The chapel was filled to its utmost capacity. Amongst those present were a number of friends from other congregations, with whom Mr. Stead has always been on friendly terms. At the conclusion of the service the congregation adjourned to the school-room, where a farewell gathering was held. Mr. R. Unsworth, who presided, referred to the coming of Mr. and Mrs. Stead amongst them over fourteen years ago, and spoke in high terms of the faithful services they had both rendered in congregation and school. He presented to Mr. and Mrs. Stead the various articles which had been freely given by members of the congregation, including a gold mounted umbrella from Mr. Stead's adult class, and a purse of gold from the congregation; and to Mrs. Stead a gold brooch, set with rubies and pearls, from the adult females, and a beautifully chased silver teapot. Mr. Stead suitably responded for himself and Mrs. Stead, and the gathering was brought to a close with the benediction.

Sheffield District S.S. Union.—The quarterly meeting was held at Stannington on June 24. Fifty were present to tea, after which the Rev. A. H. Dolphin gave a short address on the history of Stannington Chapel. A very interesting conversation ensued amongst the teachers. The secretary was asked to forward the following resolution to the Rev. Iden Payne:—"This meeting of the Sheffield and District Unitarian Sunday School Union desire to unite with the Stannington congregation in expressing their appreciation of the long and faithful services of the Rev. Iden Payne during his ministry at Stannington, and in thanking him for his kindly sympathy with and help to this Union, hope that he may still enjoy many years of quiet happiness and well-earned repose."

Shrewsbury.—The 115th anniversary of the High-street Church Sunday-school was celebrated on Sunday, June 18, when the services were conducted by the Rev. J. C. Street. There was a large attendance, special music by the choir, and the church was prettily decorated.

Stannington.—On Whit Monday the children of the Sunday-school met at the parsonage about 2 o'clock, and after parading the village and the singing of hymns at friends' houses, had tea in the school-room with a large gathering of teachers and friends, after which the evening was pleasantly spent in a field kindly lent by Mr. G. H. Revitt. The anniversary services were held on Sunday, June 18, the preacher being the Rev. C. J. Street, of Sheffield. The congregations were large, the chapel in the evening being crowded to excess. Special hymns were sung by the scholars and choir, and the collections were quite satisfactory.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 2.

Acton, Central Auction Room, Market-place High-street, 7, Mr. A. S. HURN.

Bechstein Hall, Wigmore-street, Rev. JOHN HUNTER, D.D., of Glasgow, at 11.15; and each Sunday morning until July 23.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. T. E. M. EDWARDS.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.



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Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. G. J. ALLEN.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30.

GUILDFORD, Unitarian Christian Church, 11 and 6.30.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. RICHARD LYTTLE.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. H. W. HAWKES.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. EDGAR LOCKETT.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SHIREBROOK, Main-street Free Christian Church, 6.15.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHEND, Darnley-road, 11 and 6.30, Mr. GEORGE WARD.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian), Church Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—July 2, at 11.15, DR. WASHINGTON SULLIVAN, "The Law of Honour for Man and Woman."

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EVANS—DAVIES.—June 21st, at Cwrtnewydd, Rev. John Evans, B.A., to Rachel Davies, of The Mill, Rose Park.

MATTHEWS—VICKERS.—On June 14th, at the Wesleyan Church, Newquay, by the Rev. Hodson Smith, John F., son of Mr. Richard Matthews, Gwinear, to Bertha, daughter of the late R. F. Vickers, Hazel Grove, Cheshire, and of Mrs. Vickers, Hazel Mount, Newquay.

PRINCE—DOBSON.—On June 22nd, at Mill Hill Chapel, Leeds, by the Rev. C. Hargrove, M.A., William Albert, youngest son of G. A. Prince, Willow Grove-road, to Annie, elder daughter of the late Geo. Dobson and Mrs. Dobson, Vernon-road, Leeds.

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The Inquirer.

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NOTES OF THE WEEK.

WE published last year, in THE INQUIRER of Nov. 5, a letter from Miss Octavia Hill appealing on behalf of the National Trust for help towards the purchase of Gowbarrow Park on Ullswater. This week Miss Hill enforces her appeal in another letter, reporting the progress of the effort, of which we are very glad to hear. Public meetings have been held in Manchester, Leeds, and Newcastle, and committees have been formed to take up the work of rousing public interest and collecting funds, and it is hoped that similar steps will be taken in Liverpool and Birmingham. The Manchester meeting was held on June 23 in the Town Hall, when addresses were given by Miss Octavia Hill, Canon Rawnsley, Vice-Chancellor Hopkinson, and others, making a powerful plea, which was strongly supported by the *Manchester Guardian* that same morning.

A LETTER on this subject from Miss Octavia Hill appeared in the *Spectator* of June 10, the latter part of which was as follow :—"It appears to me that this scheme should commend itself specially to the great manufacturing towns of the north. The Lake District concerns them more than any of us. It is the natural outlet for the holiday time of poor and rich from their crowded districts. Such an area as this, which they now have an opportunity of preserving, will be a joy, a rest, and a refreshment to the North Country in perpetuity. If the inhabitants of six of the great towns would amongst them contribute £1,000, not a large sum for so priceless a boon, the thing would be more than done. I will not say a word more about the breezy slopes, upland moor, lake shore, ravines, and waterfalls, or of their beauty in every season. I have written of them before, and surely they must be present to the imaginations of many who care deeply for them, and who have not yet contributed even their mite towards this fund for their preservation. To all such I would appeal to send their gifts at once, lest it be too late. They will be gratefully received by Canon Rawnsley at Crosthwaite Vicarage, Keswick, by the secretary of the National Trust, or by me.—I am, Sir, &c.,

OCTAVIA HILL."

190, *Marylebone-road, N.W.*

To which the editor of the *Spectator* appended the following note :—"It will be a thousand pities if, after all, Gowbarrow cannot be made an open space for ever. To us one of the most attractive things about the scheme to buy Gowbarrow is the fact that the money subscribed cannot possibly do harm as well as good, as is the case with so many public benefactions. No one can be pauperised, or deprived of self-reliance, or kept idle by making the public free of the noble stretch of 'woods, waters, wastes,' sought to be purchased by the National Trust."

ANOTHER appeal we publish this week will be found in the article on the Bedford College for Women, which is faced by a grave crisis in its history. A demand for £150,000 may well stagger even the most enthusiastic friends of education, if it is to be compassed without the aid of the national Exchequer ; unless, indeed, some devoted friend of women's education should be inspired, as both women and men have been inspired in America, to make a great endowment. But the appeal is one to which we could not refuse a hearing, and the matter is fairly open for serious discussion.

A FULLER programme of the Geneva meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers in August has now been issued, with a list of the hotels recommended by the local committee and other particulars. Our readers will remember the advantages of cheap tickets offered, if parties of thirty arrange to start from London on the three Fridays preceding the meetings on August 28—31. Friends who intend to start on Friday, August 11, and so have a fortnight's holiday in Switzerland before the days in Geneva, should send in their applications at once to the Rev. W. Copeland Bowie at Essex Hall.

THE regular sessions of the Council are to be held in the hall of the University ; the three sermons on successive days, in French, German, and English, will be preached in the Cathedral of St. Pierre. The programme is as follows :—

MONDAY, AUG. 28.
8 p.m. Sermon in French by the Rev. E. Roberty, of Paris.
9.30 p.m. Reception of visitors in the rooms of the Société Littéraire.

TUESDAY, AUG. 29.
9—12 a.m. Address of Professor Chantre (Président d'honneur).
Address of Professor Montet (Président).
Report of the General Secretary, the Rev. C. W. Wendte.
Reports on Liberal Religion in various countries.
2—4 p.m. Further reports.
5—9 p.m. Steamer trip on the lake.

WEDNESDAY, AUG. 30.
9 a.m. Sermon in German, by Professor Furrer, of Zürich.
10.30—12.30. Papers, "d'ordre religieux théorique."
2—5 p.m. Ditto
8.30 p.m. Conversazione at the Palais Eynard.

THURSDAY, AUG. 31.
9 A.M. Sermon in English, by the Rev. M. J. Savage, of New York.
10.30—12.30. Papers, "d'ordre religieux pratique."
2—4 p.m. Ditto.
5 p.m. Closing of the Council.
6 p.m. Organ recital in the Cathedral.
8 p.m. Banquet.

On Sunday, Sept. 3, the Rev. Charles Wagner, of Paris, will preach in the Cathedral.

Among the reports from various countries announced are the following : The Rev. A. Altherr, of Basle, on "Religious Liberalism in German Switzerland," the Rev. A. Bourrier on "The Work of Reform in France," Professor Eerdmans on "Liberal Theology and Religion in Holland," and the Rev. W. Copeland Bowie on "The Number, Organisation, and Conditions of Unitarian Churches in Great Britain and Ireland." Among the papers classed as theoretical are, Professor Carpenter's on "The recent Progress of New Testament Study in Great Britain," and M. Hyacinthe Loyson's "Des religions

monothéistes et de leur rapports." On the "practical" side, Professor Jean Réville is to contribute a paper on "The Question of the Separation of the Churches and the State in France," and the Rev. W. G. Tarrant on "The Relations of Liberal Christianity towards Social Reform." Papers are also announced, but not yet their subjects, by Professor Pfleiderer, of Berlin; Professor Francis G. Peabody, of Harvard; and Professor George Boros, of Koloszvár, and others.

We are glad to hear that Mr. Benoyendra Nath Sen, of Calcutta, whose letter telling of the death of Mr. Mozoomdar, we recently published, is on his way to Europe to attend the International meetings at Geneva, where he will represent the Brahmo Samaj, and read a paper.

The death of Mr. John Hay, Secretary of State, is a serious loss to this country, and to all friends of peace and international amity, no less than to America. No one has done nobler service in those high interests than he, both while resident as American Ambassador in London and in his later office at Washington.

The Bill for the Separation of Church and State in France was passed by the Chamber of Deputies on Monday last by a majority of 233. There seems little doubt that the Bill will be accepted by the Senate and become law. A time of difficult trial is therefore before our brethren of the French Protestant Churches, in which we shall follow their fortunes with warm sympathy and interest.

Dr. Talbot, hitherto Bishop of Rochester, was last week enthroned as Bishop of Southwark, and on Monday St. Saviour's Church was inaugurated as the Cathedral of the new diocese, the service being attended by the King and Queen. Dr. F. H. Chase, President of Queen's College, Cambridge, is appointed Bishop of Ely, in succession to Lord Alwyne Compton, who has resigned.

Among the King's Birthday honours, announced last week, were six new appointments to the Order of Merit, to which the first appointments (including the late G. F. Watts and W. H. Lecky) were made in June, 1902. The new list includes the names of Sir Alma Tadema, Mr. Holman Hunt, and Mr. George Meredith.

Mr. Holman Hunt was last week the recipient, also, of an honorary degree at Oxford, where, at the Encænia, a similar honour was conferred on M. Paul Sabatier; Professor G. H. Darwin, of Cambridge, the son of Charles Darwin; and Mr. C. S. Loch, of the Charity Organisation Society.

To Correspondents. — Letters, &c., received from C. C. A., W. E. A., C. A. G., J. C. H., W. C. H., L. A. J., E. L. M., R. J. O., P. P., J. R., P. E. R., R. R., A. S., E. H. S., W. C. W.

"HOLDING THE FORT."

It has been my good fortune to be spending over a month in a small town in the south of the Green Island, a town with an ancient history and once of some importance, but now, alas! dwindling away, as so great a portion of Ireland is doing, from the depletion of constant emigration and of chronic poverty. Once-noble houses stand roofless, floorless, and wrecked; wayside cottages in numbers are types of desolation; labourers for the farms are hard to get, and the flower of them seek foreign shores. Eheu!

I am not entirely on holiday. I have been ministering for five Sundays in the old Presbyterian chapel here, a chapel which once boasted a fair congregation, and had behind it a history reaching to Cromwellian times. But here, too, the same fate which has denuded the town has been at work. Some families have died out, others have moved away, until the entire congregation numbers four, all children of the last minister. But instead of giving way to gloom and despair, instead of deserting the old cause, these four worship with marvellous regularity in the old Zion. When a minister can be found they gladly avail themselves of his spiritual help; but if not, still they worship, and one leads and reads a printed sermon. Seldom is the chapel closed on a Sunday morning. What an example of loyalty and true piety is here! Would to God that our easy-going members all over the kingdom—yes, and in far countries too—whom the least excuse, heat or cold, wet or drought, trifling aches or social pleasures will keep from worship, could be inoculated with a like loyalty and zeal. Our chapels would soon be too few and too small for the swelling hosts of adherents!

On my first Sunday the whole congregation was present. There was no instrument, and the hymns were sung mainly by one lady. There is an old high pulpit which I eschewed, and a reading desk below which I used. During the week the lady in question left home on a visit to a sick friend, and for four weeks my hearers have been but three. I managed to borrow a harmonium, not over-good, which I have played, leading the singing with such voice as I can muster. Yet I honestly testify that I have got more spiritual help, and have had higher enjoyment through ministering to this little flock than I have often experienced with large congregations, beautiful edifices, and fine music to aid my efforts. The faithful few "holding the fort" in the old sanctuary inspire one with a new sense of the reality of religion and the value of worship. Long may they live to worship in spirit and in truth! But—after them—the deluge! The chapel and endowments will be disposed of as the Charity Commissioners see fit, and the old town will hear no more of Unitarian Christianity. It is already almost wholly Roman Catholic. There is a fine Episcopal church, an orthodox Presbyterian and a Methodist chapel, and a tiny muster of Friends; but no prospect of these developing to larger proportions.

If there were any chance of growth, and an income, however scant, on which a man could live, what a happy place to end one's days in this would be. A lovely valley with a fine river rolling through it; rising ground on either side, hardly bold enough to be called mountains, but tempting to climb into higher air and wider views; beautiful walks in all directions; a quaint and interesting town, and a civil if somewhat uncouth population.

Neither is there the dirt and squalor one has been led to associate with the idea of Southern Ireland. True, customs are primitive, and bare-legged, bare-headed children swarm on the pathways. Yet I have seen worse things in the slums of Liverpool than I see here. But, alas! in one point even Liverpool is outdone. In the main streets it seems as if every third shop is a drink-shop, while the disastrous grocer's license flourishes balefully, and the grocery half of the business is evidently only the excuse for the drink half. The impoverishment is easily accounted for!

Once a month a fair is held, when the centre of the town is crowded with animals of various kinds. Cows by the hundred, bulls by the score, in the principal street; cart-loads of pigs young and old in a side road; horses and ponies, asses and sheep, in crowds; while the noise, the filth, the odours, the pushing and pulling, whacking and shouting make a pandemonium. It is the drink-sellers' interest to retain this nuisance at their doors, or otherwise it would be removed to open fields. Talking of asses, I never saw a place so populous with the four-legged variety; not even in Egypt. And the loads they tug along! Poor little creatures!

But after all, the interest for us lies in that empty chapel, with its big square pews capable of seating a congregation of over one hundred and fifty; with its woodwork worm-eaten and crumbling with dry-rot; its haunting sense of bygone pieties and the reverent worthies who once made it alive with their praises and prayers. No blame attaches to its decay; it only shares the lot of the country in which it stands. But how about the many Zions on this side of the channel, where sloth and indifference keep the pews scantily filled; where niggardliness allows of dirt and decay which would not be dreamt of in the homes of the people to whom it is "Bethel," the House of their God! Yet, alas! there are such up and down the land. Oh, for a Revival! Oh, for a new value on worship, a new longing for the courts of the Lord, a new sense of the supreme importance of religion; of open, avowed, organised recognition of Spiritual needs and their satisfaction.

I look forward in the hope of visiting once more this outpost, and once more being strengthened by the fidelity of its tiny garrison, holding the fort to the end.

H. W. H.

Children of wealth, or want, to each is given
One spot of green and all the blue of heaven!
Enough if these their outward shows impart;
The rest is thine—the scenery of the heart.

O. W. Holmes.

LITERATURE.

A THEIST'S APOLOGY.*

THE Rev. Walter Lloyd, whose practised pen has rendered good service for many years to the cause of rational religion, has published under the above title a very clear, concise, and forcible defence of theism against current criticisms of "agnosticism." Such a volume cannot fail to be extremely useful to those who have been influenced by the publications issued by the Rationalist Press. Undoubtedly much of this literature is of an instructive and stimulating kind, and, as is clear from his pages, Mr. Lloyd would be the last to deprecate its issue or its perusal. But he realises, as most sensible men must, how much easier it is to break down than to build up; and his "Apology" is offered in a friendly way to those who have felt their religious trust threatened, and who have not as yet found their way down to the bed-rock that cannot be shaken.

Mr. Lloyd specially utilises the statements to be found in such writers as Spencer and Huxley, in order to show that, whatever difficulties and paradoxes may be found in a theistic interpretation of the universe, equal or greater exist in connection with the "agnostic" position. His contention, indeed, is that the difficulties in the latter case are much greater. If "evil" is a troublesome problem to the theist, "good" is certainly no less a problem to the agnostic. The following passage emphasises a real point against Huxley, and it may be taken as fairly illustrating the author's style:—

"The Agnostic blames the Theist for "overlooking inconsistencies, for accepting "paradoxes, but can the Agnostic escape? "The Agnostic believes in the Cosmic "process. What has Professor Huxley to "say?

"'Social progress means a checking of "the cosmic process at every step and the "substitution for it of another, which may "be called the ethical process.' 'The "practice of that which is ethically best— "what we call goodness or virtue—in- "volves a course of conduct which, in all "respects, is opposed to that which leads "to success in the cosmic struggle for "existence.' 'Let us understand, once for "all, that the ethical progress of society "depends, not on imitating the cosmic "process, still less in running away from "it, but in combating it.'

"The Agnostic himself requires us to "believe in a paradox. Everything has "proceeded from the cosmic process, but "there is also an ethical process which "combats the cosmic process. Yet the one "springs from the other, and the cosmos, "like man, is divided against itself. It is "the spirit striving against flesh, or against "the material world on a larger scale.

"The cosmic process has evolved "another process which is on a higher "level than itself, and which is opposed to "it, or else the cosmic energy has given "birth to two processes, one of which is "higher than another. I do not dispute "the fact upon which the proposition is "based; the struggle is a real one, it is at "the bottom of the highest religion, but "the Theist calls the ethical process a "divine process; he regards it as the "incoming of a higher power. The "Agnostic evolves it out of that which "does not contain it; unless, as Clifford "called the substance out of which the "world is formed, 'mind-stuff' because it "had given birth to mind, the Agnostic is "willing to call it 'ethic-stuff' as it has "given birth to the ethical process."

It appears to us that Mr. Lloyd does not press this point a whit too far. Indeed, his book is marked by a moderation and candour unhappily too often lacking in controversy. He admits all that the agnostic can reasonably claim as to the need for modesty in dealing with the questions of God and human destiny; he goes to some trouble to show that consciousness of this need is characteristic of the deeper religious literature of all the ages; but, having gone thus far with his opponent, he claims attention to his own argument which, put briefly, is: "evil" in nature is less evil than it looks, and can by no means be set down to malevolence; on the contrary, "beneficence" characterises our world, as the maintenance and advance of man prove; our "feelings" have a right to be heard as witnesses, and many besides Wordsworth "have felt a Presence" so exalted and exalting alike through nature and conscience, that only the attributes of deity express their sense of its greatness; and, though there is much cause for reticence, there is also good ground for confident declaration of a lively trust in God, our maker, our inspirer, our lawgiver, and our friend. The volume thus summarised is, it is true, itself but a summary of a great argument. To some the need of greater fulness, of wider range of illustration, may seem a pressing one; yet even these will be served by bringing to a focus the principal lines of positive thought as Mr. Lloyd has done here. There will be many others to whom, in this busy age, the brevity of the book will be an added advantage. It aims at meeting a popular need, but it is none the less careful in treatment on that account and we heartily commend it to all thoughtful inquirers for religious truth.

W. G. T.

* Philip Green, 5, Essex-street, London Price 1s. net.

LIFE OF DR. MOMERIE.*

AMONGST the men who, towards the end of last century, aimed at enlargement of the popular mind in matters religious, Dr. Momerie was one of the most prominent. In all his pulpit utterances there was a combination of lucidity and unconventionality which arrested the attention of even the most callous churchgoer. It was felt that *this* man had something to say on serious questions which merited attention, and to many his teaching opened out conceptions of God and Christ hitherto entirely unconsidered.

This record of Dr. Momerie's brief, though not uneventful, career is interesting in many ways; it reveals the struggle of a highly gifted man, amid obstacles not a few, to reach below dogmas and hearsays to reality, and it further reveals how earnestly he sought by voice and pen to help the men and women of his day towards a faith impervious to those materialistic attacks which he had himself so bravely faced. Very touching is the account which is given us of the lonely lad brought up amid the influences of a Calvinistic home. How, later on, the youth broke with the traditions of his Nonconformist parents—how he passed with much brilliance through his university life at Edinburgh and Cambridge, all this is told with some fulness, though at the same time with a wise restraint.

Dr. Momerie's emergence as a recognised Broad Church preacher came at a very early stage of his clerical experiences, but he was not long allowed to pass unchallenged by the advocates of ecclesiastical orthodoxy. In 1880 he had been appointed to the Chair of Logic and Metaphysics in King's College, London, and at the beginning of 1889 the authorities of the College took exception to the teaching offered in his then just-published volume on "Inspiration." The account of this lamentable "King's College affair" (lamentable as yet another illustration of theological intolerance and pettiness) is given very largely in Dr. Momerie's own words, and the justification of his attitude is, we think, fully made out.

In the years following the expulsion from King's and his retirement from the Foundling, Dr. Momerie travelled largely in America and Australia. Very deep appears to have been the impression made upon him by the Chicago "Parliament of Religions," in which he himself had part. After his return to England in 1896, efforts were made to secure a church of his own, but how (through a piece of bigotry) he failed to obtain this, and how eventually he was "compelled to minister in the Portman Rooms," is recorded for us in this excellently constructed biography.

The rapidity of that last illness, at the end of 1900, was tragic in the extreme; the indefatigable spirit of the man was shown to the very end, and, though death came at the comparatively early age of 51, he had lived to earn recognition as a powerful thinker, and to be assured that his influence as a religious teacher was bearing fruit. Altogether (whatever his faults of performance or of judgment) an earnest, large-hearted man, one who indeed "strove for highest ends."

We have refrained from discussing the question, inevitably suggested by this volume, as to the "ethics of subscription." Certainly Dr. Momerie's view of "The Incarnation," as expounded in his earlier writings (*vide* "Defects of Modern Christianity"), was to a large extent consistent with "orthodoxy"; whether, however, the tendencies and even the explicit teaching of his later books could be defended on the same lines is open to doubt. While some of us may sympathise with his intense desire to widen out the historic National Church, we may question whether, in his own case, the good work of liberalising men's conceptions of religion could not have been as well or even better carried out by the breaking of external bonds; he was ostracised by nearly all the clergy, and his later ministrations were pre-eminently of benefit to those outside the pale of orthodox churchmanship. But this is too large a question for discussion at the end of an article, and it must be admitted that Dr. Momerie himself ably expressed

* "Dr. Momerie: His Life and Work." Written and Edited by His Wife. (Blackwood. 12s. 6d.)

the reasons which seemed to him sufficient in support of his claim to be "a son of the Church."

There are many passages throughout the volume which we should like to quote; for two only can we find room, however, and with them we will conclude this brief survey.

"I have been asked to join the Unitar-
"ians. I am a Unitarian as much or as
"little as Dean Stanley was. I would
"as soon think of joining the Unitarians
"as the Methodists or Baptists. Why
"should I dub myself with a name which
"narrows my free thought. . . . Stop-
"ford Brooke and Voysey agree with me
"in many things; but Voysey told
"me I said too much for Christ, and
"Stopford Brooke thinks less of the
"Church than I do. I should be glad if
"the Church could be saved."

"I am reminded of a story told of
"Dr. Ryle, Bishop of Liverpool. He
"was a good old-fashioned Evangelical.
"He did not mind dissenters so long as
"they were orthodox, but he could not
"stand Unitarians. On one occasion he
"was speaking at a meeting of ministers
"of all denominations, and he said, 'I
"see around me Methodists and Congre-
"gationalists' (at this moment his eye
"fell on Dr. Beard, the Unitarian) 'and—
"and—and—and what not!' I could
"not help feeling that I was in the
"*what not* of this distinguished Congress."
[Spoken before the Chicago Congress of Religions.]

Jonathan Nield.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

ULLSWATER AND THE NATIONAL TRUST.

Sir,—You were good enough to insert, last November, a letter describing the scheme for securing for the public, in perpetuity, more than 700 acres of mountain land on the Lake of Ullswater. I received, in consequence, many donations from your readers, and I should like to express our hearty thanks.

Substantial progress has been made since then towards securing the purchase money; £7,200 out of the £12,000 required has been obtained. But it is most important now to get the balance, which is still very large, and I shall be very grateful if you will make this known to your readers. A lady has offered £50 conditional on 19 others contributing a like sum before the end of August. Four of these have been obtained, but we need 15 more if we are thus to add £1,000 to our fund. Small sums are also valued, and, to me, it is very delightful to realise how very much of the £7,200 which has come has been in gifts from the numerous professional men who, more and more, seek the Lakes for their annual holiday, and who realise how essential to the enjoyment of others also is the possession of an area open to all, for all time, and kept in its unspoiled loveliness and wild beauty.

If any such would send to me, or to Canon Rawnsley, Crossthwaite Vicarage, Keswick, gifts, large or small, they will be gratefully received, and duly acknowledged. That this great opportunity may not be lost, we are appealing to the manufacturing towns of the North; but it also behoves us all to consider what we ourselves can do to preserve so great a heritage for the landless many who, year by year, in increasing numbers, seek in the quiet and beauty of the country a well-earned holiday from the "manstifled" town.

Octavia Hill.

190, *Marylebone-road, N.W.*,
June 28, 1905.

STATE INTERFERENCE.

Sir,—I suppose that Mr. B. Kirkman Gray, together with most of your readers, would repudiate Government interference with the Freedom of Worship, of Trade, and of Private Life, but he seemed to take it for granted that it would be desirable if applied to manufacturing, although that would necessarily affect trade as well as the personal relations of the public. He believes that State workshops making boots for the "millions" who need them, at the expense of the tax-payers (who might, in consequence, have to go without themselves), are practicable, although the experiment was tried by Louis Blanc in 1848 with illuminating results. He believes that if a man is unemployed, that is necessarily the consequence of the system of modern industry, and not, in Leicester and elsewhere, often due to the man's caprice or his Union's unwisdom. He says that the country must not leave the workman destitute, and would add another national charity system to that of the existing Poor Law, accepting, apparently, the corollary to his proposition that a man's own wishes as to where and what at and on what terms he is to work are to be deferred to, finding employment and wages out of the taxes, forgetting that this practice, from 1790 to 1835, lowered wages, increased pauperism, diminished employment, and degraded the working classes. He believes in the "national organisation of industry," unaware that such organisation is not of a stereotyped pattern, as easy to reproduce as playing on the piano, but a living organism, constantly changing and developing, often in most unexpected directions.

I am moved to this protest by impatience with the tendency of latter-day teaching, in our chapels as in the churches, to ignore the old-time cult of character, replacing it by a cult of circumstance. We are no longer taught that men should be self-conscious, self-reliant, firm, but hear and read instead that they are mere creatures of environment, of "systems," and that only a miracle-working State or municipality can convert the plastic clay into useful citizens.

Richard Simon.

Nottingham, July 4, 1905.

On this subject the following letter has been issued by members of the Christian Social Union:—

Sir,—We, the undersigned members of the Christian Social Union, desire to express what seems to us to be the Christian view of the relation of the community to the unemployed.

In doing this we find that we are compelled to disassociate ourselves from those writers and speakers who, regarding a lack of employment, even under present circumstances, as a fault, would afford the unemployed no refuge but the workhouse, or be content with the indifference of the law of supply and demand, or with the charity of pity.

We find that we are also unable to associate ourselves with those who, regarding employment as a right, demand that work shall be provided irrespective of the character of the worker or of the needs of the community.

We believe that it is the duty of the community to regard the least of its members with the reverence due to the brother of our Lord Christ, and, at the common cost, to put within the reach of honest effort the possibility of a right human development.

We support the principle of the Bill for Unemployed Workmen because it sets up an authority in touch with each locality, which can offer work such as a man can accept without loss of self-respect, and not retain without self-denial; and also because, in establishing labour registries, the community places its own wide experience at the disposal of its weaker and poorer members.

We know that the Bill is capable of amendment. The extension of the compulsory powers to the provinces is vital to its success. We recognise also the risk that the new bodies will, when they are constituted, disappoint hopes by making "relief" too attractive or too deterrent.

But, in spite of difficulties and risks, we cannot but recognise in the Bill the right acknowledgment that the enforced idleness of any man who is genuinely able and willing to work is not merely an individual misfortune which can be left to the rash and irregular action of voluntary relief, but is a social disaster and a public peril, against which the Christian spirit constrains the community to seek and organise a permanent remedy.

We are, yours, &c.,

Edw. Southwark,	T. C. Fry,
C. Birmingham,	H. S. Holland,
Edwyn Southwell,	Arthur Jephson,
James G. Adderley,	Wilfrid Richmond,
Samuel A. Barnett,	J. Armitage Robinson,
Noel Buxton,	V. H. Stanton,
A. J. Carlyle,	H. Russell Wakefield,
John Carter,	J. Wells.

THE ANSDELL MOVEMENT.

Sir,—With your permission I would draw your readers' attention to the progress that has been made towards the establishment of Unitarianism in the St. Anne's neighbourhood.

The movement originated with Mr. Grundy and a few friends early in the year, and the interest has been sustained throughout. Only evening service is held, but this is so well attended that the room—the largest obtainable in the district—is inconveniently small to accommodate a congregation averaging about sixty. It is thought that a more suitable building would be the means of

drawing together the numerous families that in recent years have migrated from the towns, as well as others who flock to the coast in the holiday season. With improved railway facilities there has been a rapid growth along the coast line between Lytham and Fleetwood, a district which is now practically a suburb of Manchester.

The gain of this sea-swept area has been the loss of the inland towns, and nowhere is this more felt than in Sunday-school and church work, as many of our Unitarian Associations can testify. Families leave for these health resorts, and, finding no Unitarian institution to receive them, are drawn, often through friendship, to identify themselves with other causes, finally drifting away from Unitarianism altogether.

There are two Unitarian churches at Blackpool, serving the north and south portions of the town respectively, but between South Shore and Lytham, a distance of some six miles, there has not hitherto been any activity, although both Lytham and St. Anne's have large residential populations.

Ansdell, which is itself a growing centre, has been chosen as being midway between St. Anne's and Lytham, and there appears to be ample material from which to build a substantial congregation. Indeed, the prospects are such that the members of the Ansdell Mission are now considering the advisability of leasing a plot of land they have had offered on very favourable terms, and the erection of a small building to be used as a church and school, which, in the event of a larger church being needed, would serve as a school, the site being large enough for both.

No doubt summer visitors will appreciate this effort to provide suitable accommodation, and along with others who have the Unitarian cause at heart give substantial help to the movement.

Several ministers and laymen have given assistance, and there seems to be no want of good-will on the part of those who have been brought in contact, so that, if the efforts of the Ansdell friends are only seconded as they deserve to be, there seems to be no reason why a church that would be a credit to the Unitarian body should not be permanently established here.

The secretary is Mr. W. Milner, of Commonside, Ansdell, and Mr. R. Webb, Woodcote, St. Anne's, is treasurer.

G. W. ASHWORTH.

Waterfoot, June 28.

SIXTH LEES AND RAPER LECTURE.—Sir Wilfrid Lawson has acceded to the request of the Lees and Raper Trustees to deliver the next lecture of the series in the Albert Hall, Leeds, on Monday, October 23, upon "The Legislative Aspect of Temperance.

To Jesus there was in all beauty, in all high impulse, all self-surrender and self-forgetting love, the intimation of a divine presence.—*G. S. Merriam.*

THE artist is he who strives to perfect his work. The artisan strives to get through it.—*W. C. Gannett.*

BEDFORD COLLEGE FOR WOMEN.

AN APPEAL.

IT should be of consequence to the readers of the INQUIRER to realise the present anxious position in which Bedford College is placed. From small beginnings nearly fifty-six years ago, it has grown to be one of the "Schools" of the Teaching University of London, and is recognised by Parliament as a University College, receiving a Parliamentary grant as such, and it is the only college for women that is so recognised. Ever since the degrees at the University of London were thrown open to women, Bedford College has been foremost in preparing students for these degrees, and at present two-thirds of its students are reading with this end in view. That such a Women's University College is required in London is shown by the largely increasing number of students each year. There are now about 280 students, 40 of whom are in residence. Of late years there has been a large proportion of students from the Colonies, America, and foreign countries.

The College is well-known for the excellence of its teaching on both the literary and the scientific side and for the various kinds of training which it gives; first, to secondary teachers, with practice in many different kinds of schools; and second, to factory and sanitary inspectors in scientific hygiene, and to teachers of hygiene itself; and third, to art pupils who like to work in a studio kept exclusively for the use of women.

During last session there were ninety-five students preparing for degrees in Arts, a larger number than at any of the other London Colleges. Mr. S. H. Butcher, one of the foremost classical scholars, has pleaded for the support of Bedford College in the *Academy* on the ground that women have such a great influence in laying the early foundations of literary education in the children of the nation, and that at Bedford College "humanistic learning, both ancient and modern, holds a prominent place and is conducted on academic lines."

Facilities for the study of various Sciences are very great at Bedford College, as there are six different laboratories and excellent mathematical teaching to inculcate the necessary accuracy in observations and calculations. The instruction prepares for the Science Degrees at the University of London leaving the purely medical subjects to be treated at the Women's Medical College. Much good work in the way of exposure of nuisances and improvement in hygienic conditions has been done by the factory and sanitary inspectors trained at Bedford College.

The long list of distinguished men and women who devoted themselves to starting and maintaining this College should be very well-known amongst those of our household of Faith. Amongst those who have worked for the College may be mentioned Mrs. Reid and her sister Miss Sturch, Miss Bostock, Mrs. John Martineau and her daughter Jane Martineau, the devoted Hon. Secretary for many years; Mrs. and Miss Anna Swanwick, Miss A. J. Clough, Miss Emily Davies, Mr. and Mrs. Hensleigh Wedgwood, many of the Darwin family, Mr. William Shaen, Mr. R. H. Hutton, Rev. Philip Le Breton and his daughters, Mr. and Mrs. Edward Enfield, Dr. Russell, Mr. and Mrs. S. Pett, Mrs. Susanni, and others. The students are too numerous to mention, as they have taken their places in almost every walk of life open to women, and in many Colonial and foreign countries as well as in Great Britain.

The College has always been entirely free from religious tests, and has been managed on the broadest principles, both educational and moral.

The influence and spheres of work for women have wonderfully increased of late years, and greater preparation is expected of them before they can take up any kind of work, so that larger opportunities than in the past must be given to them to secure proper qualification. College life, with its ethical and social advantages, is of the utmost importance in the formation of character and the strengthening of self-reliance. It is therefore of the utmost consequence that such an institution as Bedford College, where social and academic life are so well combined for women, should be adequately maintained.

The College is at present in leasehold premises, one portion of which will have to be surrendered in March, 1909; and as Lord Portman declines either to renew the leases or to sell, the College must be removed to other premises. The council therefore appeal for a sum of money to enable a freehold site to be purchased, and adequate buildings to be erected. Such a site has been found in a central and easily accessible position which would not be far from other academic centres, and which on this account is approved by the Senate of the University. Nearly one acre is at once available, and another acre could be added when funds allow. The council ask for a sum of £150,000 for the site and building, and already Lady Tate has come forward with an offer of £10,000 to erect and furnish with cases, a library to be called after her husband. The students' first contributions amount to £3,000, and there have been two offers of £1,000 each, one from Miss Shaen, besides lesser sums.

When the need for help to erect a college for women worthy of such a city as London and the English nation, is known and understood, surely a generous response will be given to this appeal.

Donations may be sent to the hon. secretary of the scheme, Miss H. Busk, 1, Gordon-square, London, W.C., who will gladly give any information required, or cheques may be sent to the National Provincial Bank of England, 52, Baker-street, London, W.

THE Session of the Unitarian Home Missionary College, in Manchester, was concluded on Tuesday by the public examinations, and the Visitors' Address delivered by the Rev. Philemon Moore. At the Valedictory Service in Cross-street Chapel in the evening, the address was delivered by the Rev. P. H. Wicksteed. On Wednesday a special meeting of the Alumni of the College was held, in promotion of the Jubilee Scheme, and a very successful garden party was held at Summerville. A report next week.

HUNGARY AND AUSTRIA.—II.

We are aware of how much human nature is inclined to trespass on rules and laws, and use, or rather abuse, its imaginary freedom. Most of us, faulty human creatures, as we are, know, and often see with our own eyes, how much we work against our own health, sometimes against our very life. It is enough to point to the passion of drinking. Now I will speak of a very common thing. Our desire to become rich gets perfectly dominant over all the rest. Rich and powerful people, as a rule, generally take no notice of the sources from which their riches come as long as their easy living is not disturbed.

Now, it is well-known here and elsewhere that Austria was in no way an advanced country in the middle of the eighteenth century. She had hardly any commerce, she had no flourishing industry. But that most courageous and wise queen, Maria Theresia, saw that without a strong industry a country is always a tributary to some other. She became the patron of her principalities, and with all the power in her royal hand, she began to create industry and commerce in Austria. Nobody, not even a soldier, was permitted to appear before her in a dress not prepared entirely in her own country. This zeal for the favourite Austria began to be felt in Hungary very soon, and it is the same now after more than a hundred years. The present members of the Austrian royal family, whose number is above 500, have several millions of their private property invested in the Austrian mills and machines, &c. They would never allow, as far as it was possible, anyone to build a gun factory in Hungary, so that there is not one place in Hungary where they could prepare anything for military purposes, except dresses.

The terrible conflict carried on between the Hungarian nation and the Austrian royal house is a great deal due to such minor considerations. Naturally the question of military power, and the position held by the present Emperor in the European concert is also very important, and we Hungarians understand it well, that the dynasty is not inclined to change the enjoyable present for a less agreeable one. But a nation with a long and glorious past and great power felt in the millions of cultured people and in her own lawful rights, must have her own, which is certainly of greater importance than anything else that may concern foreign people or families.

Unfortunately for us, those who live at a distance from Hungary can hardly see and realise our position, and may easily think that the Hungarians are simply an unruly people. Nothing of the kind! Those who see how we Hungarians bear with a boundless patience the absurd situation in which we are placed since the winter elections, must certainly admit that this nation is ready to rule herself. We were commanded to carry out an election to see what the nation wishes. Well, the election left the former governing party in a conspicuous minority, and, though four months have passed, we have no government to be supported by a parliamentary majority, because his Majesty has not been pleased to nominate one. Anyone may judge for himself that the old King's difficulty arises from the curious case that he is at the same time Emperor of Austria, and Hungary and Austria are allied for certain purposes.

What are they? Mutual defence against foreign enemies, consequently joint action in foreign affairs and war administration. These are called common affairs of the two countries. To provide for those affairs a common ministry of foreign affairs and of war was created, and it was agreed that the expenses of these two departments should be borne conjointly by the two countries. Though a common army is spoken of, one part of it is a Hungarian Army commanded and regulated by the King. Unfortunately for us Hungarians, when in 1867 this treaty was carried through, we had fallen back in many things, since after the war for independence in 1845-49 absolutism was forced on us for eighteen years, and we could not take one step of progress any way. When things changed in 1867 we hardly knew where to begin, and could not demand our rights, especially in the common affairs.

Now the chief question is about the common affairs, and especially about the use of the Magyar language in the Magyar part of the army, but it is not unlikely that the whole treaty will soon be reconsidered fundamentally, and just lately voices have been heard even in Austria demanding simply a personal union, *i.e.*, perfect independence in everything except the person of the Emperor and King.

In conclusion, let me quote some remarks of Count of Apponyi:—"The unification of its domains was the constant aim of the dynasty. That aim could never be obtained, owing to the firmness with which our forefathers insisted on their independence. Of all opportunities the dynasty availed itself to the largest extent; while forced to reckon with the idea of Hungarian independence at home, it gave an entirely new Austrian character to diplomacy and to all foreign action. That lasted for two centuries, and fixed an impression of foreign opinion in a direction which can be modified only through impressions of an opposite kind working for a considerable time. A wholesome reform of those misleading forms in foreign matters has not yet been effected, though it has begun, and no doubt will be completed in time . . ."

One word more. Count Apponyi concludes his very important address:—"I should not like to be misunderstood. My strong insistance, my whole country's insistance, on her national independence, does not in the least imply a will or a wish to break away from Austria. We mean to keep faith to the reigning dynasty—no nation is more absolutely reliable in that respect; we mean loyally to fulfil our compact of mutual defence with Austria. . . . All we want is that equal faith should be left to us, that those equally binding enactments of the Pragmatic sanction, which made Hungary secure of her independence as a sovereign nation, as a kingdom, *nulli alio regno vel populo subditum*, as the law of 1791 puts it, should be fulfilled with equal loyalty.

Koloszvàr. George Boros.

OBITUARY.

MR. C. F. DEAR.

Following closely on the loss of our faithful friend and fellow-worker, J. Cogan Conway, of Ringwood, another generous soul has passed on to the higher life in the person of Clement F. Dear, the temporary minister of the High-street Chapel, Portsmouth. After visiting, a few days ago, some aged members of his congregation, reading some stories to a sweet child on his knee, he just stepped into his study, was seized with apoplexy and died immediately. "In harness," he often said he should like to die, and so he did.

From the Government Army Service Mr. Dear retired a few years ago, after completing with honour and distinction his full term of office. In early years he thought his way out from orthodoxy, and became an earnest Unitarian, one of Robert Spear's "Robust Unitarians."

In Essex, before he relinquished his military life, Mr. Dear was constantly engaged as a lay preacher among the churches in the county. Preaching to him was a passion and a delight. His services were constantly sought, and his visits always attracted good congregations. At Halstead, Chelmsford, and other churches, he is remembered with grateful affection. When he retired from the Army he was induced to take the oversight of the church at Southend. For three or four years he maintained with efficiency the ministry of the church, at the same time interesting himself in all questions affecting the welfare of the town. He was a constant contributor to the local press, and, being naturally of a militant spirit, he entered into controversy with a ready and willing mind. For some time he was a member of the committee of the Eastern Union and also of the Provincial Assembly of London and the South-Eastern Counties, and ever manifested a deep interest in the welfare of the small and struggling churches. It was on June 27 that he passed away at his home in Southsea, being only 53 years of age. The funeral service was conducted by the Rev. George Lansdown, of Billingshurst, who on Sunday last at the High-street Chapel, rendered very acceptable service.

MR. THOMAS BIRCHALL, J.P.

We regret to announce the death of Mr. Thomas Birchall, J.P., of Warrington. He passed away after a lingering period of weakness on June 29 in his 75th year. He had been identified with Cairo-street Chapel from his boyhood, being one of the group of young men who came strongly under the influence of Dr. Philip Carpenter. As with others, it was an influence which lasted for a life-time and was seen in his keen interest in the welfare of his native town. When he was thirteen years of age he listened to Cobden in the Warrington market place denouncing the Corn Laws, and from that time he never wavered in his popular sympathies and his earnest and progressive liberalism. With a number of other young men connected with the Cairo-street Sunday-school he promoted the foundation of the local Co-operative Society, and for an unbroken period of forty years he was its president, watching

over the development and growing prosperity of the Society with unflagging energy As a co-operator he was widely known, and was a member of the committee of the central Wholesale Society. At the morning service in Cairo-street Chapel last Sunday, the Rev. W. H. Drummond, of All Souls' Church, Belfast, spoke of his long and faithful membership of the congregation in the following terms :—"He was faithful in his attachment to this place. He loved its traditions ; he loved the simple message of Divine Love and Christian Discipleship which he heard within its walls. His memory often lingered round his own early recollections, and especially round the figure of the venerated teacher of his own boyhood, whose name was often on his lips. Succeeding ministers found in him a staunch and kindly friend, who never failed in his interest in their work. It is not too much to say—he would have been the first to acknowledge it—that it was here that he found the inspiration for the discharge of public duty, and for every honourable position of usefulness which he has been called upon to fill. We shall all feel how fitting are the words when applied to him, "Lord, I love the habitation of thy house, and this place where thy glory dwelleth." The funeral took place on Monday. A service was held in Cairo-street Chapel, conducted by the Revs. C. Harvey Cook and W. H. Drummond, and afterwards at the graveside in the presence of a large company of his friends and fellow-townsmen, the committal service was read by the Rev. W. H. Drummond. The attendance of the Mayor and Corporation, the magistrates, and of numerous deputations from public bodies, was an impressive testimony of the personal respect in which Mr. Birchall was held and the value of his public work.

REAFFORESTING has been carried out with some success in the Midlands. Reeds Wood Park, planted by the Corporation of Walsall, was formerly a series of desolate refuse heaps, and is now a well-wooded attractive retreat; the trees are many of them large, and there are open spaces where hay is grown. Another example of the transformation that is possible is Horsefield Gorse Wood, which was planted twenty-five years ago on levelled pit banks. It is now a thicket of trees, and wild roses are found growing there. It is stated that no indications of pit-banks remain. The Midland Reafforesting Association has several branches which are engaged usefully in reclaiming some of the many desolate areas in the midland "Black Country." Five thousand trees have been planted at Riddings Lane, Wednesbury, and forty-two acres of pit bank at Moxley have been handed over to the Association recently.

THE Annual Flower Show and Industrial Exhibition is to be held at Blackfriars Mission, Stamford-street, on Tuesday and Wednesday next, July 11 and 12. The exhibition will be opened by Lady Durning-Lawrence on Tuesday evening at 8, and on Wednesday at 8 by Mr. C. F. Pearson, President of the B. and F.U.A.

THE CHILDREN'S COLUMN.

THE TWO STONES.—II.

WINTER passed, and spring came with gentler rain and more frequent sunshine, and the valley was spanned by April rainbows. The stones felt the shadows of the swallows as they skimmed homeward above the water. Tender green leaves burst their sticky brown sheaths which dropped into the river, and went sailing down like a fairy fleet of new-pitched boats. Like a fairy fleet also were the white blossoms of the water buttercups, riding anchored by their stems, and drifting with the current as far as their green moorings allowed. Summer decked the river-banks with roses and meadow-sweet. The river ran so low that the wagtails crossed without wetting their toes. The rocks shimmered in the heat. Then autumn painted the leaves red, and yellow, and golden brown, and filled the valley with her bountiful fruits. So the seasons rolled on, and the years, and so rolled on the river, hastening, ever hastening, its pebbly host along.

Gradually the two stones began to make their way less easily than at first. They now often missed being "ready for the next move," to their own and their neighbours' great confusion. If only they could be still for a moment to rest their aching sides! If only they could be sure that there was some satisfactory end to their difficult journey!

One day a pebble approached, and noticing their listlessness, asked what was the matter. Now there was something in his worn grey look with just a little polish to brighten it, that made them feel they could talk to him, as they had done to the boulder.

"So you have got to that, have you? Grinding is hard work, and bustling is monotonous! But don't you feel cheered to be helping in a great and noble plan?"

"A great and noble plan!" repeated both the stones at once.

"Yes, of which this valley, shaped by the ice-river and the boulders, is a part, and which includes also the river-bed we are carving: in short, everything we can see."

"We are carving the river-bed!" exclaimed the pebbles in surprise.

"Yes," laughed their friend. "Haven't you noticed that the further we go sliding and scraping the wider flows the river?"

"Then that was what the boulder meant, when he talked of wonders and changes never ceasing, and of our time coming sooner than we expected," said one of the stones. "But shall we ever *rest* as he did?"

"That I cannot tell," replied the worn grey stone. "However, I am inclined to believe the swallows. They fly high, and meet with those who fly still higher, and all the birds sing that earth, and sky and water are filled with an Almighty Power, who created them, and who makes these wonders and changes, but guides all things with love, else how could birds travel so far, sure of always finding home, and happy year after year to love and care for nestlings? It must be this great good Power that put us here, and I am sure whatever happens it will be well with us if we push forward, and help our neighbours along in the best way we know."

The two stones felt differently about themselves and the river-bed after this, and spun along as they had never spun before. When they were disheartened, they, too, listened to the birds, and tried to look at life in the river-bed from the point of view of those who flitted above it.

One winter they arrived at a part of the river where stood some rocks large enough to break the water into narrow torrents. The stream swept swirling and eddying beyond, chafing at the interference. Several pebbles with one of the two stones were carried into the circling currents. Exciting and giddy work it was, and they quite enjoyed it, till they found that here was more jarring and grating than ever, by reason of the rock below, in which each stone, while coursing round, actually ground a little hole, wherein the water sent them spinning deeper and deeper at every turn. Then, when settled down in their respective eddies for a steady round of grinding, they perversely bemoaned their "useless isolation" from the busy company in the great river-bed. Judge, then, the surprise of our friend from the rocky shelf, when on the subsidence of the water, men talked and wondered nearly as much about him as about the boulder.

And what became of the second stone? He in his turn, with some other pebbles, left the river-bed. For one day he lay high and dry upon one of the terraces, which rose above either bank. The stone and his companions told their story to the wisest. How, in the course of many years, the water had, during flood-time, laid down on both banks a great deal of the gravel and sand let loose by wear and tear of its rocky channel, so that it ran upon a level, soft bed curtained by the steep tree-clad sides of the valley. How in time it had cut away pieces of this level, forming newer levels lower down, which in their turn were sliced away, thus making a succession of platforms—wonders and changes in the valley which it would have been impossible to explain, had not the river-pebbles been found on the topmost terrace.

Thus the seasons rolled on, and the years, and still rolled on the river. But now the two stones lay, the one on his great river terrace, the other in his humble "pot-hole" carved out by his own endeavour yet both with the soft vegetation and the free air around, and a stillness over them such as they had never felt since they left the peaceful ledge. Both were sure that something had worked for good in the midst of hard times, fears, and frictions. Both knew, as the boulder said, that there had been a corner in the world for them to fill, and that having done their best to fill it, whatever might betide, it would, in the words of the worn grey stone, "still be well" with them. For were not they, as well as the boulder and the birds, and all created things, revelations of God in whom we all "live and move and have our being," and of our Heavenly Father whose "love never faileth"?

EMILY H. SMITH.

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LONDON, JULY 8, 1905.

THE COLLEGE IDEAL.

THE Visitor's address given last week at Manchester College by the Rev. P. H. WICKSTEED set before the students some of the essential things in their work of preparation for the ministry. That which is most essential of all, he said, no college can give. It is a matter of personal dedication, of the discipline of character and self-determination on the part of the man who gives the first place to the moral and spiritual values of life and devotes himself directly to making them effective in his own life and the lives of others. The actual work of the College was described as being not so much education as instruction—instruction in theology, interpreted in the broadest manner—though education must certainly go on through the whole course of that instruction. And then the ideal of scholarship was set forth with its watch-word, "Verify your references," enforced by vivid illustration, in its wider bearings upon the whole range of character and the service of a minister's life.

Perhaps we have not fully grasped the purpose of Mr. WICKSTEED'S address. The report we have furnished gives only a meagre account of what it contained; but when it is published in its complete form, as it soon will be, our readers will be able to return to its consideration. It was certainly a quickening and stimulating address, as it was described by the Rev. JOSEPH WOOD in proposing a vote of thanks at the Trustees' meeting; and it has set us thinking of what the ideal college ought to do for men preparing for the ministry.

Such a college must certainly train scholars, and through the influence of its teachers and the spirit and method of their instruction, keep the pure love of truth and devotion to thorough work burning in their students' hearts. And if the instruction within the time available for any college course can only cover a very limited range, the things of most vital consequence will be made clear, the true foundations will be laid for what must be a life-long pursuit for every genuine student; and no minister, in these days, ought to be content, if he do not take with him through all his working years the spirit of the student also, eagerly alive to the movements of thought, and doing his own part in the service of truth.

It might be a legitimate subject for discussion, Mr. WICKSTEED said in his address, what were the most necessary subjects of instruction for a student preparing for the ministry. All will be agreed that an adequate survey of the grounds and truths of religion must be set before him, that he may have a firm grasp of the most vital questions of religious thought and of ethical principle, on which the inspiration of his ministry must be based. Nor will the comparative study of religions be neglected, that he may have a broad outlook and sympathetic insight into other forms of faith, with the clearer understanding and the more earnest grasp of the truth which has possessed his own soul. During a three or four years' course in such a college, while the student must be well grounded in the critical method and gain some insight into the work of the specialist, he surely ought to have been made to feel the power for inspiration that there is in the Bible and in other great books of religious literature, that the true life in them may be throbbing in his heart, and he may know into how great an inheritance he is entering as a teacher of the people. No mazes of technical scholarship must be allowed to keep him from the inspiration of the prophets of Israel, the steadfastness of the Law, the pure devotion of the Psalms, nor from living communion with that supreme life of which the record is in the Gospels and the quickening power in the whole of the New Testament literature. A prophetic teacher will have made the Epistles live and burn in his students' hearts, and so will it be with other great books of devotion and moral appeal, and with the history of the church, especially the history of religion among our own people. And while these subjects have their full measure of attention, it may not be forgotten that religion is concerned with the actual life of the people, with present day conditions, with principles of sound government and administration, and healthy social life, with all efforts of moral and social reform. These may not be lost sight of in the student's course, and both history and economics ought to be brought to bear on the due preparation for his life-work. With these must go the training of the speaker, in the power of strong and chastened utterance, of lucid statement and effective argument and appeal, all of which is subject to the control of wise and steady discipline, where a student for the ministry is in earnest in his desire really to fit himself for his high calling.

Much else there is that a college can give, while the regular courses of instruction proceed, if it is happy in the possession of living teachers. They must be in close touch with the life of the people, with the movements of thought and the moral efforts, sympathies, and aspirations of the time, and with the churches in which the work of the ministry is carried on, for which their students are preparing. Then their work will have its best effect, and in the quiet of the college life there will be nurtured a veritable "school of the prophets." So Mr. WICKSTEED has set us thinking, and such thoughts run out into practical applications, whereby in our actual college work we may get nearer to the ideal.

DR. JOHN HUNTER'S Sunday morning services at the Bechstein Hall, are attended by increasingly large congregations. To-morrow (Sunday) evening, Dr. Hunter is also preaching at the Free Christian Church, Clarence-road, Kentish Town, in connection with the celebration of the jubilee of the church. The service begins at seven o'clock. The Free Christian Church was established, and opened on July 5, 1855, by the Rev. W. Forster, who had come out from a Congregational Church into that larger liberty. A report of the jubilee meeting of the congregation will be found among our News from the Churches.

THE Rev. F. A. Russell, formerly of Liverpool, and more recently of York, enters to-morrow (Sunday) on his ministry at the King's Weigh House Church, Grosvenor-square, where he has succeeded Dr. John Hunter. In his letter, dated June 13, accepting the invitation of the church and congregation, Mr. Russell says:—"I wish to preserve most jealously the Catholicity by which our Church has been distinguished. I shall endeavour in every legitimate way to make our Church a home for all who feel the spell of things unseen and eternal. I pray, as a son of the Catholic Church, that ours may be a Catholicity of Love, as well as of intellect, and I trust that we shall think of 'all manners and conditions of men and women,' and labour zealously for their good. Anything less than that is beneath our common Christianity, and is only a poor Sectarianism and Pharisaism of the world. Freely we have received; let us freely give."

WE regret to hear of the death of the Rev. Charles Derzsi, who came as the Hungarian student to Manchester College, then in London, in 1872, remaining for two years. Mr. Derzsi was the first minister of the Budapest Unitarian Church, and had latterly been engaged in teaching at Torda, where he died, after a long and severe illness, on June 7.

MANCHESTER COLLEGE, OXFORD.

CLOSE OF THE SESSION.

THE annual proceedings at the close of the session took place at the College on Thursday, June 29. The morning began with a brief service in the chapel, and a sermon by Mr. C. M. Wright, B.A., followed by the reading in the lecture-room of passages from essays and examination papers by other of the senior students, Messrs. A. Golland, M.A., A. Thornhill, B.A., Dr. György, Mr. V. A. Sukhtankar, and Mr. Stanley Mellor, B.A. (a first year student), and then another sermon in the chapel by Mr. J. P. Davies, B.A., the senior student. At half-past eleven the Visitor's Address was given by the Rev. P. H. Wicksteed, M.A., and in the afternoon the Trustees' Meeting was held. In the evening there was the usual Valedictory service for the students leaving college.

THE VISITOR'S ADDRESS.

"Preparation for the Ministry" was the subject of Mr. Wicksteed's address, and it dealt first with the preparation of character, and then with the ideal of scholarship. No study of technical science, he said, and no college could produce what was the most essential thing in preparation for the ministry. Those who declared their intention of entering the ministry made no profession of higher moral and spiritual excellence than the average man, but they proclaimed a certain relative estimate of the values of things. They declared that the spiritual and moral side of things had so impressed itself upon them that they desired to make it dominant in their own lives, not only in the hierarchy of motives in their own conscience, but to make it direct the outward form of their life, and the work they meant to do. To prepare for the ministry they had to get their own lives, down to their inmost thought and aspiration, into deliberate relation to that scale of preferences. That could be done under any circumstances and conditions, and while obviously there might be a deepening of the hold on the significance of moral and spiritual things, and such preparation might be strengthened indefinitely by the character of the master, and the nature of the occupations with which they came into contact, it could not be a matter of deliberate instruction. No earthly institution could undertake to furnish such preparation for the ministry; no institution could be so bad as not to allow the men in it to train themselves for it.

There were many other things required besides the spirit in which they had to go to work. A minister ought to be a man of business aptitudes, of tact, judgment, severe self-restraint as well as frankness of self-utterance, fearless and industrious, feeling the responsibility to himself, to his flock, and to God; there was no machinery of supervision over him, he must be his own disciplinarian, and that would require moral strength and effort. All those things must be added to the fundamental preparation for the ministry, and an ideal collegiate institution might do something to that end, but not much. A college could only take a subordinate place in such education. The best kind was to be had everywhere by those who were capable of being educated, for *Life* was the great school. It was only on the intellectual side that they could expect any college to be of direct and exceptional power. The best of education came not directly, but incidentally with the thing that was in hand. The direct purpose of a college must be, in the main, not education, but instruction; and that College undertook to give instruction in theology.

Of recent years they had passed through various phases in regard to Biblical studies. At one time it was thought that they had done with the Bible, and religion would in future be based on science; then it was urged that sociology must be the foundation, and now it seemed to be psychology. But while these had been chasing one another across the field, the significance of religious literature and history had been abiding. There was a wide field of legitimate questioning as to the best kind of intellectual training for the ministry; but he wished to call their special attention to an aspect of the intellectual life independent of this special subject; and that was *the ideal of scholarship*. The scholarly habit of mind he defined as a due sense of the responsibility involved in making a statement. A man with little knowledge, and not in any sense a technical scholar, might have that temper of mind; and on the other hand, the whole system of examinations and ranking by the result of examinations appeared to him an open defiance of the spirit of scholarship, an undermining of the sense of responsibility in making statements. A sound-minded, shrewd peasant had usually a more exact sense of responsibility in making a statement than a finished scholar. He often thought of the peasant whom Canon Rawnsley interviewed on the subject of the Wordsworths' ways. He had been an outdoor servant, and when questioned on the subject he said: "They were very pleasant together"; but then checking himself, added: "at least out of doors they were." He had not the least intention of making dark insinuations, but it occurred to him that he had made a statement wider in reach than his experience had warranted, so he checked his statement. The man who could gain any wide command of facts at second hand and attain the virgin purity of that scholarly habit which he ventured to attribute to the Cumberland peasant, was what he called a scholar.

The whole matter was in that very well-worn and well-known word of advice to the student, *Verify your references*. Then they would have the scholarly habit of mind, which concerned not the student only but every man, and the minister of religion perhaps most deeply of all. The habit once formed would relentlessly pursue him and make him satisfied with nothing but the supreme form of sincerity and fidelity. The man who had that great habit would not readily take up a malicious tale, and would be immune from that kind of paltry gossip and intrigue which was always liable to rise wherever there was gathered together a small and close fellowship of men in intimate relations with each other, unchecked by broad and deep universal interests. Some of the finest traits of tact and moral judgment, of intellectual and moral purity, of immunity from the taint of a polluted atmosphere, and the habit of generosity, would spring as a direct result from the scholarly habit of checking references. Another result on the deepest side of their work of preparation was that a man gradually acquired a certain chastity and restraint of spirit, and did not wish to make the most vivid appeal to the emotions of his hearers, but to quicken their spiritual sense. He became suspicious of any expression of emotion deeper than his actual feeling. He learnt to stand guard over his emotions and to be more careful not to overstate than not to understate them. He learnt that the habitual attitude of the man with an enthusiasm, a passion, was self-restraint, not self-stimulus. He would rely for his power on the gradual gathering of unceasing efforts to bring himself into harmony with his ideals, perpetual association with minds of the highest and noblest range. He would have learnt the folly of looking for quick returns in the shape of bustling activities of the day, at the expense of drinking of the deep and still waters. There would gather in his mind a volume of emotion, of association, which needed control, not lashing. And the same man, who had begun by checking his references, would end by feeling that it was a blasphemy to try to make anyone feel more in his words than he felt in himself.

THE TRUSTEES' MEETING.

The annual summer meeting of Trustees was held in the afternoon in the library, the President, the Rev. S. A. Steinthal, in the chair. Among those present, in addition to the College staff and those mentioned below as taking part in the meeting were Messrs. David Ainsworth, R. D. Darbishire, R. Harrop, S. B. Worthington and A. W. Worthington, the Revs. F. K. Freeston, R. T. Herford, and J. J. Wright. The Rev. C. C. Coe was present for the first time as Visitor, having been appointed to that office in succession to the late Rev. R. A. Armstrong.

The minutes of the annual meeting in January, and the catch words of the minutes of subsequent committee meetings, were read by Mr. A. H. Worthington, the lay secretary.

The Rev. C. HARGROVE moved, and Mr. WILLIAM LONG seconded, a resolution of grateful acknowledgment to the Principal, Professors, and Lecturers for their services to the College, both speakers saying that the resolution was by no means a matter of form, but one which they passed every year with very sincere gratitude.

Dr. DRUMMOND acknowledged the resolution.

The Rev. JOSEPH WOOD moved a vote of thanks to the Visitors for their services, and to the Rev. P. H. Wicksteed for his address—a "quickening and stimulating address". Mr. Wood called it—with the request that he would allow it to be printed for circulation among the Trustees.

The Rev. W. G. TARRANT seconded the resolution, which Mr. WICKSTEED acknowledged, and said he would endeavour to

recover his address (it was not written) in response to that request.

The students then came in, and the President presented certificates to those who had completed their course, and also the essay prizes and Daniel Jones grants.

The Russell Martineau prize for Hebrew was awarded to Mr. A. Thornhill, and it was mentioned that in the course of the session Mr. J. P. Davies had won in the University the Hall and Houghton prize for Syriac. Mr. Davies and Mr. Thornhill both obtained First Class Honours in Old and New Testament subjects, and Mr. Thornhill gained a prize for an essay on the "Pauline Theology." To Mr. Sukhtankar prizes were awarded for his essays on "The Knowledge of Good and Evil," and "The Passage of Buddhism from a system of Ethical Culture into Theism." Mr. Stanley Mellor and Mr. F. Sinclair also received essay prizes.

Of the four leaving students who have completed their full theological course, Mr. J. P. Davies is continuing his studies as a Hibbert scholar, Mr. Thornhill is going as minister to Carlisle, Mr. Golland to be assistant minister with the Rev. F. K. Freeston at Essex Church, Kensington, and the Rev. C. M. Wright assistant minister with the Rev. Joseph Wood at the Old Meeting Church, Birmingham. Mr. V. A. Sukhtankar, having completed two years' study at Manchester College, is going with a grant from the Hibbert Trust for a year to Germany, first for a few weeks to Marburg, and then for the University session to Kiel, before returning to India. Dr. György, after two years at Oxford, returns to Hungary.

Mr. Yoshimoto, the Japanese student, as was reported at the time, was unfortunately obliged by the state of his health to return home quite early in the session, without completing his term of study.

The four first year theological students—Messrs. Felix Holt, B.A., Stanley Mellor, B.A., F. Sinclaire, M.A. (of New Zealand), and W. E. Williams, B.A.—are continuing their course, Mr. Mellor being appointed senior student for the new session.

The Principal announced that the students were to reassemble on Saturday, Oct. 14, at 9 a.m., and the opening address for the new session would be given on Monday afternoon, Oct. 16. The address will be given at five o'clock as usual, by the Rev. J. Estlin Carpenter.

A vote of thanks to the President, moved by Mr. G. H. Leigh, and seconded by Mr. F. W. Monks, brought the meeting to a close.

THE VALEDICTORY SERVICE.

The Valedictory service for the students leaving college was held in the evening, in the chapel. The devotional part of the service, which began with the hymn, "Come, Kingdom of our God," was conducted by the Rev. L. P. Jacks, who read as lessons passages from Isaiah xl. and Matth. xxiv. and xxv., beginning, "Watch, therefore."

Dr. Drummond gave the address of farewell on behalf of the College, in the course of which he spoke of the freedom they had inherited, and in which their work was carried on. The College had passed through great changes of thought, exercising fearless criticism of dogmas, but the fervour of its religion had never cooled, genuine reverence had not been violated. Its inquiries had been carried on in the spirit of scholarly discussion, not of hostile attack, its end being always truth. They had unquenchable faith that truth must be something higher and not lower than current opinion, and that truth a man found for himself would have far more effect on his character than what he received on command and did not behold with his own purified sight. Freedom was not destructive of religion, but a condition of their drawing nearer to the realities of God, and seeing those deep things of the Spirit that endure and become more luminous with the advance of knowledge and the changes of thought. That freedom was happily no monopoly of their own; even in England the modern universities were establishing theological faculties on that basis, while ignorance began to tremble for its dominance, and resorted to bluster and calumny. They were told that the Higher Criticism was bankrupt; but if so, it was a fatal blow to historical Christianity. Even the mistakes of great scholars had led to progress, and by the work of such men as Strauss, Baur, and Renan, their whole outlook had been changed from what it was a century ago. The modern view was less mechanical and more spiritual. They saw less of the miraculous and more of the directing Spirit of God. Christianity was not a unique exception, but the consummation of the great world-process, the highest manifestation of the spiritual laws which governed mankind, and the Divine love which had instituted these laws and through them worked on the human heart. It should never be forgotten that both the lower and the higher criticism were for the sake of a criticism higher still. The lower textual criticism gave them the text, the higher gave them knowledge of authorship, and of the surroundings of the authors, their problems and objects, but these investigations were preliminary to interpretation, without which they would have no fruitful result. The highest criticism of a book exhibited the beauty, order, and significance of its thought and brought the author's mind to light. Such revealing interpretation was the highest of all. The historical method had thrown a flood of light on the scriptures and given them a higher value. In the case of the Apostle Paul, certain elements of thought had been discarded, yet that criticism had admitted them to the heart of the great apostle, and brought forth profound spiritual principles hidden from the old dogmatic interpretation. For such criticism they needed not only clear intellectual vision, but the insight of spiritual sympathy. So the ancient writings had a stronger influence on their lives and enabled them to discern more clearly the deeper working of the Spirit of God in themselves and in the men and women around them. Apart from the constructive power of historical imagination and spiritual sympathy, they would be far astray, and there was still much to be done to rescue the Bible from degradation and bring it into the light of genuine human experience, drawing forth its eternal principles and applying them to the conditions of modern life. That would be their highest task, and so only could they fulfil the highest work of criticism. In the name of the College he bade them a cordial farewell.

Then followed Washington Gladden's hymn—

> O Master, may I walk with Thee,
> In lowly paths of service free,

after which the Rev. W. G. Tarrant gave the Welcome into the Ministry, which is printed in full in our present issue.

"Pour, blessed gospel, glorious news for man," was the concluding hymn of the service.

WELCOME TO THE MINISTRY. *

By the Rev. W. G. Tarrant.

It is allotted to me, in accordance with your own desire, gentlemen, to offer you a welcome into the ministry. It is a duty which I readily embrace; for who, being engaged in this ministry, and having perceived from year to year with growing conviction its deep significance, can feel other than the warmest interest in all young recruits that join the ranks, and the sincerest joy in their self-consecration, You are saying farewell to your College, and the untrodden path of active service lies before you. It is a turning point in your life, a consummation which is at the same time a new beginning, an event full of meaning for yourselves, and fraught with the gravest consequences to others—perhaps many others—certainly more than you are likely to know. If at such a moment a word can be said to help, to strengthen, to enlighten and purify your spiritual vision, and to send you to your respective posts of duty, with minds resolute, devoted, and reassured, it will be indeed a word in season. May such word be granted us.

Happily, we do not meet to-day as strangers. It is one of the compensations of belonging to a little army that we the sooner get to know one another. If our numbers were greater our intimacy must be less. I cannot bring you the flattering prestige of episcopal benediction, but I offer the hand of a comrade and a friend. Even had we not met hitherto, there could have been no hesitation on my part in thus accepting you, as it were, from the hands of your revered Principal, as the latest fruit of mutual toils during these years of study. But I rejoice to have had opportunity of some all too brief intercourse with you, and to have seen a little way into the working of your mind. Thus heartily on my own behalf I greet every one of you, my brothers, and bid you welcome to that work for which I know you have been longing and waiting with all your soul.

But the welcome I have to offer far exceeds the limits of personal interest. I speak to you to-night in the name of men distant and near, older and younger, whose ranks you join to-night; by whose side, untried as you are, but greatly believed in, you will be trusted to stand as worthy allies; whose labours and responsibilities

* An Address at the Valedictory Service at Manchester College, Oxford, on Thursday evening, June 29.

you will share; whose work you will be called upon not only to maintain, but to extend; and who will leave their good name, and that of the faith they live for, to your keeping, when they grow old and drop away. In the name of all these, our fathers and brethren, I welcome you to their company. And not in the name of the living only do I speak. This place of prayer is not old; it seems but yesterday that its doors first opened to the worshipping crowd on that memorable day not yet twelve years ago; yet already the hallowing memories of departed members of that happy company add, one by one, to a consecration not of ritual, but of life and love. Thus it has been in all the decades past, and thus it shall be. Young souls, now setting forth, remember, I earnestly pray you, the lineage whence you spring, the leaders whom you follow. From all sides we seem to be shone upon by serious, intelligent, and sainted faces. The air is full of echoes of voices that still speak to us. A noble army has led the way. On the peaceful field they won we bivouac to-night, it is to the renewal of their battle for truth and right, for justice, freedom, and the higher life that we shall wake to-morrow. Dear names and honoured, the names of our own begetters in the faith, and of those who begot them, a spiritual ancestry of whom we speak with a tender and honest pride,—God forbid that any wilfulness or negligence in us should ever impair the effect of their work for us, and through us for mankind!

And yet more, I speak (all unworthy as I am) in the name of that wider fellowship to which our fathers in the faith never ceased to belong, in which they eagerly claimed to share, even in the heat and strife of controversy. All servants of the truth work together even when their present conceptions of it are most opposed. This you know well, it is part of the gospel you mean to proclaim; but, realising it to-night, see what it involves. Possibly, the narrower view held by some would exclude you from the ranks of this clergy or that priesthood, but you have yourselves received too much from men in and outside of all the churches not to feel your heart at one with them; and still above the din of the sectional strife we hear a Voice that rebukes all the mistakes of excommunicating zeal, the Voice that says for our comfort, through the ages, from century to century:—"*He that is not against us is for us.*" My brothers, it is, very humbly but confidently, in the name of all God's ministry, of all the past, as well as of the present, of all lands as well as our own, that I call you upward to your place among them.

Surely there is an effectual consecration for us in the thought of that great host, in the remembrance of the eager movement of their strong minds, and the yearning of their loving hearts. Did they not always, in their day, feel with us, that the labourers were all too few for so bountiful a harvest? For them, as shall be for us, the hours of the day were all too short before the sounding of the evening bell. They have gone, but not wholly. Let science explain it how it may, the dead still work with the hand of the living, and mingle their accents with the voices we hear around us. Welcome, my friends, into this spirit-stream, this endless, boundless flow of energy, that streams upon the desert places of the world, and makes the wilderness blossom like the rose! To whatever race you belong in this ministry, all are spirit brothers. With whatever special gifts you come, gifts of brain, and tongue, and heart, there is need of everyone. Come up higher, then, my friends, into a full share of all the best activity of which your nature is capable.

You have often been reminded, you have yourselves perceived, and are well convinced, that a special art is involved in the kind of service you seek to render to God and man. All men truly are called to serve, in their own way, but upon the minister rests this heavy responsibility—that whether they will attend to the call depends often and largely upon him through whom the call is specially made. During these years now closed you have been seeking, and I hope finding, some useful guidance in the principles and rules of the art which you must now practise as summoners of souls. We know that random, undisciplined effort, however well-meant, would certainly not succeed in the arts of painting and sculpture; it is not likely to be more successful in dealing with the *man* which the picture and the statue can, at best, only suggest and shadow forth. To that measure of intellectual training appropriate to all who would be intelligent citizens, you have added exercises peculiarly suited to the kind of work you have before you. It is well done. But on this critical occasion I am here to tell you that whatever you may have learned by tuition, or experiment, is worth nothing except as a beginning of never-completed learning. "I count not myself yet to have attained," is the language of the aged and long-experienced apostle. It is true of all your learning—critical, philosophical, practical; you know nothing worth knowing about preaching, for example, unless what you have learned makes you eager to learn more. I speak especially of this, not because it is the whole, but because this is your special work. It is a branch of art capable of unlimited progress. True, as we may hopefully and gratefully remember, a man may be useful in the pulpit even with lowly powers, if he be sincere. But think of the high demands made upon you, think of your immeasureable possibilities! Reflect on what is implied in your being set there before a company of your fellow-creatures, to speak upon the matters of the inner life. Think of their varied experiences, their different needs. Remember, especially, their paramount need of being delivered from make-believe. Remember the extreme readiness of people, when they see it is a preacher who is speaking, to take what he says as "preaching," and nothing more. And yet, all the while, remember the truly infinite capacity of every man for mental and spiritual progress, if only you, their accepted leader, can guide aright their thoughts and feelings. Ponder upon the secrets of the heart, their secrets known to you very much through your own—secrets of hope, fear, struggle, defeat, sin, penitence, prayer—ponder on these things, and pray with your whole soul to be delivered from the temptation ever to think lightly of your work, or niggardly of its opportunities. Daily magnify your office—not the officer! Think of yourself as lowly as you *must* when you are in your right mind; but remember always that your ministry, like everything else, from an operation in mechanics to the germination of a seed, is for ever greater than we know. The word to you is, "Launch out *into the deep.*" Be assured that in every mind there is something that will respond to the very best you have to offer, if only you offer it in the right way. The soul of man grows elate with the revelation of its affinity to things divine. A bird will not more readily use its wings than the mind its powers, once it is roused from lethargy. Gladly, if sometimes uncomfortably, men receive the surprise that we are all nearer to divineness than we usually dream. Men do, indeed, spend too much of their time in trivialities. They are content too long with the shallow waters. You are there to provoke the soul's ambitions, to open the harbour gates, and lead the fleet of idle and profitless boats out into the wider sea. Not only courage and good intention, but skill and intrepid faith are needed for this navigation. Are you ready to take the lead thus? To be willing is much—but *ready*?

If the minister were thoroughly well-equipped, if he went to his work (as he ought) with his heart tender, his mind clear, and his body at its maximum health, all occasions would serve him with tools in his craft. God forgive us, what blind eyes we have, what slow wits, and stammering tongues! Else with what different utterance we should go to men. How rich, how copious our resources! Were we preachers indeed, with St. Bernard, Shakespeare, and Wordsworth we should daily be finding tongues in trees, sermons in stones, and good in everything. With the zealous—and I know not why "old-fashioned"—Gospel reader we should find new openings in every chapter, and in almost every verse. In the sweet familiar ways of home and friendship we should catch tones of an Eternal Love that would have us speak always in harmony with itself. With the student of social science we should hear Sinai thunders in these wrecked lives and squalid homes, that cry out, in city and village, against us in our culpable ignorance and selfish indulgence. With the investigator of the myriad forms of life we should marvel afresh at the problems of nature's economy. With the experiments with "mere matter" we should find ourselves led on and on, from mystery to mystery, into unexpected communication with the one besetting Holy Spirit, whose is all order, all motion, all beauty, all truth. Are you ready so to set the wide and glorious world in its splendour and sanctity before those waiting minds, so as to focus the image of the outward splendour there in search of an answering loveliness from within, that the listless shall be allured, the careless subdued, the faithless convinced, the joyless comforted, the loveless redeemed, and all brought to a keen delight in the law of the Lord, all quickened for the service of what is good, all touched anew with the energy and blessed with the peace divine? If so, you are ready to be a preacher, and so to preach that all will be ready to sing and pray. If you can but plead your heart's desire that, if it be possible, in some such way, *truly* in what-

ever degree, you may *help mankind*, if you can truly affirm that this, and no self-seeking in any form, is your firm resolve, God helping you, you are ready to be made the preacher which He is ready to make of you.

The form of my appeal to you (which is, I think, none other, substantially, than your appeal to yourselves) must surely have called up in your minds a reminiscence of that Gospel scene, where the young disciples, James and John, showed themselves to be ambitious for great honours, yet not unwilling, if need be, to risk great sorrows. "Are ye able to drink of the cup?" "Yea, we are able." Who of us dare say so much? Listen: "The cup that I drink, ye shall drink." Pregnant word for them and for us. As to the "honours" sought, they can be no human apportionment; all *that* shall be as the Father wills. But as to the "cup" of trial, disappointment, and sorrow—a sorrow that seems at times even unto death—there is no uncertainty about that. I welcome you to drink of that "cup." You have embraced no light task, as we have seen; and, even if you could take it lightly, a stern but salutary penalty would but increase the troubles inevitable in your lot. You come forward in manly sincerity, but your sincerity will be tested in the coming years, not only in work, but in patience. Through and through this ministry will assay you and show what mint you are of. You shall be tested by the possibilities of good service, in and out of the pulpit, which you either will or will not fulfil. You shall be tested by problems alike of theory and practice; by the bewildering mass and variety of human needs, of the old, the young, the rich, the poor, that your feeble hands must attempt to help; by an often recurring sense of failure; by the confessed weakness that is very near to despair. You shall be tested by poverty, probably; by misconception, almost certainly; by neglect, apparent or real; by utter loneliness of spirit. I tell you these things before they come to pass. It is not a question here of your profession of ability to endure; being once in you *must* endure. You think you have counted the cost; I hope so. Yet to pay is after all more than to reckon up; and the months and years will have to be lived through very bravely and very patiently. One wonders how he should dare to "welcome" a young man into this calling. I speak not now specially of what is called "worldly reward." That has its due place in a wise man's thought—woe to us if it takes an undue place there. I speak not of the peculiar embarrassments of the ministry in a Free Church, the special worries of a self-worrying community that rarely seems at liberty to taste and see how gracious the Lord is. But looking at the prevalent, or at least the most obvious, dispositions of men in our time, the sceptical trend of opinion among the cultured, the pleasure-seeking of the well-to-do, and the sordid apathy of the multitude, what a quixotic thing it seems for any man to choose this career! If it has not chosen you, you are making a great mistake. To what is it I welcome you? It is to the *way of the cross*. Make no mistake about that, my brothers, least of all the mistake that you have secured in the ministry an easy profession and a comfortable lot. Brace yourselves to bear, to grapple, earnestly and long, with the grim wrestler in the dark; to be a true full-natured man in man's world, and by your life, as much as by any word of yours, to proclaim the Gospel of God, and the strenuous climb of man upwards out of the dust to the heights of spiritual life.

If you do these things, with just the simplest honesty of your heart, just as well as you can, without any pretence—I tell you in the name of all the faithful whose ranks you now join, and who have tried it and found it true—the narrow path of duty will lead to life for you, such life, so rich and full, and sweet, and prophetic, that not all the soul's most triumphant songs, sung or unsung, can overtake the theme. This is the joy that was set before One who endured the cross, despising the shame. It is to his work, his sorrow, his joy, I welcome you. His Helper is yours, the Helper who has brought you to this hour. He will never leave you nor forsake you. He will more than fulfil your best hopes—*our* best hopes for you. He will forgive you when you fall, and lift you up from the dust, and help you to help His children around you. "O magnify the Lord with me, and let us exalt His name *together*." Amen.

CARMARTHEN COLLEGE.

The session of the Presbyterian College, Carmarthen, was brought to a close on Friday, June 30, when the prizes and certificates were distributed, and addresses given by the examiners. The result of the examinations was very satisfactory, the four senior students all obtaining honours certificates, the first and second year's men also giving evidence of good work done. There are four graduate students also in the College preparing for the B.D. examination of the University of Wales.

The deputation from the Presbyterian Board, which is the governing body of the College, consisted of Professor G. Dawes Hicks, the Rev. E. Savell Hicks, and Mr. Harold Baily, who were accompanied by Mr. Harold Clennell, the secretary of the Board. These gentlemen, together with Dr. Talfourd Ely, and the Rev. J. H. Weatherall, were the examiners. Professor Hicks presided at the prize giving, and delivered an eloquent address.

Dr. Dawes Hicks's Address.

Having referred to the work of the session, and the satisfactory results of the examinations, Dr. Hicks proceeded to speak as a student to fellow-students concerning their common work and the need of it in the world to-day.

A great Englishman of letters, he said, once declared the aim of culture to be a knowledge of the best which has been thought and said in the world. It was a great ideal, worthy of the distinguished scholar who proposed it, and in the sense in which he meant it undoubtedly large and comprehensive enough to satisfy the most exacting requirements. But applied as other men are wont to apply it, it often serves as a defence for something very much the reverse of that sweetness and light, which its genial author strove so energetically to recommend to his countrymen. It is perfectly true that there are certain towering minds in the history of humanity, acquaintance with whose thought, familiarity with whose ideas, forms the very ground and basis of any genuine system of education, Plato and Aristotle, Shakespeare and Goethe, Bacon and Darwin—the works of these men, and of such as these, can no more be ignored, or simply played with, by a real student than a carpenter can dispense with his lathe, or a medical practitioner with his thermometer. But the field of the best which has been thought and said in the world is enormously extensive, and he who rambles in it merely as an excursionist visiting places of interest, is but a dabbler and a dilletante in the realm of spiritual things and has no title whatever to the designation of a scholar. I believe there is no danger more seductive than this, and none against which we, who are so largely concerned with books and literature, require to be more watchfully on our guard. Nothing is more characteristic of the present age than the feverish speed at which we live, the insatiable craving to get along as quickly as possible, be it by railroad, or bicycle, or motor car. And the same kind of restless yearning is penetrating our intellectual pursuits, to the intellectual detriment both of those pursuits themselves and of the minds that might otherwise be uplifted by them. I suppose that that objectionable species of the genus "homo," the smatterer, the creature who is ready at a moment's notice to pronounce an opinion upon every conceivable topic of human interest, is an ancient parasite of our race,—certainly long ago Socrates lashed him with his dialectic and Horace held him up to scorn,—but I doubt whether he was ever so much in evidence as he is now, or whether he was ever able so to impose upon the credulity of an unsuspecting public. Now, this, it seems to me, is a degradation into which those of us who are trained and nurtured in a College such as this are peculiarly liable to fall. The wide range of studies that are here cultivated, and of which it is needful that the broad outlines at least should be familiar to the educated minister of religion, is itself a temptation to the heavily-worked student to rest content with a mere surface knowledge of all and to make himself really proficient in none. And yet, everywhere and on every side of us, the crying need is for more men who are not dabblers or smatterers, but for men who can speak with deep and accurate knowledge upon the great problems of nature and life and duty. To satisfy that need, there is, I take it, but one way possible. It is that each of us students, whilst striving to gain as far as we can a broad, general foundation of culture, should concentrate our strongest energies upon some special branch of intellectual discipline, so that in time we may become thoroughly at home with its methods of research, and intimately acquainted with the details of which it consists. To know something of everything, and everything of something is by no means a bad motto for a student, provided that he distinctly recognises that

the last clause of the motto is infinitely more imperative upon him than the first. And here, in the curriculum of this College, out of the plentitude of subjects dealt with there is ample opportunity provided for the exercise of choice. Do not misunderstand me. I am not advocating any premature decision as to the direction which the bent of one's own mind is the more adapted to take. During these three years of pupilage by far the wisest course is to throw oneself with vigour and resolve into the work of all the classes and to do one's level best in each. To begin to specialise before one has obtained a bird's eye view of the whole territory, and that is about the most that can be here achieved, is the deadliest of all blunders.

But it is, I should say, a sure sign that a man has mistaken his vocation, if, at the end of his college career, he does not find himself drawn towards one object of study more imperatively than towards others, if he does not feel for it a kind of personal love, if he is not ready to sacrifice any amount of ease and comfort and worldly advantage in order to make it really his own. It is a sorry result of the quiet years spent in a place of learning if it does not awaken in us some breath of the genuine students' devotion and ardour, some sense of the worth and value and dignity and joy of intellectual effort, not as a means to some lower end, but for its own sake alone.

Dr. Hicks then spoke of the need of thoroughness of training for the ministry of religion, as for any other profession, and of the high ideal of his service. He quoted Carlyle's splendid praise of the honest worker with his hands, and of him who worked for the spiritually indispensable, not for daily bread, but the bread of life. And he concluded: Gentlemen, you and I, each in our respective spheres, have deliberately chosen this second mode of service; let us see to it that we carry out faithfully and well the charge which thus devolves upon us. If we are to offer to others the bread of life, we must first of all win that bread by honest manly toil of our own head and brains. Some little plot of the spiritual vineyard we must cultivate with zealous care, gather its fruits and make them our very own, before we can offer them to others. Some truth divine, we must so have loved and cherished and pondered over, so engrained into our thought and mind, that men may know when we speak of it we are speaking as those who have authority and not as the scribes. And that we can only do by remaining students all our days; by resolving that come what may, we will first and foremost reserve ourselves opportunities of becoming acquainted at first hand with the great themes of which we are to be the spokesmen to others. Everywhere men and women, troubled and perplexed with the momentous issues of life and death, are looking to us for thoughts and ideas and ideals that may be to them grounds of hope as they wend their way from the cradle to the grave. Let us not offer to those who are thus looking to us for spiritual food that which has cost us nothing. In the stress and strain of material enterprise, it is only with difficulty that the light streams in. Wisdom in the days of Solomon lifted up her voice in the streets and was not heard. It is even so now; the streets are not the place for wisdom. Wisdom is the fruit only of calm thought and earnest reflection; and the streets are full of bustle and turmoil and hurry. Do not give, then, all your time to them. Resolve, ere you leave these walls, that no small part of it shall be passed in the stillness that is the absolute requisite of the thinker, and in that patient seeking for truth of which you have learnt here the value and the need.

The other examiners also spoke, Mr. Harold Baily making sympathetic reference to the death of Mr. John Warren, of London, the late treasurer of the Presbyterian Board, who has been succeeded in that office by Mr. I. S. Lister.

Principal Evans having spoken, the prizes were distributed by Mrs. Dawes Hicks, and the Rev. Philemon Moore spoke on behalf of the professors. The Rev. John Thomas, of Merthyr (chairman of the Independent Committee) thanked Dr. Hicks for his inspiring address, and the Presbyterian Board for their care of the College. Several Carmarthen ministers joined in the expressions of thanks, and the proceedings closed with prayer.

THE SOUTH WALES UNITARIAN ASSOCIATION.

The 103rd meeting was held on Wednesday and Thursday, June 28 and 29, at Llwynrhydowen, Cardiganshire. A very large number of ministers and other members of the society met, under the presidency of the Rev. E. Ceredig Jones, of Bradford. All ministers in charge of Welsh churches were present at some part of the services, and, in addition, the Revs. W. James, J.P., the secretary, Mr. J. Evans, treasurer; Rev. S. Jones, Pontypridd, Mr. L. N. Williams, Aberdare; Messrs. Jones and Morgan, Tonypandy, Capt. Davis, C.C., &c. as well as a large representation from all our churches in Cardiganshire.

The committee of the Sunday-school met at 5 p.m. on Wednesday, Rev. J. Davies, Alltyplacca, presiding in the absence of Rev. T. A. Thomas. Arrangements were made to carry out the work of the section for the coming year, officers being also appointed, with Mr. John Evans, solicitor, Llandyssul, as president. The income of the section, which depends mostly on annual collections made at the schools, was adequate, leaving a small balance to the good. When the business was over, the meeting resolved itself into a conference, and a fine paper on "Sunday School Ideals" was read by Rev. Simon Jones, and afterwards discussed by the chairman, Messrs. Ceredig Jones, W. James, D. Rees, R. J. Jones, and Hathren Davies. A hearty vote of thanks to Mr. Jones was passed.

In the course of the two days, there were, as is usual and indispensable in Wales, three preaching services, the first at 7 p.m. on Wednesday, the other two at 3 and 6.30 p.m. on Thursday, when sermons were delivered to large audiences by Revs. D. R. Davies, Pentre, D. J. Evans, Cwmbach, J. P. Kane, Dowlais; the appointed preacher, D. Rees, Bridgend; J. Hathren Davies, Cefncoed, and R. J. Jones, M.A., Aberdare. On Thursday morning at 9, the committee of the Association met, Mr. Ceredig Jones presiding. The Secretary read his report, adverting mainly to the two great events that have impressed themselves upon the public attention of Wales during the year, viz., the Revival, and the vigorous opposition to the coercion policy of the Government in Education, and warning Unitarians and those in sympathy with them to be on the alert, in face of the seeming unanimity of the great orthodox denominations, to demand religious instruction on their lines, when an amended Act under Liberal auspices will come into force.

The Treasurer then read his balance-sheet, which showed that the subscriptions and collections had not been so satisfactory as in former years. However, to avoid the scale of grants formerly made being lowered, the president, very generously, made up the deficiency by an extra subscription of a substantial amount. The "Ymofynyd" fund was reported to be in a sound condition; and it was generally felt that the magazine was doing a good missionary work, and made up one of the most valuable assets of the Association. Whether due or not to the excessive circulation of the magazine, the Welsh Postal Mission, inaugurated a few years ago, has not proved to be the success it was expected. The monoglot Welshman does not seem to be approachable on these lines. In spite of advertising in Welsh papers, north and south, the inquiries after Welsh Unitarian Literature were few and far between. The project has been in consequence abandoned, in order to concentrate all further efforts on the extension of the magazine. The following were appointed to the various offices for the coming year:—President, Rev. T. J. Jenkins, Hinckley, late of Gellionen, vice-president; Capt. Davies, secretary and treasurer as before.

At 11, after a devotional service, impressively conducted by Rev. J. Davies, Alltyplacca, the annual address was delivered by the president, who chose as his subject, "Cheerfulness in Religion." It was such an address as might be expected from the matured skill and experience, as well as the cheery optimism inspired by the great affirmation of the Unitarian faith which a ministery of twenty-five years has only served to deepen in the heart of the preacher. It was a remark often made that, notwithstanding his long residence in England, his Welsh remains untainted, and retains the freshness, pure and undefiled, which it possessed when he was a boy in the vale of Aeron 40 years ago. On the proposition of Rev. D. Rees, supported by Rev. Lewis Williams and J. Hathren Davies, a hearty vote of thanks was passed to Mr. Jones for his address. At 2 o'clock the Temperance Section met in conference, the Rev. R. C. Jones, Lampeter, presiding, when a paper on the organisation of Bands of Hope, &c., was read by Rev. E. O. Jenkins, Llwynrhydowen. It was timely and practical, and the discussion carried on by the chairman, Messrs. Hathren Davies, J. Morgan, &c., emphasised the points that had been dwelt upon in the paper. Mea-

sures were taken by the appointment of officers, travelling lecturers, &c., to make this section an effective agency of the Association. A word of acknowledgment is due to the friends at Llwynrhydowen, who had made such a plentiful provision for the physical wants of their numerous visitors. The weather was very favourable, and the sociable meals partaken of in the booths on the chapel premises as well as *al fresco* constituted a very enjoyable part of the day.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEAL.

London: Mansford-street.—The Rev. Gordon Cooper writes from the Mansford-street Parsonage, Bethnal Green, E.:—"May I appeal to your readers for subscriptions to our convalescent and country holiday fund? I am arranging for a number of people, children, elder scholars and teachers, members of the mothers' meeting, and the congregation, to go away for a short holiday this summer, and I shall be very grateful for any help your readers can send me to cover the necessary expenses. I shall be glad also to receive any donations to our Window Gardening Society, which is now in need of funds. We are holding our annual flower show on Tuesday, July 25, when various prizes will be given for the best grown plants, &c."

Ainsworth.—The annual school sermons were preached on Sunday, July 2, by the Rev. Charles Peach, of Manchester. Large congregations were present at both services. Special hymns and anthems were rendered by the choir and children. The collections amounted to £34 16s., a slight decrease on last year, which is accounted for by the unfavourable state of the weather.

Barnard Castle.—The congregation lately invited Miss Mellone, of Warrenpoint, to become their minister, having had a pleasant experience of her ability for ministerial work, and the general acceptability of her services. Much to her own regret and that of the people also, Miss Mellone has been compelled by unavoidable private circumstances to decline the call. The congregation are hoping soon to obtain the services of a permanent minister. The church is a very pretty one, and there are enough adherents to form the nucleus of a fairly strong congregation.

Colne.—On Monday evening, July 3, a "congregational welcome" was given to the Rev. and Mrs. John Evans in celebration of their marriage. There was a good attendance. Addresses expressing the congregation's best wishes for the welfare of Mr. and Mrs. Evans were given by Mr. R. Duerden, and Mr. J. W. Hird. The Rev. E. Allen (Burnley), and Mr. J. Bullough (Halliwell-road, Bolton), also spoke. Mr. J. Wilkinson, on behalf of the congregation, presented to Mrs. Evans a handsome silver-mounted oak biscuit-barrel, and to Mr. Evans two oak-framed photogravures, viz., "Jesus disputing with the doctors," "Jesus and the Rich Ruler." Mr. Evans gratefully acknowledged the gifts and good wishes.

Ditchling.—This delightful little meeting-house under the South Downs celebrated its anniversary on Sunday last, when the Rev. E. Daplyn preached two excellent sermons to the many friends who gathered from Brighton, Lewes, Horsham, Billingshurst, &c., to support the faithful few who worship there each week. The Lewes choir (Westgate) very kindly gave vocal selections in the afternoon. Luncheon and tea were provided at the neighbouring hostelry. A very happy and profitable time was spent, and the day was delightfully fine. The collections in aid of the chapel funds amounted to £7 10s. 6d.

Downpatrick.—Sunday, June 25, was a red-letter day with the non-subscribing Presbyterians of Downpatrick. The venerable meeting-house, which dates from 1712, being in need of some renovation, it was resolved to invite Prof. J. E. Carpenter, of Oxford, to preach special sermons. The day accorded well with the hymn which was sung at the morning service, "Summer suns are glowing," and the members of the congregation, who are widely scattered, came from all the surrounding district, some a distance of five miles, and being joined by friends from Belfast and elsewhere, there was a large assembly. Professor Carpenter's discourses, morning and evening, were highly appreciated. On Monday Professor Carpenter lectured on "The Story of Gotama, the Buddha," in the Town Hall, which was quite filled by a large and representative audience, several clergymen of other denominations and many townspeople being present. The lecture was greatly appreciated. The collections, together with subscriptions from friends outside the denomination, exceeded expectations, and will enable the congregation to accomplish all that is at present desired.

Glasgow: Ross-street.—On Sunday forenoon, 25th ult., the Rev. E. A. Russell, on behalf of the Sunday-school and church, presented Mr. James McPherson, late Sunday-school secretary, with a pocket book containing a sum of money. Mr. McPherson, who is leaving Scotland for New Zealand for the benefit of his health, was wished a prosperous and healthy life in his new home, 12,000 miles over the sea.

Hinckley.—On Sunday last, July 2, the Sunday-school anniversary sermons were preached at the Great Meeting by the Rev. T. J. Jenkins, minister of the place. Special hymns and anthems were given by the school children and choir, with Mr. Lewis Wykes (of Leicester) at the organ. The old chapel was brightened by flowers. Very large congregations attended, and satisfactory collections were taken.

London: Essex Church.—On Sunday last, at the morning service, a memorial font, presented by Mr. Ronald P. Jones, the hon. sec. of the church, was unveiled by the donor and designer in the presence of a large congregation. The Beatitudes were then pronounced by the minister and the responses sung by the boys of the choir, after which a special hymn was sung by the congregation. The font stands in the middle of a small baptistery chapel, panelled and seated with oak woodwork, and in the central panel is a tablet of beaten brass bearing the inscription "To the Glory of God and the Service of the Church this Font was dedicated by Ronald Potter Jones, in memory of his Mother, who died December, 1904." The font itself is also of richly carved oak, hexagonal in shape, and supported on the wings of six angels, which, respectively represent the contemplative and the active life. Six brass panels enrich the sides, one bearing the inscription "Suffer the little children to come," and the others containing five beatitudes. A very graceful cover is adorned with three cherubs, and is lifted by a small metal cross. The font rests on a pavement of green and white marble, which is slightly raised above the level of the aisle. The whole is a rich and reverent, if not unique, work, beautiful and tasteful in every part. The wood carving was done by Hatch, of Lancaster, and the metal work by Montague Fordham, of Bond-street. A special christening service will take place on Sunday afternoon, following upon the flower service for children.

London: Kentish Town (Jubilee).—July 5 being the actual anniversary of the opening of the Free Christian Church in 1855, a meeting was held on Wednesday evening in the school-room to celebrate the jubilee. The Rev. Henry Gow presided, and there were about fifty people present, including the Rev. G. Critchley, the present minister of the church, and the Rev C. E. Pike, a former minister. Refreshments had been served earlier in the evening. After an opening hymn and prayer by Mr. Critchley, Mr. Arthur Cooper, hon. sec., read the same historical statement as he presented at the recent jubilee bazaar, telling of the foundation of the church by the Rev. W. Forster, its open principle as a Free Christian Church, the distinguished people who had belonged to the congregation, and the succession of its ministers. The chairman said he brought from his congregation at Rosslyn-hill a message of good will and hope for the future prosperity and strength of that church. When a man was fifty they could not speak much of his future years, but with a church it was different. A church was only worn out if the spirit of its first enthusiasm and devotion died away. It was true their environment was changed, and had become somewhat depressing, but the message of a church was direct to the soul of man, and to the power of will which enabled them to live a noble life whatever their environment. They were apt to speak and think too much of the "large opportunity" for their churches. They must not wait for such an opportunity. Men of faith and devotion made it for themselves, as the leaders of the great Tractarian movement had done in the Church. If they were inspired by a living faith in God and the soul of man, they would be so possessed by living truths and effective power that they would enter into a better future and secure higher victories and higher results than ever. The Rev. F. K. Freeston then gave an address on the foundation principle of their Free Christian Church, and beside their original motto, "Diversity of opinion no bar to Christian Communion," set that of the old Shrewsbury chapel, founded by one of the noblest of the ejected of 1662, "This place was not built for a faction or a party, but to promote repentance and faith in communion with all those who love Jesus Christ in sincerity." For such an inclusive catholic church many others were now longing, and he trusted they would be ready for such a larger fellowship when it came. The Rev. C. E. Pike followed with a message of "Courage and Cheer" for his old congregation, and the Rev. F. Allen, an original member, and for many years a devoted worker in the church, who last Sunday preached the jubilee sermons, gave an address of reminiscence, quoting some fine sayings of Mr. Forster's on the open principle of the church. The Rev. G. Critchley moved, and Mr. Forbes seconded, a vote of thanks to the chairman and speakers, and the doxology and benediction concluded the meeting. The Rev. John Hunter, D.D., is to preach at the evening service tomorrow.

Midland Christian Union.—The summer meeting of the Council was held on Monday, June 26, at the Bath-road Church, Wolverhampton. The president of the Union, Mr. W. Byng Kenrick, was in the chair, and among those present were the Revs. J. C. Street, J. W. Austin, T. Paxton, A. Thompson, A. H. Thomas, W. C. Hall, J. B. Higham, Messrs. H. Perry (Chairman of the Wolverhampton Congregation), T. Oliver Lee, and W. Cheshire. An interesting paper was read by the Rev. A. Thompson, of Dudley, on "The Institutional Church," followed by a discussion. In the evening there was a public meeting, which was well attended. The Rev. A. Hermann Thomas, of Stourbridge, spoke on "The Function of a Living Church"; the Rev. W. C. Hall on "The Bible in the Light of Modern Criticism," and the Rev. J. C. Street on "Unitarianism a Reconciler of Religions." During the intervals anthems were rendered by the choir.

North Lancashire and Westmoreland Unitarian Association.—The quarterly meeting of the Association, held at Kendal on Saturday, July 1, was greatly enjoyed by a very large gathering, including representatives from Chorley, Preston, Lancaster, Blackpool, &c. The concert, which is always an attractive feature of these meetings, was given by the choir from Percy-street Unitarian Church, Preston, who had combined their annual picnic with this engagement. The choir went early to Windermere, and, returning to Kendal in time for tea, afterwards gave an excellent concert. The Rev. H. V. Mills expressed the warm thanks of the meeting.

Shepton Mallet (Appointment).—The congregation have unanimously invited the Rev. J. B. Robinson, of Lewins Mead Domestic Mission, Bristol, to be their minister. Mr. Robinson will begin his ministry early in the autumn.

Walmsley.—The anniversary sermons were preached on Sunday, June 25. The scholars' address, which was very suitable for children, was given by Mr. C. E. Reed, of Horwich. The Rev. E. E. Jenkins preached to large congregations in the afternoon and evening. The fine weather enabled many visitors and friends to come together from the neighbouring churches, so that the old chapel was much too small for such a gathering. There were almost as many outside as inside during the afternoon and evening services. Special music was rendered at each service by the choir, and the singing of the children was an attractive feature. The collections amount to £51, a little in advance of last year.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 9.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.

Bechstein Hall, Wigmore-street, Rev. JOHN HUNTER, D.D., of Glasgow, at 11.15; and each Sunday morning until July 23.

Bermondsey, Fort-road, 7.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Flower Service.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH, and 7.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15, Rev. G. CRITCHLEY, B.A., and 7, Rev. JOHN HUNTER, D.D., of Glasgow.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. P. H. WICKSTEED, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. EUSTACE THOMPSON.

Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, Y. P. Guild Services, 11, Rev. T. E. M. EDWARDS, and 6.30, Rev. A. A. CHARLESWORTH.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11, Rev. F. L. PHALEN, of Worcester, Mass., U.S.A., and 7, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. HERBERT RIX, M.A.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30.

GUILDFORD, Unitarian Christian Church, 11 and 6.30.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. FRANK WALTERS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. MORGAN WHITEMAN.

MAIDSTONE, Earl-street Chapel, 11 and 6.30.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SHIREBROOK, Main-street Free Christian Church, 6.15.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHEND, Darnley-road, 11 and 6.30, Mr. GEORGE WARD.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Dr. BIMAL GHOSH, 11, "Hindu Ethics"; 6.30, "Hindu Religious Discipline."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian), Church Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY: STEINWAY HALL, PORTMAN SQ., W.—July 9, at 11.15, DR. WASHINGTON SULLIVAN, "The Ethics of Patriotism."

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

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BIRTH.

PERRIS.—On July 1st, at 83, Brecknock-road London, N., the wife of Rev. H. S. Perris, of a daughter.

MARRIAGES.

AUSTIN—PRIESTLEY SMITH.—On the 4th inst., at the Church of the Messiah, Birmingham, by the Rev. H. Austin (father of the bridegroom), and the Rev. L. P. Jacks, M.A., John Worsley Austin, Minister of the Church of the Messiah, to Norah Priestley, only daughter of Priestley Smith, Esq., F.R.C.S., of 52, Frederick-road, Edgbaston.

PHELPS—MCLACHLAN.—On July 4th, at Lewisham Unitarian Church, by the Rev. J. Wain, of Trowbridge, the Rev. George Leonard Phelps, of Evesham, second son of George Phelps, of Cardiff, to Hannah Matilda, of Forest-hill, S.E., daughter of the late John McLachlan, of Braintree, Essex.

READ—TURNER.—On Wednesday, June 28th, at the Unitarian Chapel, Ditchling, by the Rev. Edgar Daplyn, M.A., Arthur Read, of 25, Woburn-square, W.C. (youngest son of the late William Read, of Brighton), to Ellen, younger daughter of Henry Turner, of Newland, Keymer.

DEATHS.

BIRCHALL.—On June 29th, at Holly Lodge, Warrington, Thomas Birchall, J.P., in his 75th year.

DEAR.—On June 27th, at 10, Allens-road, Southsea, suddenly, Clement F. Dear, Minister of High-street Chapel, Portsmouth.

THOMPSON.—June 28th, at Whitley Batch, Llandaff, the residence of his son-in-law, Herbert M. Thompson, Alexander Thompson, late of Bridgwater, in the 87th year of his age.



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From the Points of View of the

NON-CHRISTIAN RELIGIONS.

WHAT WAS THE LOST END OF ST. MARK'S GOSPEL?

See HIBBERT JOURNAL, July.

THE ARTICLES IN THIS NUMBER ARE :—

IMPRESSIONS OF CHRISTIANITY FROM THE POINTS OF VIEW OF THE NON-CHRISTIAN RELIGIONS. I.—The Synoptic Gospels and the Jewish Consciousness. By C. G. MONTEFIORE.

SHOULD AGNOSTICS BE MISERABLE? G. M. TREVELYAN.

MR. MEREDITH ON RELIGION. The Rev. JAMES MOFFATT, D.D.

THE GOD OF SPINOZA AS INTERPRETED BY HERDER. Prof. A. C. MCGIFFERT.

IS THE AGE OF FAITH RETURNING? The Rev. JOHN HUTTON, M.A.

SIR OLIVER LODGE ON HAECKEL. JOSEPH MCCABE.

THE BIRTH OF A SOUL? (OSCAR WILDE the Closing Phase). Prof. HUGH WALKER, M.A., LL.D.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

FOR the International Meetings at Geneva, Aug. 28-31, it appears that most of our English members intend to leave London on Friday, Aug. 25, and to take their holiday weeks in Switzerland afterwards. No parties of thirty can be made up for Aug. 11 and 18, and the hope of the special cheap return fares on those dates has to be given up. Members who have to take their holiday before the Geneva week, and had planned to leave on either of those dates, must make their own arrangements. If they are able to join one of Cook's parties they may still obtain return tickets at a considerable reduction.

THE question has been asked whether for the evening meetings at Geneva evening dress will be required. The reply of the chairman of the local committee is that evening dress is not obligatory, but it will be worn by the majority of resident gentlemen both at the conversazione on Wednesday evening, and at the banquet on Thursday.

IN noting last week the passing by the Chamber of Deputies of the Bill for the Separation of Church and State in France, we put down the majority as 233. But that was really the minority vote, there being 341 votes in favour of the Bill, which was therefore passed by a majority of 108. Those of our readers who are interested in this subject should note the article on "Separation in France" by Mr. Robert Dell, in the current number of the *Independent Review*.

A FIRST Baptist World Congress is being held in London this week, to be concluded on Tuesday next. The Congress, as it was stated in a telegram of greeting addressed on Wednesday to the King, represents a membership of over seven million communicants, of whom at least seven millions are English-speaking, while six and a half millions, white and coloured, belong to the United States. The venerable Dr. Maclaren is President, and delivered a brief inaugural address at Exeter Hall, in which he besought his hearers to remember two crystal phrases, which carried everything he wanted to say—"In the name of Christ," "By the power of the Spirit." If they were right in those two relations all would be right. When, however, the President asked the Assembly to show the world where they stood, by rising and repeating with him the Apostles' Creed, there naturally appeared, as the *Christian World* records, to be a good deal of abstention. The first paper of the Congress by the Rev. J. D. Freeman, of Toronto, on "The Place of Baptists in the Christian Church," claimed that it had been their glory to have been the chief champions of soul liberty. The Congress sermon was preached in the Metropolitan Tabernacle on Wednesday evening by Dr. A. H. Strong of the Rochester Theological Seminary, New York, and will appear in next week's *Christian World Pulpit*.

NOT less than 120 men and boys appear to have been killed by the terrible explosion in the Wattstown Colliery, Rhondda, on Tuesday. Fathers and sons have perished together, and there were many heartrending scenes as the dead were brought up and recognised by their relatives. Such a sudden disaster appeals to the keenest sympathies, both among the people themselves and throughout the country. The Lord Mayor of London has opened a Mansion House fund for the widows, orphans, and dependent relatives of the miners killed, in which he says: "The calamity is one of the most distressing which has ever arisen, and I feel certain that the benevolent public will welcome an opportunity of expressing, promptly and liberally, their sympathy with those thus suddenly plunged into the deepest affliction and misery. Subscriptions may be sent to the Mansion House or to the Fund's account at the Bank of England."

THE full text of the address on the influence of the Labour movement on international peace which M. Jaurès was to have delivered in Berlin has appeared in his journal, *l'Humanité*, and in the German Social Democratic *Vorwärts*. It is to be hoped that we shall not have long to wait for an English version, which could hardly fail to serve the cause of a better agreement among the peoples. The French *entente* with this country is not, says M. Jaurès, directed against Germany; neither will the closer amity which he hopes to establish between the peoples of France and Germany be aimed against this or any other people. We cannot be too thankful to Count von Bülow for the assistance he has unintentionally given in showing up the decision and clearness with which the labour party adheres to the principles of peace.

THE visit of the famous Lancashire band, Besses o' the Barn, to France may be described as a small event, but it will have not unimportant effects in spreading a stronger sympathy and spirit of amity between the peoples of the two countries. The working classes of France have flocked in delighted crowds to hear the music of their British comrades, and the working men of Lancashire have brought home happy memory of courtesy and kindness lavished on them in France. In future when the band is heard at home there will sound also the echo of the life of the men and women of a sister country, and the consciousness will spread that the men who live in other lands are of like nature with ourselves. The incident points to the good future when the mutual friendship of the peoples will replace the old and the "new diplomacy," with its cruel and futile appeal to arms.

THE unseemly dispute for possession of places of worship between the two sections of the Free Church of Scotland proceeds, and much bad feeling exists. At Navin, on Sunday last, a somewhat dramatic scene occurred in the giving up of their church by the U.F. Section. The Provost, who is a leading member of the body, surrounded by a large number of his indignant fellow members, at the door of the church they had to leave read a fervid but dignified protest against the course of action taken, and then headed the march to the hall in which, as evicted persons, they are meanwhile to meet. The supplanters are not a tenth of those whose places they have taken. The districts in which such scenes are occurring are literally in a state of sectarian warfare, and there is no saying to what the strife may lead. Fines have been inflicted on the more riotous without effect.

WHILE the Ecclesiastical eye of Scotland is upon the House of Commons in

expectation of the passing of the Church Bill, an important movement has been begun by laymen of the Established Church with a view to effect some real modification of the Confession of Faith. The clause in the Bill dealing with the Confession does not in anywise bear upon the substance of the creed, but only on the terms of subscription. This is deemed insufficient by the more radical minds. They think the time has come for modernising the Confession, and they have associated themselves with this purpose in mind. They have had private meetings in Edinburgh, and are arranging for meetings elsewhere. This movement is fraught with great theological and religious issues. The "Wee Frees," by their bigoted and reactionary doings, have roused the country thoroughly, and a revolution in creedalism will speedily be effected.

THE second part of Sir Edward Russell's article on "The Religious Life of Liverpool since 1850" appears in this month's *Sunday Magazine*, and contains portraits of the Revs. Charles Birrell, Hugh Stowell Brown, Charles Beard, and Charles Garrett. In the course of notes on various denominations occurs the following:—"The Unitarians in unbroken lay succession vindicate their essential Christianity from generation to generation by unflagging philanthropy, and they have had here signal and special advantage in three of the most spiritual preachers of their denomination—John Hamilton Thom, James Martineau, and Charles Beard. But, here as elsewhere, their actual adherents are few, though everyone admires them." Towards the close of the article Sir Edward Russell refers to the work done for social purity by the late Rev. R. A. Armstrong, together with Mr. Alexander Guthrie and Dr. Lundie, and to the influence of successive generations of the Rathbone family through many forms of Christian benevolence.

ONE striking figure has been removed from among the leaders of the religious life of Liverpool since Sir Edward Russell's article was written, in the person of Monsignor Nugent, who passed away on June 27, at the age of 83, honoured and beloved by men of all Churches and parties. The statue by F. W. Pomeroy, in this year's Academy, to be erected in St. John's Gardens in Liverpool, represents indeed the dignity of the Monsignor, but not at all the exquisite grace and brightness of the man the people knew and loved. A native of Liverpool, educated for the priesthood at St. Cuthbert's College, Durham, and at Rome, Father Nugent, after short terms of service elsewhere, came back in 1849 to Liverpool, and for the rest of his life was closely identified with work among its poor. He was appointed in 1863 the first Roman Catholic priest under the Prison Ministers Act of that year, and for more than twenty years was Chaplain of Walton Gaol. In 1872 he established the Catholic Total Abstinence League of the Cross, and throughout his career took a foremost place in temperance work. In his Saturday evening concerts people of all connections gladly helped, and for the homeless boys and the outcasts of a great city he did a great work of compassion and helpfulness. Through his efforts many neglected lads found new homes in Canada. A sermon of his on "The Story of Magdalen" was published in the first volume of the *Liverpool Pulpit*, edited by the present Dean of Ely and the Revs. R. A. Armstrong and C. F. Aked, and when Mr. Armstrong invited representatives of different churches to expound their principles from the pulpit of Hope-street Church, Father Nugent, though he could not preach from the heretic pulpit, sent a valuable letter. He also cordially joined in the Liverpool Conference of Ministers of Religion on Social Questions. A portrait of Mgr. Nugent, presented to him by the citizens of Liverpool, on his completion of 50 years of public service, is now in the Walker Art Gallery.

"THE Roots of the Love of Christ" was the title of a sermon preached by the Rev. R. A. Armstrong in Hope-street Church, on Aug. 23, 1903, and now published in the current number of *Sermons for the Day*. Answering the question, how it was that we as Unitarians had such deep reverence and affection for the man Jesus, and how that was related to their actual religious life, Mr. Armstrong said:—"I think the root thing—the thing deepest "down—is certain real touches and suggestions in the Gospels themselves. Whatever their literary history, whatever their discrepancies, however thickly the mythology has overgrown the original historical facts, however impossible it may be to lay hold of those facts with precision and certainty, there are touches of infinite tenderness scattered through these ancient books, swift gleams of a light that never shone on land or sea; there are pictures, impressions, phrases, which seize upon the imagination of the heart, and have a deathless power of fascination for our affections. This is quite independent of any critical discussions. They are there, these touches, and nothing can take them away; and they are associated in our minds indissolubly with Jesus, the son of Mary. And whether this or that item of the narrative be actually historical or not—and that we can never know—I, for my part, believe that these touches, these gleams, could never have got there, if at the back of them had not lain a personality of captivating charm and most winning power. That person behind all the words, behind all the deeds, behind the outward history, behind the manifest myths and play of imagination, is no mere shadow, is not itself the unsubstantial fabric of a vision, but is valid, and through all the overlying strata of legend and misunderstanding and exaggeration and distortion, still draws us by its undying attraction and holds us by its inborn charm and power. So that I do think that it is a real historic Jesus who in the first place draws our hearts towards him in deep affection and allegiance, a real historic Jesus who indeed found the wild flowers and the birds messengers of God, loved the little children, cheered the stricken women, and had the brave word of hope and faith and inspiration for all those toiling on the way." But about that historic Jesus, he said, there came to be gathered all their ideal of what the perfect life with God must be, and it ought not to be a trouble to them that the historical Jesus was so idealised; they should let the ideal have full sway in their hearts. It might be Jesus or another who had stirred all that was best in a man and most clearly unveiled to him the face of God, but whoever it was, he was that man's Saviour. And the sermon concluded: "And deeper, I think, and larger "than all these human affections, beautiful and sacred as they are, must be, "in the full disciple of Jesus Christ, "that love of God which Jesus himself set first and foremost among all the "commandments by which we are to "live. That is the great deep sea of which these are the bays and creeks. "The more we learn to feel and know "the living God in all things and "in all men, the more we see him "in the world of nature and the world "of man, the more our life and thought "are saturated in him, the Ever-present, "the Eternal, the Fathomless and Perfect "Love, the more pure and true will all "these human affections be, and the "more shall we breathe that mind of "Christ which would seem to be the "brightest revelation of his glory which "God has ever bestowed upon the "world."

THE Council of Legal Education, it was announced in Thursday's *Times*, has appointed Mr. W. Blake Odgers, LL.D., K.C., director of legal studies. When the necessary alterations are completed, he will occupy chambers at 15, Old-square, Lincoln's-inn, in the same building as the offices of the Council.

THE Rev. F. A. Russell entered last Sunday on his ministry at the King's Weigh House Church. His sermon was on the Christian sense of obligation, and had to be preached, unfortunately, during a severe thunderstorm, which rendered close attention very difficult. The sermon appears in this week's *Christian World Pulpit*.

THE many friends of the Rev. E. W. Lummis will hear with great regret that the hope of his summer holiday has been disappointed, and that he is ordered by his doctor to winter at Davos. The congregation of the Great Meeting, Leicester, have been obliged with the deepest regret to accept Mr. Lummis's resignation. A brief report of the meeting will be found among our News from the Churches. Davos has done great things for the Rev. C. F. Aked. May it do likewise for our friend!

IT is noticeable that his commendation is given never to rapturous feeling, always to practical goodness or to insight into moral truth.—*G. S. Merriam.*

HE who in any case admits doctrines which contradict reason has broken down the great barrier between truth and falsehood, and lays open his mind to every delusion.—*Channing.*

LITERATURE.

A PHILOSOPHY OF ACTION.*

IN the INQUIRER of September 19 1903, we noticed Professor Séailles' remarkable "Affirmations of the Modern Consciousness," a volume of papers and addresses in many respects similar to the one now under notice. Fragmentary as they both are, the two books are evidently the work of a strikingly original and practical thinker; and of all the pages which are being printed to-day, few are at once so wise and so arresting, and, above all, so pregnant with life itself as those of M. Séailles.

At the same time they are not a little perplexing, for their frank and exhilarating call to action conceals a whole world of dark and difficult questions which remain unsolved. Their author is, doubtless, fully aware of this. As a professor of philosophy, who is also deeply engaged in the work of practical reform, he knows as well as any the baffling, bewildering nature of this complex of contrasts and contradictions which we call "life." He shows, in passing, that mere materialism cannot possibly explain the higher life; he is urgent in proclaiming the place that philosophy must hold in the programme of education. He is an idealist throughout; there is no page of his which is not instinct with the idealistic spirit. But, in these papers at least, he deliberately abstains from the metaphysics of philosophy, and from all theological and eschatological speculation; leaving on one side these "ultimate questions," he addresses himself to actual conduct and affairs.

He concentrates the whole force of his powerful personality upon the problem of an ethico-social education, and the fact that M. Séailles has much to say upon this question of practical as well as of philosophical importance, should give a wide circulation to his work.

In the present crisis of educational affairs, both in England and in France, it may seem hazardous to seek in the elementary school a centre of general agreement and unity, whereat the warring sects may meet as upon neutral ground. But this is exactly what M. Séailles proposes, in harmony, of course, with a large body of thought on both sides of the Channel. Seeing in education the most practical of all the processes of reform, he desires to remove it wholly from the regions of sectarian strife. Of old, he says, men were united by a religious tradition; to-day they are seeking a similar bond in their loyalty to a national ideal. This cannot be promulgated in the churches of the sects, or under their teaching; it can only be bred and spread abroad in wholly undenominational public schools. And such schools alone can become the centres of the new national life. "Modern society," said Edgar Quinet, in 1849, "lives upon the principle of the mutual love of its citizens, a love independent of their religious belief; and this mutual love can only be inculcated in wholly non-sectarian schools. M. Séailles is one of those who regard their country as an apostle among the nations. He is a statesman of the prophetic type, and his philosophy is at once religious and political, that is to say, it is a truly social philosophy. In his preface, dated from Barbizon, he re-states the idea which underlies all his teaching, that the old dogmas have become effete because modern thought has discovered larger affirmations of its own. These affirmations centre in the principle of respect for the Ideal Man, a man as yet unborn, who alone can be Free, Equal, and Fraternal. This is the Man whom the Republic has anticipated, and for whose sake she is prepared, if needs be, to perish. The life of a democracy, which by its very constitution promises the advent of such a Man, is one long process of strenuous ethical education to prepare his way. Its citizens, each and severally, are pledged to become in so far as they are able, men like unto him; and to refuse their countenance to any social condition which hinders anyone among them from realising that Divine Manhood. For the Divine Man supposes, also, a Divine society. Democracy requires the substitution of voluntary co-operation under the Higher Law—which alone brings social peace and personal liberty—for coercion and the mob. Such, then, is the spiritual programme of France.

So far we have seen M. Séailles as a thorough-going idealist, who sets about his task of reform by ascertaining its goal. But he combines with his vision the practical patience of the realist; he knows that the ideal can only become real through the life-long consecration and labour of intelligent men. This knowledge brings him into stern conflict with all the fatalism in human nature, whether it find expression in the Marxian, Evangelical, or Orthodox Catholic dogmas. The earthly paradise cannot be separated from us merely by the red river of revolution; we have ourselves to create our kingdom of heaven-upon-earth, for nowhere does it await us ready-made. Thus, for Professor Séailles, *laborare est orare*. And the labourers to whom he especially addresses himself, are, as I have indicated, the elementary teachers of France. In them he sees the apostles of the new religion, which will interfere with nothing of the old that remains; but will create again that unity of purpose which has long been shattered. It is the part of the teachers to call every man to humanity while still he is young; to give to all the first consciousness of individual worth, associated with the conviction of social duty; and to open their minds to the idea of that great, encompassing, enduring life in which they share (pp. 15, 16). While it is none of the teacher's duty to give his pupils ideas about God, he must prepare them to discover for themselves if there be a God by setting them upon the road in which they should meet with Him. He must make their spirits fine and strong, by developing the inner consciousness of those living and dynamic truths which bring with them their own authority and reward. He must teach them the laws of moral hygiene; leaving them to form for themselves their own individual conceptions about Deity and the Beyond.

But while M. Séailles writes thus of *L'Ecole sans Dieu*, he wisely warns his readers against mistaking the non-religious for the irreligious; and stigmatises official atheism as "the most odious form of fanaticism and intolerance." He warns them also against the worship of authority, personified in the State. The object of their devotion is Liberty, incarnate in an ever nobler society of nobler men and women.

He addresses teachers, but he remembers that education does not end with the courses of the elementary schools. M. Séailles, as I noted before, has been one of the initiators of the Popular Universities (*Universités Populaires*), and several of these essays were first spoken as addresses to the members of "The Co-operation of Ideas," the earliest *U.P.* to be established in Paris.* The future historian of this most interesting and important movement will find much that is suggestive in these lectures. To the ordinary reader, moreover, they are packed with virile thoughts, the ideas of a man who knows that one can only learn about life by living, who defines his philosophical notions by putting them into practice, and who is, therefore, one of the pioneers of a truly pragmatical philosophy.

One criticism remains in my mind after turning these pages: that in his philosophy of action M. Séailles seems at times to overlook, or even to deny the fact, that the greatest of all sources of human power is of mystical origin. He does well in seeking to focus the thought of his hearers and readers upon a life of practical usefulness, but to attempt to sever the Gospel of Action from its natural basis in the experience of the spirit is, I believe, to deny one of the "Affirmations of the Modern Consciousness."

H. B. BINNS.

* "Education ou Révolution," par Gabriel Séailles. (Librairie Armand Colin, Paris, 1904. 3f. 50c.)

ROBERT LOUIS STEVENSON.*

IT is a really difficult task to write an uninteresting book about Stevenson, but Dr. Japp has successfully achieved it. Anyone who will let Stevenson speak for himself, and will tell us about his life and conversations cannot help writing an interesting book. There is no character in modern literature with so much charm as Stevenson's. Only give him the least chance, and he will save any book from dulness into which he enters. But there is a certain type of man against whom even the gods fight in vain. The chief point of Dr. Japp's book—we might say the only point—is the contrast exhibited between two types of egotism—the egotism which charms and the egotism which repels. Stevenson, in a sense, was an egotist. He was always talking about himself, always relating his adventures and impressions, whether among books, or on his travels, or in his own mind. Part of the charm is his childlike confidingness. He nestles up to you and prattles, as it were, and tells you all about himself in perfect trust in your good nature and your sympathy. And he speaks about himself, not because he wants you to admire him, or because he cares for nothing else than his own personality, but from good spirits and a friendly feeling. He gives himself to you because he likes you, not in order that you may like him. Human nature, my dear fellow, he seems to say, is intensely interesting; human

* INQUIRER, December 19, 1904.

† "A Record, an Estimate, a Memorial." By Dr. A. H. Japp. (J. Werner Laurie, Clifford's Inn.)

life, in spite of all its drawbacks, is wonderfully exciting. Listen to me, and I will tell you about mine. His self-revelation is a vindication of the worth and beauty of life. It is absolutely free from conceit and vanity. He expects you to share his feeling about this wondrous and surprising gift of life. It is in himself as representing life, as witnessing to life, that he is interested, not in himself as an esurient, grasping, offended, competitive, separate personality. He identifies himself with you and you with him, he is not making capital out of you, nor urging any selfish claim, nor posturing for your admiration. Dr. Japp, on the other hand, is always obtruding himself, not as a representative, but as an individual clamouring for recognition. He likes Stevenson because in his genial, kindly way Stevenson showed interest in him, as Stevenson would have done in the case of a cannibal if he had met him. What Dr. Japp says about Stevenson's father is very characteristic—not of poor old Mr. Stevenson but of Dr. Japp—"I shall never forget how, in those early-morning walks at Braemar, finding me sympathetic, he unbent with the air of a man who had unexpectedly found something he had sought, and was fairly confidential." Dr. Japp has a curious family resemblance to another egotist—Mr. George Moore, about whom Mr. Chesterton recently wrote one of his striking little reviews. "We should really be much more interested in Mr. Moore if he were not quite so interested in himself. We feel as if we were being shown through a gallery of really fine pictures, into each of which, by some useless and discordant convention, the artist had introduced the same figure in the same attitude. The Grand Canal with a view of Mr. Moore. Effect of Mr. Moore through a Scotch mist. Mr. Moore by Firelight. Ruins of Mr. Moore by Moonlight."

Dr. Japp does not like Mr. Moore, and we quite sympathise with him in that feeling; but our sympathy with him on this point is weakened when we find him disliking so many other people too. He is offended with Lord Rosebery for not taking more notice of a letter in which he offered suggestions and assistance. "Had Lord Rosebery written and encouraged me to such an exercise, I should by and by have been very pleased to point out to him that he blundered, proving himself no master in Burns's literature."

He is offended with Mr. Gosse for making light of his importance in the matter of introducing "Treasure Island" to the world. He points out that Mr. Pinero is "wrong—totally and incomprehensibly wrong," in his dramatic criticisms, and he attacks Mr. Henley for his "spiteful perversions," perversions which it will be wise and kind to allow to slip into oblivion.

We are in a thoroughly un-Stevensonian atmosphere, an atmosphere of wrangling and small-mindedness and bitter feelings. The quotations from Stevenson's life and writings seem somehow out of place. They look like flowers stuck in the earth haphazard and wilting in an east wind. Perhaps it is time that there was an end of books about Stevenson. Certainly Dr. Japp's book does not encourage us to ask for more at present.

H. G.

KNOW THYSELF.*

THE earlier volume published by the Rev. H. S. Solly nearly twenty years ago under the same title is known to many of our readers, and, though long out of print, it has not ceased to be useful. The author has now revised and added to the work, with the result that we have a much fuller and more satisfying book. The title-page quoted below indicates the scope of the argument. In so far as the spirit and basis go, the work is fitly described as an essay towards self-knowledge; but Mr. Solly has very properly proceeded to the wider knowledge either implicated directly in the mind's own life or specially valuable for its development.

Like Mr. Armstrong's "God and the Soul," the book in great measure reproduces the main lines of Dr. Martineau's ethical and religious system. It begins with the fact of conscience, displays its authority, and its capacity for education, and identifies it with "the voice of God." The author evidently contemplates serious readers, and from the philosophy of ethics he leads directly to the subject of prayer, *i.e.*, communion with Him whose "voice" is recognised in the moral law within. The beginner's doubts and difficulties are dealt with in a sympathising but firm spirit, and if no further were read there would be ample profit in reading the book thus far.

But there is much more. In addition to the self-knowledge that reveals the Giver of the moral law and the Aider of the dutiful, we have knowledge of outer things which in their structure and mutual relationship suggest a Contriver. Mr. Solly repeats the old "Design argument" with such modifications as the doctrine of evolution would seem to demand; and, again with his great teacher, Dr. Martineau, he emphasises the "Axiom of Causality." The belief in God thus established has next to be harmonised with the facts of sin and suffering, and if Mr. Solly, like every other apologist, has at last to leave something to the individual's own trust and patient working out, that is none the worse, we believe, for the individual's good. The argument that should leave nothing to a man's native wit would be truly uneducative.

After a full chapter on the subject of personal immortality, Mr. Solly gives two at the close of his book, respectively dealing with religion in the Old Testament, and the life of Jesus. The former is based on the modern critical view of the Jewish literature, and its perusal strengthens one's feeling of the entire reasonableness and profit of that view as contrasted with the old non-natural scheme. The "illustrations from the life of Jesus" are suggestive of sermon literature; but—shall we say—they will be welcome to devout students of life and religion. As already said, Mr. Solly demands a serious audience, and while he does not spare himself any pains in the endeavour to put things clearly and cogently, he demands attention in the reader, if any genuine benefit is to be derived. For classes of young men and women the work is admirably suited, provided always that the teacher or leader first masters the chapter and brings to its illustration facts and incidents of an attractive character. The reader who peruses the book in private must provide himself with such material. There is "substance" enough in it for a score of popular works such as issue from certain publishing houses, and presumably get read. We must congratulate the author on the re-appearance of his book in its new form, and ourselves on the evidence that scholarly thought still lives and bears fruit in our midst.

W. G. T.

* "Know Thyself: an Attempt to answer Certain Questions relating to Duty, to God, and to Immortality." By H. Shaen Solly, M.A. (Philip Green. 1s. net.)

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* opens with the Presidential address of the Social and Political Education League on "Some Social Reforms," delivered by Sir Oliver Lodge at University College, London, on May 26, which takes up the parable of Professor Percy Gardner, last year's president. The address lays stress on the necessity for educating the average man if reforms are to be really effected, and sets forth a true ideal for our young people. "If "our devotion to material gain is too con-"centrated and strenuous we run the risk "of losing even that. Let the British "Empire uphold the right and the truth, "and it may hope and deserve to be "prosperous and perpetual; let it exhibit "itself to the world in purely selfish "guise, and decadence will assuredly set "in." To better the conditions of life in this country a reform of land tenure is one of the things Sir Oliver Lodge asked for, and a wiser and juster treatment both of paupers and criminals. As to the latter, he is certain that we are doing wrong. "We are seeking to punish, not "to educate, stimulate, reform. Punish-"ment is not our function. We think it "is, but it is not. It comes in incident-"ally, in accordance with the laws of "nature, but it should not be our primary "aim. We have a right to protect our-"selves, but we have no right to break a "man's spirit and undermine his intelli-"gence and character. Solitary confine-"ment does that." And so do hopeless idleness and degradation. A better future, Sir Oliver is convinced, is at hand, and with the extension of local government the best men will throw themselves into public service and real progress will be made. "Never were all classes so permeated by the spirit, not the phrases, but the essential spirit, of brotherhood and co-operation; never was there such universal recognition of the beauty of the spirit of real and vital Christianity, far above the differences and dogmas of the sects." With this address may be read the article by the Rev. G. S. Streatfeild on "Christianity and Social Service," in which he notes how the centre of theological thought and spiritual life has shifted from the Atonement to the Incarnation, and finds its issue in the practical service of humanity according to the ideal of Christ's life. His view is that the Church must demonstrate to the world that this ideal is rooted "in the fact and faith of the Incarnation," which alone can secure true progress to the world. To that

doctrine we should give a different interpretation, but with a like confidence in the fulfilment through that ideal of the Divine purpose for mankind. Those who are interested in Mr. W. H. Mallock's cogitations will read his long article on "Through Matter to Mind," in which he begins to build a bridge back from a scientific materialism to a spiritual conception of the Universe. For summer refreshment there is "A Farming Holiday," by Constance R. Maynard.

The *Nineteenth Century and After* is largely occupied with the "Collapse of Russia," and forecasts of the future; while Dr. Jessop writes on "A Country Parson of the Eighteenth Century," Dr. Kerrick, rector of Dersingham, in Norfolk, who died in 1768. The Earl of Dunraven's article on "Ireland's Financial Burden" should be noted, and also that on "Organised Labour and the Unemployed Problem," by Mr. Isaac H. Mitchell, secretary of the General Federation of Trade Unions. Mr. Mitchell points out how potent an influence Trade Unions have been in their influence on the unemployed problem, and makes a strong plea for greater elasticity in the hours of labour rather than in the number of men employed to meet inevitable fluctuations of trade. There is a growing opinion, he says, amongst trade unionists that the solution of the unemployed problem, so far as it can be solved, rests with administration rather than with legislation. And his conclusion is: "To meet these fluctuations, nothing seems more sane than "that, on the first sign of depression, "works of public utility should be proceeded with. The Government and all "public bodies have always an enormous "amount of work waiting to be done. "Harbour works, Government buildings, "and repairs of all kinds should be proceeded with when times are bad, and "as good times return there should be a "slackening off of such work. One of the "most prolific causes of unemployment is "the practice followed by all contractors, "public and private, of refraining from "putting work in hand during the winter "months. In every business, indoor or "outdoor, there is a slackening off in "winter. Bad light and weather both "add largely to cost of production. But "what can workmen do? They do not "receive sufficient during summer to tide "them over winter, and it would surely "be cheaper and better for public authorities to spend money for extra labour "cost in winter than spend large sums on "extra Poor Law costs, or even on farm "colony work. Notwithstanding regulation, notwithstanding an intelligent "anticipation of bad times and the "pushing forward of public works, it is "conceivable that still there would be "those wanting work who could not obtain "it. To supply this need the Government "Bill might be useful, but without the "better regulation of present employment, "which would aim at making the hours "of labour, and not the number employed, "the elastic part of our productive system, "the Government Unemployed Workmen "Bill will be disappointing in its results, "as its machinery is likely to prove "dangerous in its operation."

"Ireland," says Mrs. J. R. Green, in her article in the *Independent Review* on the case of Sir Antony Macdonnell, "has been the martyr of English mediocrity." She has never been allowed to taste of the benefits of English statesmanship, far less of Imperial wisdom. And writing on "A New Way with the Lords" Mr. J. A. Hobson suggests the Referendum as offering the only hope of democracy as against the now hopelessly consolidated forces of obstruction to progress in the Upper House. Mr. G. M. Trevelyan's article on "Optimism and Mr. Meredith" should be well pondered. Meredith, says his interpreter, has written "a new edition of *Sartor*, with joy superadded. With him the flower blooms on the rock. But, even in his ethics, the rock is always there, under the flower."

"We are so accustomed to-day to look "for creeds, for short cuts to content-"ment by some other route than our own "conduct and courage, that we will not "believe that a man can teach us to live "healthy lives, unless he has some patent "medicine in his pocket. But, in fact, "there is no Morrison's pill to enable us "to digest the universe. We must trust, "not to drugs, but to exercise, clean "living, and cheerfulness." And in conclusion Mr. Trevelyan says: "The essence "of a religion is not a creed, but an atti-"tude of life; and Mr. Meredith's attitude "to life is a right one. A wary but "cheerful and benevolent Odysseus, "he steers us 'compact of what we "are, between the ascetic rocks and "the sensual whirlpools' (*Diana*, ch. "37), and he can listen unbound "to every song of the Sirens, enraptured, "but resolute by the rudder; and the "one-eyed Polyphemus of Despair is left "cheated and shouting after the white "track of his departing vessel." At the same time, we should add to rectitude and courage, for the best wisdom of life, trust in the Divine purpose and the ultimate victory of good, which is no drug for an enfeebled will, but an inspiring confidence, fruit of the truest insight of a faithful spirit. Mr. Robert Dell's article on "Separation in France" is a most interesting statement of the position from the point of view of a broad-minded Catholic, who distrusts the Vatican, and dislikes the religious orders, but believes that separation may offer a great opportunity to the Church and the people, if only they would dare to take it.

The World's Work and Play, which has for frontispiece an admirable portrait of the Right Hon. J. W. Lowther, the new Speaker of the House of Commons, and goes on to tell of the joys of the open air, in an article on "Caravaning for Pleasure," makes this month a new departure, and begins a serial story by Mr. C. Lewis Hind, "The Education of an Artist," a practical romance of a man who developed late, recounting the art education of Claude Williamson Shaw—how at the age of thirty-three certain glimmerings of a suspicion that life is a larger tapestry than the pattern woven by the author of "Self-Help," bursts into flame—how that flame was fanned by an artist acquaintance—how searching for a way to express his temperament he decided upon painting. *Illustrated by Photographs of the Works that stirred, pleased, or annoyed him.* The story is well begun, and the illustrations are capital. This number has also a second article on "Life in the Country Cottage—the Problem of Housekeeping on Limited Means," and among much other interesting matter, an article on "The Girl and the House," in the section on Woman's Work, telling of what is done at Sesame House, the English daughter of the Pestalozzi-Froebel House in Berlin.

The third number of the *University Review* discusses the "Training of Architects," "The American Professor and his Salary," "The Pronunciation of Greek," and other subjects. The frontispiece shows the John Harvard Memorial Window, presented by Mr. Choate, the American Ambassador, before his return home, to the Cathedral Church of St. Saviour, Southwark; and there is also a fine portrait of the late Canon A. S. Farrar, Professor of Divinity in the University of Durham. Among the University news, which occupies nearly fifty pages of the *Review*, is a note as to two gifts recently received by Harvard University, one of $100,000 to develop "a department of the ethics of the social question," the other of $55,000, the income to be used for a yearly Harvard excavating expedition to Palestine.

A GOLDEN WEDDING.

JULY 12, 1855—1905.

GOLDEN the sunshine on the summer flowers,
Golden the memory of long wedded hours:
Golden the thought of that sweet summer morn,
Golden the thought of troubles bravely borne.
Golden the love of children and of friends,
Golden the hours of happiness God sends:
Golden the fifty years, where Love has trod,
Golden the future, in the hands of God!

FLORENCE LAWFORD.

SOUTHEND HOLIDAY HOME.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—The Home at Southend, kindly given by Mrs. Bayle Bernard, is now receiving weekly contingents of elder scholars, teachers and others connected with our churches for whom it is intended. During last year 109 guests were received, and so far as we can judge from the applications coming in, there will be no vacancy until September next. The Home is open and available all the year round.

Beyond the payments made for board, about £100 per annum is required for maintenance. The subscriptions have somewhat fallen short, and if this very useful piece of work is to be continued, the subscribers' list must be increased.

Donations may be sent to me, or to the local hon. secretary, Mr. J. Murrow, at the Home.

ION PRITCHARD,
Treasurer.

Essex Hall, London, W.C.

FROM "HEART-BEATS" AND THE "SILENT PASTOR."

By PROTAB CHUNDER MOZOOMDAR.

A PRISONER, behold a prisoner of the Lord! Shut up by a will not my own, chained to purposes half hidden from my sight, labouring in every field I am sent to, labouring often without any apparent reward, with much apparent discouragement, scorned by men, I feel it sometimes very dark and desolate. There seems no way to escape out of these iron walls of circumstance. Providence is my prison-house. I am his bond-slave. But my prison, though it opens not outside, opens *inside:* The walls have hidden doors, which, at a touch from some unseen hand, are drawn up. Through them I behold scenes of enchanting beauty. My chains fall off. The unchangeable will becomes the force of a marvellous love. The hidden purposes become glorious altar-stairs to the bosom of Infinite Rest. Circumstance becomes my throne, crosses become my crown, the prisoner is turned into the King's son, the heir of immortal glory!

Poverty.

Next to my skin this rough blanket of poverty sits very cordially. It warms my heart to God and to mankind, the great majority of whom are poor. I doubt much if outside the ranks of the poor in Oriental lands there can be true charitableness, generosity, or sweet, forgiving love. The least touch of art destroys the bloom and fragrance of the soul.

The Way of Peace.

Behold, in trying to defend myself against those who must needs attack me, I have lost all dignity and peace. Peace returns to me only with thy forgiveness and love. O Friend of the poor, give me the strong mind without which thy service is impossible. Give me the pure, unselfish heart to regard thee above every other treasure.

Healthy Asceticism.

Believe me, there is more healthy asceticism in bearing the dealings of God cheerfully, and in loving man despite all he has done, than in all the fastings, scourgings, and rags. Cease to indulge thy spite, hatred, and ill-will. Love and do good against all odds; nothing demands greater self-mortification than this.

Keep Quiet.

It is about as mean to prate about one's poverty as about one's wealth. Some are always grieving over their ill-health, others boasting of their muscle and nerve. All is vain. Men get to know somehow what you actually are. I have now and then frankly told my friends how poor I am. But in vain. The shadow of prosperity and ease clings to me, I cannot shake it off. A prince outwardly, a pauper within. Sometimes also a pauper outside, a prince within. What strange delusion! Keep quiet over thyself. The wise and the loving will find you out.

Know Thyself.

Every man is the born master of spiritual riches hid deep in himself. But few, very few, are put in possession of their patrimony here. If thou didst only learn to gain and use what is rightfully thine, thou shalt live and die a prince among mankind. Know thyself, be thyself: it is the best thou canst be here on earth.

Blessed are the Meek.

The heaviest cross is light, if borne in meekness and trust; the lightest cross crushes one if the heart is heavy and sore with pride. Sufferings must come, it is the course of nature; but they do not necessarily cause misery. Pride is the cause of more than half our misery. Blessed are the meek!

Worship of Nature.

Lord, the voice of thy devotee grows fainter every day, and his words fewer. My soul would abide in thee unceasingly, but my tongue fails me. This infinite worship of the universe around me suffices: lead me out to it every day. Let the winds be my voice, the streams my spirit's outflow, the birds sing hymns for me, the clouds carry my thoughts to thee; let all nature be my priestess, and do for me what I cannot do for myself.

What is Spirituality?

Sentimentalism is not spirituality; neither is it morality, nor even insight, though all these go to make the spirit. Absolute subjection, unselfishness, and oneness of will with God, such as Christ exemplified, make up the nature of the spiritual man.

On Spiritual Culture.

My son, peace will not come to thy soul unless thou hast been blessed with a sense of the simple reality of divine things. Is the presence of God a fact of perception whereto all thy senses and all thy powers testify? Or is it only an opinion, a belief, an impression, a remote rare experience when the mind is depressed by circumstance? Yield thy whole nature to the sense of the Divine Presence when it visits you; and, believe me, there is no man, sinner, mourner, infidel, or fool whom the Spirit of God, the veritable unspeakable Presence, doth not at times visit and touch.

To live in Other Men.

My son, a man's own individual life is not his deepest or truest life; the life of the community whereto he belongs is his deepest life. Call it brotherhood, call it congregation, or church, or nation—however you may call it, this collective corporate life makes the higher existence of the man of God.

Lowliness.

Lowliness is not meanness or weakness, nor is nobility pride; but the noblest are always most lowly. True humility is an impenetrable stronghold, which neither insult nor injustice can take. The peace of the graciousness of God enables man to bear everything, while the proud are crushed by the tyranny of their own mortification.

Love of Men.

The love of humanity is a growing passion in me. I contemplate the wants and perfections, the joys and sorrows, of men with a strange personal interest. I love all men and women and children, the old and young. I love all. I have worked for the good of my kind. I delight to think I will die devoted to this work. God in man is a concrete reality. I will lose myself in that reality; and all hatred will cease in me, as well as anger and pride. Oh, blessedness unspeakable!

MUSINGS.

By A MINISTER.

XXIII.

PHILOLOGUS writes to ask what syncretism is, and, further, what eclecticism is, and what the difference is between them. I will do my best to satisfy him, but he has given me two hard nuts to crack, and I am afraid that, when they are cracked, the kernels will be as like as—two kernels.

The eclectic in philosophy is one who picks and chooses fragments of philosophic systems, and pieces them together into what he fondly hopes will be a harmonised system of his own. He is like the painter who combines selected features into one fair face, or the florist who ties his gathered flowers into a posy, and thinks no more of the separate plants from which they came. Religious eclecticism follows much the same course. The theories of the early heretics were largely eclectic. Between Christianity and Paganism there were those who found a *modus vivendi* in borrowing from both. The hope of happy compromise led to strange results. We read of one emperor in whose oratory stood the images, not only of Roman gods, but also of Isis and Serapis, Orpheus, Abraham, Apollonius of Tyana—and of Christ. Something of the same attempt to blend pagan views and Christian principles followed upon the Renaissance and Humanist movements in Italy at the end of the fifteenth century. In a new Pantheon, the image of Plato would now have been added. But the fatal flaw in eclecticism is this, that combination is not connection—certainly not vital connection. The life-blood of one system, philosophic or religious, cannot flow into another by mechanical adjustment, any more than two nations can interchange their energies through political alliance. Nor is it unity. There was true wisdom in the old imagining of wisdom as leaping whole from one brain. In its origin, a living idea is one and undivided, and thinks itself out; it cannot begin, or stop short, at a predetermined point. Nor, lastly, is it growth. Just as the loveliness of a face is something more than the blending of features, and the fragrance of a garden something more than the mingling of scents, so is truth something more than the composition of conceptions.

Syncretism does not go as far even as composition; goes no further than accommodation; unites systems more or less antagonistic, but does not attempt to reconcile them. A fusion of ideas being seen to be impossible, it is thought to be enough if they do not come into collision. Solomon was a syncretist when he set up the rituals of Sidon, Moab, and Ammon side by side with the worship of Jehovah. That statesman is a syncretist to whom all religions are equally useful; so also is the languid trifler, to whom they are equally interesting. There was a time in the

fourth century when the mutual tolerance of Christianity and heathenism seemed to threaten a new religion; there was a time in the seventeenth century when Lutherans and Catholics were invited to compose their differences by recognising only their respective merits. Syncretism, it will be seen, both morally and intellectually, is inferior to eclecticism. It lacks earnestness and foresight. It bows itself in the house of Rimmon; it is for Christ and Diana.

Philologus is a supporter of undenominational religious teaching, and evidently wants to know whether in this he is an eclectic or a syncretist. I do not think that he is either one or the other. Undenominationalism would seem to be reached, not so much by addition, as by subtraction. It is the elimination of that which is inconveniently distinctive. I am not anxious to propose a better plan, nor perhaps am I prepared to do so, but I can understand how it is that, when Philologus thinks he is only straining out the gnat, Polynices, his neighbour and opponent, thinks that he is really straining out the wine.

Which way, then, lies progressiveness? asks Philalethes. To this I reply that we escape from standstill dogmatism, not by patching together systems of belief, nor by balancing them, nor by paring them away, but by cultivating a spirit at once philosophical and religious—philosophical, because it searches for unity in all past developments of thought, and religious, because it can still remain loyal to one tradition of faith. A faith too compliant, too ready to take in religions still at variance, may think to gain the whole world, and only lose its own soul.

THE CHILDREN'S COLUMN.

PEACE-MAKING.

"Blessed are the peacemakers: for they shall be called sons of God." Matthew v. 9.

"Little children . . . love one another." John xiii. 34.

NEAR where I live there is a huge bank of earth that stretches along the country for miles. It was raised more than eleven hundred years ago by a warlike, ambitious king called Offa. Not only did he get power over all the kingdoms into which England was then divided, but he took a slice of land from a Welsh prince, and put up this "Dyke" to mark the boundary between England and Wales. Long after Offa's death, and the Norman Conquest of England, when our country had settled down under the rule of one king, and English and Normans were living peaceably together, obeying the same laws and growing more and more alike in customs and speech, the Welsh and English remained enemies. There was always some fighting, or robbing or destroying of property on either side of Offa's Dyke. Many years after Edward I. conquered Wales, and gave it a first English Prince of Wales, strong castles were kept fortified on the border. Had you lived there in those days you would have known the horror and misery of two nations at war.

And now! From my window I can see one of those grim old castles, but it is to-day the ivy-clad home of a quiet country gentleman, and we walk in the beautiful surrounding park as undisturbed as the deer that graze trustfully among the bracken. Offa's Dyke is covered with oak-trees, and hyacinths, and burrowed by many rabbits. A barbed-wire on its top keeps cattle from straying, but there are stiles for people to go to and from the farms on either side, while Welshmen drive by a road across it to sell goods at the nearest English market-town. I shall post this Children's Column to London at a tiny shop on the Dyke near the scene of a bloody battle between Henry II. and a Welsh prince. I go to work every day from England into Wales, and meet Welsh children trudging to an English village-school. They speak their own language to each other, and mine to me. In the spring they smilingly give me primroses to send to poor people in an English city. At school they learn many things from good English and Welsh teachers, and spend happy, useful hours drilling, singing, cooking and gardening. The boys play soldiers (Welsh and English nicely mixed in each army), but scarcely one of them will ever seriously think of going for a regular soldier when he is a man. The farmers, and colliers do show fight, when they want good laws made, or bad ones altered, especially an unjust law about their schools, but it is by holding meetings, and voting at the election of an Englishman to speak for them in the British Parliament, and we women and the children help the good-humoured battle with rival colours and bill-sticking on the cottage walls. All this means that the English and Welsh are at Peace, and there has been a great deal of peace-making to bring it about that everywhere the people of these two nations, in spite of present differences, and past enmities, live together in friendly fashion as loyal subjects of the same kingdom and empire.

Now you will find when you study more and more history, and grow up to serve your village, or town, or country as good citizens, that many things go to the making and keeping of peace, one person with another, one nation or empire with another. The best men and women are doing much to avoid or stop wars. Civilised people nowadays feel differently from those of even last century about the glory, or proper occasion or need at all of fighting. Yet we are still a long way from the time when all on this globe shall wholly do God's will by living lovingly together in God's great human family.

Living lovingly together. Why is not that what is done everywhere in the happiest and most peaceful homes? What helps all the peace-making all the world over is so simple that we can practise it every day from our earliest childhood. Christ put it into five short words, "Little children, love one another."

I knew two sisters who quarrelled so much in their bedroom that their mother fastened a tape across the room between the two beds, and made each girl sleep, and dress and undress on either side of it, and forbade them to speak to each other. This funny, uncomfortable and unsisterly arrangement soon cured them of squabbling.

There were once two old Scotch women so poor that they shared a lodging, but so quarrelsome that they drew a chalk-line across the floor, and each lived in her own half of the room, using door and fireplace when one was out of the other's way.

Now it is want of love that puts barriers between people. They are not all barriers that you can see like tapes, and chalk-lines, and Offa's Dykes. They are hate, jealousy, envy, selfishness, greediness. Not keeping our tempers, and pride are obstacles. So are unforgivingness, and want of imagination to picture two sides to a question. And there is unprayerfulness for those who vex or injure us. All these shut off our hearts and minds from those of other people, and hinder us from feeling and acting peaceably.

"Little children, love one another." Yes, the more love grows in the hearts of children, helping them to keep out of quarrels, to clear up misunderstandings, to overcome wrong, passion and ill-will by right-doing, reasonableness and loving-kindness, the more love will spread beyond home and school, till all shall know the blessedness of peace-making as Jesus did, and with him, be worthy to be called "sons of God."

We are but little children weak,
Not born to any high estate;
What can we do for Jesus' sake
Who is so high and good and great?

When deep within our swelling hearts
The thoughts of pride and anger rise,
When bitter words are on our tongues,
And tears of passion in our eyes,

Then we may stay the angry blow,
Then we may check the hasty word,
Give gentle answers back again,
And fight a battle for our Lord.

With smiles of peace and looks of love
Light in our dwellings we may make,
Bid kind good humour brighten there,
And still do all for Jesus' sake.

There's not a child so small and weak,
But has his little cross to take;
His little work of love and praise,
That he may do for Jesus' sake.

EMILY H. SMITH.

A MINOR MUSICIAN.

WREN, wren, chirrup again,
Then get along with your dining
There, where the bryony's twining!

Leave, wren, moping to men—
Peevishness, pouting, and pining,
Weeping, and wailing, and whining.

Wren, wren, chirrup again,
Tragedy music resigning;
Sing, wren, into my den,
Music of midsummer-shining!
Wren, wren chirrup again!

W. G. TARRANT.

WE have been interested to receive the first number of a new *Review of Theology and Philosophy*, edited by Professor Allan Menzies, D.D., of St. Andrews, and published by Messrs. Otto Schulze & Co., 20, South Frederick-street, Edinburgh. The Review, which is to appear monthly (15s. per annum, post free; single numbers 1s. 6d., by post 1s. 9d.), is to contain "reviews, abstracts, and bibliography of the most recent theological and philosophical literature." Besides the editor there are fifteen contributors to this first number, the list including the well-known names of Lewis Campbell, William Knight, B. Bosanquet, J. Moffat, J. Herkless, J. Estlin Carpenter, W. H. Bennett, Vernon Bartlett, and Henry Jones. The last six of the eighty pages are devoted to Bibliography.

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LONDON, JULY 15, 1905.

A UNITARIAN VAN.

How shall we take our message of religious life to the people? By what fresh methods can we speak our word more effectually to those who, we believe, ought to hear, and would be glad to hear, what we have found to be true of the higher life with GOD? Lectures in public halls have done, and are doing, admirable work for the enlightenment of thought on matters of religion; literature, through the ordinary channels, or through the quiet ministry of the Postal Mission, often accompanied by helpful and sympathetic letters from faithful workers, reaches many who cannot hear the spoken word; occasionally, where there is a large measure of energy and faith, popular religious services have been held, in theatres or public halls, with no thought of church extension, but simply to speak the word of life, and to gather the people in for an hour of worship and brotherly fellowship. These are some of the methods, and the work of the Domestic Missions is another, by which members of our churches have gone out to the people to carry to them the quickening and helpful message of religious life. These are in addition to the natural influence which every living church must exert by its very existence, when power goes out from the assembly of its worshippers and effective sympathy gathers in the friendless and solitary to share the glad fellowship of a religious home.

And now another method is proposed, in the letter which we publish this week from the Rev. T. P. SPEDDING, of Rochdale, and his paper on "A Van Mission," read at the meeting of the Missionary Conference last week, and also published here. The method of the travelling van is not new, but has long been used for many purposes of popular appeal. It is only new in connection with the work of our churches.

There are passages in Mr. SPEDDING's paper which brought to us, we confess, some misgivings. He proposes that there shall be a Unitarian Van, which shall travel for Unitarianism. Who ever heard of a Methodist Van travelling for Methodism? Surely it travels simply for the sake of the Gospel, to save men's souls. But very quickly Mr. SPEDDING disarms our misgiving, for describing the work the missionary of the van is to do, he says that in the religious services to be held the addresses should be affirmative, not controversial, and religious rather than doctrinal; there is to be a brotherhood "that speaks for GOD and man in the strength of JESUS." That is an admirable ideal, and if that is what is really intended and will be carried out, we say: GOD speed the Unitarian Van! If only our Lancashire brethren have a man fit to send out on such a mission, by all means let them equip the Van and put it on the road. He must not be one who is eager to blow a noisy Unitarian trumpet, but a man overflowing with human sympathies and a passion for righteousness, a man of simplicity and strength, who can speak straight to the people's hearts; and he must go out to declare to them pure, unsectarian religion.

If, then, on some quiet summer evening he has spoken to the gathered people on a village green, or on the hillside near some manufacturing village, and has so spoken as to make them feel the Divine presence in the midst of their common life, the gladness of trust, or the worth of courage and honest dealing and purity and brotherly kindness, or the hope of a better life and the meaning of self-sacrifice and mutual service, and the joy of the great fellowship on earth and in heaven, the brotherhood of the followers of CHRIST, and then someone curious in such matters says: "What, is that Unitarianism?"—he certainly can answer, Yes, that is it. At least, that is the only Unitarianism worth caring about. It does not want to have anything to do with sectarianism.

That, we are convinced, is our true message to the people. Everywhere they are hungering for religion—even where they do not know it—for strong confidence and the joy of life with GOD. If only we will be truly religious here in GOD's world, and speak simply for religion, which is concerned with the real things of life, as MR. SPEDDING says, "for GOD and man, in the strength of JESUS," the hungry will be fed, and there will be gladness wherever the word is heard, and our Unitarianism may quite well be left to take care of itself.

Indeed that is how Unitarianism will most surely make its way in the world, whether in the tracks of a travelling van or in our churches. Neither it, nor any denominational interest must be our chief concern, but simply the needs of the people, with whom we feel that we must share the strength and joy of that true life with GOD. That is our doctrine of salvation. As we have faith to preach it we shall find salvation both for ourselves and for our churches.

Our columns are open for a full and frank discussion of this matter of the Van. We should be glad, for one thing, if Mr. SPEDDING would tell us a little more of that "beautiful pessimism of the Anti-Unitarians within the fold," of which he speaks. We have no acquaintance with it or them.

A VAN MISSION.*

BY THE REV. T. P. SPEDDING.

IT would be a good thing if every man and woman in England could have an easy opportunity of hearing something of our Unitarianism. There are many different opinions among us as to methods—whether we should proselytise or abstain from proselytising, and do or not do many more things too numerous to mention—but I think we should all be glad if by some fair means the good words of our faith could reach the hearts of all our countrymen. There is no likelihood of that yet; but it is possible to do more than we do. No one can complain that our little corner of the vineyard is too big; nor need every desire for its extension be sternly repressed. The surprising fact is, that with a faith such as we hold, we should do so little in its behalf. If you do but compare it value for value with that of other communions, it comes home to one with a pang that they would secure a better hearing for it than we do; and that at their hands it would cease to be the obscure sort of thing that it remains with us. Look at Lancashire and Cheshire, where our representation is supposed to be most complete. We have many congregations in the two counties; but there are over 100 towns and villages, with populations of 1,000 and upwards, and comprehending altogether considerably over a milllon souls, where we are entirely unrepresented—a state of affairs which no other denomination with half the wealth at its command would tolerate.

It is not necessary that we should settle paid ministers in all these places. We need not therefore estimate what it would cost to put up 100 chapels. It takes us all our time to maintain a handful of mission churches, that run, as a rule, into the second and third generation, before they attain their independency. The millennium will have become a matter of ancient history before Lancashire and Cheshire are evangelised at the present rate of progress. But there are other methods open to us. It is already admitted—by our popular services in theatres and by successive courses of lectures addressed chiefly to the cultured—that it is expedient to carry some portion of our good tidings to those who are not likely to join our churches. Advertisements which appear in the

* A paper read at the Missionary Conference in Manchester, Thursday, July 6.

secular press divulge a desire to introduce our literature to those who are not Unitarians. It is sometimes alleged that our Book Room sales are as heavy among the orthodox as among ourselves. We have lately issued some of the works which we deem popular in sixpenny editions. These things are all to the good; but do they not mean that we believe in sowing the good seed wherever a seed plot offers itself? Are they not proofs of the human weakness, which we share with most others, of desiring that our good things shall be known? At irregular intevals I receive propagandist pamphlets from an unorganised agency called "The Open Brotherhood," advocating universal charity towards all men and breathing out threatenings against Unitarians. The chief characteristic of this particular literature is its oftentimes violent sectarian and propagandist zeal. I do not complain of that. It is evidently the production of men who are in earnest about an idea; filled with proselytising zeal, and by necessity sectarians, though in their heart of hearts they believe their sectarianism to be world-wide. I commend to you also the work of the Postal Mission, a society which is engaged in perhaps the most useful propagandism that we can boast of at the moment. I judge from these signs that the building of churches is not our sole object. We are content to spread the truth whether a church comes out of it or not. And upon these facts I rely for the statement, that a method of propagandism is not necessarily open to objection if it does not lead directly to the establishing of churches. Not that I have any personal dread of their multiplication. It would be a cause of rejoicing if any new method that we adopted tended either directly or indirectly to widen the borders of our household faith. There are many places in this district and others where we ought to have churches, and if a Van Mission could do anything to make up the deficiency its work would be all to the good.

But if as a result of our discussion such a Mission be established, my point is that it must not be deemed a failure if it does not lead to this particular result. Other bodies are engaged in work of this kind, religious and political. Their cars go where they are represented, as well as where those churches and societies are without representation. They follow highway and byway, and they call a halt wherever men will listen to the message that they bear. And I ask in vain for a reason why we should deny ourselves an equal opportunity. It even appears to me as possible that our own cause might be helped by the Van Mission in districts where our churches are not over strong, and that the co-operation of the local minister and his people might do both them and the Mission a world of good.

But to this end, and every other, it would be essential that the Van Mission should be true to its colours. It would be folly to start such a work under any vain pretence. The limitations of liberty would have to be recognised. You cannot crowd all the symbols into one flag—and too many flags are confusing! Your cosmopolitan wants a badge without distinctions; without any of your narrow bands. But your cosmopolitan is a citizen of nowhere. He essays to embrace the world, but his feet are never on the ground. Everything has its disadvantages; but a few definite convictions are worth all the hazy notions. I love the world, but I love my own home better. As a Unitarian I love Catholicism and Buddhism, and all the rest in a general sort of way; but I love my Unitarianism in a special sort of way. I was born into that; and I hope I am fixed there. I tell my young men to specialise in social work, in philanthropies, in politics, even though they are tolerant of all. You cannot help in everything. The world is too big for one man or one society to serve all its causes. Universal redemption does not come through one man. So if you are going to have a Van Mission let a few things be clear, and be content if you can make them plain. There are other vans on the road for other things. If yours is a Unitarian van, supported by Unitarian funds, be bold enough to admit that it is what it is. It would never do to disown or disavow, or modify, or deprecate the object it was designed to serve, its origin and purpose. If you are sowing seed let men know what sort of crop to expect.

If you start a van, then decide first what it is going to be. The necessary explanations may follow. Let it travel for Unitarianism; and if haply it shall be only the first of many, let it be also known as "The Richard Wright Memorial Car," so that for ourselves it may call to mind the greatest travelling missionary we ever had. It may pass through districts where he laboured, and strew seed in the good ground which for longer than a generation you have allowed to lie idle.

Everything depends upon the feasibility of a scheme of this kind. It was lightly supposed by a writer in the *Christian Life*, a week ago, that half-a-dozen young men of earnest disposition might establish a Van Mission in the suburbs of any of our great cities before the end of the present month. But it is a bigger thing than that. The question is not new. The British and Foreign Unitarian Association have more than once discussed a van scheme, and decided that they could not go on because of the difficulties. And if our strongest Association comes to such a conclusion, we are wise not to rush into an enterprise of this kind. But I do not think the difficulties are the same in this case; and we start with an assurance from the secretary, of the Association's sympathy and assistance. The Postal Mission has also discussed and declined the proposal, but some of its members are interested, and I think we may rely upon its support. The country also is covered more or less effectively by Missionary Associations. So that wherever the van travelled it would come within the sphere of influence of one or other of these societies; and I am bold enough to believe that they would regard the car as a useful auxiliary, and that in various ways it would receive their support. Indications of the kind, indeed, are to hand.

In our own consideration the question of the van is not the greatest difficulty, because that is practically provided. An anonymous donor has promised £100, and that is almost enough to provide a van of which we might be proud.

There are other important details, however, demanding attention, *e.g.*, haulage, maintenance, and manning. To provide a horse and harness would cost perhaps another £50, with 10s. per week for stabling, and possibly the wages of a driver. But I do not think a horse need be purchased. The Land Nationalisation Society have tried both owning and hiring, and find that after the first outlay the cost is about equal, say, £14 for three months. The advantage of a horse comes in if a holiday tour is the object, but our first consideration is work, not pleasure. The United Methodist Free Church find it unnecessary to buy a horse, and they get drawn about frequently for nothing. The Church Army, with its hundred vans, of course, owns cattle. In our own case 15s. a week would be ample to provide for all our needs. The cost of maintenance would depend on the man. If his wife accompanied him, there might be economy. Where vans are used for holiday purposes 30s. a week covers the expenses of a couple.

How is the van to be manned? By a paid missionary, or by volunteers? The Land Nationalisation Society chiefly sends its agents, so that no special item for salary appears. The U.M.F.C. sends out its probationers. I think our plan would be to hold only week evening meetings at the outset; to find men who would "travel" from Monday to Saturday for two weeks each, returning at the week end for their Sunday duty. If Sunday services were advisable, laymen might be willing to assist, and our students might take part. Travelling expenses would be additional. I estimate the expense for three months at £41, and reckoning five meetings per week, there would be a total of sixty meetings at a cost of 13s. 8d. each. Other expenses should be provided for in the initial expenditure.

The meetings would begin with singing, the hymns being hung in front of the platform; there would follow a reading, a prayer, an address, an opportunity for questions or remarks; another hymn, and the benediction. A neighbouring minister should be asked to preside, and some of his young men to distribute literature. The address should be affirmative, not controversial; religious rather than doctrinal. If there be controversy it should come from the outside. The missioner might have cards and express his willingness to correspond with inquirers, or to put them into communication, say, with the Postal Mission. Literature should be distributed, some special leaflets being provided for the Mission. From the sale of books there might be a trifling gain Freewill offerings might be taken, though a formal collection should be avoided. If it is known that the services are voluntary, the offerings are more likely. The U.M.F.C. cleared £10 in a season with one van. The route should be carefully mapped out beforehand; suitable pitches found; bye-laws ascertained; a hawker's license, if necessary, obtained; bills posted; and conferences held with neighbouring ministers.

It is not for me to enlarge upon difficulties. The information supplied by those who have tried the experiment is encouraging; the difficulties are raised by those who apparently have had no practical experience. Perhaps it is fortunate that this proposal should be made in this city. It is a good thing to dwell in the new-found Manchester atmosphere of faith. We do bigger things than this. We have proved in another matter that if our minds are made up there are plenty who will support us. It is not the whole denomination that is qualifying for extinction. It is not every man who believes that we have had our day. There are some who will still rally if there is no uncertain sound in the call; some who believe that there is work for us to do despite the beautiful pessimism of the anti-Unitarians within the fold. They will rally to this open brotherhood that speaks for God and man in the strength of Jesus. If those who might be our leaders will not go in front we will still march on. And there is one word more. Our churches are half-empty; so are those of other folk. You cannot gather men into your temples and tabernacles, perhaps; but they will listen to you in the market squares and the open places. You might at least try — whether is it that you have no gospel, or that men have decided that they will have none of it. And I think that out of their experience our men would find, when they came back to their pulpits, that there was no less humanity in their sermons through this contact with the world, and that though their voices might be harsh and strident, there would be a new note that would compensate.

In his sermon in this month's *Mill Hill Pulpit*, on "The Many Ways to the Celestial City," the Rev. Charles Hargrove presents and interprets a picturesque parable of how all earnest seekers, by whatever way on this earth, and of whatever Church, all reach at last the divinely appointed end of life; for when that which is perfect is come, "in the full vision of truth all differences of creed and practice which now divide us 'shall vanish away.'"

We may satisfy ourselves of this truth —that a contracted sphere of operation implies a languid centre, an unenterprising soul—that a Church that has not faith enough to set its heart, and stake its fortunes, on great deeds of love, will never provide a religion for human nature —will never be acknowledged by any large number of men as their nursing mother, their highest encourager on earth of the endeavours which God's Spirit prompts—and that when it has served its temporary purpose, it must pass away, and yield its place to some nobler representative of Christ. Any Church must perish, and deserves to perish, that does not occupy the hearts of its disciples with great projects. It dies because it does not ennoble men's lives, nor employ their energies, nor feed the highest of all appetites, the hunger and thirst of the soul for service and sacrifice. — *John Hamilton Thom.*

UNITARIAN HOME MISSIONARY COLLEGE.

Close of the Session.

The annual public examination of the students was held on Tuesday, July 4, in the Memorial Hall, Manchester. The attendance of visitors, especially of alumni of the College, was large.

The Visitor's address was delivered by Professor Philemon Moore, of Carmarthen, who congratulated the College on the high standard of attainment which had been shown by the students. It was a standard, he said, which compared very favourably and very much to their credit with that which had been noted in the past. Alluding to the institution of a Faculty of Theology at the Manchester University, he expressed the hope that room would still be left in the work for the post-graduate degree for somethirg more than "the acquisition of ready-furnished material" or the getting together of knowledge and information, and that the students would still be allowed in one corner of their field at least in some modest way to practise the art of burrowing out new information. The need of the University work prescribed for the graduate theological stud nts had, he said, brought some unavoidable changes in the preparation and the time that was allotted to certain subjects, and especially to the subject of literature. He urged them, however, not to let their humanistic interests fall into tht background under the pressure of other things. Literature appealed to all that was deepest and richest and best in human nature, and while theology, however necessary, tended to become narrow, great literature was preventive of any evil influences which might accrue from a too exclusive attention to professional theological interests. It would restore the just balance of their nature and faculties and interests, and would prevent them from becoming uninteresting to their fellow-men. Speaking of the approaching completion of the new collegiate premises in Victoria Park, Professor Moore said it was much to be hoped that "Summerville" might become a centre of interest to young Unitarian laymen, either as residents in the College or as helpers in the work that was carried on for the welfare of some sections of the population of the city or for the good of the cause.

Dr. J. Edwin Odgers, of Oxford, who is retiring from his position as a visitor of the College, joined in the praise which Mr. Moore had bestowed upon the work of the students, and said he hoped for the best results in the future from the connection of the students with the new Faculty of Theology of the Manchester University.

The Rev. A. Gordon, Principal of the College, read a list of academic successes. He said he had been gratified to find, in connection with the University examinations, that the pledge of absolute freedom from dogmatic tests made in connection with the institution of the Faculty of Theology had been a real promise, amply fulfilled. Among the successes in the University examination announced by the Principal were a first-class in all theological subjects by Mr. Herbert M'Lachlan, M.A., and a second-class in each of his subjects by Mr. Edgar Thackray, B.A. Students of the College had also taken high honours in the intermediate and matriculation classes. Mr. Gordon further announced that the principal College prizes—the Sharpe prize for Biblical subjects and the Bibby Greek prize—had both been awarded to Mr. M'Lachlan.

The Principal then presented the usual certificate to Mr. Herbert M'Lachlan on the completion of his course. Mr. M'Lachlan is to continue his studies as "Hibbert Scholar."

The Valedictory Service was held in the evening at Cross-street Chapel, conducted by the Rev. P. H. Wicksteed, M.A. The singing was led by the choir of Longsight Free Christian Church. Mr. Wicksteed, in his address to the students, laid emphasis on the value of the "scholarly mind," and the importance of realisirg the personal responsibility for statements made by the individual. Many pitfalls which are in the minister's way might thereby be avoided, and the greater strength of character gained could not but have a healthy influence upon those to whom he ministered.

Meeting of Alumni.

On Wednesday morning, July 5, an important meeting of the "alumni" of the College was held in the Memorial Hall to hear reports as to what had already been done in the Jubilee scheme, and to recommend to the Jubilee Committee suggestions as to the means of raising the remaining portion of the £20,000 needed to complete the scheme. Circulars for the meeting had been sent to 109 past and present students, of whom 100 had sent replies. Sixty accepted the invitation, and the other forty, for various reasons, had to decline, but sent their hearty good wishes for a successful gathering. The chair was taken by the Rev. J. C. Street, who gave a stirring address, full of optimism. Mr. Street testified to the self-sacrificing spirit of the "alumni" in already raising over £1,100 towards the Jubilee scheme, and to the common purpose and brotherhood exhibited by the students everywhere. He then made reference to the olden days—of struggling but of enthusiasm—and tracing the history of the College down to the present day, showed that the enthusiasm had not diminished, but, if anything, had increased, with the increasing advantages offered to the students. "If this be so with fifty years' history, what cannot we look forward to in the future, with the glorious advantages offered by the Hall of Residence?" The spirit of missionary enterprise and the moving forward which has always characterised those trained in the College, would, he believed, be even more greatly in evidence in future years. Mr. Street then made the suggestion that though he knew the "alumni" of the College had had to make many sacrifices in raising the £1,100 among themselves, yet he felt that this had encouraged the laity in great numbers also to make sacrifices, and he was sure that if the "alumni" would go a step further in self-sacrifice, and pro-

mise a further sum towards the £5,000 yet to be raised, the earnestness and sincerity displayed could not but tell for good in the members of the various congregations, who without doubt would come forward, so that the whole sum of £20,000 could be assured before the end of the present year.

Before proceeding to the consideration of suggestions the following resolution, moved by the Rev. J. E. Stronge, seconded by the Rev. D. Matts, was passed with acclamation :—"That the past and present students of the Unitarian Home Missionary College, in general assembly, place on record their indebtedness to the great body of subscribers who have contributed to the fund for carrying out the proposals made in the Students' Memorial for the establishment of collegiate and residential premises, and rejoice in the prospect of the occupancy of Summerville in the near future."

A general discussion then took place as to proposed methods to be recommended to the Jubilee Committee for raising the remaining £5,000, the fund at present having realised £14,500, with a few more promises to increase it. All throughout there was the note of buoyancy and hope that, misapprehensions and fears having been cleared away, subscriptions which had thereby been delayed would now be forwarded, because the Jubilee scheme must make the College of greater service to our churches, in addition to providing "suitable" accommodation for the students.

Among the resolutions passed a very significant one was "That the students in general assembly gathered pledge themselves to raise £250 towards the last £5,000 as a further contribution from themselves."

Suggestions were also made that tickets —1d., 3d., 6d.—be printed, so that the already wide number of small subscribers might be further increased by giving these tickets as receipts to Sunday-school scholars, teachers, members of congregations, and friends who were willing to give help in this way. Another suggestion was that districts be marked out with a local sub-committee for each. Personal canvas and visitation of the churches were both emphasised as effective means of raising money, and of benefiting the churches at the same time, and Principal Gordon, with the two secretaries, undertook that any congregation desiring such a visit should have it. Already 50 churches have been visited. Some very pleasing announcements were made in the course of the general discussion.

The committee had been fortunate enough to secure a customer for the land lying outside the wall at Summerville. Several present promised further donations as part of the £250, and the last £1,000 was guaranteed by a generous anonymous friend.

The Chairman and practically every speaker gave expression to the deep appreciation which all concerned felt of the giant-work of Principal Gordon, who has spared himself in nothing for the forwarding of the scheme, and of the hard labours of the two Jubilee Secretaries, Revs. C. Peach and T. P. Spedding.

The meeting separated with a deepened feeling that there was in this effort something worth striving for with might and main, and that friends everywhere would come forward to place the College in its new habitation, "Summerville," in the best possible circumstances, that it may be a credit and may render the greatest service to our community.

GARDEN PARTY.

In the afternoon a Garden Party was held at Summerville. About a thousand guests assembled there at the invitation of the College Committee. The ladies of the Upper Brook-street Free Church admirably managed the tea arrangements, and music was provided by the Manchester Professional Band.

During the proceedings the Chairman of the College Committee, Lieut.-Colonel Pilcher, offered a hearty welcome to the visitors, and in a vigorous and telling speech spoke of the advantages of Summerville for the students and for the churches, and forcibly pleaded the help of each and every one towards completing the £20,000 required—a pleading that was emphasised by Principal Gordon and Rev. C. Peach.

MISSIONARY CONFERENCE.

THE annual meeting of the Missionary Conference was held on Thursday, July 6th, in the Memorial Hall. As usual the proceedings were opened by two half-hour services, the Communion Service being conducted by Rev. John Ellis and another service by Rev. H. J. Rossington. The President of the Conference, Rev. John Ellis, in his address kept very closely to what he laid down as the President's duty to the annual meeting. "Keep your eyes open to the 'Signs of the Times,' for the next twelve months, and then come and report to us what you have seen." That, he considered, was what the members practically said to him on his election to the office in 1904. Dealing in turn with the Scotch Church crisis; Principal Forsyth's resolution of sympathy with the United Free Church, at the autumnal meetings of the Congregational Union; the Rev. J. H. Shakespeare's motion on the same subject at the Free Church Council meeting last April; the President said "These bold expressions, these fearless demands for freedom to alter their theological statements so as to harmonise them with newer truth (coming as they do from the liberal wing of Nonconformity, and even from the Free Church Council which contains strongly conservative elements) should be peculiarly gratifying to us who have all along gloried in the principle of "the open door." Mr. Ellis referred to the correspondence on "Do we Believe?" and on "Faith and Reason," as being distinctly encouraging, as on the whole the writers showed themselves in deadly earnest, and proved that there were inquirers for "a faith that is at once sane, enlightened, free and real." Reference was also made to the Bishop Gore and Mr. Beeby case, and to the manifesto signed by 101 influential clergymen of the Church of England in favour of an "authoritative encouragement" to the Clergy "to face the critical problems of the New Testament with entire candour, reverence for God and His Truth, and loyalty to the Church of Christ." Mr. Ellis summed up what he had observed in these directions during the past twelve months, as

(1) A determination on the part of creed-bound churches to revise their standards, and to remove, if possible, the doctrinal limitations from the trust deeds on which their property is held.

(2) The persistence and power of the religious instinct in the people, notwithstanding changes in the doctrinal expression and indifference to religious worship, and the demand on the part of the people for sincerity, life, and reality.

(3) The changed and changing attitude towards the Bible, to regard it no longer as an oracle, but as literature, and to separate in it the permanent from the passing.

The address closed with an earnest appeal to the members ever to remember the missionary aspect of the work, and to go forward boldly, believing that we have a living Gospel which the present age needs.

The annual report, which showed work done at Douglas and Windermere, and the earnest consideration of the Committee towards other centres, was adopted, after which twenty-one new members were duly elected to the Conference. Rev. Principal Gordon was elected president; Rev. John Ellis, vice-president; Rev. T. P. Spedding, treasurer; Rev. W. R. Shanks, secretary; and Revs. J. A. Pearson, J. M. Bass, C. Roper, H. J. Rossington, H. B. Smith, as committee for the next twelve months.

The Rev. J. C. STREET then moved the following resolution :—The members of this Conference put on record the deep sense of loss which this Conference, and our Free Churches generally, have sustained in the death of the Rev. Arthur Harvie—a brave, devoted, and God-fearing worker for righteousness, who gave himself, body and soul, to the work of his life, and died like a brave spiritual soldier at his post of duty, and the members of this Conference sympathise deeply with his widow and children in their bereavement, and with the congregation of which he was the faithful minister.

The resolution was seconded by Rev. H. Bodell Smith, supported by other members, and passed—all standing.

At the Open Conference a Report was given that it had been decided to have another course of services at Windermere. This season they will be held at the "Institute."

With reference to Douglas a resolution was passed unanimously that the policy of the Conference be to establish a congregation at Douglas.

At the afternoon Session a most interesting paper on "A Unitarian Van Mission" was read by Rev. T. P. Spedding. It will be found on pp. 444-6.

A useful discussion ensued, in which, though difficulties were not underrated, the dominant note was that a Van Mission *could* and *should* be part of our work, and the matter was left to the Committee with power to act.

The annual Students' Dinner (U.H.M.C.) took place on Thursday evening. The Rev. Charles Peach, as President of the Students' Union, presided, and there was a large attendance. A buoyant spirit

characterised the proceedings, and some excellent addresses were given.

The College week was brought to a close by the annual Cricket Match on the Friday, in which the opposing sides were Ministers and Students of Manchester District *versus* Visitors from other quarters. The former won by the narrow margin of one run.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

BEDFORD COLLEGE FOR WOMEN.

SIR,—May I thank you for having inserted an article about Bedford College for Women in your last issue, and so drawing the attention of the descendants of those who were most instrumental in founding the College to the present crisis in its history.

I should like to add a few words by way of explanation, for in your "Note" you seem to think that the sum asked for is excessive, and too much to expect from private benefaction. We trust that this is not so, and that we shall find friends who, when they understand the present difficulties of the College, and the scheme proposed by the Council to meet them, will enable the whole to be carried out.

It must be remembered that for 56 years the College has very quietly been doing a great and pioneer work, and that it has had no endowment, either for general or special chairs, to help it, such as almost all colleges for men have. Further, like other women's Colleges, it provides only for very few resident students, so that the income arising from that source has not done much more than pay for its own expenses.

The result of this state of things has been that much honorary work has been done for the College by devoted friends like Mrs. Reid, Miss Jane Martineau, Mrs. Bostock, and others, and the payments to Professors have had to depend on the amount of fees received.

Even with these untoward circumstances the College has done excellent work, has developed in many directions as the demand arose for higher and more varied education for women, and during the last 6 or 8 years the number of students has doubled, so that there are now about 280 students attending the various departments, 240 of whom are day students living at home, and yet receiving the benefits of collegiate life. Parliament has recognised the excellence of the work of Bedford College by giving it a grant as a University College towards its maintenance, and it is the only college for women that receives such a grant. When the University of London was reconstituted Bedford College was at once made one of its "Schools" in the Faculties of Arts and Science. The College contains a department for the Training of Secondary Teachers, and provides a scientific course of hygiene, which prepares women for the posts of factory and sanitary inspectors and teachers of hygiene.

Thus Bedford College takes its academic place amongst University Colleges, and yet retains its character of being a college for *women* where their needs and interests are the first consideration. The authorities of the University itself desire that such a college for women should be maintained, and it is evident from the increased and steadily increasing number of students that the advantages offered by such a College are appreciated, and it is almost certain that a large number of parents will always prefer that their daughters should attend a college for women.

Bedford College has never yet been placed in such a position as to have a special building of its own, and therefore has now to suffer, for the second time in its history, from the ground landlord refusing either to sell the premises to the College, or to grant any appreciable extension to the leases, one of which falls in in March, 1909.

The Council feel that with such a record of past work and so much present usefulness and still more hope for the future development of its work they may fairly ask those who care to help women to enable the College to be put on a more permanent foundation with a building of its own on freehold ground.

The education of the women of any nation is of the utmost importance, and it is time that the English people should realise that nothing adequate has yet been done to give women equal advantages with men in preparing for any professional career they may take up. It is also greatly to the advantage of the nation that all women who are at all fitted for it should be able to have a college education, because the few years thus spent gives a wider outlook, and shows the way to a more useful life to those women who have no need to work for their livelihood, but yet wish to lead lives which should be helpful to themselves and to the community, or who, by marrying, can train their children into better citizens.

May I add that the sum asked for has been based on a very careful calculation after lengthened inquiries about any sites in central or easily accessible parts of London, which are conditions necessary for a day college. It has been calculated that the amount of land required could not be obtained for less than £80,000 to £85,000, and a building adequate for the work to be done in it could not be erected for less than £60,000 to £65,000. When the building and ground have been provided it is hoped that an endowment fund may be started, and even if this were accomplished, the amount divided between the 500 students it is proposed to prepare for would only be providing in perpetuity a very small proportion of the expense of each student.

The Council must look to private generosity to provide the required sum, because, while so many deficiencies have to be supplied, and while so much work has to be done for elementary, technical, and secondary education, it is not possible that the L.C.C. will be in a position to assist University education more than is done at present. Further, although Parliament has, during the last few years, made grants towards the maintenance of University Colleges, it has not yet assisted in either building or endowing any University Colleges. I fear, therefore, that we cannot hope for any help from the national exchequer as you suggest.

The need is urgent, as the time is short before some of the present premises must be surrendered, and it would be a national disaster if the work of this College could not be carried on, and therefore we plead for generous assistance, although we are well aware that your readers are always being asked to give to various good causes. We plead that if a great effort is now made and the proposed scheme for Bedford College is realised it would be an accomplished fact, and would provide a permanent benefit for women's education because it would raise the College from the constant financial difficulties it has had and has to encounter, and would enable the Council to carry on the work even more efficiently and without the present pressing anxieties.

I fear I have trespassed too largely on your space, but there is much more that might be said in support of the scheme; and I shall be very happy to give any more information or answer any questions if anyone will kindly write to me.

HENRIETTA BUSK,
Hon. Sec. of Bedford College Building and Endowment Scheme.
1, *Gordon-square, London, W.C.*

STATE INTERFERENCE.

SIR,—A short letter is amply sufficient to give expression to an aphorism, a truism, or a prejudice that will pass with the world for the profoundest of practical wisdom, but it is not sufficient to permit of any convincing argument on complicated social matters.

Mr. Simon may, I think, be assured that nobody whose opinions are worth discussing is at all disposed to undervalue character, or to invoke State miracles for the reform of society. We are, I believe, none of us more disposed to do so now than we ever were; but somewhat more clearly than we used to do, we do I think recognise that circumstances and environment hav a good deal to do with character. It i one evidence of growing enlightenment, and the broadening of Christian charity, and I am sorry indeed to see that Mr. Simon appears to have no sympathy with it. Nobody "ignores the old-time cult of character"; on the contrary, it is just because we have a more profound conception of the absolutely paramount importance of character that we deprecate so earnestly our collective indifference to social conditions which destroy character and degrade human beings wholesale.

Mr. Simon's conception of society appears to be almost purely artificial, though he calls it a "living organism" and evidently believes it to be natural. The really natural social system—using the word in its highest sense—would be a system not organised with a view to making profit out of each other, but with a view to permitting and enabling and requiring every man directly or indirectly to produce all that is necessary for his own living. Wherever there is a man who is not doing that there is something to be remedied, and if it can

be shown—as undoubtedly it can always be shown—that there are tens and hundreds of thousands of good, honest, hard-working people who cannot do that, it surely must be the clear duty of a Christian State to ascertain the cause and to apply the remedy. There is no need for miracles, either State or municipal, but for close and careful consideration and for the honest and ungrudging application of the ample powers and resources that the progress of time has placed at our command.

Nothing is more discouraging and mischievous than for good and conscientious and able men like Mr. Simon to be sneering in public prints at "miracle-working States," when all that is proposed is that the community as a whole shall recognise its common responsibility for some of the worst forms of human suffering, and shall do all that its accumulated wealth and experience can do for its mitigation and remedy.

GEORGE F. MILLIN.

Brixton, July 9, 1905.

IMMORTALITY.

SIR,—I have been reading again some chapters of Martineau's "Study of Religion," especially those on Death and Future Life, and have been charmed as usual with the fairness of argument, the clearness of thought, and the grace of diction. In discussing the possibility of a future life for mankind it seems to be generally assumed that there are only two alternatives—annihilation or immortality. The possibility of life continued beyond the grave, but terminating at some more distant epoch, is rarely suggested. Yet if the individual man is a finite being can he be actually immortal? If he has a beginning must he not also have an end? Is it not possible that his destiny may be to pass through a series of changes occupying millenniums of time, and yet fall short of absolute immortality? If human mind should ever reach the limit of its capacity for development the prospect of annihilation might cause no regret, nor would it entail any loss to the universe. All organic life seems to be controlled by waves of energy, and a wave is that which has a beginning, a climax, and an ending. Is man subject to the same law?

F. T. MOTT.

Birstal Hill House, near Leicester.

[The grounds of belief in immortality, we should say, belong to an entirely different realm from that of an organic form of life such as the mortal body. God alone has absolute immortality, but the human spirit, though it have beginning, need have no end, if so God will. The confidence of personal immortality, and a yet more perfect communion of spirit, human and divine, must grow more, and not less, after the first stage of progress in spiritual life; what is a reason now for life after death would not cease to be a reason when that life was more fully realised. The individual man is, no doubt, a finite being, but our faith is that he is called to participate in the life of the Eternal as a child of God. So we read the Divine purpose, and to suggest that after millenniums that Divine purpose might die away, and the purified and strengthened spirit cease to be, appears to us an idle speculation.—ED. INQ.]

A VAN MISSION.

SIR,—I had the pleasure some months ago of laying proposals for a Van Mission before the Committee of the Missionary Conference. Since that time further information has been obtained, and at its annual meeting last week, the Conference very enthusiastically adopted a scheme. Some details are contained in the Paper which has been forwarded to you on the suggestion of the committee. The Mission idea was commended by every speaker, including some of our most experienced and sagacious ministers, as well as others who have taken part in open-air meetings. Nothing was said in the nature of a request for missioners, but there were spontaneous offers of assistance sufficient to ensure the efficient manning of the Mission for its first season. We have expressions of sympathy from the Secretary of the British and Foreign Unitarian Association, the missionary agent of one of our northern societies, members of the Postal Mission, and also from individual friends. An anonymous donor has promised £100 through Mr. Bowie towards the cost of purchasing and equipping a car, and on behalf of the Conference I am appealing now for at least another £100 to meet initial expenses, and the estimated charges for the first season of three months in next year. If we get more than £100 we shall be able to run the car for a longer period. Eventually, I hope there may be more than one van engaged in this new work, and that in addition to summer campaigns, we may be able to hold winter lantern campaigns for the villages. During the first season we shall use the van in Lancashire and Cheshire so that the work may be under the observation of the committee, with a view to its perfect equipment, &c., before it is sent further afield. Subscriptions will be duly acknowledged in your columns; and I shall be glad to hear directly also from either individuals or societies who may be interested in the venture.

THOS. P. SPEDDING,
Treasurer, Missionary Conference.

91, *Tweedale-street, Rochdale.*

MEETINGS OF THE INTERNATIONAL COUNCIL AT GENEVA.

SIR,—Will you allow me to inform any of your readers who may be thinking of attending the meetings of the International Council at Geneva, that the party organised from Essex Hall will leave London on Friday morning, August 25, at 10 a.m., proceeding to Geneva by way of Newhaven, Dieppe, and Paris. The tickets are available to return any time within twenty-five days, but all the party must proceed together on the outward journey.

Several people are making their own private arrangements, through Messrs. Thomas Cook & Sons, for dates other than August 25. It is only necessary that they should obtain membership tickets, and if they desire hotel or pension accommodation to be provided at Geneva, I should be informed of their requirements without delay.

In answer to inquirers, I may say that evening dress will be worn at the Conversazione and the banquet. but it is not obligatory. Care should be taken by those who wish to be economical not to burden themselves with much luggage.

There is every prospect of a large attendance from Great Britain and Ireland. The Committee at Geneva are doing everything in their power to make the gatherings attractive and inspiring. Never before in its history did the city of Calvin entertain so many representative "heretics." Many leading citizens have joined the Reception Committee, and the liberal religious thinkers and workers from both sides of the Atlantic, and from India and other countries, are assurred of a warm welcome.

Applications for travel or membership tickets, with the necessary cheque or money order, should reach me, if possible, during the coming week.

Essex Hall. W. COPELAND BOWIE.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEAL.

London: Bell-street Mission.—The Rev. Sydney H. Street writes from 4, Avenue Villas, Cricklewood-lane, N.W.:—"May I make an appeal through your columns on behalf of our Bell-street Children's Holiday Fund. I have over 70 children on my list that I should like to send away for a country holiday, but I have not sufficient money available for the purpose, and unless I can obtain a further £12 or £15 I shall be reluctantly compelled to curtail the list. I may mention that the children themselves in all cases pay from 3s. 6d. to 4s. 6d. towards their expenses, and that our men's club has voted £2 to help in this matter."

Blackpool: North Shore.—The annual Flower Services were held on Sunday last, the preacher being the Rev. R. McGee, who took as his subject in the morning "The Parable of Beauty," and in the evening "Lessons from Flowers." The service in the afternoon was conducted by the Rev. G. O. Bainton, Congregationalist. The attendance at the services was very good, especially in the evening. Special anthems and solos were sung by the choir, and selections were rendered on the violin and 'cello by two professional musicians, who kindly gave their services.

Bury Sunday School Union.—A party of 120 joined in a most successful ramble on Saturday, July 8, the direction being Birtle Dene, Ashworth Valley, and Simpson Clough. Mr. Jno. Clegg conducted the party, and Mr. W. W. Midgley acted as nomenclator. After tea, at the Heywood Unitarian School, Mr. W. Yates (president of the Union) took the chair, and Mr. Midgley gave a short lecture on "Nature's arrangements for vegetables dispersing their seed." Votes of thanks, the singing of the Doxology and Benediction, brought the pleasant proceedings to a close.

Leicester: Great Meeting (Resignation).—The Rev. E. W. Lummis, on account of continued ill-health, has been obliged to resign the pulpit of the Great Meeting. The congregation granted their minister a three months' leave of absence in the spring, but this has not proved sufficient, and the London specialist who has been consulted advises that to effect a cure a further prolonged rest will be necessary, with residence for the remaining summer months in some high and bracing country place, and during the winter, from October to March, at Davos or some similar Swiss health resort. Mr. Lummis's letter of resignation was read after morning service last Sunday, and on the

motion of Mr. A. H. Paget, chairman of the Vestry, seconded by Mr. Alfred Hopps, the resignation was accepted, with an expression of the deepest sympathy for its cause, and the most sincere grief for the severance of a connection that had gained for the minister the esteem and affection of every member of the congregation.

Liverpool Sunday School Society.—The summer gathering of the teachers in the district was held at Liscard on Saturday, the 8th inst. The afternoon was spent in rambles about the parks and shore, and at five o'clock the party, about ninety in number, assembled in the Church Hall, Manor-road, where tea was very kindly provided by the Liscard congregation. A hearty vote of thanks was proposed by the president (Rev. J. Morley Mills) expressing the gratitude of the members for the cordial way in which they had been received. Rev. J. L. Haigh seconded the motion, which was responded to by the Rev. A. E. Parry. A service was afterwards held in the chapel, conducted by the Rev. A. E. Parry, the address being given by the Rev. J. Morley Mills, who took for his subject the important place the children of to-day will occupy in the future, and the consequent importance of the Sunday-school teacher's work.

London: Peckham.—On Saturday, July 8, the Avondale Band of Hope had their annual excursion, and journed by tram to Addington Hills, Surrey, where they were joined by the members of the Wandsworth Cycling Club, among whom were the Rev. W. G. Tarrant, and several old members and friends of Avondale. Before starting for home short encouraging addresses were given by Mr. Cottarell, of the Croydon Band of Hope Union, the minister, Rev. A. F. G. Fletcher, and Mr. J. Bredall, who took a photograph of the group.

London: Stamford-street. — A very successful flower show and industrial exhibition, in connection with the Blackfriars Mission, was held in Stamford-street Chapel on Tuesday and Wednesday evenings, opened on the first day by Lady Durning-Lawrence, and on the second day by Mr. C. F. Pearson, President of the British and Foreign Unitarian Association. There was a good show of plants, some of which, including a beautiful aspidistra, were singled out for special commendation, and in front of the platform there was a bright row of plants sent by Mr. F. Nettlefold, to be given away as prizes on Wednesday evening. The industrial exhibition contained a most interesting and varied collection of articles, a few simply for exhibition, but most the work of members competing for the prizes. Among these was a fire screen with a glass centre, set in a frame of wrought iron, with a beautiful design including some natural foliage. Four original hymn tunes by workers in the Mission were the result of another competition. Mr. S. S. Tayler took the chair on Tuesday evening, and after an opening glee and song, spoke of the great value of such an exhibition, as leading their young people to pleasant and useful occupations for long winter evenings. Mrs. Tucker then read the report on the section for needlework, &c., which praised the care, patience, and artistic skill of much of the work. Elder women had sent in specimens both of laundry work and cooking, but she regretted that the girls under eighteen had not competed in either of those departments, and hoped it would not be so next year. Mr. W. H. Ballantyne read the report as to drawings, photography, shorthand, and various kinds of wood and metal work, in which a number of prizes were awarded, and the Rev. W. L. Tucker followed with the report on the flowers, and the awards of Mr. Nettlefold's gardener, who had again acted as judge. The report said he had never seen so large and varied an exhibition of plants at that Mission before. The chairman then called on Lady Durning-Lawrence, who expressed her great pleasure at being present, and interest in their work, and declared the exhibition open. The Rev. W. Copeland Bowie, in proposing a vote of thanks to Lady Durning-Lawrence, said it must be twenty-four years since he had started the first little window gardening exhibition in that place, and it was pleasant to see how common such exhibitions had now become, and how much was done for window gardening in the poor quarters of the city. The care and love for flowers was a most excellent and refining influence in the life of the people. The resolution was seconded by the Rev. Alexander Gordon, in a humorous speech, and carried by acclamation, followed by a similar vote to the chairman, moved by the Rev. W. L. Tucker, and seconded by Mr. J. Welch. An exhibition of musical drill and a dramatic performance in the schoolroom over the chapel followed. In the vestry there was also a picture exhibition, containing 64 examples of ingenious joking. The singing of the choir added greatly to the pleasure of the evenings.

Mossley (Welcome Meeting).—On Sunday, July 2, the Rev. James E. Stead commenced his ministry at Mossley, the day being set apart for the annual flower service, and there were good congregations at each service. Special music was rendered by the choir and scholars. The collection amounted to over £9. On Tuesday evening a reception was held in the school to welcome Mr. and Mrs. Stead to Mossley. The congregation had made a great effort and over 260 people were present. On the platform were the Revs. W. Harrison, H. S. Tayler, H. R. White, Chas. Peach, W. F. Turland, H. B. Smith, W. G. Price, the Rev John Davies, Vicar of St. John's, Mossley, and other gentlemen. The oldest officer of the school and church, Mr. John Gledhill, presided, and bid a hearty welcome to the Rev. J. E. and Mrs. Stead, on behalf of the church and school. Addresses were given by the Revs. W. Harrison, Chas. Peach, H. S. Tayler, Mr. Chas. Bell (Redcar), and the Rev. John Davies, vicar of St. John's, who was pleased to welcome Mr. Stead as a fellow worker in the cause of Christ. He said they perhaps would not agree in belief, but they surely could agree to differ. Mr. Stead returned thanks for the kind expressions and good wishes. In doing so he said mention had been made of their late esteemed minister, the Rev. T. R. Elliott, and Mrs. Elliott, who were held in affectionate esteem by the congregation. There need be no sundering of old ties, but he hoped that Mrs. Stead and himself would by hard work win a place in their hearts. One of the most successful gatherings held at Mossley Church was closed with the Benediction.

North Cheshire Unitarian Sunday School Union.—The annual picnic was held on Saturday July 1, at Mossley. About 130 persons partook of tea in the schoolroom, after which, by electric tram and road, the party went towards Roaches. Thence, a delightful ramble was taken by way of Nutbottom to Chew Valley, at the entrance of which a halt was made, and a meeting held on the grassy slope. Mr. A. Slater presided, and a hearty vote of thanks was accorded to the Mossley friends for their arrangements, to Rev. J. E. and Mrs. Stead, the newly-appointed minister at Mossley, and his wife, and to Mr. Radcliffe Firth, who in an excellent manner acted as guide to the party. The resolution was moved by Rev. H. B. Smith, and seconded by Rev. B. C. Constable. The other ministers present included Revs. J. A. Pearson, W. G. Price, and W. F. Turland. Several Whitsuntide hymns were sung, and the ramble was enjoyed by all.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 16.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.

Bechstein Hall, Wigmore-street, Rev. JOHN HUNTER, D.D., of Glasgow, at 11.15; and each Sunday morning until July 23.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. Dr. G. DAWES HICKS, and 7, Rev. FRANK K. FREESTON. Morning Collection for Domestic Mission.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. V. D. DAVIS, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. ESTLIN CARPENTER, M.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. F. H. JONES, B.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Mr. C. H. NORTHMORE.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. GEORGE CARTER.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. H. M. DARE.

BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. HERBERT RIX, M.A.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30.

GUILDFORD, Unitarian Christian Church, 11 and 6.30.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. CHARLES PEACH.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. HENRY GOW, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. G. ST. CLAIR.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. RATTENBURY HODGES.



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PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6 30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. GEORGE WARD.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. T. E. M. EDWARDS; 11, "The Unrecognised Presence"; 6.30, "The City on a Hill."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian), Church Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—July 16, at 11.15, DR. WASHINGTON SULLIVAN, "The Ethics of Gambling."

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BIRTH.

SPEDDING.—July 11th, at 91, Tweedale-street, Rochdale, to Thos P. and Alice Spedding, a son.

DEATHS.

ANTHONY.—On July 10th, suddenly, at Highfield, Dudley-road, Hastings, Louisa, widow of the late Samuel Hollis Anthony, formerly of Wynches, Much Hadham, Herts.

BRUINES.—On July 8th, Emma, the faithful friend and servant of the late Rev. J. T. and Mrs. Whitehead, of Bromfield and Hackney.

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Mrs. Mottram, Levenshulme ,,	2	2	0
Miss Herford, Platt Chapel ,,	2	0	0
Mr. and Mrs. J. Wild, Cross-street ,,	1	1	0
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LIVERPOOL, HOPE ST.—Sunday, July 16th, 11 o'clock, Rev. C. Peach.
BANBRIDGE.—Sunday, July 23rd, 12 and 6 o'clock, Principal Gordon.

The Committee will be glad to arrange for deputations to visit any congregation on application to the Secretaries.

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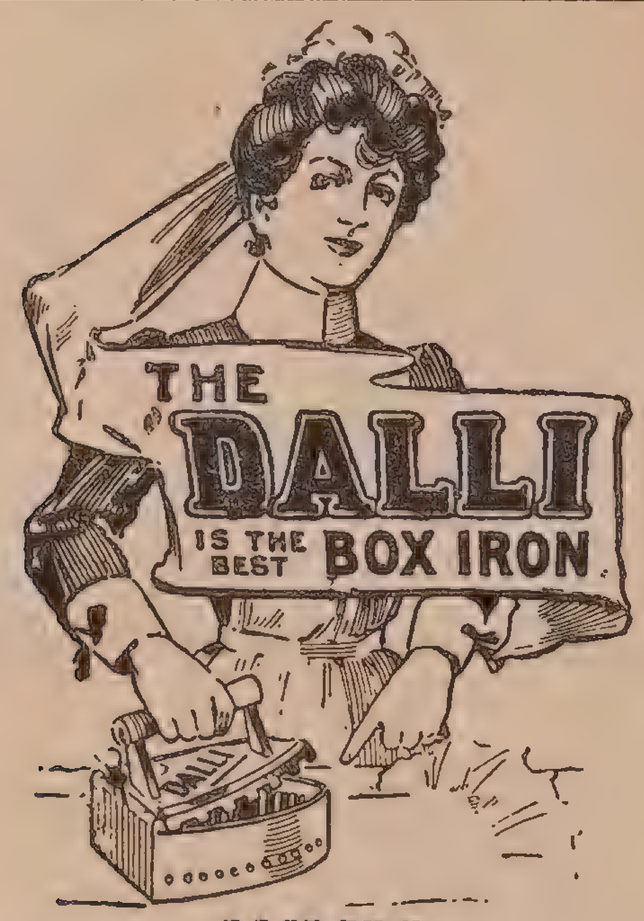
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NOTES OF THE WEEK.

A SERIES of Sunday morning services for visitors and residents in the Windermere and Ambleside districts will be held in the Institute, Windermere, beginning to-morrow (Sunday), July 23, and continuing to September 10. Various ministers will conduct the services, which will begin each morning at 11 o'clock. The services have been arranged by the Missionary Conference.

UP to Wednesday, July 19, 143 applications for membership tickets for the meetings of the International Council at Geneva had been received at Essex Hall, and of these 90 will travel together from London on Friday, Aug. 25. Among the ministers, in addition to Mr. Carpenter, Mr. Bowie, and Mr. Tarrant, who are readers of papers, we observe the names of the Revs. Dendy Agate, F. K. Freeston, Alfred Hall, Charles Hargrove, James Harwood, Richard Lyttle, J. McDowell, J. J. Marten, T. P. Spedding, C. J. Street, F. H. Vaughan, Joseph Wood, and W. Wooding. Among the laymen are the names of Mr. W. B. Bowring, Dr. W. Blake Odgers, Mr. Ion Pritchard, Mr. W. A. Sharpe, and Mr. T. F. Ward. Among the ladies the list also includes such well-known names as Miss C. Gittins, Miss Herford, Miss M. Pritchard, and Miss Tagart.

THE Geneva Committee have issued a four-page Bulletin of the "Congrès International du Christianisme Libéral et Progressif," which opens with a clear statement of the principles of liberal Christianity, referring to Professor Jean Réville's book "Le Protestantisme libéral, ses origines, sa nature, sa mission" (now published in an English translation in Williams & Norgate's Crown Library), and then gives an account of the two former meetings of the International Council at London in 1901, and at Amsterdam in 1903. Among further announcements as to the Geneva meetings we find that Professor Pfleiderer is to contribute a paper on "Die Quellen des Christlichen Erlösungsglauben," "The Sources of the Christian Doctrine of Redemption"; Rabbi Louis Lévy, of Dijon, a paper on "Exposition théorique du Judaïsme libéral; and Principal Franklin Southworth, of Meadville, on "The Condition and Prospects of Liberal Christianity in the United States."

THE Baptist World Congress in London was brought to a close on Tuesday evening by a demonstration in the Albert Hall after a most successful series of meetings. It was decided on the previous day to form a Baptist World Alliance, and Dr. Clifford is the first president, Dr. Prestridge, a distinguished American delegate, and the Rev. J. H. Shakespeare, the secretaries. The papers read before the Congress on questions of Biblical criticism, which were broad minded in tone, are published, together with Dr. A. H. Strong's sermon, in this week's *Christian World Pulpit*. One of the papers read last week was on "The Trend of Modern Thought," by Dr. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Kentucky. It contained a summary in six axioms of what Dr. Mullins held would be the Baptist theology of the future :—

1. The theological axiom: The holy and living God has a right to be sovereign.
2. The religious axiom: All men have an equal right to direct access to God.
3. The ecclesiastical axiom: All believers have equal privileges in the Church.
4. The moral axiom: To be responsible men must be free.
5. The social axiom: Love your neighbour as yourself.
6. The religio-civic axiom: A free Church in a free State.

THE annual meeting of the International Arbitration and Peace Association was held on Wednesday afternoon at the Caxton Hall. A report of the year's proceedings was presented by Mr. I. Green, and was sufficient to show the necessity for and the value of this society, which is animated by what Mr. Birrell described as a pure idealism, and which has a practical plan of action. Among the influential supporters of the work who have been removed by death we find the name of Rev. Arthur Harvie, who founded the Tyneside branch of the Association. It was matter of regret that the veteran president, Mr. Hodgson Pratt, was prevented by ill-health from being present, but the stirring message from him shows that his devotion to the cause is still fresh and unwearied.

THE chair was taken by Mr. Shaw-Lefevre, who struck the keynote of the meeting: In one direction the cause of peace has advanced, in another it has suffered retrogression. There is more talk of arbitration; indeed, there is more arbitration. On the other hand, the preparations for war continue with accelerating momentum. Our own country is one of the chief offenders in this respect. The figures for recent years show what a serious menace our armaments are to the national life. Within five years the cost of the army has risen from £22,000,000 to £34,000,000; that of the Navy from £27,000,000 to £39,000,000. An increase in all of £24,000,000, or more than the total cost of the Army in 1899-1900. Among the speakers were Rev. W. Jephson, Mr. A. E. Fletcher, Mr. A. Birrell, Mr. Geo. Barnes, who had been asked to speak on behalf of organised labour, and Mr. Felix Moscheles.

ONE feature of Mr. Jephson's speech is of particular importance, since what he had to say about the public schools might with great advantage be taken to heart by the managers of our Sunday-schools. It is worth considering whether it were not possible to persuade some men and women among us to start a teaching campaign in the schools and the Young People's Guilds for definite advocacy of principles of international peace. Mr. Jephson spoke from his experience on the late School Board and on the London Education Committee. At frequent intervals, he said, Lord Meath or some like-minded person petitioned for the introduction of guns or flags or some other instrument of mischief into the schools. The Arbitration Association had not yet approached them with a petition to praise and explain the value of peace, a real peace and not an armed truce. There has been a considerable change in

American sentiment on this question, which Mr. Jephson attributes largely to the changed tone of the elementary teaching and the substitution of friendly for unfriendly text-books. In another respect we many anticipate a lead from the United States where it is proposed to establish a Minister of Peace.

A MINISTRY of war is accepted as a normal and necessary condition. A ministry of peace seems a Utopian proposal. And this very fact serves to show what a tremendous task awaits us in our endeavour. It should rouse our gratitude to the International Arbitration and Peace Association which offers a rallying point to those who wish the nations to live together in amity, to substitute for the old bad system of predatory war the new era of peace and friendship among the peoples.

THE twelfth summer meeting for University Extension students at Oxford is to be held from Aug. 4 to 28. The lectures in the historical section are to deal with the period of the Renaissance and the Reformation. They include three lectures by the Rev. W. Hudson Shaw on the Oxford Reformers—Colet, Erasmus, and More; a lecture by Father Gasquet on the "Dissolution of the Monasteries," one by the Rev. J. Edwin Odgers on "The Lollard Element in the English Reformation," and one by Dr. Horton on Calvin. The literature section, dealing with the sixteenth century, includes another lecture on Erasmus by Mr. Hudson Shaw, one on Shakespeare's stage by Professor A. C. Bradley, and four on "Aspects of Shakespeare" by Professor Walter Raleigh. Other sections deal with arts, natural science, and social economics. The inaugural address is to be given by Professor James Stuart at half-past eight on Friday evening, Aug. 4.

IN the section on social economics, the Earl of Crewe is to lecture on the "Housing Problem," the Earl of Lytton on the "Temperance Problem," and Mr. C. F. G. Masterman on the "Problem of the Unemployed." It is also proposed to organise a conference to discuss methods for solving this last problem. Among the announcements of non-official lectures to be given during the session are those of Manchester College. The Rev. J. Estlin Carpenter will lecture on "The Revival of Learning in its Relation to Biblical Study," the Rev. J. Edwin Odgers on "The Teaching of the Twelve Apostles," and the Rev. W. Addis on "The Theology of the Old Testament, with special reference to the Priestly Legislation." There will be three lectures on each subject.

THE Time-Table of Lectures, &c., for the summer meeting announces for the first Sunday, August 6, the following preachers:—11 a.m., the Rev. W. Hudson Shaw at St. Mary's (the University Church); 11.30, the Rev. Dr. Odgers at Manchester College; 7 p.m., the Rev. D. H. S. Cranage, at St. Mary's; 8.15, the Rev. Dr. Horton at Mansfield College; the Rev. J. Estlin Carpenter at Manchester College. Mr. Carpenter is announced to give three Sunday evening lectures on "The Book of Revelation." He will also preach at the morning service on August 13, when Canon Hensley Henson will be at St. Mary's.

MUSINGS.

BY A MINISTER.

XXIV.

GALLIO, who is reading for a medical degree, discoursed to me at some length lately on the gain which had come to medical science through the practice of vivisection. This I did not venture to deny. He then went on to speak of the future gain to humanity. That will depend, I said, on what you mean by humanity. By humanity he meant man. If by man you mean the flesh upon his bones, I continued, then there is a possibility of gain; if you mean anything deeper, then there is certainty of loss. In matter of life or death, he thought, the flesh would always come first. If that were so, I replied, martyrdom would have no meaning and would have had no history. But Gallio said he could not see it, and left me.

That confession of his—that he could not see it—gave me a clue. Was it, after all, a question of sight? Was Gallio, without knowing it, simply and honestly unable to distinguish between utility and morality, between humanity as a body to be healed and humanity as a soul to be saved?

And what of cruelty in the past? Was that also pure shortsightedness? A Spartan father left it to the public authorities to decide whether his new-born child should be allowed to live; allowed to live he might be so severely trained as to die under the lash. When a Roman general entered the city in triumph, distinguished captives graced his train, and, when a certain point in the ascent to the Capitol had been reached, some of these were led aside and murdered in cold blood. In two or three of his letters Cicero hints that gladiatorial shows were little to his taste, but the shame of them does not seem to have entered his mind, and in one of his *Disputations* he argues that to see criminals fight is the best possible way of learning to face pain and death. Seneca is quick enough to see the fallacy of the plea that the sufferers were only criminals, and he denounces all such sights as hurtful to the beholder; but when, in another place, he speaks of pity, pity, he says, is for women, not for men. Latin writers, as a rule, narrate the barbarities of their time without comment, regarding them apparently as blunders rather than as crimes. Certainly a people trained in this way would be little shocked by the spectacle of living bodies turned into burning torches to light up Cæsar's gardens.

Nor was Christian Europe quick to see suffering as suffering. Forced conflicts between man and man were abhorred, but the forcing of confession by torture was excused. The pity shown to the widow and the orphan was refused to the captive and the slave. The leper might claim compassion, but not the heretic. A loathsome dungeon was as much part of the furnishing of a castle as a rich banqueting hall, and the sighing of the prisoners beneath did not spoil the happiness of those who feasted overhead. The effect of religion was rather in some respects to deaden the sense of sight. In the name of religion revolting atrocities might even become holy deeds. The old Beatitude might almost have been read as: Blessed are the merciless. Later on, the brutalities of the amphitheatre repeated themselves on a smaller scale in the bull-ring and the bear-garden. We can explain it all only by saying that the prophecy was fulfilled which said: Seeing they shall see, and shall not perceive.

Callousness seems, then, to have been due, not so much to want of feeling as to lack of visualising power. Thus a Puritan might abstain from hawking and hunting without a glance of consideration for animal suffering, just as, after the Restoration, a godly divine might send his boys to see the Shrove-tide cock-throwing, and pray heaven to protect them on the way, without for a moment suspecting his own piety. Yet why rail at old-world inconsistency, when the treatment of animals to-day is full of anomalies and contradictions as hard to explain?

The quickening of sight will come, no doubt, with education. On education legislation must always wait, for wrong cannot be prevented until it has been recognised. Gallio, I fear, is unteachable, but his children, I believe, will think differently. They will think not only of man the sufferer, but also, and not less gravely, of man the tormentor. They will talk less about cruelty in nature, and shrink more from cruelty out of nature, unnatural. The cruelty in nature, if it be cruelty, lies within limits; the cruelty in man is unlimited. Nature does not invent new pains, nor craftily stimulate them, nor needlessly prolong them, nor wantonly repeat them. Man does all these things. He can be more brutal than any brute has ever been. He may of the savage wolf make an obedient hound, and of the obedient hound a loyal friend, and then be worse than a wolf to the dog that was his friend. It is given to him to check, if he will, the ruthlessness of nature, to soften the hard grip of natural law, to infuse tenderness into the natural struggle for life, to witness to a providence overruling the natural order of things, to be himself as a god to the animal creation. When man ceases to be the minister and interpreter of divine pity, the sole evidence of such pity, so far as this world is concerned, will cease also. Rather let him die of uncured disease than lose this high prerogative. That life is no longer human which is preserved by inhuman means. This, of course, Gallio does not see—not at present.

I think I can understand why in the Litany there is prayer for deliverance not only from "hardness," but also from "blindness," of heart.

A WARNING.—Will friends who receive visits from certain men—one a young man and the other an elderly man—who profess to belong to Cairo-street Chapel, Warrington, and who use the names of prominent members, kindly be on their guard? No recommendation is given to either cases, nor has any letter of introduction been written by members or minister.

LITERATURE.

PLAIN LIVING AND HIGH THINKING.

Is there any connection in the nature of things between plain living and high thinking, or did the poet couple such companions together merely because he was poor? Some other reason than poverty he might have had, as, for instance, a just regard for temperance. It is quite conceivable that temperance was in his mind—indeed most readers will have no doubt upon the subject—but, after all, the poet could not think of temperance as we think of her to-day. Temperance is a virtue equally well worshipped by experience, by superstition, by fanaticism, by asceticism—equally well, did we say? Not so, for there is a temperance even in temperance itself, to which golden mean practical experience has shown itself hitherto the safest guide. It is a treasured perception of practical experience that intemperance brings a cloud over the faculties, and puts high thinking out of the question, or any dignified conversation of life. It has been known always that an evil lurks in intemperance, but never until to-day has it been known precisely what intemperance or folly in diet is, precisely what are its ruinous effects upon the body, and never until to-day has it been possible to give a scientific account of temperance. We regard this increase of knowledge as so much unquestionable gain, bringing an ancient virtue nearer to us, and affording a fresh proof of the beneficence that lies in science. Not that the world has ever lacked sign-posts of temperance and intemperance, both physical and moral, nor danger-signals stationed here and there for the warning of all prudent passengers along the highway; but now we have something better than these. Temperance in eating and drinking that was formerly judged of less by what she is than by what she is not, has now lifted the veil from her face to be discerned in her native feature. The control of our life in respect to its diet need depend no longer upon the fear of evil consequences, nor upon the melancholy wisdom taught by unhappy examples, nor even upon friendly counsels; we may rest it if we please upon the one right law, the physiological fact, the ascertained verity that is the best support of intelligence.

What, then, are these new discoveries concerning what we should eat and what we should drink, and who has made them? For the most recent word that science has to say upon the matter, readers may be referred to the studious and painstaking volume that now lies before us.* What manner of book is this? It may be considered as somewhat of a novelty in literature. A comparative history of the dietetic customs of a very great number of the nations of the world, both ancient and mediæval, and contemporary, is as much of a novelty as Teufelsdröckh's celebrated treatise concerning clothes. And, like Teufelsdröckh's again, this history is philosophical as well as narrative. The author suggests conclusions from the large mass of information that he has collected together. If we come to think about it, it will stike us with surprise that there has never been a work of this kind undertaken before. What is the best food of man? This is by no means a settled question. We all eat as we have been brought up to eat, but what ground have we more reasonable than custom for supposing that we eat the perfectly right things to eat in the perfectly right way? What do other people live upon, and how does their diet seem to suit them? Such a question as this has been asked long ago, but Mr. Russell asks it in the manner of a strict scientific inquiry, and has ranged far and wide in search of the facts that supply the answer. These facts having been assembled and arranged in order, the next business is to inquire of medicine and chemistry and physiology what light they have to throw upon the grand problem of the perfect diet of man. Mr. Russell amasses the views of doctors and naturalists and other scientific investigators. But stay, cries the reader, is all this trouble worth while? Can I afford to attend to such a tangle as this when here I am, hale and hearty, and busy also, far too busy, in fact, to waste time in unnecessary thoughts about my dinner? In reply we must refer the reader to Mr. Russell's introduction to his volume. That prefatory chapter contains the justification for the scientific handling of the subject. It is of nothing less than national importance. "Education," says Mr. Russell, meaning particularly elementary education as at present it exists in England, "Education has neglected the training of each child, each future parent, in the most important elements of its sound growth as a member of the common wealth." What is wanting? A sound and sufficient system of instruction in the principles of diet. Mr. Russell points to the statistics of infant mortality, of drunkenness, and of disease, in proof of his contention that the strength of England runs to waste yearly through faults of feeding, faults for which sheer ignorance in some part is responsible. But if children and other persons are to be cured of ignorance there must be teachers in possession of knowledge, and custom is no sufficient basis for instruction, the subject must be founded on science. Therefore it is well worth while that Mr. Russell should have written, and that his book should find readers. We regard his treatise as assured of usefulness, even should its particular conclusions as to the comparative excellence of this or that form of diet fail to be accepted. It has the grand merit of insisting upon the fact that the strength of a nation, moral as well as physical, is very closely related indeed to the diet of its people. It is upon facts such as this that the conscience of civilised nations is being re-moulded.

Upon public grounds, therefore, Mr. Russell and the school of thinking that he represents have an unimpeachable claim to attention. And no less, we think, upon grounds more within the sphere of the individual. The following paragraph is of weight in this connection:—

"The needless wrecking of health is not confined to the poor and uneducated, but extends to the rich, and very conspicuously to the highest in intellect, for their sufferings and loss of efficiency are most severe. Many of the greatest brain-workers have undergone inexpressible trials from lack of adjustment in the matter of diet. De Quincey was utterly prostrated with 'nervous horror,' 'deranged liver,' 'incapacity for food,' and lost 'all power of thinking at all.' Carlyle had 'nameless struggles and miseries,' 'dyspepsia like a rat gnawing,' mood 'tragical, gloomy, weary, dispirited, 'sick'; he was 'all palpitation, fluttered with sleeplessness'; these attacks were long-continued, and terribly spoilt a great part of his life. Darwin spoke of 'not one whole day without my stomach 'greatly disordered, and most days great 'prostration of health,' 'wretched digestive organs,' 'life a burden,' and for the greatest part of his life he was obliged to remain much in retirement, owing to such troubles. Huxley endured great depression and want of energy, and described himself as 'in for life-long 'dyspepsia.' After being 'worried almost to death,' at last, by greatly reducing his diet, and cutting off alcohol and tobacco, freeing himself, as he expresses it, from 'gross intemperance,' he became as vigorous as ever he was in his life. Robert Browning suffered at one time 'from a state of nervous prostration and 'physical apathy.' Herbert Spencer was perforce an invalid during a large part of his life, painfully sensitive, and subject to disorders of digestion and nerves.

"Such heavy troubles of original workers did not, I think, much affect the great men of early times, or those who lived with unusual frugality, like Benjamin Franklin. They belong to the time of excitant foods and drinks, the time of flesh, strong tea, sedentary pursuits, and many distractions, of which, perhaps, news and business letters coming daily are not the least."

Having presented the apology for his treatise under many lights in his introduction, Mr. Russell proceeds to assemble the opinions of great naturalists, physiologists, and chemists concerning the proper diet of man, whether animal or vegetable.

The next chapter contains a table of the relative values of foods, with a consideration of their cost. In the chapter on the food of animals considered in relation to the strength and size of the animals there is much interesting information. The flesh-eating animals, Mr. Russell thinks, may be as strong as the plant-eaters for occasions, but the lion, the tiger, and the polar bear are not so well fitted for a steady and constant strain as the elephant, the camel, or the horse. The following paragraph has a value of its own:—

"..... The plant-eaters are more enduring as tribes than the carnivora. The battle is not always to the fierce nor the race to the swift. The gentleness of the antelope prevails against the ferocity of the lion, the stag outclasses the wolf, the bull beats the bear, and the rabbit beats the weasel. The social creatures are the happiest, the best-fitted to survive and replenish the earth. The carnivora are retiring and decreasing, the plant-eaters have multiplied. Small birds are always multitudinous, while the eagle kind remain scarce and solitary."

* Strength and Diet: A Practical Treatise, with special regard to the Life of Nations. By the Hon. R. Russell. Longmans, 12s. 6d. net.

Sections of the book, discussing the diet of ancient peoples, the diet of the Middle Ages and later times, lead up to the hundred and fifty pages of laborious compilation touching the diet of races and nations. It is possible here only to quote rather nakedly Mr. Russell's conclusion :— "that the very large majority of the "world's best examples of physical develop- "ment have been practically vegetarian." "Any set of healthy persons in a locality "living on a rightly chosen vegetable diet "surpasses in strength and well-being a set "in equal conditions living largely on flesh. "Rather copious testimony to the same "effect from athletics [is] adduced later."

The remainder of the book quotes the personal experiences and observations of many people, known or unknown, who have experimented with diet, discusses the medical testimony to the point, and there are chapters devoted to "stimulants and narcotics," and "the relation of diet to disease." An appendix contains suggestions for an improved dietary.

In conclusion, let us say that here is a laborious work, carried out with great tenacity of purpose and with a desire to be of use that must be respected. This book is a real book, because its author and compiler is in such close touch with what may be called the scientific conscientiousness of his time, that contemporary spirit so full of foresight and so noble which is facing questions of social welfare with a larger sagacity than the world has ever known before.

PHILIP E. RICHARDS.

THE WARS OF RELIGION.*

THE descriptive title, usually given to one phase of the post-Reformation movement in France, has been used in this volume with justice to cover the strange welter of theological and political forces through which Europe passed into the modern phase. The conflict between Catholic and Huguenot in France, the Revolt of the Netherlands, the intrigues of Mary Stuart, the English war with Spain, the struggles in Ireland and the Plantation of Ulster, they are all due to the clashing of two contrary ideals, aspects of the war of religions; and to the modern secular mind the remarkable thing is the completeness with which religion still dominated the situation. As in previous volumes of the Cambridge History, we have a group of elaborate monographs, which are placed together rather than worked into a single scheme; and the scientific dryness and precision of statement make us regret once more the divorce between truth and beauty, a divorce which we believe can be only temporary in the writing of history. Among the notable contributions we may mention "The Wars of Religion in France," by Professor A. J. Butler; "The Empire under Ferdinand I. and Maximilian II.," and "The Empire under Rudolph II.," by Dr. A. W. Ward; "Mary Stuart," by the late Thomas Graves Law; "Spain under Philip II.," by Martin Hume; and "Britain under James," by the late Professor S. R. Gardiner, the last an unexpected after-math of the labours of the great historian. In addition to these more severely historical essays, there are chapters dealing with "French Humanism and Montaigne," by Mr. A. A. Tilley; "The Elizabethan Age of English Literature," by Sidney Lee; and "The End of the Italian Renaissance," by Professor A. J. Butler. The closing chapter, on "Political Thought in the Sixteenth Century," by the Rev. J. N. Figgis, should be studied carefully by those who want to understand the slow emergence of the modern idea of the state and of political and religious liberty under the pressure of practical necessities. "Those who wanted "government to be efficient, and desired "to carry on an energetic foreign policy," says Mr. Figgis, "would not wait on "the long task of educating public "opinion. Illustrations of this may be "found in the opinions of Wolsey and "Cromwell in England, and later in the "views of Cecil and Bacon, and again in "those of Strafford and Laud. All these "men wanted something done—order "introduced into the chaos of adminis- "tration; a single authority everywhere "recognised; the tangle of competing "and confused governmental agencies "reduced to a simple and smoothly work- "ing system, which would enable ideas "to be realised at once without regard "to average stupidity. They were all "quite honestly on the side of the one "power which on principles of natural "selection had proved its necessity to "the public welfare." This tendency was distinctly favourable to the Papal reaction and the growth of national despotism.

It is a great mistake to regard the Reformation movement as necessarily favourable to the principles of civil liberty. Luther, as Mr. Figgis points out, never cared for political freedom. The Anabaptists forced him to take refuge in the idea of the State as a divine institution, the exact counterpart of the mediæval theory of the Church. Indeed, the belief in the Divine Right of Kings, so repugnant to the modern liberal creed, was a form of claiming the independence of politics from ecclesiastical control. The differences of religion, however, acted as a check upon the growth of absolutism and contributed directly to a theory of popular rights. "For the true con- "ception of the State it is needed first to "realise the idea of sovereignty, and "afterwards to realise its practical limita- "tions. Religious liberty arose, not "because the sects believed in it, but out "of their passionate determination not to "be extinguished, either by political or "religious persecution." In these few sentences we have attempted to summarise some of the salient positions in Mr. Figgis' striking article. It sets a good many historical prejudices and *a priori* judgments in a new light. We are all inclined to believe that abstract principles and our favourite theories of liberty and right have been the chief factors in the growth of freedom, and to allow for too little influence to the logic of life. There are practical necessities which impose upon political societies and competing sects limiting conditions, not as a matter of abstract justice or philosophical theory, but because minorities have effective means of making good their right to exist.

W. H. D.

* The Cambridge Modern History. Vol. III. Cambridge: At the University Press, pp. xxvii —914. 16s.

PARADOX AND MR. CHESTERTON.

"IT may be a paradox, but that is because paradoxes are true." So writes Mr. Chesterton in one of the essays of his latest volume, "Heretics." It is a statement which most of his readers must have been expecting to fall at some time into his writings, an inevitable conclusion. His earlier work, that represented by his "Twelve Types," impressed us with the idea that from his tacit recognition that "all truth is paradox" would eventually issue the startling inference, "Therefore, all paradox is truth, Q. E. D." And here we have it, the illogical demonstration which has resulted in a perfectly logical order. For this we know now somewhat better the character of the mind of Mr. Chesterton, and may henceforward expect such revelations as these: "The only intellectual stability is on the horns of a dilemma;" "Things are not what they seem, therefore they seem not to be what they are, and ergo, what is, cannot seem to be." We have long believed that statistics and the Bible can prove anything; Mr. Chesterton gives us an additional creed, that logic has nothing to do with reasoning, but is only a sort of academic function for making interesting statements in paradox. All this is because he has come to the opinion that the world is upside down, which we are disposed to share with him. and that to cognise it, as the Theosophists say, we must stand on our heads, a position we do not elect to assume.

The paradoxical character of Mr. Chesterton's phaseology is a little too brilliant, and has more than once involved him in expressions which startle us as much by their extravagance as by their originality. It compels us to wonder whether the man who thinks that "the most practical thing about a man is still his view of the universe" has himself any other view than one kaleidoscopic, and whether so far he has given to the public that quite rightly admires him anything except miscellaneous views which will not cohere in the "cosmic truth" over which he appears to be fundamentally exercised. Indeed, we are inclined to suppose that his views of the universe are not derived from any definite point of vantage, but are rather views, opinions, even dogmas, which he "ventures" before readers who have come to be fascinated by his lively outlook upon affairs generally and his remarkable facility of suggestive expression. We imagine he, as much as his readers, wondered what "The Napoleon of Notting Hill" was all about, and whether his brilliantly audacious chapter on "Browning as a Literary Artist" in his book in the English Men of Letters Series was a really durable contribution to the study of the poet. Truth may be in the antithesis of common opinion, may be at the heart of a paradox, as a holy thing enshrouded, but the difficulty is the knowing whether we, and Mr. Chesterton, have closed upon the truth or have only embraced the vague form of the paradox which we may turn about, and upside down, without being any stronger or wiser for our exercise. Of course, one only sees himself in a looking-glass, and normal

earth is a land of wonders—a fact which itself may justify Mr. Chesterton's inveterate use of paradox; but it does not justify our standing on our heads to obtain a view of the universe.

But if we may be a little sceptical of the "cosmic truth" which Mr. Chesterton has "up his sleeve," so to speak, "truth" which the editor of the *Daily News* is disposed to correct by means of a selection of sermons, it would be less than gracious not to confess our admiration of his literary genius and, amid all his laughter, his serious argument on our human manners and principles. His latest book "Heretics," is "smart," just as he intended it should be; it is the work of a man with a style wholly his own; it is a collection of papers which for literary workmanship and deliberate deliberateness of treatment must rank high in the order of the rediscovered "short essay"; but, more than all this, it is a splendid corrective of half our accepted common opinions. How far shall we adjust ourselves to Mr. Chesterton's views of his "heretics" is quite a secondary consideration, but for the reading of his suggestive pages we shall certainly adjust ourselves to ourselves and take many a new view of "the universe." For the virtue of these papers lies in the fact that while they endeavour to deal with men in particular, and fail—as we think—they do succeed in presenting the hidden side of half the world, in revealing many things in general, which, because they are things in general, we have been steadfastly overlooking. While Mr. Chesterton professes to deal definitely with Rudyard Kipling, George Bernard Shaw, H. G. Wells, and the rest, he really deals with them all indirectly, using them as so many pegs whereon to hang impressionist pictures by Mr. Chesterton, from which, at various angles of vision, we may catch what we throw into them. He helps us to add to our view of the universe, that is, to look at something, anything, from new points. We may question, as no doubt we shall, many of his reflections on Christianity, wherewith his subjects are interlarded; but we shall find, nevertheless, in the substratum of his criticisms, much truth which we had not apprehended as such. Beneath all his playfulness over "the simple life" and kindred topics, a trifle too boisterous and Bacchanalian, we may find it perfectly true that in all these matters "our main conclusion is that it is a fundamental point of view, a philosophy of religion which is needed, and not any change in social habit or routine." And such a discovery may be useful to many of us who are unusually prone to the fascination of fads and common originalities.

Of the twenty essays collected into this volume that on "Omar and the Sacred Vine" strikes us as the most illuminative of its subject, and many a bewildered reader of the *Rubáiyát* will be thankful for it. It is the sort of essay which will no more satisfy the "cult" of Omar than the author's "Browning" can please the more pretentious Browning Societies; but this is of Mr. Chesterton's best sort, and will both please and satisfy the man who prefers to grapple with a meaning rather than to grope about a problem.

"Heretics," all the *personæ* of these discussions are, but only in relation to Mr. Chesterton. What the underlying "orthodoxy" is, we are not told; but it suggests itself as that of a "child of nature" who has found nature to be an everlasting paradox, and believes that cosmic truth lies in a riddle as complex as the confusion of the worlds, or in uncommonplaces as plain as pikestaffs.

WILLIAM C. HALL.

MILTON AS TEACHER.

IN a few hurried words at one of our London Whitsuntide meetings, I referred to the writings of Milton. I have often thought that the time might come, and there are moments when it seems close upon us, when the ordinary Englishman would no longer listen in patience to lessons drawn from the Bible; when he would treat the Bible as a book whose pretensions had been examined by the learned and discredited. The particulars of the different criticisms he had heard of every book, from Genesis to the Revelation, would be mostly forgotten; the general effect would be that the Bible was untrusty and he wanted to hear very little more about it. He would thus revenge upon himself his former irrational Bible worship.

It is useless to be impatient with a man in that mood; it is more to the purpose to consider what is likely to appeal to him. The man who has been sickened of Solomon may still pay attention to a saying from Shakespeare; and one who scoffs at the books of Moses may pause when he catches the name of John Milton. For Milton has never had to be found out. No one ever supposed him to be a miracle of a man. He was a man peccable and passionate as his fellows, a man whose outward life was one of toil and valiant endeavour, a man whose domestic life was so pathetic that a sense of reverence holds one back from too hastily trying to summarise it. An inspired man was he. For having given him great powers, God gave him also great tasks to exercise them; great troubles and disappointments to discipline them; great sorrows to sanctify them.

It is curious that all Milton's greater poems may be classed as studies in temptation. The sweetly musical dramatic poem known as "Comus" is a sort of parable of the steadfastness of virtue in time of trial and a glorification of strenuous self-discipline. "Paradise Lost" is a study of Adam's sin with his repentance and partial recovery of hope and self-respect; the "Paradise Regained" may be taken as a kind of prophecy, symbolised by the victory of Christ over the tempter, of the final triumph of good; "Samson Agonistes" is the story of one called by Providence to play a hero's part; but morally so ill equipt that every blessing becomes a curse to him, every chance occurrence a snare.

It is instructive to note the development of Milton's teaching in these poems. When Milton wrote "Comus" he was still young. Conscious of great powers, calmly preparing himself to exercise them as Providence should open out the way, pure in heart, pure in life, he hardly knew yet what evil was. In "Comus" one feels that it is just the temptation that is unreal. The power of the wicked spirit is utterly scorned from the beginning. Milton could not indeed live nearly thirty years and be ignorant of the existence of evil; he had seen it as well as read of it. But it had never wrestled with him, or bruised him. Wherever he had been till now, Virtue had but to assert herself, and Vice would shrink abashed.

> Or, if Virtue feeble were,
> Heaven itself would stoop to her.

There is an awful distance between the lyric poem of "Comus" and the poem of "Paradise Lost." In the meantime Milton had entered into the struggle of life. In the terrible political contest of his time, he had known what it was for the side that to him represented the Right to have to fight as with the left hand only; he had known the day of defeat as well as the day of triumph. He had known the day when he could dream of the people as "a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks;" he had known too the bitter day when he had to doubt if not despair of the temper of the people, when he had met with men who did not deserve that any faithful parliament should hazard for them, that any noble spirit should conduct and lead them out, but were fit only to live and die in servile condition.

In private life, too, before this time Milton had suffered many things. What sin was, and repentance, and hope, and chastened humility, he had learned most thoroughly. Temptation is real enough in "Paradise Lost." It is Heaven's presence and guardian care that at times seem unreal. The angels guard Eden's gate. What use when Satan can so easily climb some other way? In any case Adam falls, and after suffering misery unrelieved, after making excuses all unworthy, after resentments and quarrels, the outward symbols of inward unrest, it is but a partial and uncertain peace he attains at last.

> But rise, let us no more contend, nor blame
> Each other, blamed enough elsewhere, but strive
> In offices of love how we may lighten
> Each other's burden in our share of woe.

The career of Adam can never more be a proud one. He will learn wisdom, but will ever be shamed at his own past folly; he will attain to virtue but never to perfect security in this world; and will thank Heaven's mercy rather than his own good deeds if he come at length to bliss. Milton would hardly be content to leave us so. The Quaker who asked him "What about Paradise Found?" must have voiced a question already heard within. He knew that his story was not complete. If sinful suffering man is represented in Adam, man as triumphant over sin is represented in the story of Christ. In the "Paradise Regained," Milton attempts, with partial success, to represent temptation as real and yet unsuccessful, to represent Christ as needing to toil, to suffer and be patient, and yet as able in the end to conquer his temptations completely and gloriously.

> Ill wast thou shrouded then,
> O patient Son of God, yet only stood'st
> Unshaken!

When toward the close of the poem we read after Christ's last reply:

> He said and stood;
> But Satan smitten with amazement fell;

it seems like a prophecy of a better time, when man shall no longer be the victim of his own weakness and of the arts of inimical demons; when he shall awake in the likeness of God, and ill shall fly as an evil dream. So Milton hoped and so he prophesied.

Meantime he does not deceive himself concerning the actual condition of things. And his last poem, the magnificent drama of "Samson," is in its way the antithesis of "Paradise Regained." It is the story of one who is endowed with marvellous powers, who is marked out by Heaven for great exploits; yet, lacking wisdom to control his strength, alternates folly with heroic action till utter want of moral continence completely ruins him. His sacred secret blabbed to a harlot of the race of the enemy, himself betrayed, eyeless, a prisoner and slave; become the occasion of blasphemy in the mouth of the very enemy whom it was his business to destroy; what can he long for but death; that in the final defeat all lesser defeats may be forgotten; that he may have his part in that oblivion which is at once the doom and the refuge of the unworthy?

At length, from out the depth of misery and disgrace fresh comfort springs. No longer bewitched with outward form, Samson sees the truth of things as never before he saw. It becomes clear to him that even yet Heaven has not given him over. And he whose life had been so miserably equivocal, sounds the right note in death. "Living or dying," so sing the chorus who represent the general thought of the people.

> Living or dying thou hast fulfilled
> The work for which thou wast foretold.

To bring this brief paper to a close. Among the inspired teachers of our own country and language Milton if not greatest is one of the greatest. What does he teach us? In regard to God, the certainty of Divine Providence; in regard to man, the supreme importance of Duty.

Time was when the way of virtue seemed to Milton not only the right, but the inevitable way, a way almost easy. Later on he did not lose his faith in God, but he felt the fearful reality of temptation. In "Paradise Lost" it is the guardian angels who are deceived and outwitted. Satan gains his end in spite of them. And Milton seems to say to us: Be watchful, for thou knowest not whence the attack may come; and be humble, for only by God's grace and not by thy own valour wilt thou at last succeed. In "Samson Agonistes" he adds: "And finally, if thou hast failed, if in place of watching against the enemy thou hast been rash enough to tempt the devil to tempt thee, do not despair. Heaven's designs do not topple over when thine own fall down. If Heaven permit a man of sense to disgrace himself and become a fool, the same Heaven knows how to make use of a fool, self-confessed, in carrying out its wise designs. As long as thou livest there is hope to do some worthy thing; and if nothing but death is before thee begin thy amendment by dying nobly."

These are not new lessons. In themselves they are not sufficient ones. But such as they are they come from our own literature, and even the man who has given up his Bible may take the best that is in English literature and cling to it as a raft till he meet with some sure Word of God to carry him more safely home.

J. RUDDLE.

PROTAP CHUNDER MOZOOMDAR.

The following resolution was adopted at the meeting of the Executive Committee of the British and Foreign Unitarian Association, held at Essex Hall, London, July 12, 1905:—

"The Committee of the British and Foreign Unitarian Association, having heard with deep regret of the death of Mr. Protap Chunder Mozoomdar, desire to place on record their sense of the great devotion and ability which from his early years he brought to the service of Spiritual Religion. His eloquent addresses made a deep impression in England on his various visits. Here he made many friends, who now share in the sorrow of their brethren of a kindred faith in India. The Committee especially beg respectfully to assure Mrs. Mozoomdar of their sincere sympathy in her bereavement."

AT a meeting of the Executive Committee of the Sadharan Brahmo Samaj, held at Calcutta on June 9, the following resolutions were passed:—

"The Executive Committee of the Sadharan Brahmo Samaj place on record "their sense of deep sorrow and irreparable loss at the death of Babu Protap "Chunder Mozoomdar, who by his deep "piety and spirituality was a tower of "strength to the Brahmo Samaj, and who "by his profound scholarship and extraordinary eloquence spread the truth of "Brahmoism far and wide.

"Resolved also that they offer their "sincere and heart-felt condolence to the "widow of the deceased; and that a copy "of the above resolutions be sent to the "widow of the deceased."

AT a special meeting of the Managing Committee of the Punjab Brahmo Samaj, held on the evening of May 30, the following resolutions were adopted:—

"The Managing Committee of the "Punjab Brahmo Samaj wishes to place "on record its sense of profound sorrow "at the death of Bhai Protap Chunder "Mozoomdar, who, during his long ministry of forty years, has rendered unique "services to the cause of Theism in India "as well as England and America. The "Punjab Brahmo Samaj has special reason "to cherish his memory with grateful "reverence as it had the inestimable "privilege of his ministrations in the "course of his many visits to the Province.

"The Managing Committee wishes to "express its heartfelt condolence and "sympathy with Mrs. Mozoomdar in her "very sad bereavement.

"That the above resolutions be published in the local papers and the principal Brahmo papers in India and also "communicated to the Brahmo Samaj "Committee, Calcutta, and Mrs. Mozoomdar."

THE assurance of immortality is hidden in the righteousness and love of a good man's life.—*H. W. Crosskey.*

OBITUARY.

MRS. ANTHONY, HASTINGS.

ON Friday, July 14, in the little graveyard of the Congregational Chapel at Much Hadham, Herts, close to the ancestral home of the Anthony family, the ashes of the late Mrs. Anthony, who died July 10, at Hastings, were buried, after a simple service marked by a spirit of faith and trust in harmony with her whole disposition and character. The mourners included not only representatives of the family, but also members of the rural congregation that has long had good reason to honour the name she bore. The Revs. J. Greig (minister of the chapel) and W. G. Tarrant (Wandsworth) conducted the service.

The widow, for more than a quarter of a century, of Samuel Hollis Anthony, of Wynches, Much Hadham, she had resided for many years at Hastings. Delicate health rendered her life for the most part a sequestered one; and her rare gifts of wisdom, humour, and gentle force of character could be fully known by few. To these, however, her natural winsomeness was such that they could not realise that her years had outstripped the span of threescore and ten. Her outlook on life was intelligent and shrewd, and her interest in political, social, and religious movements keen and incessant. The stepmother of the late Rev. Edgar Solly Anthony, of Poole, she was a warm friend and counsellor to others of our younger ministry, who will long remember her gracious hospitality and stimulating intercourse. Her loving patience under heavy trials added the final touch of sweetness to a mind that could not otherwise than attract and charm. She leaves a son and daughter to mourn her loss, and with a circle of grateful friends to cherish an uplifting memory.

A Christian Conference has recently been formed in Manchester which members of various churches have joined for interchange of thought and idea, and an endeavour to find common ground not only in the great verities of religion common to them all, but also in the practical work of the churches in the world. The initiative came from the Rev. F. D. Cremer, Vicar of Eccles, who, it will be remembered, arranged a year or two ago a series of addresses in his church by representatives of various denominations. Mr. Cremer's invitation has been responded to by between thirty and forty clergymen and laymen of the Church of England, Presbyterian Congregationalist, Methodist, Baptist, Society of Friends, and Unitarian connections. At the last meeting a discussion was opened by Mr. T. C. Horsfall, a well-known and much-respected member of the Church of England, on Creeds and Truthfulness. The chairman is Mr. John W. Graham, Principal of Dalton Hall. The meetings are private, so we cannot give any account of the proceedings but the mere fact of such gatherings and discussions is of a very hopeful nature, and we congratulate the promoters, and particularly the Vicar of Eccles, on the establishment of the Conference.

A HYMN.

HERE, on the sun-dried golden turf,
Below—the sparkling, dancing surf
And ever-changing sea,
Above—unfathomable space,
And clouds that drift in scudding race,
Father, we turn our thoughts to Thee!

Here, where the poppies greet the morn
In streaks of flame among the corn,
Where clover draws the bee,
And evening brings the silver moon
And yearning silence all too soon,
Grant that our hearts may yearn for Thee!

Here, where the curving downs stand high,
Shimmering golden 'neath the sky,
Spreading where'er we see,
Where fields of breeze-swept oats and wheat
Dream joyous through the summer heat,
Humbly we murmur thanks to Thee!

Here, where the lark from his retreat,
Darts up with sudden song so sweet,
Rippling in sound so free,
Where birds, and sea, and breeze combine
To sing a summer hymn divine,
Father, we sing in praise to Thee!

FLORENCE LAWFORD.

THE CHILDREN'S COLUMN.

"CAPTAINS COURAGEOUS."

EPHESIANS VI. 10—17.

THOSE of you who did not help to keep Empire Day on May 29 may like to know how the village children, whom I told you last week I meet every day, kept it. They brought flags and flowers to school. In the morning there was speech-making, and in the afternoon a holiday. It must have seemed rather like a geography lesson when the speakers asked questions and talked about this great empire of ours, its vast forests and wheat-fields, big cattle and ostrich farms, rich coal and iron, gold and diamond mines, and about the railways, canals, steamers, telegraphs and ocean cables, the letters and newspapers that join us each to each and all with all to the farthest parts of the globe. One speaker said that greater than the glory of wide stretching lands and rich product and wonderful inventions and undertakings was that of having more liberty than any other empire to choose who should rule us, and how we should be ruled, more freedom to trade, work, and worship God as seemed best to us.

I fancy most of the children, if they had thought at all about it, had a vague idea that the Empire was something to be kept going by King, Parliament and army, and that ordinary people need not trouble themselves much about it except at election time, or to shout and wave flags if there were a big victory for British troops. It was a surprise to hear that every child in that school had a share in making a great empire, by doing such everyday things as working hard and happily at school, being kind and useful at home, not being cruel to animals, playing healthy games, reading good books, keeping clean and active in body and mind, speaking and acting truthfully, saving money, and certainly not spending it on cigarettes or too many sweets; in short, by making the most of every opportunity to become healthy, wise, good men and women (or "citizens" as one speaker said). For besides being told of the things that make us rightly proud of our kingdoms and colonies, the boys and girls were reminded of the many things to be ashamed of, and to be seen even in this lovely English-Welsh valley—ignorance, selfishness, dirt, laziness, dishonesty, drunkenness, carelessness about religion, which no king, parliament and army, no good arrangements for work and trade, for schools and healthy homes, and for all sorts of churches and chapels can do away with, if people themselves do not try to remove them.

We must, therefore, all try to become good citizens of the empire, and that means, among other things, that we have to be very brave. Now, there is the courage which comes from having strong, well-managed bodies, and the courage which comes from strength and control of mind and spirit. The second kind of bravery enables us to bear and dare, if through bodily weakness we have not enough of the first. Both sorts are needed to dare the dangers of earth, air, fire and water, and to bear pain and hardship and sorrow, and to help our country by making the best use of the powers which God has given us.

One of the visitors read a story in verse about a little boy who "had convalescence," that is, he is getting better after a bad illness. He is at the seaside, and is talking to his sister about a new friend he has made on the shore.

"He's a sea-captain, not a land-captain; but, all the same, he was in the war,
And he fought—for I asked him—and he's been ill ever since, and that's why he's not afloat, but ashore,
And why somebody else has got his ship; and she behaved so beautifully in the battle, and he loves her quite as much as his wife, and rather better than the rest of his relations, for I asked him—and now he's afraid she will never belong to him any more.
I like him. I've seen him three times out walking with two sticks, . . . but never talked to him till to-day.
He'd only one stick and a telescope, and he let me look through it at the big ship that was coming round the corner into the bay.
He let me ask questions, and I said: 'Have you got convalescence? Do your eyes ache if you try to read, and your neck if you draw, and your back if you sit up, and your head if you talk?
Wouldn't you rather go back to bed? I think I would. Don't you wish you were well? Wouldn't you rather be ill than only better? I do hate convalescence, don't you?'
Then, he shut up his telescope and sat down on the shingle, and said: 'When you come to my age, little chap, you won't think "What is it I'd rather have?" but "What is it I've got to do?"
"What have I got to do or to bear, and how can I do it or bear it best?"
That's the only safe point to make for, my lad. Make for it, and leave the rest!'
I said: 'But *wouldn't* you rather be in battles than in bed with your head aching as if it would split?'
And he said: 'Of course I would; so would most men. But, my little convalescent, that's not it.
What would you think of a man who was ordered into battle and went grumbling and wishing he were in bed?'
'What should I think of the fellow? Why, I should know he was a coward,' I said.
'And if he were confined to bed,' said the sea-captain, 'and lay grumbling, and wishing he were in battle, I should give him no better a name;
For the courage that dares and the courage that bears are really one and the same.'"

Then the boy thinks of all the kind people who have worn themselves out in tending him during his illness, and he has been cross and complaining. "I wish I hadn't thought so much about being miserable that I never thought about trying to be good." And he sends his sister for a "gallop on Jack," as she has not been out of his sight for weeks.

"Tell me one thing before you start. If I learn to be patient, shall I learn to be brave, do you think? The sea-captain says so.
He says 'Self-command is the making of a man,' and he's a finely-made man himself, so he ought to know.
Perhaps if I try hard at convalescence now I may become a brave sea-captain hereafter, and take my beautiful ship into battle, and bring her out again with flying colours and fame,
If the courage that bears and the courage that dares *are* really one and the same."

So you see what sorts of bravery the best sailors and soldiers have. If the British Empire requires "captains courageous" to defend it by these less and less necessary battles with their terrible destruction of life, how much more does it need brave men and women, yes, and brave children too, to safeguard it in the everlasting warfare against evil and against anything that prevents the saving of life for the noblest purposes!

EMILY H. SMITH.

AN UNPUBLISHED LETTER OF JOHN WESLEY.

FOR the following letter of John Wesley's we are indebted to the Rev. R. J. Jones, M.A., of Aberdare. The letter which, we understand, has not hitherto been published, is addressed to "Mr. Tho. Mason, Shopkeeper in Limerick."

It speaks for itself, as an instance of the intimate oversight that Wesley exercised over his people:—

"Castlebar, May 30, 1771.

"DEAR TOMMY,

"A conversation I had yesterday with C. Proctor determined me to write immediately. The person at Birr will not do: not only as she is far too young; little more than a child; but as she has only little, if any, Christian experience. You want a woman of middle age, well tried, of good sense and of deep experience. Such an one in every respect is Molly Pennington; but whether she is willing to marry or no, I cannot tell. If she is, I hardly know her fellow in the kingdom. If I meet with any I will send you word.

"I hope you speak to Jonathan How with all freedom, and tell him whatever you think amiss in him. Especially encouraging him to press all believers to go to perfection, and to expect it now! Peace with all your spirits!

"I am, dear Tommy,

"Your affectionate brother,

"J. WESLEY."

Mr. Jones adds a note that Mr. Mason did not marry Molly Pennington. The letter is now in the possession of some great-great-nieces of his, resident in Aberdare.

The Inquirer.

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LONDON, JULY 22, 1905.

RELIGION OR DENOMINATION.

"OUR Unitarianism may quite well be left to take care of itself." So we wrote last week, in speaking of what the missionary ought to do who is intent on carrying the message of religion to the people. And what we had in mind as the essential thing to be made clear was, that the realities of religious life, and not any denominational interest, must always be the chief concern. No great religious movement has arisen or prospered through denominational ambitions or any eagerness to further the interests of a sect. The power of a quickened spiritual life has come first, in answer to deep human needs, and has possessed the hearts of men with a great longing to go out to help others and gather them into the true life, and if out of such a spiritual movement a powerful denomination has come into being, that has been a secondary result in the marshalling of forces and largely through repulsion from others who held to different methods of religious life. If ever denominational interests have taken the first place it has been a sign of degeneracy in the pure life of the spirit. So it was, surely, in the first preaching of the Gospel; so it was in the rise of the people called Quakers, gathered into the religious Society of Friends, so also in the rise of the people called Methodists. The passion of the new life came first, the deeper conviction of the true life with GOD, the over-mastering power of the Spirit breathing through the hearts of men, cleansing them from evil, lifting them out of all self-seeking to higher levels of devotion and eager, loving helpfulness. So they became messengers to their brethren, and bringers of new light and gladness. They went out to speak for GOD, "for GOD and man, in the strength of JESUS," to bring men to their true allegiance, and to do the work of Him who sent them. Whenever the interest of the society or denomination came to be of more concern than the self-forgetting service of the Gospel there was a hardening of heart, and no longer the genuine ring of a Divine ministry; the evil spirit of pride and tyranny too readily came in, and, gaining mastery, caused divisions or repression of the true life, and the pure testimony to the things of GOD was weakened.

So it is in every Church to-day. If the work of GOD is to be done, for His Kingdom and the welfare of mankind, it must be in self-forgetfulness, devoted to the highest and universal interests; by no other way can the breath of new life come into any Church, and the inspiration of the Divine Spirit stir the hearts of men to a more effectual ministry of love and truth.

In our own connection, in the fellowship of our Free Churches, this truth holds with exactly the same force as elsewhere. Our separate fellowship has been differentiated in the course of the religious life of this country by a very different process from that out of which the Society of Friends and Methodism arose. Partly, it has been through the seeking for spiritual freedom, and an undogmatic fellowship in religion; partly through the demand for a simpler interpretation of the Gospel and from a theological protest; and "our Unitarianism" has got its name from the theological protest, though it is constantly seeking to infuse into that name the larger meaning of spiritual freedom and the broad inclusiveness of a catholic religious fellowship. But certainly our churches have a right to exist only in so far as they have a message of religious *life* for the people. No true Church can be built, nor can there be hope of fruitful life or prosperous growth simply on the ground of theological protest.

The true life with GOD is the sacred charge of the Church, to be nurtured in its communion, to be declared by all its members through every aspect of their life and work in the world, and by its special messengers and witnesses through whatever means they find of reading the mind and heart of their fellow-men. It is this life to which our Churches must be dedicated with absolute devotion; that is what they must be thinking and caring about, and then their own life and all helpful activities will naturally find the most effective channels. It is not our business to be anxious and troubled about many things concerning "the denomination," but to be throwing our whole strength into the witness of that true life, and then the denomination and "our Unitarianism," in that sense, will take care of itself. It will grow and prosper if it is worthy of a place within the operations of GOD's kingdom; our duty is with the work of bearing faithful witness, not by word alone, but in practical fidelity, and by every means in our power to help others to enter into the same true life.

So the word of the faithful messenger will be concerned with truth and honour, and good citizenship and brotherly kindness, the lifting off of heavy burdens and the righting of grievous wrongs, the quickening of new hope in the degraded and outcast, the bringing home of the lost into the peace and joy of the FATHER'S house, the opening of blind eyes to all the beauty of this common earth and the gladness of human fellowship, the deep trust of the human heart and the power of reverence and faithfulness even unto death in submission to the righteous will of the ETERNAL, and all the far-reaching ministry of Love. No aspect of human life will be outside the range of his sympathy and the enlightening interpretation of his understanding heart. He will be simply as one who is among his brethren, a helpful friend, in GOD's world. And as with each trusted messenger, so with the Church as a whole, the living union of faithful people; they in their united faith and love have the same testimony to bear, and with yet more persuasive power, because they are *together* in the earnest purpose and rejoicing of that high fellowship. The man who speaks for GOD and the Church, which lives and works in the strength of that Divine Communion, are alike self-forgetful instruments of the holiest purpose, rich, according to the measure of their self-forgetfulness, in power of blessing and in possession of the joy and peace of the true life with GOD.

PROFESSOR VAN MANEN.

THE death of Professor van Manen, at Leiden, on July 12, came as a welcome release from a long and trying illness. When the third volume of the "Encyclopædia Biblica" was published in 1902, containing his notable articles on "Old Christian Literature" and "Paul," he was already incapable of further work, and he was obliged to resign his University professorship. The distressing form of aphasia from which he suffered cut him off not only from the eager intellectual pursuits to which his life had been devoted, but from happy intercourse with friends, and one must be glad for him that his long trial is now at an end.

Willem Christiaan van Manen was born at Noordeloos, in Holland, Aug. 8, 1842; thus at the time of his death he was not quite 63, half a year older than the late Richard Armstrong. A son of the manse (his mother was a Hugenholtz), he was educated at the high school at Y elstein and the University of Utrecht, where the keenness and fearless freedom of his thought already gave promise of that radical criticism with which his name was afterwards to be so prominently connected in the realm of Biblical scholarship.

On leaving the University in 1865 van Manen became a minister of the Dutch Reformed Church, and during nineteen years held three successive charges in small country places. From his last ministerial settlement at Zierikzee, near the mouth of the Schelde, in Zeeland, he went in 1884 to the University of Groningen, but was called in the following year to Leiden, as Professor of Old Christian Literature and New Testament Exegesis. It is in that Chair that he has now been succeeded by Professor Kirsopp Lake, of Oxford.

From the first van Manen was a strenuous scholar, and, after gaining more than one essay prize as a student, he continued throughout his career, whether as country parson or university professor, a long course of original work on his chosen subject of early Christian literature. He published a great deal in the *Theologisch Tijdschrift*, of which he became one of the editors, the *Jahrbücher für Protestantische Theologie*, and other periodicals, and before he was thirty, while minister at Winkel, in North Holland, he published, with Dr. A. C. Duker (1870-71), an edition of the Apostolic Fathers, a new translation, with introduction and notes.

It was in 1882 that A. D. Loman began to publish in the *Theologisch Tijdschrift* his "Quæstiones Paulinæ," following the brilliant work of Straatman in a revolutionary reconstruction of ideas concerning Paul and the Epistles which bear his name. To their school van Manen belonged, and became its most prominent representative. His views were already well known through other publications before he brought out his chief work on Paul, in three successive volumes, 1890, 1891, and 1896, dealing respectively with the Acts of the Apostles and the Epistles to the Romans and Corinthians. In 1900 he published a briefer survey of the whole subject in his hand-book of early Christian literature, or "Old-Christian" literature, as the *Encyclopædia Biblica* prefers to translate "Oudchristelijk" and "Altchristlich." The articles in that Encyclopædia on "Old-Christian Literature," "Paul," "Philemon," "Philippians," "Romans," clearly present his views to English readers.

Not a single Epistle is left to Paul himself, but the whole of that literature is relegated as pseudonymous to the second century, while the actual life of the Apostle of the Gentiles is conceived much more on the lines of the picture in the Book of Acts than on those of the self-revelation of the spiritual emancipator, whose glowing words we still believe to be preserved in the chief of the Epistles. The originality of van Manen's work, as that of his predecessors (and of the German Bruno Bauer) is generally felt, even by liberal scholars, to have run into eccentricity, and his results have failed to win any widespread acceptance. At the same time his work has been most stimulating, and his scholarship undoubted. His teaching at Leiden was based on the sound principle, laid down also in the article on "Old Christian Literature," that the old division between canonical and non-canonical writings is inadmissible, and that the whole body of the literature belonging to the period, to which he sets the year 180 A.D. as the limit, must be treated from the same point of view of reasonable historical criticism. In that field he laboured earnestly while strength was granted him; and now, held in honour in the world of scholarship, and in warm affection by close friends, he has passed out of the shadows, and is at rest.

THE ORIGIN OF LIFE.

To realise how close at hand lie the romances of life we have only to let stand in the house for two or three weeks a cup of infusion of hay or of tea-leaves. A drop of water taken from this infusion examined under a microscope will then be found to be as full of living organisms as Hampstead Heath on a Bank Holiday. Where has this life come from?

Out of the Everywhere into the Here.

If that question had been asked before the end of the 17th century the answer, in accord with the current doctrine of the time, would have been to the effect that life was produced spontaneously or bred from corruption. It was then held that meat and cheese were responsible for the maggots engendered in them, that animals of a higher organisation could be similarly produced—sea-mussels out of sand, and eels from dew. Such were the conclusions drawn by the upholders of the theory of *generatio spontanea* (since rebaptized by the name *Abiogenesis*).

Omne vivum ex ovo.

Redi was, however, able to show that if one prevents the access of blow-flies to meat, maggots hatched from the eggs they lay will not be found; but he still believed that the grubs found in the galls of plants were produced out of vegetable matter. Like the apple whose presence in the dumpling caused King George to wonder, there was no sign that these had ever gone inside. Leeuwenhoek, the eminent Dutch microscopist, discovered how these galls were produced. An insect makes an incision in the leaf, lays its eggs there; the plant, to protect itself against the irritation caused by the hatched larva, surrounds the alien with a mass of tissue, upon which it feeds, thus stimulating further growth. He traced the origin of other creatures, and by his discovery that animalcules may be conveyed in the air he prepared the way, before his death, in 1723, for all that is now known concerning the numerous bacilli.

The Universal Microbe.

The twentieth century answer to the question: "Whence comes life into our hay infusion?" is: "Bacteria." These germs are ubiquitous. They are universally present in water. They float in colonies through the air we breathe. We swallow them in millions, and our habitual health depends not so much upon their absence as upon our power of resistance due to the defensive action of the host of phagocytes in our blood.

Like other living things, these minute organisms are dependent for their activity, growth, and development upon certain conditions of moisture, heat, and food. Cooled below or heated above a certain degree of temperature, they are killed. But there is a great range of diversity in their power of resisting cold and heat. It is sufficient to boil milk in order to destroy the germs that are pretty sure to be there and to be already multiplying. In order to sterilise a vessel full of organic matter, the usual process is to heat it to as high a degree as it will bear without being itself destroyed, and then seal it, when the contents will be preserved like the Mammoth remaining fresh, embedded in Siberian ice, for an incalculable time. But, as there are organisms that habitually live at extreme degrees of heat and cold—*Algae* in hot springs at a temperature of 135° C., and *Diatoms* in Arctic seas in water ever near to the freezing-point—we can never be sure that in our sterilised tube every form of bacterial life has been finally destroyed. It may happen that there are present in a dormant condition germs which, under the impact of an exceptional energy, may still be called forth into activity.

Radiobes are not Bacteria.

This possibility has been advanced in connection with the recently popularised discoveries of Mr. Butler Burke, of Cambridge, in his tubes of sterilised beef-gelatine. He subjected his vessels to a temperature far above the boiling-point of water, and under pressure, for half an hour. The bouillon with which he shut in his radium may, it is suggested, have contained microbes of high heat-resisting power. But, he answers, the growth observed does not answer to any known form of bacterial life. It dissolves in water, while ordinary bacteria do not, moisture being a necessity of their existence. The discoverer believes it is a more primitive form of life than bacteria.

As is generally the case, the experimenter stumbled upon his discovery while looking for something else. He was trying to find out whether radium could alter the chemical properties of certain organic substances in such a way as to produce "unstable molecular aggregates," and with that purpose in view he enclosed radium in beef-tea tubes after proper sterilisation. Then he perceived on the surface of the gelatine that a kind of growth had formed, though growth had never before been witnessed in a sterilised tube. Under a microscope the formation has the appearance of living microbes which contain nuclei, grow and sub-divide like bacteria. To these "Radiobes" Mr. Burke assigns an intermediate place between crystals and bacilli. If then the discovery is confirmed and established, a new bridge is made across the gulf that divides the inanimate from the animate, and a new means of demonstrating the passing upward of life from the inorganic into the organic.

Evolution implies Abiogenesis.

Theoretically, the idea is already accepted. If Evolution is true, the principle of continuity demands that the process traced in the development of the mammal from the amoeba must be operative in the development of the amoeba from the mineral and the mineral from the primeval nebula. Whether demonstrated or not, the investigations of science lead us to

suppose that Abiogenesis in the true sense ought to and must be true.

This supposition is strengthened by facts that are continually streaming in from a number of sources, of which the following three may be mentioned :—

(1) There are the results of experiments made upon radium compounds. Many phenomena usually termed "vital" are exhibited by radio-active bodies. They show matter to be capable of absorption and expenditure of energy, of giving forth heat in a seemingly inexhaustible stream. They show that matter may manifest a liveliness which with difficulty may be modified. For, at a temperature at which air turns liquid, radium still goes on emitting heat. And though chemists have succeeded in paralysing it for a time, in about a month it recovers its vitality and exercises its old powers as before. These properties indicate that some of the qualities of organic nature are to be attributed to the inorganic.

(2) Further, consideration has to be taken of the results of such experiments as Professor Bose, of Calcutta, tabulated in his lecture at the Royal Institution, wherein he explained that inorganic matter could respond to stimulus, could be wearied by overuse and restored by rest, could be deadened by poison and revived by antidote, and that, though weaker, this response was identical with that exhibited by plants and animals. The sensitiveness of metals was thus shown to be simply a less developed form of the sensitiveness of the plant.

(3) From Naples comes the illustrated record of patient researches conducted for twenty years by Professor von Schrön, which throws another plank across the ravine. Beginning with an examination of the crystalline products of bacterial secretion and afterwards detecting the same processes in chemical salts, the Neapolitan researcher has been able to fully demonstrate vital activity in crystals. Baron Reichenbach, in the middle of the nineteenth century, had established the radio-activity of crystals, but now it has been demonstrated that the crystal unit of development is a cell of mathematical regularity, and the processes familiar to biologic inspection have their analogues in the chemical world.

The Inorganic World, Alive.

To the deductions based upon these results Mr. Burke's discovery promises to offer confirmation and strengthen the supposition that the functions of living matter were not entirely new to organic nature, but were anticipated, foreshadowed in the inorganic. The distinction usually made between living and non-living matter has no more scientific basis than it has philosophical. In less emphatic expression, the life that manifests in sea-weed manifests also in the fissures of the rocks where crystals are growing. Our conception of life must be extended to include the mineral world. Nor must we say life begins here. Its origin lies farther back still.

Genesis of Life upon this Globe.

The fundamental question of Biology has been said to be : "How did life begin upon the earth ?" The answers fall into two classes, which may be designated (*a*) the miraculous, (*b*) the natural. In the first class place should be found for such theories as Lord Kelvin's. He supposes that when this globe had cooled sufficiently to bear organic life a meteorite carried in its crevices some germs as it fell upon earth. Huxley also uses such phrases as "living matter once originated," as though implying that in the appearance of the first bit of protoplasm there was an interference with the continuity of nature, an exception to its uniformity. Why are we to suppose that the becoming of protoplasm was a solitary incident, a sort of "splendid accident," such as the poet Watson counts evolution to be ? If creation is an eternal process and the same laws operate now as in pre-geologic time, is it not more plausible to hold that the dualism presumed in the antithesis between the world with life and the world without life is due to a misconception ? Haeckel and Spencer at least are more consistent. It is true that our globe passed through a condition in which organic life as we generally know it could not exist, but is not the legitimate deduction to be made from this fact the following—that life at that period must have existed in an ante-organic condition ?

To Be is to be Alive.

We cannot afford to ignore the large body of evidence which leads to the conclusion that life on this globe never came into being because it never was not. Not alone in the seething cataclysms when the mountains were rent asunder and rocks molten as ore in the furnace, while the crystals shaped themselves out into manifold moulds of loveliness in the fissures and chasms of the earth, but in the undifferentiated fire-mist, ere the mass which contracted into the globe was flung off, life lay potential awaiting the call to activity and the putting forth of its unrevealed powers.

As to the means by which that veiled life put forth its energies, Mr. Burke's discovery furnishes promise of explanation. If his conclusions are accurate, by the influence of radium a very primitive mode of organic life has been called into manifestation, if not from inorganic forms, at least from non-organic substance. If radio-activity is a form of energy that quickens potential into active life, the earth, which is slightly radio-active, may in the course of æons have awakened the dormant life hidden in its own mass. We are therefore threatened with the claims of a new ancestry, and presently the anthropoid ape that has rendered so long a service must give way to the "ancestral skill in radio-activities." We are more ancient than we supposed—descended from globular dots, offspring of radiobes.

Before the foundation of the Earth.

The more natural theory of the appearance of life upon earth is the supposition that life preceded the beginning of the globe, that its formation is the outcome of the living substance underlying all matter, that *omne vivum ex vivo* because *omnia viva sunt*.

If the hypothesis is true that the visible material world is the effect of an invisible immaterial cause, then it is futile to expect from the scientist whose business is with phenomena an explanation of noumena, which is the business of the religious philosopher. The statement of the highest forms of religious philosophy is that the world arose out of the thought of the Immanent Presence as a man thinketh a thought. Matter is a precipitated idea: Without Him, Who is Life, nothing could be, from radiobes to saints. All life is divine, and all that exists is alive. Were it possible for anything to become dead, inanimate, it would cease to be.

The word Abiogenesis therefore, implying the origin of life from what is non-living, suggests an antithesis for which there is really no philosophic basis, and as it would seem from recent discoveries, no scientific basis. The term could only arise at a time when a half-sided view of Nature dominated the scientific mind, enabling it to be constantly engaged in attention to the process of evolution while completely ignoring its correlative process, Involution.

If it were possible to unify systems of thought so diverse as those which contain Plato's "Ideas" and Ramanajâcharya's "soul to every atom," Spinoza's "substance" and Leibnitz's "monads," Spencer's "inscrutable energy" and Haeckel's "cell-soul," it would be by means of the word Involution. It is obvious that life is evolved out of the world because it was first involved in the world. If evolution is continuous, it is because involution is continuous. The world-soul that vivifies the whole creation ensheathed itself in matter or descended into matter, or the long ascent could not be possible.

Descent and Ascent of Spirit.

The origin of life must therefore be sought for in the Cosmogonic process. Whether stated in the poetic imagery of one of the documents of Genesis : "The Lord God sent man forth from the Garden of Eden"—forth into the desert of experience—or in the sweet symbolism of Wordsworth : "Trailing clouds of glory do we come from God who is our home," or stated in the non-theologic language of Spencer : "All things proceed from an Infinite and Eternal Energy"—we have a varied testimony how from One without a second has sprung all life. Before the making of a radiobe, before the movement of an electron, before the etheric energy that focussed in an atom, before the first motion in the inert nebula, before the nebula itself, in the Silence and the Darkness was Life, because He was there. Step by step we go back in thought until we come to the last limit, where out of the Boundless Deep issued the word : "Let there be Life !"

Hidden Causes.

To win the secret we must penetrate behind the phenomenal, go within the veil. "There is not the slightest reason to think," said Professor Beale, "that the nature of the changes that take place in living centres will ever be ascertained by physical investigations, inasmuch as they are certainly of an order totally distinct from that to which any other phenomenon known to us can be regulated."

The study of origins has other methods than the scapel, the test-tube, the magnifying lens. The world of causes is unseen, and for solution of the fundamental

questions of biology as of psychology, we must look to the wise man of the future who will combine the training of the man of science with the open vision of the expert seer. "If on the scientific insight of Faraday," speculates Stopford Brooke, "could be engrafted the poetic genius of Byron, the result would be a poem of the kind for which the world waits." If on the trained observation of a Darwin could be engrafted the super-sensual vision of a Boehme, the result would be a discovery for which the world waits. To the scientific mystic we have to look for the man who will bring the blind by a way they know not, who will make our darkness light before us, and crooked places straight.

J. TYSSUL DAVIS.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

BEDFORD COLLEGE FOR WOMEN.

SIR,—Will you allow me to add a few words in support of the appeal which is being issued on behalf of Bedford College? The sum of money required is moderately large, but where the investment is good the amount of money required should be no obstacle. And that to invest money in the education of women is as profitable for men as it is for women, as profitable for the next generation as it is for this, as profitable for the nation as it is for the individual, I become more firmly convinced with every year's additional experience. We are, I hope, gradually awaking to the fact that the uneducated woman is an insuperable obstacle to all progress. It is she who is mainly responsible for neglected children and unhappy homes amongst the poor, for a frivolous society and for extravagant luxury among the rich. Of course, college education is not the only form of education for women, nor one which is always appropriate; but it is a very important form, and especially important because it is just here that we are able to approximate women's education to that of men, and enable them to share similar privileges and duties.

I am afraid there is still a lingering belief that a college education unfits women for home life, and is a bad preparation for the duties of wife and mother. I am so thoroughly convinced that the contrary is the case, that I should not in the least fear the results of a "social investigation" into the homes of women who have been educated at college before marriage. That women who have other interests, and who have the means of independence in their hands, will be more careful that they marry the right person than those to whom marriage is the only resource, is indeed probable; but most people will agree with me that this is all to the good. And the whole discipline of a thorough and sound college education is calculated to develop just those qualities in a woman which she needs for managing a home. Patience, perseverance, an orderly mind, an appreciation of the relation between cause and effect, and, above all, reasonableness—are not these virtues which may prove as useful in the guidance of family life, as they are indispensable in the pursuit of knowledge?

We hear much of the waste involved in war, and in the maintenance of standing armies; but this is really insignificant in comparison with the waste of leaving uncultivated the most important faculties of half the human race. The standing armies of idle men are small compared with the standing armies of idle women, and almost as much to be deplored is the waste involved when uneducated and untrained women are reduced to the level of machines, or of brute animals in the struggle to earn a living. The opportunities for women to raise themselves to even a moderately high level of intelligence and capacity are still so comparatively few, that for such an institution as Bedford College to be killed or seriously crippled for want of funds would be an incalculable loss to England.

HELEN BOSANQUET.

STATE INTERFERENCE.

SIR,—In the letter from me which you kindly published on 8th inst., I combated certain definite proposals. Mr. Millin now enters the field with the general and very sweeping proposition that the community is responsible for some of the worst forms of human suffering, and that it should do what it can to mitigate and remedy.

Discussion of the first part of this would be unprofitable, so I will address myself only to the second. History and experience teach us that under a policy of comparative non-interference all social conditions have steadily and enormously improved, so that even the worst off classes in this country now live under conditions far superior to those of any preceding age, or now existing in any other country. This is surely a *prima facie* argument in favour of that policy. History teaches us, further, that the endeavours of rulers, or governing bodies, to remedy evils by enactments, involving regulation, have generally, if not always, either intensified the very evils themselves, or have created others, nor will this cause surprise, when we reflect that the range of human capacity is narrow and finite, while the development of the human race is wide-reaching and infinite. On the other hand hardly an instance can be cited when governmental interference has been beneficial.

From these considerations I come to the conclusion that the function of government in social as in economical matters should be limited to the romoval of existing obstructions, mostly the legacies of earlier legislators, and to provide a free field without favour for all, leaving the results to the clash of character and natural abilities. The paternal despot, the Tory peer and the Socialist have the same fundamental idea in common, namely, that they know better what is for the good of others than the people themselves; and, therefore, they try to create what they intend to be a suitable environment. Even supposing that they could succeed in this, it seems to follow that, as the force of such environment increases, individual character must find less room for its development and become weakened by disuse. If we look abroad we may see that as Government regulations have increased individual initiative and self-reliance have decreased, so that in countries like Spain and Russia, where Government interference is at a maximum, intellectual and even moral development are in a state of stagnation.

Mr. Millin misquotes me in applying my term, "a living organism," to society. I wrote of the industrial system. But this is a small matter. He says in one and the same sentence that my conception of society appears to be artificial, and also that I believe it to be natural. In that I cannot follow him; but, when he asserts that a natural social system would be one under which no one made a profit, I wonder whether he wishes to go back to the time when "Wild in the woods the noble savage ran."

But why this objection to profit? Profits are merely the fees paid for the provision or production of articles required by the purchasers, and are, therefore, as justifiable as the salaries even of State officials.

RICHARD SIMON.

SIR,—While quite sympathising with the reply of Mr. G. F. Millin to the individualist attitude of Mr. Simon, a short space may be asked for something in the way of a "truism." If, as we hope, the society decides to do something, then probably many millions will be wanted. And the society would have to be very particular that the schemes did not do more harm than good in the future. The future Chancellor of the Exchequer would have to take care that the extra burden was put on the right shoulders, or the extra taxation would make home trade still worse, and keep up the supply of poverty to be relieved. State interference must be coupled with the maxim of Adam Smith, "Equality of sacrifice." The Socialist party in this country have been in a tremendous hurry, but they have only played the game of reactionary forces for the last ten years. Public money has flowed in a mighty river, but in the wrong directions; that is, in ways that increase racial hatred and envy. If the working classes have supported jingoism, they have supported the thing which eats into the means which the State requires for reform; and time will be needed, coupled with patience.

EDWIN HILL.

Leamington.

IMMORTALITY.

SIR,—You may, perhaps, allow me, as a reader of THE INQUIRER for over sixty years, to say a word on the interesting letter of your correspondent, F. T. Mott, and your editorial comment thereon. The problem stated, as to a human soul coming into existence *with* and *in* a finite body, and yet itself immortal, was for many years a hard one for me. I longed to believe that the seeming contradiction of having a beginning, yet no end, might be solved, "if so God will,"[2] but I could not. The very essence of Unitarian

teaching I conceive to be "have faith in God." But to attain that faith, it was for me an absolute necessity to gain some idea, some glimmer of light, as to how and by what methods God works. It became to me, as time went on, more and more evident that He works always by orderly, harmonious, slowly but surely evolving methods, truly scientific in their very nature. Thus mentally prepared, the yearned-for glimmer of light became perceptible to me by no "idle speculation," but through the inspiring (not inspired) writings of the best theosophical literature. As regards the especial point raised by your correspondent, I may say very briefly that theosophists do *not* conceive the human soul to have had a beginning; but that, being a ray from the Divine, it necessarily participates eternally "in the life of the Eternal." Differentiating itself from the one absolute existence, for the purpose of developing individuality, it clothes itself in a suitable mortal garb for this life only; surviving the disintegration of that body, and reclothing itself for another life in another sphere, thus passing "through a series of changes," for perhaps "millenniums of time," until, perfected by suffering, exalted and purified by experience, it attains—*not* annihilation, but re-absorption into omniscience, and the realisation of the prophecy that "God shall be all in all."

ELLEN M. HIND.

4, *Thurlow-road, Hampstead, July* 16.

[But if our correspondent has found welcome light on the great subject of how *God* works, why does she speak of the human soul as "differentiating *itself*" and clothing itself, &c.?—ED. INQ.]

SYNCRETISM.

SIR,—In his contribution under this heading, "A Minister," favoured your readers last week with his definition of "Syncretism. Happening to read the introductory chapters of Harnack's "Expansion of Christianity" shortly before, I found a marked difference of opinion between the eminent German professor and your contributor. "A Minister" tells us "Syncretism does not go as far even as composition; goes no further than accommodation; unites systems more or less antagonistic, but does not attempt to reconcile them. A fusion of ideas being seen to be impossible, it is thought to be enough if they do not come into collision." Describing the internal conditions of Early Christianity Dr. Harnack says (Expansion of Christianity, vol. I, pp. 32,33), "All existing materials *were fused together*, elements that lay far apart were solidified into a unity, and all previous constructions were shattered, while the surface of the movement was covered by broken fragments thrown out in a broad moraine, in which the *debris* of all earlier strata were to be found. This is the meaning of "Syncretism." Clearly, then, "A Minister's" definition is somewhat at variance with the teaching of Harnack. Which is right?

A. COBDEN SMITH.

A VAN MISSION.

SIR,—As one who has always taken a keen interest and at times an active share in open-air preaching in London, I note with pleasure the article on the subject in your columns; for while, on the one hand, there is a widespread indifference to public worship, there is, on the other hand, an awakened religious feeling abroad, in the rational guidance of which Unitarians ought surely to take their share, even apart from considerations of denominational gain.

With respect to the programme of service set forth by Mr. Spedding, my experience would suggest the omission of "an opportunity for questions or remarks," and this because I so heartily agree that "the address should be affirmative, not controversial—religious rather than doctrinal." The opportunity for questions invariably leads to controversy, which, without the control of a duly acknowledged chairman, is apt to degenerate into an unseemly wrangle that cannot fail to destroy the religious character of a meeting.

Music is a most important factor in open-air work; if good, it will always draw attention, which can generally be sustained by a speaker who appeals to both mind and heart.

G. CARTER.

Peckham, July 18.

AMERICAN NOTES.

THE following notes we received some weeks ago from the Rev. Charles W. Wendle, of Boston, whom we hope very soon to welcome on this side of the Atlantic again as Secretary of the International Council of Unitarian and other liberal religious thinkers and workers:—

The Honourable George Bancroft, son of a Unitarian minister, was a parishioner of the writer in Newport, Rhode Island, and showed him great kindness. On one occasion, when he was the recipient of a gracious communication from his parishioners, Bancroft's name and that of his wife headed the list of signatures. The writer had various conversations with him concerning ethical and religious questions, and found him to be not at all an Agnostic, but a Transcendentalist rather. Such also was the standpoint from which his great history was written. He was a most enthusiastic admirer of Emerson.

As for Thomas Jefferson, there is on the walls of the Unitarian Association in Boston an autograph letter from that eminent man in which he thanks the Rev. Dr. Bancroft, the historian's father, for his volume of Unitarian sermons, with whose sentiments, he says he is most cordially agreed. The letter also contains the statement that he trusts there may be no young man at that time living in America who will not die a Unitarian. This ought to be sufficient on that point.

Benjamin Franklin's creed, as published in his works, is well known, and shows him to have been a Deist, while his contemporaries agree as to his liberal sentiments. We have been told that during his stay in London he attended Unitarian services at Essex Chapel, and was a financial contributor to the support of its worship.

So far as Daniel Webster is concerned, the writer made a special study of his religious opinions some years ago, and received a long letter from Rev. Dr. Lothrop of the Brattle-street (Unitarian) Church in Boston, on this subject. This letter was published in the *Boston Transcript* and elsewhere. Dr. Lothrop states that Webster was for forty years a pew-holder and communicant in his church, that he always addressed him as "my pastor," and sent for him on the death of his son for spiritual comfort. Later in life he removed to Marshfield, Mass., where there was no Unitarian church. Here he sometimes went with his second wife, an Episcopalian in faith, to her church in the village. On this ground one of his biographers, an ardent Episcopalian, tries hard to make out that Webster, in the closing years of his life, held orthodox sentiments. But we have no other testimony for it. There is not a line to be found in any of Webster's writings to show that he held other than liberal sentiments. In the Dartmouth College case there was ample opportunity for him to express any orthodox views he might have held, but he carefully abstains from so doing, basing his whole argument on larger and more inclusive grounds.

So far as Chief Justice Marshall is concerned, he often attended the Unitarian Church in Washington while he was on the bench, and undoubtedly held Unitarian sentiments. One of his biographers says of him that he held Unitarian views of religion. His daughter, an earnest orthodox believer, states that he returned to his early Trinitarian faith in the closing years of his life. It may be so, although we have grown to be somewhat sceptical of such testimony At any rate, we can claim him for the years of his intellectual strength and maturity. As Rev. Dr. Alger somewhere says, "A man is to be judged not by the closing scene of his life, but by its ingrained characteristic."

MY IDEAL HOLIDAY.

IN many respects I daresay I represent a large section of my fellows. I have to work pretty hard for a living—a living which makes demands upon the mind and body. I get one week in summer for a holiday, and therefore it is of the utmost importance to make the most of the time. May I just add that I have to study economy? In saying this I am simply claiming affinity with all those whose holiday is a matter of combining the minimum of expense with the maximum of pleasure.

Last summer discovered to me what I have no hesitation in terming an ideal holiday. I crossed over to Douglas, and from there went to Peel by rail. At Peel a wagonette was waiting. A five miles drive took one seemingly from all traces of civilisation. Up and up we went, leaving the level of the plain for the uplands of the higher regions. Each minute of the way apparently gave a fresh insight into the wondrous beauties of lonely nature. It was difficult to think of Market-street or Piccadilly amid such surroundings, for here everything was different; so much so that one did not appear to be the same individual.

At last a bend in the road revealed our destination, a farmhouse nestling, as it were, in the seclusion of sky and coast.

I ought perhaps to have said that the wagonette at Peel station gave a kind of entry into acquaintanceship. We were all bound for the same haven, and introductions of an informal nature made one feel very much at ease.

The tea table at our temporary home confirmed the belief that we were a happy family, all imbued with the same quest of getting the very best out of our holiday. It was Saturday evening when we first arrived, and after tea we proceeded to make discoveries in physical geography. A very pleasant walk across fields brought us down to the shore. I can picture that shore now as it appeared to me last summer on that Saturday evening.

A small strip of smooth sand leading to the approach of a picturesque cottage, the only habitation about; immense blocks of jagged, threatening boulder rocks on nearly every side relieved from utter awfulness by the presence of the everlasting green which needs little encouragement for invitation. In one or two directions high cliffs imprisoned the vision, for right out to sea these barriers proclaimed their own majesty of strength and dignity. On the lower plain of coast numerous caves visible at low water were in evidence. To sit on a well-planed rock and look around was to take one into another world—a place where high stools and massive ledgers were quite unknown. Here was the very personification of solitude, save for the plaintive cries of the feathered tribe who abounded in great numbers.

This tiny little shore amidst a very forest of rocky leviathans was always attractive to us. A dweller on the promenade at Douglas might be disposed to pity our isolation from the world. The pity, however, could be dispensed with; a bright, happy spirit of mutual friendship tended to produce the most satisfactory results. Each day brought its own plans, and a careful if impromptu programme was generally settled before breakfast was finished in the morning.

Thus a very beautiful walk would be arranged up to the dinner hour, then in the afternoon a long drive into unexplored districts would take place. The evenings were most happily spent. Let me give a description of one of them: It had entered into the mind of the leader of our festivities—a lady, by the way—to have a real whist drive. To arrange original partners the happy device was to gather wild flowers in duplicate made up into sprays. The whist drive proved a great success. Your Douglas promenader would have looked in vain for any traces of ennui. Another evening we had a potato race, the details of which I dare not begin to tell. Music, singing, cards, competitions indoors; walks, drives, bathing, boating, fishing outdoors. Always remember that our great altitude guaranteed the purest and most bracing of breezes, and that practically we lived the outdoor life. It will be seen that living under these conditions was productive of the greatest benefit both for body and mind.

I took the liberty of calling this experience "My Ideal Holiday," for there seemed such a combination of ideal circumstances. Companions whose very presence lent charm and rest proved a great factor in the case, while the physical environment ministered to physical needs.

I have said little or nothing about finances. It will be sufficient to add that the cost was exceedingly moderate.

I think I have lived long enough to know that the simple life with its simple requirements frequently gets the most happiness. In fact, it is the nearest approach to the Ideal.

W. H. JACOBSEN.

THE EASTERN UNION.

ANNUAL MEETING.

THE annual meeting of the Eastern Union of Unitarian and Free Christian Churches was held at the Friars-street Chapel, Ipswich, on Thursday, July 6. Delegates were present from most of the churches of the district, including Rev. John Birks, the President; Rev. Lucking Tavener (Ipswich), Rev. R. Newell, Messrs. Dowsing and Frost (Framlingham), Miss Smith (Bedfield), Rev. A. Hall, Mrs. Mottram, and Mr. S. C. Sothern (Norwich), Mr. Panchen (Yarmouth), Mr. C. J. Selby Stalham, Rev. A. E. Rump and Mrs. Jeffries (Hapton), Rev. J. Morton Barnes (Lynn). Rev. F. W. Stanley represented the British and Foreign Unitarian Association. In the morning the party was conducted over Christchurch Park and House, and the museum by the Curator, Mr. Frank Woolnough, who gave interesting descriptions of the places and things specially viewed by those present. At 12.30 about seventy sat down to luncheon, after which the business meeting was held. Part of the afternoon was occupied by excursion by tram to the borders of the town, and at four o'clock a religious service was held.

BUSINESS MEETING.

The President, the Rev. John Birks, in the course of his address said: Although with pleasure responding to the desire that I should be president of the Eastern Union, yet it is not without some degree of diffidence that I appear before you to-day to fulfil the duty devolving on me. I cannot say that this feeling arises from an impression that the cause we advocate is not worthy of our best efforts and most earnest attention, but rather from a fear that I shall not be able to do it that justice which its great importance demands. It will be readily believed how one of my difficulties in the anticipation of this hour would relate to the choice of subject for what is described as the president's address. The main elements in the theology of our body and our distinctive ecclesiastical principles and practices have been so often, and with so much fulness and force, explained and vindicated, that they have not presented themselves to me under any aspect or relation on which it seemed desirable that I should dwell. I have therefore chosen the subject, "What can we do?"

We are prone to look out for some specifics, to rack our brains in search of new inventions, and to be full of hope if we can only set up some fresh machinery. But I think instruments good enough are in our hands, and if we are strong in spirit, if we have a mind for it, we may do a fair stroke of work on the old lines, and after the old forms, without waiting till some happy genius lights upon a patent apparatus of rare shape and efficacy. Change is needed, most surely, but it is in *ourselves*, in the renewing and freshness of life in us rather than in promising novel appliances, which, like those now existing, would prove weak and vain if worked by nothing better than the old feeble forces.

Still, while saying this, there is no reason why we should not seek to mend the nets we have; to improve upon our methods, or to follow the old, if good, with more enthusiasm and vigour.

We need a closer drawing together. Not that we should be less independent, but more united; that there should be more real *co-operation*. We are strong in one place, weak in another; one church is thriving, others are fighting hard for life, and there seems need for a more perfect brotherhood among our churches. If the lamp is to be kept burning in many places, it is a necessity that the richer and poorer towns and villages, the strong and the weak, should be joined together in affectionate helpfulness. The principle of co-operation so usefully and powerfully employed in commerce, in politics, in education, is being applied with increasing force and vigour in religious enterprise. It is for us also to adopt and apply this principle. Now, when unbelief, carelessness, and indifference are sapping the foundations of morality and degrading the nobleness of man and the spirituality of life; now, when the long State church controversy is thickening fast, and great ecclesiastical changes are near; now, when the democratic tendencies of the age are fast transferring political power to the hands of the many, and making the last first; now is the time when, to the Free Churches especially, truth, freedom, the religious welfare of the land, look with earnest and confiding solicitude. Let us see to it that they may not look in vain.

Mr. NOTCUTT (Ipswich) gave the welcome to the visitors, and emphasised the need of co-operation among the churches of the district. He thanked the British and Foreign Unitarian Association for the help they gave in this direction. Their liberality and sympathy were a great stimulus to them. Their grants were given in such a graceful manner that they helped the churches by the way in which they gave. Norwich had been assisted by the lectures delivered by Mr. Carpenter and by the support given in many ways to the Martineau Memorial scheme; and it was almost impossible to estimate the encouragement given to Ipswich in times of grave difficulty. We were doing all we could to promote union, and he hoped Mr. Stanley would take that message back.

The Rev. F. W. STANLEY responded, and said he brought the warmest wishes of the Association. They were only too glad to be in touch with the Unions in the denomination, to make use of local information, and to do all in their power to help. The work of the Association had of late been considerably increased: New ideas had been tried with success. Mrs. MOTTRAM also responded, and said she had every confidence in our cause. We were on the crest of the wave, and were resolved not to go down the slope. The whole of the

best spiritual and intellectual forces of our time were behind us. Sometimes we regretted heavy losses sustained by death. Men of honoured names and influence were taken from us. But *we* are alive to-day, and we have only this day. Let us take hands and help.

Rev. JOHN BIRKS gave a welcome to the Rev. J. B. Morton Barnes, who had settled at Lynn, and to Rev. Wm. Birks, who had settled at Diss. This was seconded by the Rev. LUCKING TAVENER, who said that to take up the work of our smaller churches such as Diss and Lynn required great courage, and the newcomers could be assured of the support of their fellow ministers of the Union.

Revs. J. B. MORTON BARNES and W. BIRKS acknowledged the welcome.

On the proposal of the Rev. R. NEWELL, seconded by Mr. DOWSING, Mr. R. Hamblin, of Ipswich, was elected president for the coming year. The Secretary, Rev. A. Hall, then read the report of the executive. They were pleased to report that the churches of the district were in a healthier state than they had been for some time past. Services were being regularly conducted in all the chapels, and some of the congregations had been wakened to greater activity by the special efforts they were making. The congregation at Long Sutton had, with the generous assistance of the British and Foreign Unitarian Association and other friends, repaired the exterior and interior of their chapel, and adding an organ and re-arranging the seating accommodation, which greatly conduced to the brightness of the service and comfort of the worshippers. It is now fifteen years since the Rev. J. Pond re-opened the building. The congregation at Norwich had purchased a site for the Martineau Memorial Hall and Sunday Schools, and had £1,500 out of £4,000 necessary to erect a suitable building. The centenary of the birth of Dr. Martineau had been worthily celebrated at Norwich. The committee noted with pleasure that one of the first sermons, they believed the first, that he preached on leaving college was delivered at Halesworth, in Suffolk, on July 4, 1827, on behalf of the Eastern Unitarian Society, the predecessor of the Union. Special lectures had been delivered in Norwich by the Rev. J. Estlin Carpenter, and special courses of sermons had been delivered at Braintree, Ipswich, Norwich, and Yarmouth. The committee called special attention to the useful and extensive work being done by Miss S. S. Dowson, the secretary of the Eastern Union Postal Mission. The death of Mrs. Tavener had removed one of the most prompt and enthusiastic local treasurers and workers the Union had ever had. The death of Mrs. S. C. Sothern was also recorded with regret.

The TREASURER then presented his report; and in the absence of Miss Dowson, read the report of the Postal Mission. The total number of letters received during the year was 329; 524 were sent out. 1,313 tracts were distributed, and 78 books sold. 119 correspondents were on the books.

Mr. PANCHEN proposed, and Mr. SELBY seconded, the adoption of the Reports.

The devotional portion of the religious service was conducted by the Rev. A. E. Rump, of Hapton, and the sermon was preached by the Rev. F. W. Stanley from the text: "Thy righteousness is an everlasting righteousness and Thy law is truth."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belper (Appointment). — Rev. D. J. Williams, of Merthyr Tydfil, has received and accepted a unanimous invitation from the Belper congregation to become their minister, and he expects to commence his ministry there the first week in October.

Devonport.—On the occasion of the marriage of their late minister, Rev. G. L. Phelps, now of Evesham, the members of this congregation have presented him with a marble dining-room timepiece, as a mark of their esteem and respect.

Dudley.—Taking for his subject last Sunday morning "A Page in our History," the Rev. Alfred Thompson sketched the origin, progress and issues of the Sacheverell riots (1709—1715), showing how Sacheverell's repudiation of the religious toleration extended to Dissenters by William of Orange, inflamed the High Church party to violence against them. Sacheverell's nominal sentence was a virtual triumph, and strengthened enormously the prejudice against Nonconformity. In the Midlands the storm burst with all its fury in 1715. A violent and excited mob travelled from Birmingham, through West Bromwich and Oldbury, to Dudley, destroying all the meeting houses on their route. An old chronicle (quoted in INQUIRER of December 11, 1869, and Evans' "Midland Churches," 1899) relates that "the mobbe came on to Dudley on the 17th July, and the town mobbe joined them, crying, Down with the Roundheads! For the Highe Church and Dr. Sacheverall! The mobbe brake down the gatts . . . and aboute eleven a'clock at nighte sett fire to the two great pillars that beare up the roofe, which fell at two a'clock." The meeting house had been built in 1702, so that it had only existed for thirteen years when it met with this premature end. But these violent measures against the Dissenters gave alarm to the Government. The Riot Act, which had fallen into desuetude, was revived and made permanent, and a clause was added for the especial protection of houses of worship. The demolished chapels were rebuilt with Government money; that at Dudley being finished in 1717, the walls of which stand to this day. These were traditions worth recalling. But what our ancestors had done, and suffered, and sacrificed for us should be an incentive to us in turn to be mindful of posterity. Their old meeting house at Dudley had become historic, but on the other hand time had been encroaching on its borders, as well as disclosing many imperfections of structure and sanitation. Might it not be well to consider whether after 190 years the moment had not arrived for considering the expediency of building afresh on a better site and a better plan? It was worth thinking over, and might mark a new page in their history, give them a new bond of brotherhood, and extend their serviceableness to God and man.

London: George's Row Mission.—The Sunday-school and general excursion to Waltham Abbey was a great success. The Flower Show has also been held, when 281 plants were exhibited. Mr. F. Withall kindly took the chair at the subsequent public meeting, and Miss Herford spoke and presented the prizes. Music was given by Miss Matheson, Miss Withall, B.A., and Miss V. Withall. Rev. F. Summers moved a vote of thanks.

London Guilds Union.—The annual summer excursion was held on Saturday, July 15. Guild members from Essex Church, Mansford-street, Stepney, Stratford, Highgate and Walthamstow met at Kew Green, and after a pleasant stroll through Kew Gardens the party adjourned to one of the cottages on Kew Green for tea, which was provided by the members of the Essex Church Guild. After tea the Rev. F. K. Freeston welcomed the members of the various guilds to Kew, and congratulated Mr. Hankinson on the excellent arrangements made for the comfort and the enjoyment of the party. The President of the Union, Mr. A. Thompson, of Mansford-street, thanked the members of the Essex Church Guild for their hospitality, and also spoke of the future work of the Union. The Secretary then announced the date of the next meeting, which will be held at Mansford-street on Oct. 25. Miss Gittens, of Leicester, will read a paper on "Lending Our Minds Out." The remainder of the evening was given up to boating on the river. About eighty members and friends were present.

London: Hackney (Appointment).—At a meeting of the members of the congregation of the New Gravel Pit Church held on Thursday, the 13th inst., it was resolved that a cordial invitation should be sent to Rev. Henry Rawlings, M.A., to accept the ministry of the church. Mr. Rawlings has accepted this invitation, and will enter upon his ministry on the first Sunday in September.

Lydgate Chapel.—A bazaar in aid of the scheme to provide a new school building, which is sorely needed, a new organ, and an addition to the endowment was held on Wednesday, Thursday, and Saturday, July 12, 13, and 15. It was opened on the first day by Mrs. C. E. Sykes, of Letton, Hereford, at one time a member of the congregation, on the second by Miss Brown, of Leeds, and on the Saturday by four children of the Sunday-school. It has been decided to inscribe the new building to the memory of Oliver Heywood. With none of our existing chapels of the Presbyterian foundation is his name more closely associated than with this at Lydgate, and nowhere is it more remembered and honoured. The present school-room is far too small for ordinary purposes and very inconvenient. At the same time the old organ is useless and beyond repair, and £450 is needed to establish the finances upon a satisfactory footing. For a country congregation composed of working people, the provision of these requirements is a great task. Nevertheless, it is being attacked with considerable spirit and enthusiasm, this bazaar representing a continuance of their very determined effort. Generous assistance has been forthcoming from several quarters. The Yorkshire Unitarian Union has recognised the scheme by a grant under certain conditions of £250. This, together with subscriptions and the proceeds of the bazaar (about £125 net), and funds raised otherwise in the congregation and Sunday-school, makes a total of a little over £600 towards the estimated sum of £2,200. The very fine weather which continued during the course of the bazaar contributed very much to the success, and the enjoyment of it.

Middlesbrough.—On Monday evening, July 17, Mr. L. Worstenholm, late of Middlesbrough, was the recipient of a handsome English lever watch, subscribed for by the members of the church, as a slight recognition of his past services as secretary and lay preacher. The gathering took the form of a garden party, Mr. T. F. Ward kindly throwing open his grounds for that purpose. Mr. Ward, in making the presentation, spoke in the highest terms of appreciation of Mr. Worstenholm's services, and the loss sustained by his removal to Darlington. Rev. W. H. Lambelle and Messrs. Jas. Smith, J.P., T. W. MacNay, T. Howcroft, and several others spoke in similar strains. In acknowledging the gift Mr. Worstenholm spoke with great pleasure of the time he had spent in Middlesbrough. A vote of thanks to Mr. and Mrs. T. F. Ward brought the pleasant gathering to a close.

Mottram.—The scholars' annual walk took place on Sunday, July 9. There was a procession of 220 scholars, teachers, and friends through the village at 1.30; two hymns were sung in the market-place and an address given by the minister (Rev. H. Bodell Smith), followed by service in the chapel at 2.30, and special musical service and distribution of prizes to the scholars at night.

Oldbury.—The annual flower services were held on July 2, conducted by the Rev. W. G. Topping, and on the following Sunday morning Mrs. Timmins, widow of the late Rev. Thomas Timmins and sister of the late Rev. Henry McKean, was the preacher. Mrs. Timmins also addressed the Sunday-school in the afternoon, speaking to the children of the work of the Universal Mercy Band, with the foundation and progress of which her husband was so closely associated. The congregation are preparing to hold a garden party and sale of work in Mrs. McKean's garden on the last Monday of the

present month, to raise funds towards the proposed memorial to the late Rev. H. McKean.

Sheffield: Attercliffe Mission.—This mission, founded in 1901, was in December, 1903, constituted a branch church in connection with Upper Chapel, and the assistant minister of Upper Chapel, the Rev. H. Dawtrey, is minister-in-charge at Attercliffe under the supervision of the senior minister, the Rev. C. J. Street. The Attercliffe congregation pay all local expenses, and contribute what they can to the cost of the ministry. The services and Sunday-school have hitherto been held in the upper room of the Vestry Hall, but the time has come when the congregation should have a home of its own. A suitable site has been secured, and plans are in preparation for the erection of a school-chapel, the total cost being estimated at £1,500. Towards this amount over £1,000 has already been raised, including a grant of £50 from the British and Foreign Unitarian Association. A circular, making appeal for the remainder of the money required, has just been issued locally, and the ladies of the three Sheffield congregations are preparing for a bazaar in November next. It is hoped that the building will be completed and ready for use early in the New Year.

Sheffield: Upperthorpe.—At a meeting o the congregation recently held, with a view to celebrating their Jubilee, it was decided that the time has now arrived when the chapelmight be removed with advantage to another position. With this object the offer of a piece of land on which to erect a new chapel and school has been obtained, and the congregation are now making an effort to raise the necessary funds. At the same time it was decided to take steps for the disposal of the present buildings, which have served the congregation well for a period of nearly fifty years. A considerable sum was recently expended upon the beautifying of the edifice, which is a very substantial and internally a beautiful building. The chief cause of the proposed removal is that the congregation is now drawn from outside the district in which the chapel is situated, but the older members will eave the present premises with regret.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 23.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bechstein Hall, Wigmore-street, Rev. JOHN HUNTER, D.D., of Glasgow, at 11.15; and each Sunday morning until July 23.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. F. H. JONES, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30' Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. CHARLES A. GINEVER.
Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Mr. GEORGE WARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Mr. DELTA EVANS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. J. MORLEY MILLS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. ROBERT P. FARLEY, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. H. RAWLINGS, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. JOHN ELLIS.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30 Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. C. THRIFT, 11; "Eternal Life and Death;" and 6.30, "A Pure Religion."
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NOTES OF THE WEEK.

IT is now certain that a large and representative gathering of Unitarians from the British Isles will attend the meetings of the International Council at Geneva. Nearly two hundred people have intimated their intention of being present; 173 membership tickets have been paid for at Essex Hall, and 117 have booked places for the journey from London to Geneva on August 25, organised by the Secretary of the British and Foreign Unitarian Association. We do not observe the name of any representative of the Unitarian Churches in Scotland on the list. Ireland has several representatives, so has Wales; England—north, south, east, and west—will be well represented. A small four-page circular has been prepared by Mr. Bowie, giving all necessary information about the train and steamboat service, with hints on clothing, money, luggage, &c. There will be an hour's religious service for the visitors from England on Sunday afternoon, August 27, at 5 p.m. in La Chapelle des Maccabées, one of the most beautiful churches in Geneva, adjoining the Cathedral. We shall have to wait a long time, it is to be feared, before the ecclesiastical authorities of St. Margaret's, Westminster, offer a like courtesy to a congress of Unitarians meeting in London!

THE fourteenth Universal Peace Congress is to be held at Lucerne, September 19-24. Members of the Association, says *Concord*, and others able and willing to attend this Congress, are requested to send in their names without delay to J. F. Green, 40, Outer Temple, Strand, W.C. If a party of at least thirty arrange to travel together, the whole expenses including seven days *pension* can be limited to £5 5s. or a very little more.

THE July number of *Concord* contains a full report of the second National Peace Congress, held at Bristol, June 28 and 29. The first National Congress was held last year in Manchester, under the presidency of Mr. Leonard Courtney. This year the Bishop of Hereford was President, and on the first morning, before the business proceedings began, he gave an address in the Cathedral, in which he struck the true note for such a gathering. "It was a shocking thing," he said, "that a Christian country like England should spend 71 millions a year on its Army and Navy, and still more so that in the last ten or twelve years they should have doubled that expenditure, and should all that time be priding themselves upon their Christian progress. Those things showed how far their Christian life was still out of joint. Their practical aim, therefore, should be to educate popular opinion, and men in positions of influence, to the paramount duty of endeavouring far more than hitherto to apply in every department of life, public and private, the principles of the Gospel. They remembered a saying of a great statesman—that what was morally wrong could not be politically right. Yet how few, comparatively speaking, carried that with them as the one guiding principle. What was morally wrong could not be socially right, and could not be internationally right. Their great aim should be to spread the spirit of goodwill in the place of the spirit of self-interest and rivalry, so that the people should be educated from their earliest days, and brought up with a new enthusiasm for mutual conciliation and peace."

IN this Congress 179 organisations were represented by 472 delegates, and it was the largest representative gathering of the kind ever brought together in this country. The Bishop of Hereford, in his presidential address, paid a warm tribute to Mr. Courtney, his predecessor in that office, as one of the noblest living English statesmen, a great example to them all for his large vision, his impartial rectitude, his unselfish patriotism, and, above all, his love of justice and peace. The Bishop also laid stress on the duty of training the young in right opinions, and said that he felt it nothing short of a calamity to a large number of Englishmen that they knew so little of the great utterances of Channing on peace and war and the speeches of Sumner on "The True Grandeur of Nations." He had been made more hopeful by the visit he paid to Boston last October, when the late Mr. Secretary Hay, as representative of the President, took part in the Peace Conference. It was equivalent in significance to what might have taken place there that day if an International Congress had had been welcomed in Bristol by the British Prime Minister. The words uttered by Mr. Hay were of great significance, because they were carefully read by all the diplomatists in Europe. His words expressed the predominant feeling of the great people behind him, and from a man in his position, followed by action now helping to bring peace between Russia and Japan, seemed to show that they were at the dawning of a better day. Through it all, what surprised him most in America, and gave him most encouragement, was the strong sentiment for peace, wherever one went, in the heart of the people. The American democracy he ventured to look upon as the greatest peace society in the world. Resolutions were passed expressing satisfaction at the work done by The Hague tribunal, against the growth of militarism in India, for just treatment of native races, and urging missionaries to dissociate themselves entirely from aggressive action, and to be true representatives of the Gospel of peace.

THE Cheap Cottages Exhibition was opened at Garden City, Letchworth, on Tuesday, by the Duke of Devonshire, and is to remain open until the end of September. The object of the Exhibition is to show that a labourer's cottage can be built for £150, and this Exhibition will be of special value because it has not only led to the erection of a large number of admirable cottages, but it is to leave them in Garden City to be inhabited, and so submit them to the test to which the Duke of Devonshire referred to of such vital consequence, the test of their durability and serviceableness in regular use. The Exhibition was opened with great *éclat*, Mr. St. Loe Strachey, editor of the *Spectator*, presiding, and among those present being the Bishop of Hereford, Sir William Grantham, and Mr. Ralph Neville.

TO CORRESPONDENTS.—Letters, &c., received from E. P. B., R. D. D., A. H., G. F. M., C. R., H. S. S., M. J. S., T. P. S., L. T., C. W. W., P. H. W., W. W.

WATTS, THE PAINTER OF ETERNAL TRUTHS.

I.

WATTS was the religious painter of his age, a mild, resolute, and noble personality, whose chief expression of his faith was through painting, in an age when dogmas and their foundations are in uncertainty, but the great experiences of life continue. He treated the eternal realities in allegory, and the light of eternity is upon the human types through which he expressed himself.

In explanation of his own pictures he wrote: "The great majority of these works must be regarded rather as hieroglyphs than anything else, certainly not as more than symbols, which all Art was in the beginning, and which everything is that is not directly connected with physical conditions. In many cases the intention is frankly didactic." "Whatever type may have been used—classical, mediæval, or other—the endeavour has been to impress distinctly the direction of modern thought, and in all except two cases reference to spiritual dogmas has been purposely avoided."

Mrs. Meade, the novelist, called him "The Painter of Eternal Truths"—a most fitting title, agreeing with his purpose as stated above, and its realisation in the pictures which go to the heart of faith, hope, love, life and death, conscience, temptation, courage, without embodying the doctrines of any church and without reference to the controversies of the age. He is didactic, but spiritually didactic, of the realities that are all in living forms of belief, and outline those forms.

The two exceptions which he mentions as having direct reference to dogmas are "Faith" and the "Dedication to all the Churches."

"Faith," he himself has explained, "wearied and saddened by the result of persecution, washes her bloodstained feet, and, recognising the influence of love in the perfume and beauty of flowers, and of peace and joy in the song of birds, feels that the sword was not the best argument, and takes it off."

In "The Dedication to All the Churches," more usually known by the title, "The Spirit of Christianity," a woman in scarlet robe, surrounded by luminous clouds, while her gaze is heavenward, and one hand rests upon her bosom, extends the other hand with outstretched fingers towards a group of children of different races and colours who nestle at her feet under the protection of her mantle. The spirit of Christianity is shown in the protection of the weak, regardless of human distinctions, while with pity for the wants and woes of humanity her trust is in God above. Her hope on earth is in the simple and weak, not in the mighty men of valour. The lessons of these two pictures, in which the artist is opposing too prevalent theological tendencies, are clearly the affirmation of the truth of Jesus against the heresies of the churches.

This is a mild and genial kind of controversy, the recommendation of the methods of peace and goodwill and of tender care for those who would be excommunicated or left in the drift by the harsher methods of "progress" and selection; and the implication that in weakness is the strength of Christianity.

However Christian in feeling we may recognise Watts's pictures to be, they have usually an appeal in them to principles that are not exclusively Christian, but belong to the divine in universal humanity. The meaning of Greek myths no less than of the Hebrew stories is drawn out, and Death, Life, Hope, Love, Conscience are universal subjects, as treated by Watts, not requiring first an entrance into any church for the understanding of his symbolism.

In his own life Watts was averse to any outward distinction. Twice he was offered a baronetcy, and Mr. Gladstone urged him to accept the honour as a tribute paid to art in his person, but he declined. He did not value rank, and shrank from public recognition. In a letter written to Mrs. Meade by Mrs. Watts he sent the message: "Tell Mrs. Meade that the only title I will ever take will be the one she has given me—The Painter of Eternal Truths."

While working on the Lincoln's Inn frescoes he wrote to Sir Henry Taylor: "I have plenty of ambition and ardently desire to be useful to my generation; but I would prefer working silently and unnoticed, save by that amount of encouragement that would cheer my efforts when well-directed, and for the sake of that direction alone. To produce great things one ought to be intent only upon doing one's utmost, and never stop to consider whether the thing be great or little in the abstract. The really great is so far beyond one's reach that comparison becomes an unworthy consideration. To work with all one's heart, but with all singleness of heart, is the right thing, and whoso does this may feel satisfied, whatever the result of his labour may be."

This was the spirit of his work. He did not bargain about payments, and was ready to work for nothing if good might come of it. He kept his pictures long in his studio not satisfied with the results of his labours, and of some of his most cherished conceptions, such as "Love and Death," he painted several pictures, never attaining a representation of his idea satisfactory to himself. In this he reminds one of Bellini's Madonnas—always beautiful, uplifting to others, but leaving him to try yet once more to put into the mother's face all he conceived of its love, maternal and divine.

In his old age Watts continued to develop. He did not merely live on past experience. His biographer, Hugh Macmillan, says of him that he became more self-poised, tolerant of differences, charitable towards weakness, hopeful amid the troubles of life, loved for what he was even more than for what he had done, "growing more simple, more sunny-hearted as the years go on." Watts was still alive when these words were written, and lived long enough to read the excellent book Mr. Macmillan produced. The author himself did not see it in print, but died soon after he had corrected the proofs of his chapter of interpretation of "The Cycle of Death."

"I paint ideas, not things," said Watts. "I paint primarily because I have something to say, and, since the gift of eloquent language has been denied me, I use painting; my intention is not so much to paint pictures which shall please the eye as to suggest great thoughts which shall speak to the imagination and to the heart, and arouse all that is best and noblest in humanity." "I teach great truths, but I do not dogmatise. On the contrary, I purposely admit every form of belief, and I appeal to men of every age and every faith. I accompany them to the church door, and I allow each to enter and to feel God's presence in his own way."

PRIESTLEY PRIME.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SYDNEY UNITARIAN CHURCH.

SIR,—The kindly references, by the Rev. Charles Hargrove, to the Sydney Unitarian Church and its struggles, may have prepared you and the English Unitarian friends generally for this appeal.

As Mr. Hargrove well said, it is useless to go back to "ancient history," and we are thankful to say that the troubles of the last few years are over, although the present representatives of our cause in Sydney, and who were not responsible for the calamities, find themselves saddled with the responsibility for a debt which hampers them in the good work, and requires early attention.

Upon the building itself there is still remaining about £300 of the original debt; but there is a more pressing debt of £250, of which we trust to wipe out a considerable portion by means of a bazaar to be held early next September.

With a little effort we are able to do the ordinary work of the Church, and keep the yearly balance on the right side; but the extra effort will be no easy task, and we venture to invite the practical sympathy of the friends in the Old Country.

The Unitarian Association has promised a donation of 10 per cent. on the Bazaar takings up to the amount of £50. Donations may be sent to the Rev. Charles Hargrove, M.A., of Leeds, who visited the Church last year, and who is able, from direct personal acquaintance, to explain how we are endeavouring to carry forward the banner of Unitarianism in the face of unusual difficulties—difficulties, however, which we intend to overcome by resolute work and fidelity to the cause.

H. C. BELL, President,
THOS. W. HAYES, J.P., Secretary.
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IMMORTALITY.

SIRS,—Accepting your correction of a verbal inaccuracy on my part, may I just say that the idea I meant to convey was that the human soul, as a spark from the Divine fire, contains within itself all potentiality of individual development? But throughout its long career, the God who first sent it forth is ever working within it, using it as His instrument, until it learns to respond to the divine touch, and so to work out its own salvation, through Him of whose being it is indeed a part.

July 22. E. M. HIND.

LITERATURE.

BOOKS NEW AND OLD.

A SENTENCE in one of the letters of Richard Lewis Nettleship has been running in my head lately. It is to this effect: "Has the higher religious thinking in England gone on outside of English dogmatic Christianity?" The question chimes in with an uneasy impression created by a good deal of theological reading. So much of it is scholarly, laborious, sincerely earnest, and yet it never seems to come to close hand-grips with real problems at all. Theology is tending to drift more and more into scholasticism confined to a small group of professional students. The aim of the professional teacher of religion is to establish some appearance of harmony between traditional doctrine and new knowledge by concessions of small importance or intellectual legerdemain. It is this which makes so much of our modern religious writing ineffective: It is ineffective because it is unreal. Nettleship's suggestion that the higher religious thinking goes on outside the recognised dogmatic limits has more truth in it than many people will care to recognise.

It is this which helps to give importance and interest to what, for want of a better term, I may call lay-theology. It is usually more free from unconscious bias, and in consequence more individual and less official than the more elaborate efforts of the schools. It sends the mind off on fresh tracks of thought, and gives the impression of coming to close quarters with existing difficulties and real ex-experience. There are, for instance, in the letters of Nettleship himself sentences and paragraphs, which, in their suggestiveness and actuality, contain more spiritual stimulus than many volumes. I find myself going back to them continually, they are so frank and incisive, with a gift for expressing the essential elements of a question in a few words. "It is strange how differently trouble affects different people," he writes, "I sometimes think it only makes them better if they are good already. Nothing at least has given me such a feeling of my own moral weakness as the way in which personal loss has demoralised me." Strangely different this from the conventional doctrine of resignation taught from most pulpits, and yet as soon as it is put in this way we see that it contains a forgotten element of experience. Or, take this summary of the religious significance of the controversy about the miraculous birth of Christ. "Has it *anything whatever* to do," he asks, "with anything that can be called 'divine'? Is a person more worthy of love, devotion, worship, because he was abnormally born?" "If an 'orthodox' attacks me," he writes again, "I am perfectly prepared to admit that he lives better than I do, but what I can never admit is that his life is the expression of his *orthodoxy*. . . Religion isn't worth talking about, if it does not mean the simplest, most elementary, if you like, most 'primitive,' convictions that one finds in oneself when one is stripped of all conventional trappings. Most 'religious controversy' seems to me to get nowhere near the real thing." And this little revealing sentence has often impressed me as of more value than many pages of commentary: "Did it ever strike you that Christ was never ill, and that he could go to sleep in a storm, as Skobeleff could do in a battle?"

It is true that the sentences I have quoted are no more than *obiter dicta;* but they succeed in sending the mind forward with vigour and freshness. The same quality belongs to a little book published recently, entitled "Religion, a Criticism and a Forecast," by G. Lowes Dickinson. In four short essays it discusses Ecclesiasticism, Revelation, Religion, and Faith. The treatment is necessarily slight, and the book contains many things which are likely to provoke dissent, but it is a piece of real thinking; and it has about it the subtle personal interest of a candid mental disclosure. It grapples at close quarters with some of the central problems of religion, and in its general drift and tendency it is a vigorous, if at the same time it is an unconventional plea for some of the essential factors of the spiritual life. No better illustration of its earnestness and underlying enthusiasm could be given than this fine description of the nature and function of faith. "Because there is an horizon, because there is space, because there is the unknown, therefore there is faith. Columbus had faith. But what he discovered was not the wor d of his dream. Only the dream helped him to discover it; and, spiritually, we are all in his position. We are Columbuses setting forth on our voyage. We need our dream, but we need also our compass. And the confirmation or dissipation of the dream hangs upon reality. But while, in this sense, faith must wait upon truth, it is also true in another sense that truth waits upon faith. For the impulse to pursue truth is itself a form of faith. We hope that truth is obtainable; we desire and will to attain it; we dream its attainment as we go in quest of it. And, but for that dream, and that hope, and that will, we should never start at all. Faith is the sense and call of the open horizon. If we abstract it from the forms in which we clothe it, from the specific beliefs which are, as it were, its projection into the intelligence, it presents itself as the spring of our whole life, including our intellectual life. It is the impulse to grow and expand; and just because it is that it has itself no form, but may assume any form. It is a taper burning, now bright, now dim, and changing colour and substance with every change in the stuff it consumes. The frailest thing we know, it is also the least perishable, for it is a tongue of the central fire that burns at the heart of the world."

But now I must clear myself from a possible misunderstanding. In this eulogy of lay-theology and this emphasis of its significance, I do not mean to undervalue the work which the trained scholar alone is capable of doing, or the guidance of accredited Christian teachers. The best books of the theological world (of course, purely technical treatises must be excepted) escape the penalties of professionalism, and appeal to a wide circle of intelligent men and women. A book, for instance, like Harnack's "Expansion of Christianity" is a piece of work of first-rate historical importance. The second volume in Dr. Moffatt's excellent translation has just appeared, and should have many readers. I should like also to call attention to a volume by Dr. Rashdall, entitled "Christus in Ecclesia." Perhaps it is a little unfortunate that it has been published in the form of sermons. A series of essays on the Church and its Institutions might have been more attractive. But here we have a vigorous and candid plea for the corporate and historical forms of Christianity by a scholarly Broad Churchman. It is a piece of constructive work which needed to be done from the side of Liberal Religion, and it has been done very effectively. Among other new books on religion readers of this column will be glad to welcome "Agnosticism and Theism in the Nineteenth Century," by the late Rev. R. A. Armstrong, but this is a book which will be dealt with in detail by another pen.

There is nothing more striking in the book-world than the fashion for cheap reprints. They pour into the booksellers' shops in an incessant stream, and publishers are startling us continually with some fresh marvel of elegance and cheapness. The Temple Classics led the way, and, though they have had many rivals, they still keep their pre-eminence for good books that appeal specially to a cultivated taste. Malory, Montaigne, North's Plutarch, the Golden Legend, and a whole series of Franciscan translations show that something besides popular taste has been considered. The latest volume is the "Hymns of Prudentius" in the Latin text, with an English translation. The half-crown series of Darwin's works is also a marvel of cheapness, but the issue of Maine's Ancient Law, in a handsome, well-bound volume, at the same price, is, on the whole, the cheapest and most satisfactory reprint that I have come across. No one certainly has any excuse for not possessing books and reading of the best. Sometimes, perhaps in an unwarrantably sceptical mood, I am tempted to wonder whether this cheapening of good literature has led to any real increase of knowledge and taste. Do these rows and rows of cheap classics merely induce money out of the pockets of the unwary, or do they also fill the mind with great ideas and noble images of truth, and bring us a step nearer to the far-off ideal of a cultivated and thoughtful people? W. H. D.

FROM THEOLOGY TO RELIGION.*

ALL serious minds have their ideas as to the way modern thought has affected and will affect religious life. Mr. Bremner in his little work gives us his ideas on the subject. The book consists of a series of essays, very practical and suggestive, on various aspects of the modern religious problem. "The word which best sums up the intellectual temper of the present generation is 'critical,'" writes the

* "The Modern Pilgrimage from Theology to Religion." By Robert Locke Bremner. (Constable. 6s.)

author. But the signs of a new era are manifold, when, as a result of present research and criticism, spiritual interests will hold sway as never before. "In the new era men will silently put a supreme value upon Religion. We shall hear less about the Christian religion and the Mohammedan religion, and we shall see clearly that nothing can be further from true religion than theology." Mr. Bremner sums up the advance that is to come as an advance from theology to true religion. That is his main thesis. "Religion, indeed, is a thing so fine, so intimate, so universal, that it cannot consort with company rough and uncouth as theological dogma." This is no new thesis, and with the author it seems to be based on a conception of theology that is far from adequate. Theology is, after all, the thought-counterpart of religion, and the prophecy of a coming divorce between spiritual life and the attempt to express that life in terms of thought which constitutes theology, seems without any rational justification.

In this book, however, one sees, as in so many quarters nowadays, the reaction against that dogmatising that has so often proved the snare of the theologian and brought his art into disrepute.

Mr. Bremner, in spite of his thesis, turns theologian himself and deals with such questions as "Biblical Criticism," "Miracles," "Evolution and Ethics," "Evolution and Religion," and "Religious Education." And he pleads for an advance in ideas with the best.

An interesting but short section is devoted to an estimate of woman's influence in the advance, with the result that the "eternal feminine" is declared to be ultra-conservative, and consequently the great cause of reaction. This opens out a view of our present position, a view of religious development altogether, in fact, that may be new to some. Women, he argues, apparently are and always have been the great retarders of religious progress. "The nurture of intellectual falsehood is always calamitous, and most calamitous where the fosterer, however well-intentioned, is a person of influence. Now, women, from their influence with children, are the great propagandists, and the intellectual squint is precisely one of those 'characters' which have a fatal tendency to reappear as one generation succeeds another." The reason of the ultra-conservatism, the author holds, is not to be found in lack of logic or clearness of thought, but in the unreasoned and violent likes and dislikes characteristic of the feminine nature, which robs the clarity of thought of its value. And "pre-eminent among these likes and dislikes is the fatal dislike of new ideas, especially in what is erroneously termed the religious sphere." This re-appearance of the "old Adam" in the modern prophet is extremely interesting, and one is only sorry that he does not develop his case to greater lengths.

Altogether, Mr. Bremner has given us a very readable if not a very learned book. Even a busy man may take it up and regale himself with an essay in his odd half-hours with good profit and yet without being over-taxed. May it have success.

J. WORSLEY AUSTIN.

THE COMING CHURCH AND THE BROAD CHURCH.*

WITH all their differences of aim and spirit, of scope and subject, these two books have enough in common and in contrast to be taken together. Dr. Hunter's address makes but a slim volume, while Dr. Rashdall's book is a solid work of considerable importance. To the animating passion of Dr. Hunter's plea all liberal Christians must heartily respond. It seems to us one of the noblest appeals for the Free Catholic Ideal ever made. Those of us who heard this kindling utterance when it was delivered last October from the pulpit of the High Pavement Chapel, Nottingham, will be glad to glow again to the now printed word. From the present expansion of that sermon we learn that the preacher has now definitely severed his connection with "the new congregationalism which seeks to be a large and aggressive denomination." In a note we are told that "the writer . . . . prefers to describe his own ecclesiastical position as that of an Independent Christian minister—in sympathy, more or less, with churches of every name, but formally related to none." We can understand how modern congregationalism should force a man of Dr. Hunter's catholicity to secede; we can also appreciate his motives in temporarily withholding his personal allegiance from every other body. But the position of an individualistic free-lance cannot, we imagine, be permanently congenial to him. Nor, indeed, is it a position that can be long occupied by any Christian congregation or Christian minister. It may be all very well for a while for a wealthy congregation and for a distinguished preacher. But the stronger congregations must aid the weaker ones and must even advise and guide them in matters of government and the choice of minister. There must be more organic and vital bonds than those which simply permit a rich congregation to pay and a poor one to receive. All experience teaches that in order to take part in any mutual service and co-operation that shall be a benefit to our rich and poor, educated and ignorant congregations, they must federate and finally unite in a corporate ecclesiastical life. Without this they cannot possibly bear each other's burdens and so fulfil the law of Christ. It is to be hoped that Dr. Hunter's detachment is only a momentary necessity, and that the catholics in our own body may win him over as a powerful helper and leader of their cause. For our cause and his are essentially one. We seek a Broad Church which is frankly and fearlessly based on the open principle of undogmatic inclusiveness.

On the other hand, there are many men of strict intellectual integrity to whom the section of Anglicanism which Dr. Rashdall represents, cannot commend itself. As Dr. Hunter says:—"They are not able to pass through its gates in an upright attitude, and they cannot crouch and creep. . . . Honest men cannot subscribe to articles, or repeat creeds or pray prayers which do violence to their serious convictions. . . . To make free with solemn obligations is not the same as to be freed from them. Reforming from within is always difficult work, and it may be morally dangerous. To seek to remove evils by lending to them in the meantime the support of one's own practice and influence, to make insincere professions in the hope that one day such professions will not be required, is not a policy which can be fairly described as wise and good. . . . They are not willing to act a lie in order to get or keep a place as religious teachers in any community." (pp. 37-39.)

With Dr. Hunter's main plea all our readers are familiar, for it has ever been the plea of the best men among us—of Taylor of Norwich in past times, of John James Tayler, Thom, and Martineau in recent times, and of a rapidly increasing number of our ablest representatives in the living present. It is the plea for what we know as Free Catholicism.

"It is the subtle sympathy of congenial souls, it is the unity of the spirit, that is the real bond—the bond of peace. In our supreme moments of religious communion we cease to be sectarian; cease to be Roman Catholics or Protestants; Conformists or Non-conformists, Calvinists or Arminians, Trinitarians or Unitarians—cease to be anything partial; it is given us to realise our oneness with God and with the whole church and family of God" (p. 69).

Already "the best men in all the Churches do not want to wear theological or sectarian labels" (p. 93). It would, therefore, seem a fitting thing that "Trinity Church," Glasgow, should now abandon its own indefensible dogmatic label and follow the example of some of our own churches, who have wisely discarded or never adopted the name "Unitarian." For "what is the conclusion of the whole matter? At present little more than this. By putting before you the ideal of a church simply Christian, I hope to put you in love with it, to deepen your confidence in it, to make you give your influence and sympathy to the movements and men who are most directly and openly preparing the way for it, and to stimulate you to do what you can for its realisation. It is an ideal worth living and working for. Though it tarry, wait for it—praying with Tauler, 'May that which is perfect come, that that which is in part may be done away.' The waiting, however, need not be passive. Even now we may belong to the catholic fellowship of Jesus Christ. In our religious sympathies we can disown every sectarian limit; we can refuse to have anything to do with drawing lines, or keeping to lines already drawn, which the Master of Christians never drew; we can decline to let artificial and conventional arrangements hinder us from recognising the scattered kindred of Christ wherever they may be found; we can treat as anti-Christ the sectarian temper of all those religious guides who bid us hold no communion with any other church than their own; we can turn away in the Lord's name from everything that has the mark of exclusiveness upon it as if it had the mark of base ambition or passion; we can strive to make our ways of worship and teaching and work as non-exclusive and catholic as he was who said, 'Whosoever shall do the will of my Father, the same is my brother and sister and mother,' and

* *The Coming Church.*—Rev. John Hunter, D.D. (Williams & Norgate 1s. 6d.) *Christus in Ecclesia.*—Rev. Hastings Rashdall, D.Litt., D.C.L. (T. & T. Clark, price 4s. 6d. net.)

'Him that cometh into me, I will in no wise cast out.'" (pp. 91–92.)

When we pass from this high and generous ardour to Dr. Rashdall's book the atmosphere cools and the prospect narrows. In some respects it is a salutary supplement to what we have been reading, for it treats of some of the practical features of that Ideal which we have just been contemplating. "The unity of the spirit," says Dr. Hunter, "must work itself out in a body and be seen of men." So far as this is consistent with the prosperity of the Establishment we see Dr. Rashdall endeavour to work it out.

He deals in a manner at once interesting and intelligible to all educated men and women with the services and ordinances, the institutions and practices of the Christian Church. His is a much-needed book, and we are sincerely grateful for having had the pleasure of reading it. We may be permitted to repeat for ourselves what the author says in his preface. "Many are now engaged in the task of theological reconstruction, but I do not know of any book with which I should be in general sympathy covering exactly the ground of the present work." Dr. Rashdall is perhaps the foremost champion of the Broad Church movement, and his volume has the merits and defects of that school. It reveals a fine combination of social enthusiasm, theological liberalism, and a practical ecclesiastical conservatism which makes the most out of the existing condition of the Church of England. Towards Non-conformists he offers a frank hand of fellowship, but strictly on the understanding that Anglicanism remains the predominant partner. He would welcome them to Holy Communion in the Church, but he omits to suggest that Anglicans might sometimes receive Communion in a Non-conformist church (p. 326). In some respects he is out of sympathy with his own denomination (pp. 254, 307). But, with all her faults, he loves her still. This love is, however, of a somewhat cold and calculating kind, and the whole air of the book seems to us laden with an Anglican opportunism and a utilitarian complacency in which even Christian devotion appears to become a mere means (p. 162), and not the chief end of a man who is to glorify God and enjoy Him for ever. We are told (p. 184) that God does not care for our gratitude "unless it is in some way *good* for us to be grateful." This is an ambiguous phrase, but it sounds as if we are to be grateful to God not because He desires the thanks of His children or because His children in the uncalculating gladness of their heart desire to offer their thanks, but because gratitude has a good effect upon our souls. The three sermons on prayer seem to us to be on a commonplace level and to concede far too much to popular science. Prayer is treated too much from the point of view of an Ethical Society, as a moral gymnastic, "a mode of cultivating and building up devotion to ideals" (p. 171).

When we come to the justification of certain special usages and practices we see the Broad Church in its worst light. Anglicans, as we know, are committed to the reading or singing of all—even the imprecatory—psalms, but this need not worry them, for they are here shown a convenient way round, or, rather, through. As we sing psalms like the "cursing" 109th, "we must mentally correct them in the light of Christian teaching" (p. 186). We presume that in reciting the creeds and saying the litany and some of the more extraordinary prayers we must mentally correct these, too? At this point one seems to understand fully Dr. Rashdall's remark (p. 341): "Amid all the controversies by which we are surrounded, the most distressing feature is the appalling indifference to truth which (I regret to say it) seems to be more and more prevalent among large sections of the clergy and their more zealous lay adherents."

Although Dr. Rashdall is not sparing in his attack on "dishonest apologetics" (p. 269), he offers (p. 83) a sheer evasion of Article XIII. by ignoring the fact that it follows Article XII. and should be read with it. At the same time, he feels that "it is hardly possible to read the words without a shudder when one thinks of what they probably meant to the Protestant dogmatist who penned them."

It is this hardihood in making one thing mean another that shocks people who are not members of the Anglican Church and has driven many of us and will yet drive many others out of her fold. Far more perilous than the obscurantism of the High Church or the honest ignorance of the Evangelical section is this laxity of the Broad. There is here no question about the *theoretical* ethics of this kind of thing, for the theory is firmly grasped, only it is not applied with any thoroughness or rigour to conduct. Here, for example, is what the author himself says:—

"It is morally wrong to go on asserting doctrines which we have no ground for believing to be true. There are times when it is a duty to refuse—even by silent acquiescence—to encourage the growth of what seems to us false and groundless opinions on matters of religion, even where they seem to have little direct bearing upon the individual life and conduct" (p. 122).

"No admiration for the virtues of those who believe what we doubt should ever for one moment make us palter with truth, make us play at believing things we really can't believe, or try to keep up in others beliefs which we have ceased to hold ourselves" (p. 362).

These are noble sentiments, as fine as any in this book. "It is morally wrong to go on asserting"—but let us meanwhile blandly assert. "There are times"—but those times do not seem to be just yet. Are we to believe that dishonesty ceases to be dishonesty when for the purposes of practical ecclesiastical politics it is openly proclaimed and organised as a method of reform? Whatever Dr. Rashdall's views, he declares them boldly enough, but does that relieve him and his school from the implied judgment of those whose moral consciousness has commanded them at no small sacrifice to quit the Church? Are these too simple in mind, or are they only too sensitive of their personal honour?

J. M. LLOYD THOMAS.

TRUTH gains nothing by exaggeration.—*Channing.*

MR. P. C. MOZOOMDAR'S LAST BOOK, "THE ASIS."

FROM the *Indian Messenger* of June 25 we are glad to reproduce the following review of a book, the last written by the late Protap Chunder Mozoomdar.

Having referred to Mr. Mozoomdar's well-known book, called "Heart Beats," the writer continued:—Perhaps we find the man nowhere so completely as in his new little book published shortly before his death, written in Bengali called "Asis; or God's blessings." It is a compilation of short autobiographical notes dealing within a small compass with nearly all the important topics connected with his life. The book shows completely the mental and spiritual vigour which Mr. Mozoomdar retained to the last. It represents him faithfully without any attempt to give undue colouring to the brightest aspects of his nature. Mozoomdar was always known to be an English writer, but the present work discloses the most agreeable fact that he had a complete hold upon his mother tongue, and as a piece of literary workmanship it may be regarded as almost perfect.

"Asis" may be fitly compared with Keshub Chandra Sen's autobiographical sermons known as "Jivan Veda." But the former gives us a greater variety of subjects than the latter, and will be read probably with greater intellectual delight and with no less spiritual benefit.

It is not possible to give a summary of the book, but we may notice one or two points in it.

Mr. Mozoomdar's early education was imperfect and incomplete. But, nevertheless, we know that he lived to become one of the greatest writers and thinkers of his day, at least in his own country. It was his deepest religious impulse that made him what he was. There are two things in his religious life which helped to raise his character—(1) His relation to Christ, (2) His relation to Keshub. He disclaims the idea that he imbibed his veneration for Christ from Keshub. Those who have read the story of his first conversion to life in Christ in his "Oriental Christ" know it already. But he freely and gratefully confesses his indebtedness to Keshub Chandra Sen for all that he learned from him about Christ. Mozoomdar's relation to Jesus is a lesson to his countrymen. It exemplifies a Christian life without identifying oneself with denominational Christianity. Why he was drawn to Jesus at all is a question which he himself raises. The answers given are twofold—(1) He was a sinner and was in need of salvation, (2) Jesus was vouchsafed to him for his countrymen as well. Let no follower of Christ misunderstand him. He believed in no miraculous cure of sin by the blood of Jesus, but believed in its cure by the perfectly natural process of assimilation of character. In his life-long labour in the field of religion he was never slow in showing that the place of Christian religion was only a place of moral character in it.

His relation to Keshub serves a practical lesson to the Brahmo Samaj. We all know with what intense affection and admiration he was united with him; and yet his independence of action and character has always been most phenomenal.

He has left with us a lesson how independence could be united with veneration. What is more natural than to expect that Protap was only a transcript of Keshub, and yet how different we know the fact was. Perhaps there are no two men in the Brahmo Samaj so differently constituted as they were. Take them, for example, as speakers. Keshub was easy, spontaneous and emotional; Protap was laborious and intellectual, and even sometimes verbose. As a writer Protap certainly was more artistic than Keshub; but the latter touches our heart more deeply. Both have been regarded as mystics, but Keshub was a mystic of the Eastern type. Protap reminds us of Wordsworth and Emerson. Indeed, I am inclined to think that he was deeply read in the latter, and his language as well as thought was shaped by him. If there was any man, however, whom Protap resembled most it was Maharshi Devendranath. To this he bears testimony himself in the book, and Keshub is also reported by him to have borne the same testimony. Both were recluse and lovers of nature. Keshub was interested in man, specially in historical men. Both Devendranath and Protap were interested in nature. Some of Mozoomdar's chapters in his "Spirit of God," specially the one on Kinship of Nature, are indicative of what I say about him. Nature to him was "intensely human" and put his "unquiet self" often "to rest." The soul found itself in it, and its suggestions were often a practical guide to him. I remember to have read and heard him saying with what rapturous awe he listened night and day to the gurgling noise of a spring in the neighbourhood of his hermitage at Kurseong. Mozoomdar was in the habit of taking a walk every morning. It was done both for his physical and spiritual benefit. We often noticed the expression of his face during these walks. They bespoke of a contemplative attitude which was a nutriment to his spiritual powers. I met him one day in one of the busiest streets in Calcutta in this attitude, and was sorry to have disturbed his reverie. He told me one day that he lived in high water level of spiritual life in these morning hours, and all that he had done and said in life were directly or indirectly the effect of it.

I have only given above a few hints of what the reader is expected to find in his latest book. It is worth perusing. Brahmoism is not subscription to a number of opinions, but a growing participation in that life which our leaders lived—Mozoomdar being one of them. We shall find the book to be a guide to lead us to that life. One does not care to know much what opinions he entertained, but is most anxious to know what kind of life he lived.

"Asis" and Maharshi's autobiography have not only been, within the last few months, contributions to Brahmo literature, but they have been most valuable contributions to Bengali literature in general. The language in them is of the same type—classical, dignified, and chaste, and stands in sharp contrast to the effeminacy of expression to which we have been used of late years. The dignified language is simply the outward garb of dignified sentiments which they convey.

OBITUARY.

MR. H. A. R. JOY.

I LIKE that figure of the Greeks—
A lone man on a sea-girt rock,
On whom despotic Malice wreaks
Relentless frenzy, shock on shock.

He stands, so strong to do and dare,
A king of man, if he were free!
But tempest-blinded, fettered, bare
And powerless in his agony!

* * * *

I like that figure. But I know
Of men enisled on barren rocks,
Who leave no legacy to show
A life's achievement; whom fate mocks

With distant views of heavenly fires,
While, fettered in the gloom, they lie
With unlit torch, and pent desires
Consume them slowly till they die.

And when I hear from one of these
The cry ascend "Thy will be done!"
Promethean bellowings cannot please
As these calm words from such an one.

So wrote our friend "H. A. R. J." (with whose initials during the last few years readers of THE INQUIRER have grown familiar), in the little book of verse "Suspiriosæ Cogitationes," reviewed in these columns last December. And on the next page, picturing a humble funeral at Davos, we find this verse:—

Men see a funeral pageant pace
To yon lone plot on Dörfli crest;
I see a hero of our race
Go by in triumph to his rest!
Yet few can know, and fewer praise
The glory of your barren days.
Farewell! my brother.

We quote these verses at the beginning of this memorial notice, because our friend was of the same kindred as those other men of whom he wrote He was only thirty-five when he died, and he would have laughed if we had offered to see anything heroic in him. "Friedeck" he called the little house in which he settled at Tunbridge Wells a few years ago; and the same name, with yet richer meaning, he gave to the house to which he moved on his marriage in 1903. If one went to see him there it was to be met in the happiest spirit, by a man of beautiful simplicity of nature, of quick sympathies, generous impulse, and quiet humour, one who delighted in his garden and was the friend of little children. But that bright, brave spirit was only preserved through "reverent service of a will resigned." For years he had endured very grievous trials, disappointed of all high ambitions by the lack of strength, crippled in the eager hopes of his young manhood, cut off from all active pursuits, and from year to year prostrated by recurring illness. He was of giant frame, being far over six feet in height, and he had been in Australia and California, but it was in the constantly disappointed search for health, and several years before he settled down at Tunbridge Wells he had spent at Davos.

Henry Archibald Robert Joy was the eldest son of the Rev. H. Joy, D.D., rector of Gretford, near Stamford. He was born March 24, 1870, at Bampton, in Oxfordshire, of which his father was at that time the incumbent. He was a cousin of Bruce-Joy, the sculptor, and the artist, George William Joy. From Worthing School he went in 1888 to Worcester College, Oxford, graduating there with honours in 1891. While at Oxford he taught in the St. Ebbe's Sunday-school, and after graduation was for two years at Wycliffe Hall, intending to enter the Church. But doctrinal difficulties barred the way, and failure of health cut him off from any other career on which he might have entered. Among his poems will be found some which belong to the time he spent in Australia, while others were written at Davos, where he was President of a Students' Association. In 1896 he published "Poems and other Verses, by H. A. R. J." (Fisher Unwin), the best of which are included in his later volume, and in 1897 an anonymous prose work, "The Perfect Law of Liberty; a Plea for Freedom of Thought in the Service of Faith," by Vindex (Redway). This shows how his thought had moved. The book was an attempt "to emphasise the fact, too little recognised, that the Christian Religion is a Religion of Liberty—a liberty from which nothing is excluded but sin; that all truth belongs to Christianity; that Theology is only so far Christian as it is true; and that in the determination of truth the soul must suffer no authority to intervene between itself and God." It is an earnest essay, dealing with fundamental questions of inspiration and prophecy, and the chief doctrines of the Church, fearless in its criticism, insisting on the progressive nature of all genuine religious thought, and entirely Unitarian in its conception of God and Christ. Indeed, from that time Mr. Joy was in close friendly relations with members of the heretic communion, and after he settled at Tunbridge Wells he several times conducted the service for the congregation meeting in the Mechanics' Institute, and once at least went over to Canterbury to preach. If his health had permitted he would gladly have undertaken regular service with some Free Church.

He was a scholar of fine feeling, as his poems amply testify, and a man of earnest democratic sympathies. Thus he wrote of his ideal for this country in "A Song of Jubilee" in 1897, of how with the might of England law and freedom are spread, and "in claims of wider kinship prejudices fade away."

Draw the bands of fellow-feeling closer
'twixt the severed parts;
Knit the Empire as one people in a Commonwealth of hearts;
Rouse the cry of Federation; strike the fetters from our trade;
Still the rage of petty faction in a league of mutual aid.

Yet there is a darker side of the picture, and there ought to be no boasting of England's greatness while such things remain.

Boast we well of England's greatness, we her sons who know her shame?
Do we blind ourselves to blemish by the glamour of her name?
Not while thousands of her children wander homeless in her streets;

Not while opulent oppression sits in magisterial seats,
Wielding power in strength's assertion granted for the weak's defence ;
Massing gold in legal pillage of dependents' hard-won pence.
Not while Labour lingers work'ess in the Poorhouse and the slum,
Where low appetites are blatant and all higher impulse dumb.

These and other evils oppress the mind of the true patriot; but still there has been progress during sixty years, and an increase of power to grapple with our ills.

Only let our general bounty, linking with our special skill,
Fight the pestilence and the famine, and forbid the Turk to kill :
Thus the new-found power to fetter evils that we cannot cure
Adds new zest to our rejoicing, heartens courage to endure.
Debtors we to every nation for the greatne:s of our own,
Pay the debt with grateful welcome to the guests of England's throne !
Let the hands that clasp in friendship break the swords that clank for strife ;
And unite divided empires in the interests of one life !

Of what Mr. Joy endured, both from the failure of his health and from the pain of breaking with old associations in his steadfast loyalty to truth, we must not speak further here, nor of what he accomplished in quiet ways of practical helpfulness in spite of the grievous disabilities from which he suffered. Repeatedly he had been reduced to the last extremity of weakness and had rallied. This year he wrote in April that he had suffered from his "annual attack of influenza," though with less damage than usual ; but further illness and prostration of strength followed, and he passed away on July 13th. Sorrowfully, but with grateful remembrance and admiration for the brave and beautiful spirit of his life, we bid him farewell. Let his own words of faith conclude this memorial notice, the last lines, "L'Envoi," of his "Suspiriosae Cogitationes" :*—

Tho' the world be dark with pain ;
Steeped with tears the bread we gain ;
Tho' the anguish of man's strife
Close but with the close of life ;

Faith is ours (no wavering mood
Vanquishes) that God is good.
Hope is ours that Man must climb
Far beyond his sordid prime.

Love is ours, to light our way
Thro' the darkness to the day ;
Present Guerdon, future Hope,
Urging Faith to boundless scope.

Love that fills domestic claims ;
Love inspiring social aims ;
Love, unbound by race or creed,
Asking nought of man but need.

Glad of heart, may all who move
Thro' life's darkness lit with love
Grudge no ray of warmth and light,
Where their brethren toil thro' night.

THERE are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power.—*Channing.*

* Kegan Paul. 1s. 6d. net.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.

THEY were the happiest and jolliest party you ever saw—nine of them, all told, and they were walking along the way which led from the railway station to a farmhouse called "Brookside." The distance was about four miles, the first half over heathery moorland and the last two miles down from the moors, and along a little wooded valley. Flowing along the valley there was a stream of clear water, which sometimes ran over pebbles and couldn't help laughing, because the pebbles tickled it. The path and the stream kept quite close to each other, as if they were chums, and occasionally they got so mixed that you could hardly say which was path and which stream, and you had to pick your way over stepping stones. In the trees, which grew on both sides of the valley, cheeky squirrels were frequently to be seen, and they peeped and scolded if you stood still, but scampered off if you moved ever so little. At the foot of the trees there was much lovely green moss and graceful ferns, along with other woodland plants bearing flowers. After a while the valley widened out, and there were meadows, and here the stream gave up laughing and, becoming more serious, began to flow quietly between its banks, where reeds and rushes were growing, and, along with them, meadowsweet and purple loosestrife. Still, although the stream was less merry, its faithful companion, the field path, kept quite close to it, until at last they reached the Brookside Farm garden in company. At the corner of the garden they parted for a short distance—the brook flowing along the lower side of the garden and the path turning off and passing through the farmyard to the door of the farmhouse.

Yes, they were the happiest party of folk you ever set eyes on as they walked along the valley path from the railway station down through the woods to the Brookside Farm, for all nine of them were to stay for a whole month's holiday there, and what is more it was to be a seaside holiday too, for if you followed the path which led downwards from the farm and again joined the stream at the other side of the garden, you only had to walk a quarter of a mile and there you came suddenly upon a little bay with a sandy shore, and with rocks and cliffs on either side, and the great sea with its rolling waves right in front of you.

Who could help being happy in such a place, where everything was ten times more beautiful and wonderful than they had expected it to be ?

But who were these nine joyous ones ?

Well, there were father and mother (Mr. and Mrs. Holden) and the three youngsters —Frank, fourteen years old ; Elsie, twelve ; and Ernest, nearly ten. Then there was Charlie and Mab Westcott, school friends of Frank and Elsie. Charlie was fifteen years old and Elsie just over thirteen. Next came Nip the terrier (age doubtful), the most important member of the party in his own opinion, and lastly there was Uncle Ned. Uncle Ned was Mrs. Holden's brother, a tremendous favourite with everybody and with the young folk especially. It was Uncle Ned who had planned the whole thing. He was a doctor, and he had noticed that Frank, who had been working for a scholarship examination, was getting done up, and needed care and a rest ; so he had arranged to take his own holiday at Brookside, and to devote it to the welfare and pleasure of the young folk, and of Frank especially, for he had a great opinion of his nephew, and foresaw that he would "make his mark."

So, pretending that he was going to Brookside to carry out studies in shore life and plant life, he first invited Frank to go and help him, then the other two to help Frank, then Charlie and Mab to add to the delight of the other three by joining them, and lastly father and mother had to go and keep them all in order when he himself was busy. Nip invited himself !

Now Uncle Ned knew Brookside well, having stayed there in his student days, but he had wisely said little about its many beauties and attractions, preferring to let these come as delightful surprises. So when they arrived at the station, he arranged for all the luggage to be sent on by the carrier's van, and then informed the party that a walk of four miles lay between them and lunch. Thereupon they took their way over the moors and down the valley alongside the merry brook, and having come a long journey from a busy city, dusty, smoky, and stiflingly hot, it filled them with delight just to breathe the heather-scented moorland air, and with rapture to look up at the great snow-white summer clouds sailing across the blue sky.

Even Nip was carried away by his feelings, and went nearly wild with joy on the moors. He had found the long railway journey very trying, and now he raced and scampered here, there, and everywhere, taking a series of flying bounds in the deep heather, and every now and then catching whiffs of rabbit, so that the spirit of a mighty hunter awoke in him, and he followed the scent until he came to the burrow, and then went into hysterics, and exploded in a series of yelping barks like a fifth of November cracker.

After the heather came the valley, with its woods and squirrels and jays, and the stream and its close friend the woodland path. All these had succeeded each other like a beautiful dream, which ended not as dreams so often do, in disappointment, but in an added delight when at length Brookside Farm was reached, and its lovely garden sloping down to the brook and full of roses, honeysuckle, sunflowers, and hollyhocks opened on their view.

And this was to be their home for four happy weeks with cheery Mrs. Banks, the farmer's wife, and her daughter Maggie, to help their mother to look after their welfare at home, and with Uncle Ned and father to take them out for long rambles and expeditions in search of the wonders of the sea and shore, the rock pools and cliffs, as well as the woodlands and moorlands.

I am sure I cannot at all hope to be able to tell you even a hundredth part of the marvels they found and the interest and wonder awakened in their minds by what Uncle Ned was able to say about them. The boys were chiefly interested in shore life, while Mab and Elsie cared more for the beautiful plants so plentifully to be found. Next week I hope to tell you about their first walk down to the seaside and some of Uncle Ned's preparations for collecting and keeping specimens.

T. ROBINSON.

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LONDON, JULY 29, 1905.

A LAST GIFT.

A YEAR ago this week we published a review of Mr. ARMSTRONG's little book on "The Trinity and the Incarnation." Earlier in that same month, he wrote for THE INQUIRER a memorial article on GEORGE FREDERICK WATTS, and at the beginning of August a review of HERBERT SPENCER's Autobiography. Then for six weeks in the autumn he delivered at Northampton and Nottingham the course of lectures on "Agnosticism and Theism in the Nineteenth Century" now published,* which we must accept, save for the hope of a further volume of sermons, as his last gift to the religious thought and life of his time.

The lectures, delivered to large popular audiences, were received, as Mr. WICKSTEED says in his preface, with an interest that gave promise of far-reaching usefulness and influence.

"It was felt that they displayed in a high degree all the best characteristics of Mr. ARMSTRONG's expositions. They are, indeed, models of lucidity, candour, and sincerity, and in the largeness and generosity of their appreciation and sympathy they show that Mr. ARMSTRONG's mind was deepening and mellowing as well as strengthening up to the very end. His death has disappointed the hopes of many expectant audiences; but it was impossible to allow utterances of such weight to be withheld from the public, and (with a single exception) the manuscript was so complete as to render the task of preparing it for the press a light one."

The lectures had been, indeed, very carefully prepared, "drawing together to a focus," as Mr. ARMSTRONG says in the last lecture, "studies scattered over many years of life." It was one of his great gifts, to be able, even in extempore speech, to say, clearly and concisely, exactly what he wanted to say, and what most needed to be said; and so with these lectures fully written, although he had no opportunity of revision, it is not surprising, and yet a very happy circumstance, that when the swift summons came and all his work had to be laid aside, there was left for us a book, practically ready for the press, to meet the eager expectation of those who had hoped to hear the lectures from his living voice, and to be treasured by the great number of those who had delighted to learn from him, to rejoice in his strength, and to follow his guidance in the interpretation of the deeper things of the religious life.

The one exception to which Mr. WICKSTEED refers is in the latter half of the third lecture, on "Agnosticism, Scientific and Literary," where, after a searching analysis of HUXLEY's modes of thought, there followed a criticism of MATTHEW ARNOLD. This part of the lecture had been marked by the author to be completely re-written, and in its place we find simply a note, indicating the main lines of the argument followed. Those to whom this omission may be a special disappointment may be reminded that MATTHEW ARNOLD was the subject of other published lectures by Mr. ARMSTRONG, first in his little volume on "Latter-day Teachers," published in 1881, which we fear is now out of print, and more recently both in his "Faith and Doubt in the Century's Poets" (1898), and his "Makers of the Nineteenth Century" (1901). WORDSWORTH, SHELLEY, CARLYLE, MILL, DARWIN, TYNDALL, BRADLAUGH, PARKER and MARTINEAU, included in the study of these last lectures, had also all been dealt with in one or other of the earlier volumes, and there is thus an added interest in Mr. ARMSTRONG's final word on them.

The subject of the lectures is limited at the outset to teachers who have written in our English mother-tongue, whether English, Scottish, or American and, further, to those who have made their appeal, not chiefly to philosophers and theologians, but to thoughtful pople generally, who are interested in the great questions of religious faith. For the most part, the writers dealt with belong to the latter half of the Nineteenth Century, from the period of great excitement over what was called the conflict between science and religion, when HUXLEY found the name "Agnostic" for his own attitudes of mind, and the conception of Evolution as presented by DARWIN, and SPENCER was so profoundly modifying our conceptions of creation and the order of the world. But first, in the opening lecture, three earlier writers are dealt with, who have exercised a deep and abiding influence on the religious thought of succeeding generations, and a fourth, JOHN STUART MILL, who was a potent force in his own day on the side of the critical understanding, and whose attitude on the subject of Theism, having regard to his up-bringing, had great significance in the progress of thought. Of the other three, CARLYLE is celebrated as the prophet of the "Everlasting Yea"; SHELLEY, if atheist in a formal sense in revolt against orthodox tyranny, yet "atheist in the ultimate interests of Theism," who "diffused an atmosphere in which men might come to know God again in that heart-intimacy in which he was known long ago by the founder of Christianity;" and WORDSWORTH, the poet-prophet of the Divine Immanence in Nature and the soul of man. On this last point, Mr. ARMSTRONG speaks in the following passage:—

"The rarest peculiarity of WORDSWORTH is that he looked into the heart of *man* in the same still waiting way as that in which he gazed into the core of the world of mountain-slope and woody gorge. The simpler the human being the more the poet had to learn from him. The ancient beggar, the leech-gatherer, the child, from these he read the deepest secrets of all: And by this patient, loving observance, year after year, he came to know how the law of the same God who shapes the hills moves through the soul of man—a law severe and stern, yet if we receive it and obey it, benignant, tender, nay, secreting joy and gladness even in a world deeply acquainted with grief. And so, though no real poet's creed aptly fits itself into the clauses of a theological system, WORDSWORTH became the greatest conserver of ultimate religious truth in the English literature of the nineteenth century. His thought has now diffused itself into the atmosphere of our time. He has given us a background of religious feeling on which we can securely set forth such doctrine of GOD and man as philosophy may ultimately declare consonant with reason and with fact. And, if the young are still often impatient with him, in many an old man's heart he has unsealed the fountains of peace." (P. 24.)

The second lecture is on the "Rise of the Evolution Doctrine," dealing with DARWIN, SPENCER and FISKE, the third, as above noted on "Agnosticism, Scientific and Literary;" the fourth on "Materialism and Atheism," represented by TYNDALL and BRADLAUGH. They are lectures, as all who knew Mr. ARMSTRONG, would be assured beforehand that they must be, clear and just in their exposition, giving full weight to the real advances of scientific knowledge, and with warm appreciation of all that was noble in the writers criticised; HUXLEY's transparent truthfulness and hatred of shams, BRADLAUGH's sincerity and reforming zeal, TYNDALL's vein of poetry in his interpretation of nature, and yet with keen discernment laying bare the logical defects of such thinkers in their attitude to fundamental questions of religion.

Of special value is the conclusion of the

* "Agnosticism and Theism in the Nineteenth Century: An Historical Study of Religious Thought." Six Lectures by RICHARD A. ARMSTRONG, B.A., with an Introductory Note by PHILIP H. WICKSTEED, M.A. (Philip Green, 5, Essex Street, Strand, W.C. 2s. net.)

lecture on the Evolution Doctrine, where it is shown how FISKE interprets and completes the teaching of SPENCER on the side of religion. We will quote here, as a fine example of Mr. ARMSTRONG's power of clear exposition, his account of FISKE's argument in his essay on "The Everlasting Reality of Religion." The argument, Mr. ARMSTRONG says, is drawn strictly from the doctrine of evolution itself :—

"The history of man shows that he has from the beginning, since a certain rude culture was attained, believed crudely at first, less crudely as culture has advanced, in three things: first, that the Power ruling in nature is quasi-human, that is, has qualities to which the human mind is akin, such as consciousness, intelligence, will, love, summed up under the one term 'psychical'; secondly, that the human soul does not die; thirdly, that the unseen world has an ethical significance. These three beliefs, and these alone, according to FISKE, constitute a real religion; and these three beliefs have been evolving into clearer and more definite pronouncement parallel with the culture of the human race. They have continually been more and more cleared from childish adulteration, they have reacted continually on the race, and have made humanity continually a higher and better thing. Now the whole history of Evolution, in living things, is the history of the adjustment of organism to its real and actual environment. If a certain portion of the dermal surface has been developed into an eye, it has been in response to the real and actual fact of light external. So of the ear. No organ has ever been developed under evolution, to be defrauded and befooled by finding no external fact corresponding to its function of apprehension. And so the whole teaching of Evolution from first to last is that each fresh internal adjustment has been shaped to fit into and harmonise with some actually existing fact outside. Now the growth of the religious faculty in man is a growth more significant than any mere physical sense. The development of his ethical and spiritual organ is a still grander thing than that of eye or ear. To suppose that there is no fact outside the man corresponding to the new function and the developed organ which crowns his manhood, is to suppose that all the methods of Evolution are reversed just at the highest point, and to make the age-long growth of the soul unmeaning. The teaching of evolution is that the fundamental religious belief of man corresponds not to fiction, but to fact—that there is GOD, that there is immortality, that there is an unseen ethical world. Therefore Religion is for ever real" (pp. 71—73).

Coming to the fifth lecture on "Pure Theism," Mr. ARMSTRONG has a thoroughly congenial subject in his account of the teaching of FRANCIS WILLIAM NEWMAN and THEODORE PARKER; and then, in the concluding lecture, he speaks of "JAMES MARTINEAU ('the foremost exponent of Theism in England in the nineteenth century') and the Outlook To-day."

"His supreme strength," Mr. ARMSTRONG says of his great teacher, "lay in the directness and convincingness of his appeal to religious experience. His philosophy was a religion and his religion was a philosophy. They merge and coalesce, and both spring forth from the deepest experiences of the soul. Hence his sermons, his prayers, his hymns, his marvellous canticles, illuminate his philosophy, and his abstrusest treatises thrill with the emotion of his religion. While I am well aware that the present currents of religious philosophy do not largely flow in the channels which he has hewn, yet I believe that his main theses must ultimately be vindicated, and that, though perhaps somewhat dwarfed for the moment, he is destined to stand forth in the history of thought among the master minds" (p. 195).

We must be forgiven for making one other long quotation from this lecture, which contains, in fact, the sum of the whole matter in Mr. ARMSTRONG's own interpretation of the truths of the religious life :*—

"The central and characteristic contribution of MARTINEAU to the Philosophy of Religion lies in his twofold argument to GOD from our intellectual demand for causality and our moral demand for a divine source and fount of goodness. In the strength of the first, he has perhaps been equalled by others. In the strength, the brilliancy, the moving fervour, the uplifting inspiration of the latter, I doubt whether he has been equalled in the literature of man. In these things, in the analysis of our moral nature, he spoke the things that he knew. He had but with steady hand to exhibit the moral nature as he found it in himself, and the demonstration that it implied and necessitated GOD was complete.

"He built his Theism, then, on the demand of the understanding for a living cause behind phenomena, and the demand of the conscience for a living righteousness behind the moral law. There is, however, a third fact of human nature, which makes for Theism, the perception by the emotions of a living love behind the beautiful or the sublime. Under the pure ministry of nature the soul is ever and again overwhelmed by the inrush of a sense of present deity, all-holy, and all-gracious, protective, hallowing, encompassing, which transcends all argument, and is its own witness and perfect guarantee. If this fact of our nature be admitted to equal rank with the arguments drawn from our intellectual and our ethical constitution, then we have, as we should expect if GOD be real, the threefold and harmonious testimony of the three elements—and there are only three—of our nature, the understanding, the conscience, and the emotions. In the last interview I ever had with Dr. MARTINEAU he gave me his assurance that he deemed this testimony of the emotions entitled to equal rank and credit with those two other testimonies which he himself had so lucidly and powerfully expounded (p. 194).

Speaking, in conclusion, of the "Outlook To-day," Mr. ARMSTRONG, while rejoicing in the changed attitude of recent science towards questions of matter and spirit, notes the danger of a *practical* materialism more deadly than any philosophical theory. He points to new questions raised by recent psychological studies, of which religious thought must take account, but rests in the conviction that in a true interpretation of the whole of human experience as it is in the world to-day, the reality of religion is assured. Fundamentally it is a practical problem of *life*, which, through faithfulness to the light and the inward voice of duty, does find itself in touch with the supreme Goodness, Wisdom and Love. These are his concluding words :—

"There is provision in the life of man—in that organ which FRANCIS W. NEWMAN calls the soul—for the continuous satisfaction for its demand for God. The pressure of competition, the struggle for wealth, the craze for pleasure, every evil passion, and all mere dead indifference, are ever making for the decay of religion in our midst. These must be confronted by purity of heart and truth in the inward parts. These, and these alone, can permanently establish such belief in God, as shall have not merely the cold precision of the intellect, but also the fervent glow of faith. It is wise and right to strive to show that Theism is intellectually justifiable, as I, with all my strength, believe it is. But for its health and vitality down the generations the belief in GOD depends on those profounder elements of life which involve the conscience and the soul" (p. 207).

In these passages we have furnished to our readers abundant evidence that this last volume of Mr. ARMSTRONG's lectures is a gift which they must by no means neglect. His essay on "God and the Soul" remains his chief contribution to religious thought, and we rejoice that in the popular sixpenny edition it is now available for wider use than ever. In India it has met with a warm and continually growing appreciation on the part of earnest native students of religion, and among our own people we believe that it still has a great work to do. But this new volume of lectures comes as a most welcome supplement, to be thankfully placed side by side with the other book, and to be used in illustration and comment on its high theme. It will be at the same time, to many friends, a cherished memorial of the last year of a life, rich in true affection and beneficent activity, and steadfast in service of the Highest to the end.

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*See also the preface to Mr. Armstrong's Analysis and Appreciation of Martineau's "Study of Religion," in Clarke's series of "Small Books on Great Subjects," and Martineau's letter on this subject in Professor William Knight's "Retrospects," p. 115.

ALL objects have hidden relations to God. He who has found his own secret path to God has, in mastering one secret, mastered many secrets.—*Mozoomdar*.

MARTINEAU MEMORIAL FESTIVAL AT KOLOZSVÁR.

A SIMPLE but very touching festival was held in memory of Dr. Martineau in the Kolozsvár Unitarian College. The theological students, under the leadership of their Dean, Dr. Boros, have been wont every year to commemorate some one of the great heroes of the Liberal Faith. During the past college session two such meetings were held. One was in the autumn, when the students expressed their appreciation and admiration of the pioneer work of Servetus, and at the same time their thankful acknowledgment to the Geneva Protestants for the noble memorial raised for the great martyr. The second was the closing festival of the college year, which was devoted to the memory of Dr. Martineau. It was the more interesting and touching because two of Dr. Martineau's former Hungarian pupils paid their tribute to their revered master.

One of these was Bishop Joseph Ferencz. Few, if any, are aware that in 1859, when the first Hungarian Unitarian students appeared in London, one of them was the present bishop, and the other Aron Buzogány, who died as an officer of high rank in the educational department of the Government. Bishop Ferencz gladly availed himself of the opportunity, and spoke with loving remembrance of the famous master of Manchester College. He attended Martineau's lectures only for six weeks, but he remembers him very well, and is able to relate some very interesting episodes from his experience. The Bishop holds in great esteem a copy of Dr. Martineau's "Endeavours after the Christian Life," given to him by the author, when he had to leave England very suddenly. This happened in 1859, when Europe was in a great political convulsion, and the two Hungarian students were warned to return home immediately, or they might not be able to do so for an uncertain time, because of the war between Austria and Italy, which was soon followed by that between Austria and Germany. Bishop Ferencz made some fine remarks on Dr. Martineau's work, and on the very high qualities of the book mentioned.

After the Bishop, Dr. Boros read an elaborate essay on Dr. Martineau as a theologian, a philosopher, the man and the teacher. He was the pupil of Dr. Martineau just twenty years after Bishop Ferencz, when his teacher was already above 70. He spoke with admiration and enthusiasm of Dr. Martineau's exceptional qualities, his hospitality, his fatherly care for the students from a strange land, his fortitude in a time of grievous trial. Dr. Martineau was extremely dear to the Hungarian students for a political reason also. He perfectly knew the situation of Hungary in the East, and spoke with a prophet's foresight of the intentions of Russia, and of the basis of the politics of Austria. His essays: "International Duties and the Present Crisis," "Foreign Policy for 1856," were written fifty years ago, but they are true and applicable to-day, not only in their ethical principles, but also in their political bearings.

Professor Boros also read the two following letters he had received from Dr. Martineau as examples of the deep interest he took in his pupils:—

The Polchar, June 29, 1880.

"DEAR MR. BOROS,—

Your kind letter received last month was most acceptable to me; but I was unable to send you my thanks for it till the busy weeks at the end of our session were over; the more so as I was also distracted by the cares of removal from my old home in Gordon-street to a house (No. 35) in the neighbouring square. At last, however, I reached this quiet nest among the mountains, and can turn my thoughts towards your distant scene of labour and of hope.

"The subjects on which you have to lecture cover a large field, and I rather regret that you have had to take them all up at once. But it is best, in such case, to give yourself up mainly to the thorough working out of one subject at a time; and, with the others, to be for a while content to use a text-book, and fill it up with oral comments or short notes. If you have access to Richard Rothe's "Dogmatik," I think you will find the study of it very suggestive. This intermediate position between orthodoxy and rationalism, qualified him, in an especial manner, for the deeper interpretation of doctrine; a matter in which the Unitarians are very deficient.

"I am delighted to hear that you mingle with your academic pursuits some active religious service of the Sunday-school kind; for, in truth, the world of mere ideas gives us only half our life, and less than half our very thought itself, till it completes itself in affection and action; and the Christian Church will never be a true spiritual fraternity till all classes in it find the way to interchange their gifts and help each other to the common graces of the Christian mind. I am persuaded that the religious scepticism of our time is due, much less to the advance of knowledge, than to the decline of pious service and disinterested love. It is when we cease *to 'do the will* of the Father in heaven' that we no longer *know of the doctrine* whether it be divine or not.

"I was particularly interested to learn your feeling respecting the recent change in our political affairs. I confess that to me it is by no means a subject of rejoicing, and I largely share the apprehensions, in relation to foreign affairs, which your countrymen entertain. Though I have always belonged to the Liberal party, I think its leaders have gone completely wrong in their views of European and Asiatic policy during the last six years, so that at the last elections, I voted against them for the first time in my life. Much as I admire Mr. Gladstone, I cannot trust his judgment as a statesman.—Believe me, yours faithfully,

"JAMES MARTINEAU."

"*September* 17, 1885.

"DEAR MR. BOROS,—I was delighted to receive your letter of the 20th August, which was doubly interesting, as enabling me to congratulate you and Mrs. Boros on the birth of your little daughter, and as reporting the intended formation of a new literary and religious society to widen the culture and quicken the zeal of the members of your ecclesiastical communion. Both events I welcome as of happiest augury: the one for your domestic, the other for your spiritual home. May the blessing of God mature the fair fruits which both events appear to promise.

"I think the idea of this society is one which may be worked out to results of great good. It will be a most wholesome thing to impart to your laity of the knowledge of the religious side of your national history, and a patriotic pride in whatever is noble in the part played by your Unitarian founders and forefathers. Through the medium of biographical sketches and the incidents of past struggles, an enthusiasm for true principles, a knowledge of the development of the doctrine, and a healthy aversion to intolerance may be awakened in many a mind that was asleep before. And still more durable will be the benefit, if the fresh interest can be turned into a *practical* channel, so as to enlist your people, especially the young and fervent, in some definite *work* of instruction or benevolence. It is when thoughts and affections become embodied in *action* and institute *habits* that their inspiration is secured against dying out, and lives on as a creative power. Our English Sunday-schools have, in this way, been as great a good to the teachers as to the scholars under their care.

"Notwithstanding my retirement from my college office, I shall continue to keep up my old interest in the students, and through the Hungarian members of their fraternity, in the affairs of your churches. Living so near University Hall, I shall often be among my colleagues and their pupils, only to listen instead of to teach. My work is rather changed than dropped; for the printers keep me entirely engaged upon a new edition of my recently published book; and, were it otherwise, I should be busy with its intended successor.

"In this country retreat, a constant series of friendly guests occupies my time too pleasantly for much progress in the severer tasks which I set myself; except, indeed, when I catch such visitors as Mr. Upton, whose congenial conversation rather stimulates than stops my pen.

"Remember me affectionately to my former pupils whom you may happen to see, and believe me always, yours most cordially, JAMES MARTINEAU."

Professor Boros also added some portions from his own college diary to illustrate Dr. Martineau's kindly temper. His literary activity and the position he held in the Unitarian connection were also dealt with in turn.

At the commencement of the proceedings one of the present students offered one of Dr. Martineau's prayers from the College pulpit, the choir sang first the Hungarian and last the English national hymn. After the meeting Dr. Martineau's portraits were shown to those who were present. Professor Boros, in his monthly magazine, published one of Dr. Martineau's hymns in the Rev. N. Jozan's translation. Everybody who took part in this solemn memorial gathering went home filled with deep reverence and admiration for the great English teacher. The theological students seemed to have been most happy to have co-operated with their bishop and professor in honour of one of God's greatest servants.

Do not despise externals: creation is the investment of God; the seen is the evidence of the unseen. —*Mozoomdar.*

THE HIBBERT JOURNAL.*

THE *Hibbert Journal* for July contains many interesting and suggestive contributions. The first article, by Mr. Claude Montefiore, marks something of a new departure. It is the first of a series in which the attempt will be made to consider Christianity from the point of view of non-Christian religions. The adherents of Christianity have shown during the past fifty years an increasing interest in other types of religion, and have studied them with care and tolerant sympathy. Many books and articles have been written by Christians upon Buddhism, Mohammedanism, Judaism, and other great religions. The aim of our best scholars has been to see these religions as they really are, and to appreciate all that is best in them. Formerly, Christians wrote of other religions chiefly with a view of exalting Christianity at their expense, but recently our scholars have taken larger and more generous views of alien faiths. This change is most important and significant, and must be welcomed by every sincere lover of truth.

We now have in the *Hibbert Journal* a further development of the same liberal spirit. Christians have said much—often in the kindliest and most sympathetic way about other religions. Now we are to have articles in which other religions will say something—also in the kindliest and most sympathetic way about Christianity. In future numbers we are to be told what a Japanese Buddhist professor and what a distinguished Mohammedan from India think about Christianity. In the present number Mr. Montefiore tells us how the teachings of Jesus appeal to a learned and devout Jew. His task is more difficult than that of a Japanese, as he says, because he cannot so easily look at Christian civilisation from the outside. He begins by defending Jewish teaching against Christian misunderstanding. "The Old Testament is an important part of Judaism, but it is not the whole. It is often supposed that the best religious and ethical teaching which the Jew possesses is the Old Testament, and that all which those dreadful Scribes and Rabbis could produce was limited to laws, casuistry and nonsense. But this is by no means true. . . . There are many fine and great things in the Rabbinical literature which cannot be beaten or even paralleled in the Old Testament, and many religious and ethical doctrines of the Old Testament were developed, purified, and deepened by the Rabbis."

Nevertheless, he admits "these nobler sayings and teachings are buried in a mass of greatly inferior matter. They are not collected together in a lovely setting, united and illumined by the story of a noble life." Even a selection from the Talmud and Midrash "cannot produce the same powerful, driving, and emotional effect as the sayings and teachings of the Gospels. For they then partake of the weakness of all those books which are not really books, but snippets."

Mr. Montefiore goes on to assert that some of the teachings of Jesus which Christians regard as new and peculiar to themselves are no less Jewish than Christian. "The Jew has called God 'Our Father' as long as the Christian; on this point he feels convinced he has nothing to learn." "The synoptic conception of the Fatherhood of God and of His loving kindness was so novel to the great mass of the heathen when they adopted it that it has been falsely supposed that it must have been equally novel to the Jew; whereas to the Rabbinic, mediæval and modern Jew, it was and is the a b c of his religion." He protests equally strongly against Christian arrogance in claiming certain ethical principles as peculiarly their own. "For instance, that reconcilement with one's neighbour must precede reconcilement with God, or that the best alms are those given in secret, or that impure thoughts are evil as well as impure deeds, or that there is peculiar joy in heaven over the repentant—these doctrines and several others are not only Rabbinic commonplaces, but familiar Jewish maxims.

At the same time Mr. Montefiore disagrees entirely with the assertion of some secularists and Jews at the present day that there is nothing really original in the teaching of Jesus. Speaking as a Jewish scholar and an unprejudiced lover of truth, he disposes—one would venture to hope with finality—of that absurd contention favoured by the flippant Agnostic that the teaching of Jesus was only a rechauffé of the Old Testament, and is not therefore worth consideration. A few scattered quotations will suggest his line of thought which we have no space to pursue. "It seems accurate to say that the bringing together of so many excellent ethical and religious doctrines within the compass of a single volume, constitutes an originality by itself. "The combination of Deut. vi. 4 and Lev. xix. 18—the love of God with the love of man—was surely a brilliant flash of the highest religious genius." "A thought is not merely great and new by its substance, but also by its form. Not merely what is said, but how it is said, gives to a particular teaching its vast stimulus for good, its illumination and haunting power." In the Synoptics "we have religion and morality joined together at a white heat of intensity." Coming to definite teachings, Mr. Montefiore admits that what he calls the Jewish doctrine of tit for tat is traversed by the teaching of Jesus when he says, "If ye love them that love you, what thanks have ye," and in the parable of the prodigal son. And further he says, "It may be questioned whether the principle laid down in that most exquisite of stories, 'Much is forgiven her, for she loved much'; and the principle 'Whosoever shall not receive the kingdom of God as a little child,' are not to be rightly considered as novel creations of the Gospel." And, lastly, in the teaching of renunciation and self-denial, "we seem to be cognisant of fresh and original teaching which has produced fruit to be ever reckoned among the distinctive glories of Christianity." Mr. Montefiore closes his article with the plea that "if Rabbinic religion and the mediæval Jewish religious teaching have something to learn from the Gospels, the reader of the Gospels would have also something to learn from them." We may part from this most broad-minded and distinguished Jewish critic of Christianity with the willing admission that in his plea for reciprocal understanding and sympathy we are sincerely at one with him.

Mr. G. M. Trevelyan's article on "Should Agnostics be miserable?" demands an extended notice which cannot be given here. No one wants, we may say, all Agnostics to be miserable. No one surely thinks all Agnostics are miserable. Belief is only one of the sources of happiness. And it might well be a cause of amazement to an outsider to note how dismal and gloomy many Christians are who say they believe, or believe they believe, that God is love. All that we should be inclined to assert is that a genuine belief in God's love and in the continuance of life after death tends to make a man happier, and that a genuine disbelief in them tends to make a man miserable. Agnostics are very difficult to deal with, because one cannot make out where they are and what they hold. They are the most elusive and tantalising of modern thinkers. Mr. Trevelyan repudiates materialism, and would define God "as the sum of the customs of spirit." Mr. Trevelyan's conception of God and the universe seems to us much nearer that of many Christians than he imagines. "To have an adequate conception of the universe we must think of the facts of science in poetical terms." Two things seem to us clear; first, that Mr. Trevelyan's optimism depends on his conception of God and the universe—whatever that conception may be. And, second, if he were forced to accept materialism he would not be an optimist. The man to whom as to Macbeth the universe and human life are "a tale told by an idiot, full of sound and fury, signifying nothing," can, if he is logical, be nothing but a pessimist. And further, the genuine Agnostic who does not know if there is any meaning in life or not, who leaves it an open question whether any assertion made as to the intelligence or stupidity, the beneficence or evil of ultimate reality is true or not, or whether there is any ultimate reality at all, can hardly be said to have a belief which makes for cheerfulness. Mr. Trevelyan believes, we think, a great deal more than this, and is fully entitled to his cheerfulness so far as his conception of God is concerned. A man may decline to make a positive intellectual affirmation about the personality of God, and yet have a partly unconscious faith in good and a very earnest faith in truth. Anyone who, like Mr. Trevelyan, has this, cannot be adequately described as an Agnostic.

When Mr. Trevelyan turns from God to the soul and deals with the influence of a disbelief in immortality on optimism, he is more definite. He admits that "the denial of personal immortality goes a long way towards destroying optimism, but he asserts that life is still worth living even if death ends all, and that enthusiasm and joy are still possible." We entirely agree with him in both statements, but we believe that the enthusiasm and joy which a man may retain in the face of expected annihilation is due to a latent faith in God, which finds expression in love for others, in a spirit of renunciation on behalf of some mysterious divine purpose, and in a deep religious confidence in goodness and truth. It is because Mr. Trevelyan has all this that he can retain his enthusiasm and joy.

He makes a very curious statement when he says, "I have never felt the

* Messrs. Williams & Norgate. Quarterly, 2s. 6d. net.

slightest desire to be condemned to my own company through eternal æons.'' Few of the culprits even in Dante's hell were condemned to solitary confinement, and there is no reason to suppose that such solitude would be our condition in heaven. If Mr. Trevelyan means he can find no trace in himself of any desire for continued life beyond the grave, we venture to say—however arrogant it may sound—that he does not know himself. Many of our deepest desires and affections are unknown to ourselves. That any man except, perhaps, in a condition of great pain or misery, when faced with imminent death for himself or one he loves, should really wish for annihilation, is to us inconceivable. We may think we should not mind, or even think that we should like it, in one of our argumentative and lighter moods, but when some great experience of death or sorrow reveals us to ourselves, we know better, we feel the longing for eternal life, which, whether it is to be granted or not, is an ineradicable instinct of humanity. Mr. Trevelyan's article, like all we have read of his writings, is full of moral energy and intellectual force.

Dr. Moffat has hitherto been known to readers of the *Hibbert Journal* as a distinguished New Testament scholar. From his little Scotch manse at Dundonald he writes books and articles which have a European reputation. Now he comes before us in another role and gives us a study of George Meredith's religious teaching, which is in some ways the ablest and most interesting article in the present number of the *Hibbert Journal*. "Nature" is Mr. Meredith's "central word." "It dominates the entire field of his judgments upon ethics and religion. But it denotes far more than mere scenery, or even the sum of phenomena." Nature to him "is not the rich background from which Wordsworth saw influences streaming down into man's responsiveness, nor is she the Nature 'red in tooth and claw' from which Tennyson recoiled. Her note is not the calm and balm which Matthew Arnold loved to set over against the fretful days of man. Much less is she the sum of things and events, or the rounded order of the universe which Whitman hailed. To Meredith, her presence is at once more intimate and august. His Nature is living, radiant, and vital. The stimulus of discipline rather than tranquillity is her vocation, for man is part of her, and man's growth is her end." Nature is "neither dust and chance, nor do-as-you-please, but an upward process of evolution for humanity. A worship of passion and mere instinct? Never! Life according to Nature is for man a good, glad fight—

"A warfare but begun;
Unending; with no power to interpose;
* * * * *
God being there while he his fight maintains:
Throughout his mind the Master Mind being there."

Mr. Meredith has long been recognised as our greatest living novelist. The virility of his characters, the brilliance of his wit, his insight into human nature, his tenderness half-concealed by rugged humour, have won the admiration and reverence of thousands of his countrymen. He does not often deal directly with religious problems. But a religious conception of man and the universe is implicit in all his work. Dr. Moffat has done us a real service by drawing attention to the religious teaching of Meredith, and by sending us back once again to the novels and poems in which so bracing and uplifting a gospel of the divine meaning of life is to be found.

We should like to have referred to the very interesting article of the Rev. J. A. Hutton on "Is the Age of Faith Returning?" It is one of that type of article which the *Hibbert Journal*, and the *Hibbert Journal* almost alone, has provided. It deals with the movement of liberal religious thought.

Nothing is more striking than the testimony brought together by the *Hibbert Journal* from representatives of all the churches to the deep dissatisfaction with the present condition of the churches, and the firm conviction that we are on the eve of some far-reaching reformation. That reformation will not be brought about by any one denomination, Unitarian or Trinitarian. This Messianic hope, as it may be called, this hope of a new life, a new spirit, a larger unity, is gaining strength in the minds of many men of various creeds. Nowhere has this witness to the longing for a wider faith, a truer catholicity, found so full an expression as in the pages of the *Hibbert Journal*. The ardent hopes, the brave confidence in man and in religion shown by such men as Mr. Hutton, must give new strength to all who are waiting for the dawn, and who desire a fellowship in worship deeper than doctrine or ritual. The trustees, who partly support the journal, exist for the promotion of Christianity in its simplest and most intelligible form. They may well look with satisfaction and gladness at such articles as Mr. Hutton's, which are preparing the way for a religious communion wider than any denomination, inspired by the personality and based upon the teaching of Jesus Christ.

H. Gow.

THE SOCIAL VALUE OF HOOLIGANS.

In the right hands a young hooligan timely caught is a gift from the gods, but like other of the divine gifts offered with broad impartiality to just and unjust, apt to prove troublesome and disconcerting if not accepted in seemly fashion. The circumstances which evoked the judgment here quoted are an illustration of the potential vice and virtue of the hooligan. When we add that the high appreciation of his innate worth comes from Mr. J. G. Legge, the Inspector of Reformatories, it will be seen that it is no hastily formed opinion, for there are few if any in the country with better authority on this subject than he.

The events which led up to the reflection on the divine origin of the hooligan seem at first sight to suggest a less cheery thought. In a certain county reformatory (the name and particulars may be found in the Annual Report on Reformatory Schools) the reins of government had fallen loose. The Superintendent had been in failing health, and, on the morrow of his departure on sick leave, all pretence of discipline vanished. The boys broke up the school windows, their breakfast bowls, and the vegetables in the garden. The only symbol of authority to which any respect was paid was the clogs of the bigger boys. The masters were defied, the police were booed at, work was neglected, and parties of boys wandered in and out and over the country side at will. It is worth noting, however, that very little damage was done in the neighbouring villages. After a short interregnum a new Superintendent, one "who understood boys," appeared, and within a few hours the ringleaders were removed, discipline was restored, and the boys were peaceably playing at cricket. And these ringleaders? They were placed separately in other reformatories, and, almost without exception, they "have done remarkably well."

In a word, it lay in the handling of them to make of these lads noxious criminals, or to discover them as "a gift from the gods." If that be so, then it is so just because even in their most mutinous disorder there lurked a soul of good, nay, in a sense, their outrage of decorum was itself good. It was evidence at least of human energy, of initiative, of great resolve stirring in the heart of them to be themselves, qualities these, which, rightly guided, are of quite priceless worth to a community.

On the whole we make poor use of this strong raw material of citizenship. If we get the hooligan into reformatory or industrial school, we do often turn out a not discreditable man or woman; but, except under these circumstances, we neglect him very sadly and disastrously. For one thing we call him opprobrious names, him or her, for not infrequently the hooligan is a girl, just the type known to antiquity as the Amazon. The hooligan in Greek marble we prize greatly; the Amazon in the slum, ah! well. Properly understood, the name hooligan is a name of honour, and the hooligan has a social function of some importance to fulfil.

It is commonly charged against the poor that they lack initiative, take things dully as they come, allow themselves to be crushed by their surroundings, are, *e.g.*, dirty, because of some difficulty of keeping clean. The hooligan is a living testimony of the presence of initiative. We may not care for the precise choice he makes, even though it be no worse than that of hustling us off the pavement laid down out of a rate which we pay and he doesn't. And little he care for our care. What he chooses he performs, what he would be, he is. It is not easy to coerce the hooligan, it is not hard to influence him. He rarely cares chiefly about the form of his exercise. He is probably not welded to the pursuit of braining you in the street if you provide him with a gymnasium; only he has force to work off, and he must work it off somehow. Now, this force that the hooligan possesses, sometimes in inconvenient measure, is an index of a vast power which lies latent in the "masses," but which so often in the respectable members of those masses has been crushed and squandered. Think of the great multitude of boys and girls sent out from our schools each year. Some will be humdrum enough, we shall rarely hear of them, and never think of them. This mediocre crowd reaches out at the lower limit to those defective in vitality, semi-idiots, it may be, or marked for early death. At the other extreme we find those in whom the life energy is in excess—in excess, at all events,

of the callings to which these elementary school children are called. Of these, are the hooligans. Mark them well as an index of forces widespread through all the unnotable mass. In the hooligan it is so mighty, that in spite of all restraints it will express itself, but it is present in different degrees in them all. Let the few hooligans who would "take heaven by force," remind us of the very many in whom are impulses bereft of aim.

Society is indebted to the hooligan in another manner. He is an incarnate protest against the benumbing influence of his environment. Boys leave school too young, or certainly they become wage-earners too soon, for when the lad draws his wages he ceases to be a boy. He grows too thoughtful, calculates his chances, has over fateful consequences forced on him and his resolves. The insouciance flees. He is of age to play at life in such a way that he can still be naughty, and the consequences yet be slight, or of age to have leisure to come to himself body and soul. These careless activities, and these all-important self-realisations are thwarted and obscured. And in this way countless boys are lost to noble manhood. They know not what they are losing; they have not, perhaps, the force of character to wrest it in spite of circumstances. They fetch and carry, and tie and scribble at command. Well might they live at an alien command. Not all, it is true; but such is the terse history of many boys. Now, the hooligan will not yield to alien pressure. He is quite sure his end is something other than to wash dirty beer bottles. What his real end may be he is ignorant, and it is worth while that we should help him to understand. If we fail to do this it is at least matter for gratitude that he will choose wrongly rather than be denied all choice.

Are we not in very deed making miserable misuse of our manhood and womanhood? It ought not to be so difficult as it is for a poor youth to be a character, without being what we call a bad character; nor would it be so were it not for the fact that the creation of character is in the nature of a by-product. At school knowledge is first, and character second; at the technical institute skill is first, and character second; in business the production of profit is first and character nowhere. The need for self-expression is neglected. We might learn a lesson here from the sphere of industry. Again and again a product which had been regarded as a waste product has been found to possess value, to be indeed, more valuable than the main product (*e.g.*, various coal by-products). There is such a human waste product, the value of which we shall ultimately discover. Everywhere youth is craving to be itself, to give expression to its powers. Even of grown men and women this is true, but of youth much more so; and these unused powers are many and varied. There is much instruction to be found in that practice of William Morris, who took on any lad who applied, and found that almost every common boy had it in him to become an artistic workman. For the most part the opportunity is not offered; also, for the most part, when the way is not obviously open to a boy to develop freely and normally his indwelling, yet immature, possibility, he accepts the denial quietly and lives always unevolved. This the hooligan will not do. He is the divine postman knocking to deliver a claim of right from those forced by society to be and remain, less than they were made to be, and might be if they were not hindered.

B. K. G.

A VEGETARIAN BANQUET.

THE Hon. Rollo Russell, in a volume upon "Strength and Diet," reviewed in our columns last week, came to the conclusion, after much research, scientific and historical, that a diet from which flesh is excluded is the best for health. Nor on that ground alone did Mr. Russell uphold such an opinion. We are interested now in asking what particular aliments Mr. Russell would recommend for persons like ourselves, situated in a climate like our own? What shall we eat and drink, to put the question bluntly? Mr. Russell provides his book with an appendix that meets the emergency; an appendix, to be more explicit, designed for the use of "persons desiring to adopt an improved dietary, with the object of increasing strength and efficiency." From this appendix we take the following suggestions, which Mr. Russell advises us to use with discretion:—

"Children do well on milk, porridge, good bread and butter; potatoes or rice or maize, with refined olive oil; sugar in moderate amount; some fruit and vegetables, and cold water between meals. Each of the following are alone quite sufficient for healthy development, and would maintain the young generation at a high level of strength.:—

"(1) Oatmeal or wheatmeal porridge, milk, sugar, some bread and butter, some vegetables or fruit.

"(2) Rice, macaroni, or maize, with butter or oil; brown bread, cheese or nuts, or almonds, sugar, milk, some green vegetables occasionally, or fruit.

"(3) Oatmeal, bread and butter, or rice; fish or flesh (a little); milk, sugar, some fruit or nuts occasionally."

The fare of a household, Mr. Russell arranges, for the sake of example, as follows (articles in brackets are unnecessary additions):—

"*Breakfast.*—Oatmeal or other porridge. Toast, cocoa, or water, or milk with a dash of coffee or tea. (Eggs or fruit, pine kernels or almonds. Marmalade or apple jelly. Various fancy breads. Fish.).

"*Luncheon or Dinner.*—Lentil, pea, bean, celery or potato soup. Spaghetti or macaroni au gratin, or risotto, with grated cheese or lentil sauce, or rice with tomatoes, or semolina, or butter, or Yorkshire pudding, or polenta with olive oil, or savouries of some pulse, vegetables and herbs, or potatoes roasted, steamed, fried, or creamy, with sauce, or baked beans with tomato sauce, or pie of vegetables (Irish stew), with wholemeal crust; or melted cheese on toast (Welsh rarebit), bread and raisin pudding, or rice in some form, or any plain or sweet pudding, or stewed apples, prunes, figs, pears, apricots, plums, peaches, blackberries, cherries, strawberries, raspberries, gooseberries, greengages. Fancy breads, rusks, biscuits, nuts, almonds, raisins.

"*Dinner or Supper.*—Some of the lighter articles of the above, some savoury dish or pudding, or else wholemeal bread, or toast and butter, vegetables, thin cocoa or lime juice or water. If this is the principal meal of the day it may approximate to that given for luncheon.

"Either plenty of porridge and milk, or else wholemeal bread, or some cheese, almonds, nuts, or other proteid or plasmon food, should be brought into every day. Lentils, beans, and peas, are highly nourishing, but should be used sparingly.

"For everybody it is a mistake and wasteful of energy to drink at meals; the time for drinking is about three or four hours after, or one hour before.

"Probably the best plan is to make a light repast in the morning, and evening, and a larger one between one and three."

MUSINGS.

BY A MINISTER.

XXV.

Sometimes, after week-day service, when the worshippers are gone, I watch for a dreamy moment or two the coming and going of Mr. Tozer. Mr. Tozer is the dean's verger. In dusky robe he glides from aisle to aisle, treading, but not disturbing, the dust of centuries, a monitor of silence in a dim and shadowy world.

A world not easy to explain. Western piety is tolerant, and gives privilege of sanctuary to many things. Here, before the altar, lies a wild king's tomb; here hang the banners of unholy war; here are chantries without priests, shrines without suppliants, images of saints whom no one invokes, tracings of legends which no one repeats. To Mr. Tozer there is nothing within these walls which is not sacred, no part which is not congruous with the whole. His catholic spirit rebukes my protestant mind. He knows nothing of Reformations and other dividing dates.

At what point in the duration of things the hallowing power of antiquity begins is not so easily said. If I scratched my name on pillar or seat, Mr. Tozer would look upon the act as a deed of shame; yet there are scrawled initials of some two hundred years' date, to which he points with pride, and effacement would now be the crime.

Nor is it easy to say where the line of reverence should be drawn. One hot day, in a church I know, a little Italian boy fell asleep upon the pavement, his hurdy-gurdy unbound beside him. Mr. Tozer would have drawn the line at hurdy-gurdies, if not at sleeping boys. Is it not written in the guide-book that "the nave and south aisle were formerly used as a thoroughfare to the close; but, this being an abuse, a passage was opened outside"? Thus the proprieties were saved, but how many passing pieties were lost! For myself, I am inclined to lean to established abuse, and to think that decorum is not always devotion, and that the laxity of common use, as in Italy, may go with reverence, but I dare not say this to Mr. Tozer, for to him propriety is piety in its holiest form.

Children, I am told, are sometimes taken by their teachers, a class at a time, to art galleries and museums. I wonder whether they are ever so taken to cathedrals and parish churches? What object-lessons might here be found! Here is history's own writing, bearing all the marks of time,

hewn and carved in wood and stone, and wrought and cast in metal—tracery and moulding, shaft and panel, sign and symbol, effigy and scroll. Historic figures pass before the eye—prophets and saints and kings, apostles and martyrs, founders and benefactors, knights and crusaders. Here are the records of peace and learning and gentle deeds and homely virtues. Memorials of moral greatness are seldom public monuments; they stand away from public places, and must be diligently studied in crumbling masonry, faded inscriptions, and sometimes in ruined sites. *Sunt hic etiam sua præmia laudi.*

I like to think of the schooling given through their work to the workers themselves. The mediæval church as the promoter of local craft, the cherisher of native skill, encouraging and training taste and feeling, even in the humblest dwellers in lonely places—I am not sure that this is a matter which has ever been sufficiently considered. I am sure it was not sufficiently considered when Henry and his vicar-general set their commission to work. Deletion, not correction, was the order of the day. Walls were pulled down, buildings unroofed, treasures of art destroyed, not so much to stop corruption, or to check superstition, as to spite the pope. Then came the visitation under Somerset, and now the parish churches were not spared, and the reign of whitewash and staring transparency began. Rural England has not yet got back the love of form and colour, and the pride of workmanship which once made corporate ownership a common joy.

But even in ashes live wonted fires. The townsman of to-day, I doubt not, leaning over his counter, still feels the quiet influence of the grey towers, within whose shadows he was born, and hears with ears unconsciously attuned the soothing chimes which rouse the jackdaws from their windy nooks. The things we least heed often educate us most.

Now and then a time-worn figure drops from its place of honour on the West Front, and some day the verger's corner will know him no more. But a blessing rests upon his office—office more ancient than that of bishop or dean—a blessing turned into a chant for bishops and deans to sing: *Eligo frequentare limen*—"I had rather be a doorkeeper in the house of my God than to dwell in the tents of ungodliness." There is no irony so exquisite as the irony of religion. *Detraxit potentes e thronis*—"He hath put down the mighty from their seat, and hath exalted the humble and meek." We are not always true to the words we sing, but it is good that they should be proclaimed and upheld.

HYMNS IN ELEMENTARY SCHOOLS.

A TEACHER in an elementary school in Essex sends us the following note:—

"May I through your columns call the attention of Unitarian friends to the accompanying hymns, and ask whether they can approve of their being taught in our elementary schools (*a*) to Unitarian children or (*b*) by Unitarian teachers? As one of the latter it seems to me impossible.

"The hymns, verses of which are quoted, are among those forwarded to schools under the Essex County Council; and I was yesterday informed that it would be necessary to teach them in due order to the children, who would repeat the words after me. Previously the children sang the hymns as given out from the headmaster's desk, which arrangement at least lessened my responsibility.

"There are 74 hymns, and parts of some 23 of these appear to me unsuitable for deliberate repetition; even though oneself were able in some cases to appreciate them with mental reservations.

Perhaps others, teaching elsewhere, would give their experience of the new regulations. Surely the public ought to be enlightened as to what is going on in our schools."

The following are verses from some of the hymns, numbered—

(1)

To Father, Son, and Holy Ghost,
The God whom heaven and earth adore.

(3)

All praise and thanks to God
The Father now be given,
The Son, and Him Who reigns
With them in highest heaven;
The One Eternal God,
Whom earth and heaven adore.

(29)

He came down to earth from heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall.

(35)

Jesus loves me! He Who died
Heaven's gate to open wide;
He will wash away my sin,
Let His little child come in.

(47)

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven and let us in.

(48)

For the sheep He bled,
Every lamb is sprinkled
With the blood He shed.

(59)

Glory to the Father, glory to the Son,
And to Thee, blest Spirit, whilst all ages run.

THE sermon preached by the Rev. J. J. Wright before the Provincial Assembly of Lancashire and Cheshire last June has now been published, and will, we trust, be widely read. We shall call further attention to it next week. Mr. Walter Brooks, of Ainsworth, writes to suggest that the authorities might also publish in similar form the address by Mr. Mackie, of Burnley, on "What should Unitarians seek first?"

REST assured, obstinacy is not strength. Wilfulness is the cheapest attribute of the scoundrel. Weakness and wilfulness almost always go together. But the power of will in a righteous cause is the consecrated sword which the Lord puts in the hands of His angels. Love is strong, holiness is strong, wisdom is strong.—*P. C. Mozoomdar.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Chester.—The congregation of Matthew Henry's Chapel have erected a brass tablet to the memory of the late Sir T. G. Frost. The work has been satisfactorily carried out by Mr. Warrington. The tablet has been placed *in situ* by the kindness of Mr. Robert Hargreaves, who also made the frame for it. It bears the following inscription: "Erected by members and friends to the memory of Sir Thomas Gibbons Frost, Knight. Born September 20, 1820; died April 6, 1904. Thrice Mayor of this City, a lifelong member of this Chapel, and for 62 years one of its trustees. *Requiescat in Pace.*"—The Sunday-school anniversary and flower services were held on July 23, conducted by the Rev. J. Morley Mills, of Bootle. The flowers were afterwards sent to the Infirmary and Wrexham-road Children's Home.

Floweryfield, Hyde.—The annual flower services were held on Sunday, July 16, the Rev. F. W. Turland preaching morning and evening, and special music was rendered by the choir.

Ilkeston and Loughborough.—On the first Sunday in the month the Rev. W. H. Burgess began his new duties under the North Midland Presbyterian and Unitarian Association in connection with these two places by preaching the Sunday-school anniversary sermons at Loughborough. The choir and Sunday scholars rendered special music. On the following Saturday the annual school treat was held at Woodhouse under favourable conditions. Last Sunday the Sunday-school sermons were preached at Ilkeston afternoon and evening. The Ilkeston chapel is much improved by its recent cleaning and painting. The little company of scholars heartily sang the hymns learnt under the instruction of Mr. T. Griffin.

Newport, Isle of Wight: (Appointment).—The Rev. H. M. Livens, formerly minister at Brighton, who has recently accepted the pastorate of the Unitarian Christian Church, Newport, has now fully entered upon his ministerial duties.

Windermere.—The first of the summer services for this season was held in the Institute at eleven o'clock last Sunday. There was an encouraging attendance. The preacher was the Rev. J. Crowther Hirst, of Gateacre. Next Sunday the Rev. James Ruddle, of Chorlton, Manchester, will officiate.

CHARGING the Grand Jury at Durham Assizes the other day, Mr. Justice Grantham said he could not congratulate them on any diminution of crime in the county, but there were some features of the criminal statistics which he thought very favourable indeed, and which he hoped would before very long have a material effect in the diminution of crime in the county. A great deal of crime was attributable to drunkenness, and it was very satisfactory that there was a very considerable diminution of drunkenness in the county. He believed that it was because the police had looked after the public-houses better, and had proceeded against publicans who really were the cause of these cases because of not exercising sufficient care—either themselves or their servants—in refusing drink to men who had had more than enough. At last they seemed to have wakened up to their responsibility. He was glad to be able to congratulate the publicans of the country upon having assisted the police in reducing this dreadful curse of drunkenness.

THE taint of prayer is distraction, the taint of preaching is affectation, the taint of domesticity is suspicion; and unreality is the taint of all things.—*P. C. Mozoomdar.*

BEDFORD COLLEGE FOR WOMEN (University of London).—The Council held a reception on Wednesday, July 19, to which were invited the foreign teachers attending the holiday course arranged by the University of London. Teachers from Austria (6), Denmark (14), Finland (3), France (10), Germany (40), Holland (8), Italy (1), Japan (2), Norway (1), Russia (2), Sweden (17), Switzerland (3), were present and were received by the following members of the College—Mrs. James Bryce, Mrs. Ayrton, and Mrs. Waller. The College libraries and laboratories were thrown open. A musical entertainment was preceded by a short speech of welcome by Miss Henrietta Busk in the name of the Council. About 200 guests were present, and the following legations were represented:—Japan, Portugal, China, and letters of regret at absence were received from many foreign embassies, legations, and diplomatic agencies. The Council have appointed Miss Anna Lamberg, Final Honours Upsala, to be resident librarian. The Reid scholarship in arts of the value of £31 10s. for the first year and £28 10s. for the two following years has been awarded to Miss K. M. Curtis, of the North London Collegiate School, and the Arnott scholarship in science of the value of £48 for three years has been awarded to Miss E. M. Stokes of Dame Alice Owen's Girls' School. The Council offer a scholarship of £20 for one year for the course of secondary training beginning in October, 1905. The scholarship will be awarded to the best candidate holding a degree or its equivalent in arts or science. Applications should reach the head of the training department not later than September 18. The Bedford College Hygiene Diploma has been awarded to H. Bideleux, S. M. Houchen, M. Neatby, M. Sheepshanks, and M. A. M. Stacy.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 30.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.

Bermondsey, Fort-road, 7, Rev. EUSTACE, THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. ALFRED HALL.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. J. HARWOOD, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.

Peckham, Avondale-road, 11, Mr. A. S. HURN, and 6.30.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Mr. J. H. S. COOPER.

Wandsworth, Unitarian Christian Church, Easthill, 11, Rev. V. D. DAVIS, B.A., and 7, Rev. S. FARRINGTON.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. F. SUMMERS.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50 Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. HAYCOCK.

DOVER, Adrian-street, near Market-square, 11 and 6.30.

GUILDFORD, Unitarian Christian Church, 11 and 6.30.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. CHARLES PEACH.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. H. RAWLINGS, M.A.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SHIREBROOK, Main-street Free Christian Church, 6.15.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30 Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WINDERMERE, Sunday morning in the INSTITUTE, at 11 o'clock, Rev. JAMES RUDDLE.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



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MARRIAGE.

SWANWICK—MARSHALL.—On the 20th July, at St. Thomas the Martyr's, Oxford, by the Rev. Arthur Symonds, M.A., Vicar of Over-Tabley, Knutsford, assisted by the Rev. T. H. Birley, Vicar of St. Thomas', Bruce Swanwick, eldest son of Russell Swanwick, of Cirencester, and Shillington House, near Chesterfield, to Laura Beatrix, third daughter of Herbert J. Marshall, of Gayton Hall, near Ross-on-Wye.

DEATHS.

BROMILEY.—On the 22nd inst., at Hall i'th' Wood, Bolton, James Bromiley, aged 87 years.

CARRUTHERS.—At Kelowna, B.C., on the 24th inst., of pneumonia, Nora, wife of E. M. Carruthers, and daughter of W. H. Higgin, Bolton.

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The Committee of this Church now appeal with confidence to Unitarian and Liberal Christian friends throughout the country and ask their assistance in removing the balance of the debt that has weighed upon them heavily for the last four years. It was incurred by the building of the Church and Hall, consequent on the removal of the congregation from Wellington-street to a new suburban district, where a vigorous new life has been infused into their work.

At the present time large congregations are being attracted under the ministry of the Rev. Gertrud von Petzold, M.A., and the principles of Liberal Christianity are being brought prominently before the whole town of Leicester, great interest being aroused thereby generally.

The cost of the buildings, £4,360, has been attacked with great vigour by the congregation and friends, the result of their efforts being the substantial reduction of £3,466, which is, however, inclusive of £1,476 realised by the sale of the old property. The most recent effort has been a subscription, amounting to £238, by members of the Church, who, having thus made all the sacrifice within their power, feel justified in asking for a practical expression of sympathy from supporters of the general cause.

Towards the remaining balance the British and Foreign Unitarian Association have promised the last £100.

Donations may be sent to :—

CHARLES H. ROBERTS, *President*, 191, Narborough-road, Leicester.

JOHN W. BURTON, *Treasurer*, 39, Loughborough-road, Leicester.

W. F. PRICE, *Secretary*, 25, Fosse-road, Leicester.

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SYDNEY UNITARIAN CHURCH.

The members of the HYDE PARK UNITARIAN CHURCH, SYDNEY, N.S.W., have arranged to hold a BAZAAR next September, in order to wipe out a portion of the debt by which they are hampered in their task.

The congregation is now united and harmonious, under the ministry of the Rev. GEORGE WALTERS, who occupied the pulpit for the ten years from 1888 to 1898, and who returned to the same, after an interval of five years and one month, in 1903.

When Mr. Walters and his congregation returned to the Hyde Park Church, they found themselves morally responsible for a pressing debt of £250 in addition to the £300 still due upon the building. It is in the none-too-easy task of liquidating this, or some portion of it, that they now venture to solicit the sympathy and help of Unitarians in England, and elsewhere.

This appeal has the approval of the British and Foreign Unitarian Association, who have promised assistance.

Donations may be sent to the Rev. CHARLES HARGROVE, 10, De Grey-terrace, Leeds; or to Rev. W. C. BOWIE, Essex Hall, Strand, London, W.C.

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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Editor requests that during August all correspondence may be sent to the Office of THE INQUIRER, and not to his private address.

DURING the present week the Rev. M. J. Savage, D.D., of New York, who is to preach the English sermon at the International Meetings at Geneva, has been in London, with Mrs. Savage, and Mrs. Hackley, the munificent founder of the Hackley School, in New York State, which corresponds among our American brethren to Willaston in this country. The Hon. Samuel J. Barrows, formerly editor of the *Christian Register*, and the Rev. Julian C. Jaynes, of West Newton, Mass., have already passed through London, bound ultimately for Geneva; and we hear of other American delegates already on the Continent, including Professor F. G. Peabody, of Harvard, President Franklin C. Southworth, of Meadville, the Rev. C. E. St. John, secretary of the American Unitarian Association, and the Rev. Charles W. Wendte, secretary of the International Council.

AT our Whitsuntide anniversary meetings this year we had hoped to welcome once more that venerable poet-preacher of the Liberal Faith in Iceland, Matthias Jochumsson. Being in Copenhagen on Government business, Mr. Jochumsson fully intended to come to England, but was prevented by circumstances which obliged him to go straight home by way of Norway. He reached Akureyri on June 21, much refreshed by the voyage, but still feeling somewhat the burden of his years. Mr. Jochumsson is a Foreign Correspondent of the British and Foreign Unitarian Association, and writing to the Secretary from Akureyri on July 10, he repeated the message of cordial greeting and of thanks to his Unitarian friends in England, which he sent at Whitsuntide. "My best comfort," he says, "is the consciousness that endeavour to promote liberal religion in my country has not been in vain, even though conditions here forbid self-supporting Unitarian congregations." Mr. Jochumsson has made a translation of the "Book of Daily Strength," published six years ago by the Association, and hopes to bring it out before the end of the year.

MANY friends will join with the Swansea congregation in congratulating their minister, the Rev. W. Tudor Jones, on the successful termination of his studies at the University of Jena, which, through their considerate kindness, and a grant from the Hibbert Trust, he has been able to pursue during a part of each of the past three years. Mr. Jones, last Saturday, successfully passed the examination for the degree of Doctor of Philosophy, and his Dissertation, written in German, on "The Idea of Personality in the English Thinkers of the Present," received the commendation "excellent" from Professor Eucken.

THE holiday schools in London have been opened this week. At the pioneer school at the Passmore Edwards' Settlement in Tavistock-place over 500 children came on the first morning, and as it was fine the classes were held out in the garden. Basket-making, needlework, painting, clay-modelling, and story-telling were among the pleasant occupations provided, and for the babies a sand-pit was arranged. Of the carpentering the *Daily News* tells a story of Mrs. Humphry Ward's of last year's experience. "A rough-looking little chap came in and hung round a bit, and finally made up his mind that he would like to try his hand at carpentering. There being a vacancy, he was given the opportunity, and with a few tools and some pieces of wood was shown how to begin on a simple model. Presently he threw down his too's in disgust. 'This ain't play, this is work, and I'm goin'.' However, he remained looking on, and the teacher said nothing. In a short time he had taken up his tools and started again, and when an hour afterwards the bell announced the hour for closing he became quite sulky, and said in an injured tone, ''Tain't time for shutting up yet!' He was at the school next day a half hour before the time for opening, and remained a regular and docile scholar."

A MEMORIAL to the late Archbishop Temple was unveiled last Saturday by his successor in Canterbury Cathedral. The memorial, which occupies a bay in the Corona, at the extreme east of the cathedral, represents the Archbishop as kneeling at a prayer desk, and it has an oak canopy over the grey marble. The inscription is as follows:—

FREDERICK TEMPLE.
Bishop of Exeter, 1869.
Bishop of London, 1885.
Archbishop of Canterbury, 1896-1902.
Strong and tender-hearted, he served and ruled in the fear of God and in the love of Christ. He lived through the reigns of William IV. and Victoria, and crowned Edward VII.

In his address at the unveiling, Archbishop Davidson said of Dr. Temple that God had undoubtedly given him powers of the highest order, but his greatness, after all, consisted in the indomitable purposes, lofty aims, persistent industry, and above all the pure, straightforward simplicity with which he applied those powers to the furtherance of his Master's kingdom upon earth.

LAST week's *Guardian* published a Cambridge memorial to the Archbishops on the subject of the Athanasian Creed. The terms of the address were as follows:—

"We, the undersigned resident members "of the Senate of the University of Cam-"bridge, being communicant members of "the Church of England, while we fully "recognise the value of the statement "of the doctrines of the Trinity and "the Incarnation contained in *Quicunque* "*Vult*, beg leave respectfully to express "to your Graces our conviction that the "so-called damnatory clauses, taken in "their plain meaning, go beyond the "warrant of Scripture and are a grave "offence to the consciences of a large "and increasing number of loyal Church-"men, and that therefore the presence "of these clauses in a Creed which is "recited in public worship and the im-"position of them upon candidates for "Holy Orders constitute a great and "growing danger to the Church. We "earnestly request your Graces to take "such measures as may seem good to "you, with as little delay as possible, "to remove this danger."

The address was signed by 92 names, about half of laymen and half in Holy Orders. Among them were Dr. Butler,

Master of Trinity, Dr. F. H. Chase (Bishop-designate of Ely), Professor Gwatkin, Professor Jebb, M.P., the Master of Pembroke, the Master of Selwyn, the Master of Christ's; the President of Magdalene, Professor Skeat, Professor Stanton, and Dr. Ward, Master of Peterhouse. Fifty-seven of these, whose names were starred, added further to the memorial, "that it is not expedient "that the *Quicunque Vult*, even without "the damnatory clauses, should be "recited in public worship."

ANOTHER memorial, published this week, is signed by 18 Deans of Cathedrals and Collegiate Churches within the Provinces of Canterbury and York, including the Deans of Westminster, Ely, Ripon, and Christ Church (Oxford). It expresses "respectful appreciation of the "efforts made by the spiritual rulers of "the Church towards solving the problem "of how to maintain unimpaired the "statement of the Catholic faith in the "Athanasian Creed, and at the same "time to relieve the consciences of very "many loyal and devout Churchmen, "who are bound to recite, or to hear "recited, in the public services of the "Church what are known as the con"demnatory clauses affixed to the Creed "in question; which clauses 'in their "'*primâ facie* meaning and in the mind "'of many who hear them convey a "'more unqualified statement than Scrip"'ture warrants, and one which is not "'consonant with the language of the "'greatest teachers of the Church'"; and concludes with the earnest trust that the Archbishops will find a way to "preserve in its entirety the statement "of the Catholic faith in the Athanasian "Creed, and at the same time remove "the burden which presses so sorely upon "the consciences of a very large number "of Churchmen to whom the Catholic "faith is most precious."

"THE Book of the Cheap Cottages Exhibition" is published for the committee at the office of *The County Gentleman*, 4 and 5, Dean-street, High Holborn, W.C., and costs a shilling. It contains a complete catalogue of the exhibition at Letchworth, Garden City, the opening of which by the Duke of Devonshire we noted last week. There are articles also on the origin of the exhibition and Garden City and Cottage Building Problems, and a most interesting series of drawings and plans of the cottages. Other illustrations include a portrait of the Duke of Devonshire, as frontispiece, and another of Mr. St. Loe Strachey, editor of the *Spectator* (from *The World's Work and Play*), to whom the original idea of the exhibition is due. The July number of *The Garden City*, the official organ of the Garden City Association, a threepenny monthly, published by the Garden City Press, Ltd., Hitchin, is a Cottage Exhibition number. A penny booklet, "Garden City in the Making," issued from the same press, has much interesting information and some charming illustrations.

AN article in the *Spectator* of July 22, on the Cheap Cottages Exhibition, concluded as follows:—"If anyone supposes that a cheap cottage must necessarily be ugly, let him go down to Letchworth and find out his mistake. Since some of the foremost British architects are showing work of their own at the Exhibition, it is almost superfluous to show that the best of the work is as good as it can be. But what will possibly surprise many is the high average maintained in the design of the cottages: in the homeliness and charm of the lines of roofs and windows, and gables, and chimneys, and doors. Here, if anywhere, is a village not simply of so many houses, but of so many homes. And the visitor, leaving behind him that homely village deep in the Hertfordshire summer, sees in his mind's eye other villages springing up by other English commons and roads; each cottage with its strip of garden, bright with hollyhocks and green with simple fruits; the cottage kitchens brightened by men and women with children to send into the fields after their fathers. In that picture he sees, or thinks he sees, the solution of one of the greatest, if not the greatest, of the problems affecting the health and the population of the essentially agricultural people to whom he belongs. The short way with physical deterioration is to live in the country; but you cannot live in the country without a house to live in."

THE public lecture given at the opening of the session at Manchester College, Oxford, in October, 1904, by Dr. Edwin Odgers, Hibbert Lecturer in Ecclesiastical History, was published at the end of the session (H. Rawson & Co., New Brown street, Manchester). "Some Points in the Study of Early Christian Life in Relation to its Surroundings" was the subject, and to the lecture as printed three pages of "notes and references" have been added. In reporting the lecture at the time of its delivery, we drew attention to the great interest and value of the series of illustrations it furnished of the conditions of religious life in the Pagan world in which Christianity first had to make its way.

AMONG the notes added by Dr. Odgers to his lecture is one on "Syncretism," a word for which, he says in the lecture (p. 10), we are indebted to Plutarch, and which is useful as denoting "religious fusion and recasting." The note is as follows:—"The history of the word *syncretism* is curious. Plutarch explains it to mean an alliance after the manner of the Cretans, *i.e.*, merely on the ground of policy, as for example, the joining of two powers hitherto unfriendly in face of a common danger. (*De fraterno amore*, c. 19.) The word was revived in this sense by Erasmus, and so used by the Reformers, *e.g.*, by Bucer, of Lutherans and Zwinglians making common cause against Rome. The notion of concilation or effacement of differences on the ground of *mere expediency* appears to have been dropped in modern usage, and the word is now generally used to mean *conflation of beliefs*. On Syncretism, considered as the formation of a common stock of religious and ethical ideas, and the relation of this to early Christianity, see the excellent summary in A. Harnack's *Mission und Ausbreitung*, &c., pp. 20-24. (Eng trs., *The Expansion of Christianity*, Vol. I., pp. 33-39.)" This note will perhaps answer Mr. Cobden Smith's question in THE INQUIRER of July 22, with reference to the "Musing" of the previous week.

THE *Examiner* recently chose as text for an outspoken leader, the rumour that a Cambridge scientist has succeeded in effecting spontaneous generation. Our contemporary expressed no opinion on the amount of foundation the rumour may possess. But the coolness with which it accepts the probability that even if the thing has not been done, it yet will be accomplished, is in refreshing contrast with the nervous precipitancy with which religious journals have met the announcements of scientific discovery in the past. The position of the Congregational organ is expressed in these words:—"As time goes on, our ideas as to the physical origin and basis of life must necessarily grow, and changes in them have very little to do with our religious conceptions. Religion deals with life not as physical merely, but in its larger relations as ethical and spiritual." At the same time it is recognised that the extreme materialistic claims must gravely affect the expression of faith. But supposing the extreme claim substantiated, the *Examiner* has yet no fear, and takes the occasion to give a warning to its more conservative readers:—"According to "some theorists the Bible has said the "last word not only on theology, but on "history and science as well; and any"thing which seems to conflict with "Scripture, must be ruled out as dan"gerous error. Even where this idea is "not accepted in its entirety, the in"fluence of it is still strong, and causes "men to look with suspicion and dislike "on scientific discovery of all kinds. "It has been a grievous injury to "theology and even to religion that they "should have been identified in so many "minds with untenable intellectual "positions."

THE July number of the *Theologisch Tijdschrift* opens with an article by Professor Oort, of Leiden, on "The Liberal Movement in the English Church." Referring at the outset to the first number of the *Liberal Churchman*, and Canon Hensley Henson's books, "Sincerity and Subscription" and "The Value of the Bible and other Sermons." Professor Oort notes the significance of the formation of the Churchmen's Union for the advancement of liberal religious thought, and the strong pleas which are now made for greater freedom within the Church; but then goes on to express his own inability to understand how men holding such convictions can remain bound as they are by he strictly orthodox formularies of their Church. In the same unfortunate position, he points out, are the clergy of the Swedish Church, which is strictly Lutheran, while in the Dutch Reformed Church they are happier, in being no longer a State Church, and having fought through their battle for freedom. At the same time, he adds, the dogmatists are strong also in the Dutch Church. Professor Oort's conclusion is that while

evidently liberal thinkers within the creed-bound church are able to reconcile such a position with their own conscience, it is yet more unmistakably evident to anyone who has eyes to see, how every confessional bond takes away the joy of living and working together with brethren of like mind, and turns the blessing of such fellowship into a curse.

In the same number of the *Tijdschrift* Professor Eerdmans, of Leiden, has an article on "Sins of Intention in the Old Testament," reaffirming a position he took up in a previous article on "The Ten Words" in the *Th. Tijdschrift* for January, 1903, which had met with criticism, that in the Old Testament there was no counterpart to the later Christian conception of sin, but that in the olden time sin was regarded never as a matter of intention, but of deed. This article is followed by an interesting sketch by Miss G. Hoevers, of the Hague, of a new scheme of religious instruction. The rest of the number is taken up with book notices, Professor K. Lake contributing three short reviews in English.

While the older *Theologisch Tijdschrift* appears every two months, *Teyler's Theologisch Tijdschrift*, which is now in its third year, is a quarterly. Thus there is a July number of both reviews. *Teyler's* for July gives the first place to an article by Dr. H. J. Elhorst on the Maccabeean period of Jewish history. This is followed by an elaborate account of philosophy at the University or Utrecht in the seventeenth century, and then there is an article by Professor Cannegieter, of Utrecht, on the "Mystery of ,the Contradictions in the Spiritual Life of Man," out of which, nevertheless, with all its suffering, which is its glory, emerges the conviction that the life of the soul comes from God, and is in union with God. Book reviews and bibliography complete the number.

Mr. G. F. Millin, from whom we publish another letter this week on "State Interference," is well known as a vigorous writer on social questions. His books on "Life in our Villages," "The Social Horizon," "The Village Problem," and "Evil and Evolution," were followed in the autumn of 1900 by a further study on "Commerce and Christianity," which quickly reached a second edition. Of this we are glad to note that a cheap popular edition is now available (Sonnenschein & Co., 1s.). Writing of this book in the Inquirer of February 9, 1901, the Rev. H. Shaen Solly said it "pleads for the application of religious principles to commercial affairs, and endeavours to show that the only way to do this practically is to adopt the principles of Collectivism or State Socialism. The author points out the tendency to a general breakdown in competition and the establishment of monopoly, and that unless these monopolies are to be intolerable tyrannies, they must be managed by the State." There is much in Mr. Millin's book to stimulate earnest thought, and in its present cheap form it will doubtless find many readers.

We learn with great regret that Miss E. A. Manning, honorary secretary to the National Indian Association, has been compelled by continued ill-health to resign her office. Miss Manning's devoted labours in the cause of education and social progress in India, carried on through a long series of years, have endeared her to all who have that cause at heart, and especially to those Indian students and others visiting England, to whom her house has always been open. All the arduous duties of secretary have devolved upon her since the death of Miss Mary Carpenter in 1877, and for six years previously she had been secretary to the London branch. The Committee have been so fortunate as to obtain the services as honorary secretary of Mrs. T. W. Arnold, a lady of long experience in India, and well known to many in Northern India, to whom all communications relating to the Association should in future be addressed. Mrs. Arnold's address is 31, St. Thomas's Mansions, Westminster Bridge, London, S.E.

Dr. Augustus Samuel Wilkins, Professor of Classical Literature in the University of Manchester, who died at Llandrillo on Wednesday week, at the age of sixty-two, had been closely identified with Owens College and other high educational and social interests in the city since 1869. He belonged to the Congregational body, and having taken a brilliant degree at Cambridge in 1868, was prevented by his nonconformity from obtaining a fellowship at St. John's College, to which he belonged. So it was that he came as Professor of Latin to Manchester. He was a scholar of fine gifts, great teaching power and indomitable energy, a strenuous advocate of the claims of women to higher education, deeply interested in the establishment of a theological faculty in his university, active in many philanthropic movements, and notably at the Ancoats Settlement. He represented the university on the governing body of the Rylands Library and many other public institutions, and took prominent part in the government of the Lancashire Independent College. Three years ago he was obliged by heart trouble to give up his professorship. He bore the deprivation with great courage and cheerfulness, and continued to the end to do what he could.

A Warning.—As a man named Henry Bardsley, of Ashton-under-Lyne, has during the last twelve months on at least four occasions used my name with a view to securing aid of various kinds, I wish to inform our ministers and others that he is known to me only by the same tales he tells them.—William C. Hall.

The essence of ingratitude to God and man is this: what we get we take as a matter of course; what we do not get, even if it be a very small matter, worries our life out of us. It is necessary we should not be able to get a good deal of what we wish that we may learn to be grateful for what we get. It is more important we should be grateful to God than that we should be masters of the whole world.—*P. C. Mozoomdar.*

LITERATURE.

ABOUT BOOKS.*

By the Rev. E. I. Fripp.

A distinguished man of letters, himself a printer, as well as a poet, once declared, in a moment of righteous indignation against the effects of machinery, that the evils of the modern world were largely due to the invention of printing. Not many of us, I think, will agree with this statement, and perhaps we ought not to take it too seriously; yet if for no other reason than that it was the opinion of William Morris, it deserves our consideration.

He had in mind the *losses* to culture caused by the substitution of writing for tradition, and then of books for pictures, and again of the cheap and trashy print for the laboriously and lovingly wrought mediæval manuscript.

The first writing was not on paper nor on parchment, nor even on stone, but *in the memory*. Ancient poets and historians carried their treasures of verse and prose about with them in their hearts, and could call up from their well-trained brains what we now keep on our shelves. I ask you: Is there not a danger of the book-shelf becoming a substitute instead of a help to memory?

Then, in a later age, a book was a rare and a valued possession. It was a work of art, beautiful in its lettering and adornment, the product of the trained and loving hand and the devout spirit, done in quiet hours with tender, reverent care for the advancement of faith and the glory of God. A few weeks ago I was looking at the mediæval volumes in the library of the Convent of St. Mark's, in Florence, and saw the lovely penmanship and exquisite miniature painting of the Dominican friars. Fra Angelico was one of these "brethren" who began as a scribe and a missal-painter and then learned his way to his glorious frescoes. Did you realise that before the destruction of the monasteries there were similar libraries and schools of art at Newstead, Rufford, Welbeck, Worksop, and other places in the neighbourhood of Mansfield?

Reading of course was confined to a few, but this did not mean that the people were kept in ignorance. There is no greater mistake than the common Protestant notion that in the Catholic days the masses were unacquainted with Scripture. They were better taught than they are now, though not by the medium of books. Church walls and altars were covered with pictures illustrating the Bible and the principal scenes in Church history and the lives of the saints. Carvings in the stonework performed the same educational function. The other day I was studying those marvellous sculptures on the west front of the Cathedral of Amiens which are so full of moral and religious teaching that Ruskin entitled his book about them "The *Bible* of Amiens." But, unhappily, as books multiplied through the invention of printing, painting and sculpture and architecture (the mother of them both) declined. The printed book came in and art went out. Cathedrals ceased to be built, and painters and sculptors worked

* Address at the opening of the Mansfield Free Library, 24 May, 1905.

for the pleasure of private patrons, often satisfying their lower tastes, and for a long time art parted company with religion and righteousness. *Books* since the Reformation have been the chief instrument of the higher culture of men, and the placing of *The Book* in the hands of the millions has been its highest achievement. Protestant reverence for books has been at least as widespread and deep as the Catholic. A favourite book in my study is a little treatise on the "Love of Books," by the good Richard of Bury, bishop of Durham in the old Catholic days (from A.D. 1333 to 1345). It was originally written on vellum and had no doubt a very limited circulation—now, owing to printing, it can be had in a pretty form for a shilling. Richard de Bury says many good things of books. "They are our masters," he writes, "who instruct us without rod or ferule, without angry words, even if we lack money and clothes. They are not asleep when we come to them. If you ask them anything they do not refuse you. They do not scold you if you misunderstand them. They do not laugh at you for your ignorance. They alone are liberal and free." He says again: "In books I find the dead as if they were alive"; and again he speaks of war "as more harmful to books than all other plagues." I would like to quote many other passages but only have time for one more. "Ye cannot," he says, "serve books and mammon." Another Catholic writer and lover of books, the author of the famous *Imitatio Christi*, Thomas a Kempis, said, in days when books were few and sacred, "Take thou a book into thine hands as Simon the Just took the Child Jesus into his arms to carry him and kiss him. And when thou hast finished reading, close the book and give thanks for every word out of the mouth of God; because in the Lord's field thou hast found a hidden treasure." But after books had begun to be printed, and were by the aid of the printing press passing from the hands of scholars into the homes of the people, our Protestant and Puritan John Milton wrote with no less enthusiasm than that of Richard of Bury or Thomas a Kempis, in his *Areopagitica*, or plea for unfettered printing: "I deny not," he says, "but that it is of greatest concernment in the Church and Commonwealth to have a vigilant eye how books demean (behave) themselves, as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors. For books are not absolutely dead things but do contain a progeny of life in them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth; and being sown up and down may chance to spring up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book. . . A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

Already as we gather from Milton's words evil books were taking their place beside good ones through the means of printing, and in these days when a flood of what is superficial or vile is flowing through the shops and the bookstalls we have more than ever to discriminate wisely and "do sharp justice on malefactors." It is the object of such libraries as this to help men in their reading, to assist them in finding their way to the "master-spirits." It ought to be a little model library to guide us in the formation of our own libraries at home. The best result of cheap printing is to enable us to have a library *of our own* and the best result of a town library is to assist us in making our little private collection. As for the newspaper department I am not enthusiastic about it. I hope the need of it will soon be gone. Everyone can afford a halfpenny a day for a newspaper—and there's no need to spend more—and I hope our premises will ere long be devoted entirely to the reading of books. I think we may congratulate ourselves on having such pleasant and convenient premises. The internal arrangements are admirable. For the outside, as you see, we have been to Athens—by a rather circuitous route perhaps—and have picked up on the way some features not exactly Athenian. Personally I greatly prefer our own Gothic to the Classical, still more to the Renaissance. I should have liked something old English suggestive of Sherwood and Shakespeare, and King Alfred. But Athens was a learned place, and I hope you feel here something of the cultivated atmosphere of the Academy of Plato or the Parthenon.

THE IMPERIAL DRUG TRADE.*

We are not here thinking about the sale of intoxicating liquors, by which the British revenue makes a large annual profit, and the British character an incalculable annual loss. Our title is that of a book recently published by Mr. Joshua Rowntree, dealing with the wicked and degrading traffic in opium between British India and the Far East. It is not the least of the services of the Rowntree family that we should be given this temperate, judicial and informing volume on a subject which is, it is true, an old topic of controversy, but which remains, nevertheless, a problem of national ethics of first-rate importance. At the meeting of the first International Congress of Liberal Religion in London four years ago, one of the most striking and memorable deliverances was that of Mr. Graham Wallas, who pointed out that the first requisite of a world-religion must be the production and dissemination of a world-ethic—a law of conduct and life which is binding on nations as well as individuals. As one reads in this book the record of the chicanery, brutality and greed by means of which an odious and demoralising traffic has been forced upon the millions of China, in spite of the protests of their own rulers, by the representatives of a great "Christian" power—one realises the significance of Mr. Wallas's appeal, and the lame futility of a "Christianity" which has no decisive word to say about such enormities.

The trickery of international politics, the brutalities of "Christian" wars, the wicked license allowed to western traders (and even shared by imperial governments) to corrupt the bodies and souls of defenceless millions in the East for the sake of profit; these things rise up in judgment against our common Christianity when it claims to be a religion for all mankind. A new day, however, is dawning in the East, with the emergence of Japan as a first-rate power. In its treatment of the opium problem this non-Christian people has shown a foresight and humanity far in excess of that of the western powers.

In his opening historical sketch, Mr. Rowntree makes it clear that we have only ourselves to thank for the estrangement of Chinese sympathy from foreign peoples, which degenerates in times of excitement into a fierce hatred of the "foreign devil." Sir Robert Hart says: "Your legalised opium has been a curse in every province it penetrated, and your refusal to limit or decrease the import has forced us to attempt a dangerous remedy: we have legalised native opium—not because we approve of it, but—to compete with and drive out the foreign drug." In a recent life of Professor James Legge, the eminent student of Chinese life and literature, he is quoted as saying: "I lived and went about among the Chinese for fully thirty years. I heard the testimony about it of thousands in all positions of society. I knew multitudes ruined by the vice, in character, circumstances and health. I saw the misery caused in families as younger members of them were led away into the habit of smoking. I knew cases of suicide arising from it. I have been a member of the Society for the Suppression of the Opium Trade from its beginning. It is not pleasant to be called a 'sentimentalist,' a 'fanatic,' or a 'goose,' but to the man who longs for right, such calling of names is, to use an expression of Confucius, as 'a floating cloud.'" Dr. Legge always deplored as a national crime the production of the drug for the Chinese market by the Indian Government.

In 1894 a Royal Commission was appointed to examine into the opium trade, and in 1895 it produced seven blue-books of evidence, and an official report. Mr. Rowntree convicts the commissioners of inaccuracy, inefficiency, and a grave lack of impartiality. It appears, in short, to have been an "official" commission, invented for the purpose of bolstering up the existing system. Certain, at least, it is that merchants who had an interest in the trade and officials whose prejudices were opposed to change were given an undue prominence in the evidence, whilst Chinese evidence was ignored. Mr. Lockhart, the Protector of the Chinese at Hong-Kong, spoke as follows:—"Chinese popular opinion in respect to the opium habit is decidedly against it. There is a common Cantonese saying, 'The Ten Cannots': He cannot (1) give up the habit, (2) enjoy sleep, (3) wait for his turn when sharing his pipe with his friends, (4) rise early, (5) be cured if sick, (6) enjoy wealth, (8) plan anything, (9) get credit, even when an old customer, (10) walk any long distance. That, I think, sums up the popular view of the Chinese with regard to the opium habit." In face of the weight of Chinese opinion against the drug, the neglect by the Royal Commissioners to

* "The Imperial Drug Trade. A Re-statement of the Opium Question, in the light of recent evidence and new developments in the East." By Joshua Rowntree. (Methuen & Co. 5s. net.)

make mention of it in their report, while enlarging on interested commercial and official evidence, can only be described as deplorable.

The export of the poppy brings in, according to Mr. Rowntree's calculation, some two or three millions a year of revenue to the Indian exchequer. In face of Mr. Balfour's recent declaration that the supposed danger to the North-West Frontier from Russia is now removed, may it not fairly be asked that the production of the drug in British India should be stopped, and the loss to the revenue be made good by a large reduction of the extravagant and needless expenditure upon the Indian army? Indeed, the whole attitude of the British Parliament to the dumb millions of India and China needs re-casting on the basis of a new ethical consciousness of our imperial obligations and opportunities. The real menace to India, as Mr. Augustine Birrell said the other day, is not the defeated and discredited Russian army, but the twin foes, poverty and the plague. And as to China, it is high time that our Government took a different message to its teeming peoples; gave a different impression of the civilisation and religion of the West, than that conveyed by South African Labour ordinances, and the vicious and degrading opium traffic, forced upon China by British arms. Not in these ways will "the kingdoms of the world become the kingdoms of our God and of His Christ."

H. S. Perris.

SIR OLIVER LODGE ON EDUCATION.

Should tasks be imposed at school for the mere sake of discipline, or should study be made attractive to the learner as far as lies within the educator's power? Sir Oliver Lodge discusses this question (and many others) in his little book upon Education,* and there is no doubt in his mind concerning the answer. He says:—"Study should be attractive, of that I am convinced; not superficially but solidly attractive," and he quotes Shakespeare to the point, who ought to know. Sir Oliver Lodge cannot conceive but that knowledge is interesting and the process of mastering it interesting to a happy scholar under happy control. "My belief is that the child, to whom everything is new, is eager to learn; and if in health is docile and intelligent until spoiled." The hours of teaching should be adapted to the child's powers of endurance, and when attention flags the lesson should be stopped. To proceed compulsorily with instruction regardless whether the child can follow is a sure way, in Sir Oliver's opinion, to spoil the child's intelligence. Why are so many children spoilt at school? Because subjects are not taught to be learnt, but are used very often mainly as disciplinary exercises (p. 11). There are legitimate ways of securing attention, but of inattention for the most part, whether in school or university, Sir Oliver Lodge declares that it is "a safeguard devised. : : : to protect youth through long hours of dreariness, to shield it from unprofitable subjects, or rather from subjects rendered unprofitable by their mode of presentation."

Sir Oliver, if we do not misunderstand him, can hardly believe in the reality of study, if no pleasure is taken in it. Can a student's mind be getting to the root of the matter, to the fact, if his investigation fails to stir his interest? We judge that Sir Oliver Lodge would reply in the negative. Yet, although study is to be made attractive, difficulties must be attacked with courage. Difficulties there are necessarily to be accepted as a task, and to these our lecturer is not oblivious. He speaks a good word for the multiplication table, and for the chronology of kings and queens, distinguishing at the same time between the mechanical aids to memory and the living spirit of the communication of knowledge. Teaching should be carried on as far as possible with the help of things as well as words—a council of perfection which will develop into a council of practicability more and more as time goes on. The best way of beginning physics, says Sir Oliver, is to interest a boy in steam-engines, and stars. "The beginnings of Greek language may be hard, and apparently have to be made compulsory lest it die out; but if schools aroused an interest in Greek literature and history, and made boys realise the survival of the Greek spirit and the part it plays in the world, a percentage of them would willingly go through the drudgery of acquiring a fair acquaintance with the language, and a few of them might even go on to become creditable scholars in due course."

Quotation can hardly do justice to the courage and high spirit that are shown upon every page of this little treatise. Sir Oliver Lodge has confidence in the teacher, confidence in the child, and confidence in the possibilities of the school curriculum. He holds up an ideal bracing to the teacher, and beneficent to the scholar, an ideal so sane and practical that it cannot fail to be of use to those for whom it is intended. And they are a large class, for parents as well as teachers should read this book, and indeed all persons interested in contemporary thoughts concerning the human mind. Sir Oliver Lodge joins depth of insight to the wisdom of experience. He has an extraordinarily profound and vital conception of knowledge, the conception held nowadays by most articulate men of science, and this lifts his lectures into the dignity of a real contribution to thought. He conceives the teacher in his humblest office as guiding the scholar towards the knowledge of reality. It is the teacher's object, in his regard, not to communicate facts in isolation, not to administer a discipline to mental or even to ethical muscles, but to introduce the mind of child or student by appropriate stages to the apprehension of the whole, the universe. In every item of knowedge are we not in contact with something organic and infinite? And is not the approach to such an object a greater thing than discipline?

We are grateful for this book, yet Sir Oliver Lodge, we think, loses his grasp upon the magnitude of his own thought when for the moment he speaks of religious education. "The essence of religious teaching it seems to me," he says, "is to get the human being to realise his place in the universe; to realise the grandeur and at the same time the imperfection of things; to feel that he is not a helpless spectator but a competent artisan and co-worker, of whom much is required, and that he can be of real service in his day and generation." But higher than any thought of service stands the sentiment of worship, and the "grandeur of things" perceived by the human mind rests upon a higher plane than their imperfections. The chief end of man is not a utility, even a disinterested utility. Knowledge has a higher value in reverence than even in duty. If we think exclusively of our mission in the world we grow bustling and egotistic. There are ampler thoughts. It is religious to love knowledge itself. All that avails to bring the mind closer to fact must be acknowledged as a religious influence. What is there in man more religious than his reverence for fact, his longing to know the universe? Here we have evidence that man is a born worshipper. If it is true that education in the only worthy thought of it is a search after reality, after the whole, the good and the beautiful, then all education is religious education, and every fact that we learn belongs to the edifice of our religion. Man's desire after knowledge shows him what he is, a born worshipper. His mind seeks the infinite reality through the facts of science, and through all ways of truth; he is a born searcher after God. And the infinite that he perceives is greater to him than his duty, much as he yearns toward the latter in his subordinate situation in the whole.

Philip E. Richards.

* "School Teaching and School Reform, a Course of four Lectures on School Curricula and Methods, delivered to Secondary Teachers and Teachers in Training at Birmingham during February, 1905." By Sir Oliver Lodge, Principal of the University of Birmingham. (Williams & Norgate. 3s.)

AN HISTORICAL DOCUMENT.*

"If we wish to understand the pedestrian side of German life in the sixteenth century, I know of no better document than the autobiography of Bartholomew Sastrow." So writes Mr. Herbert A. L. Fisher in his excellent introduction to the book spoken of, and the remark would, for a certain class of readers, furnish almost a sufficient review of it. The zealous student of history welcomes any document which makes past times body themselves forth more distinctly to his gaze, and he is not deterred by any want of grace in the narrative. He is glad of any hint which will help him to thread the maze of policy. He is willing for the sake of truth to wade through any story which brings home to him with any new force the feelings and ideas, the doings and sufferings of past generations. Every reader of Sastrow who comes to him in this spirit will get at least something for his pains. He will get a few new glimpses of Luther, and still more of the Emperor Charles V.—even a picture of this latter august personage being thrashed by a Swabian carter, who thought he was merely taming the pride of an ordinary Spaniard. Poor carter! He could not praise the Emperor too much for his clemency, when, through the mediation of officers who seemed to

* "Bartholomew Sastrow: being the Memoirs of a German Burgomaster." Translated by Albert D. Vandam. With Illustrations. Constable. 3s. 6d. net.

appreciate the humour of the situation, his life was spared and he only had his nose sliced off. But perhaps such incidents hardly belong to what Mr. Fisher calls the "pedestrian side" of the life of the period. This comes more into evidence when the reader is led through a series of lawsuits which lasted forty years, and were brought upon Sastrow's father by the unjust dealings of a clique of women; or when Sastrow tells of special providences and the activity of the devil, of witches and court fools, of the torturing of prisoners, and of public executions, of image-breaking and of monkish vices, of visitations of the plague, and of the severe treatment of children. True, of none of these things does he write with power or winsomeness. As Mr. Fisher says, "There is no delicacy, no charm, no elevation of tone in these memoirs." Little can be said to their credit except that they bring plainly before us a certain number of facts. And perhaps this notice cannot end better than with a sample or two of their matter and style—which will also show that the translator has produced a very readable version. The following is from a description of an Imperial Diet:—

"Both princes and princesses spent "their incomes in banquets of unparal- "leled splendour. They arrived with "their money-caskets full to overflowing, "but in a little while they were compelled "to take many a humiliating step in "order to obtain loans; the rates were "ruinous, but anything rather than leave "Augsburg defeated and humbled in "their love of display. Several sove- "reigns—among others, the Duke of "Bavaria—had received from their sub- "jects thousands of dollars as 'play "money.' They lost every penny of it." (p. 233).

"On the eve of Maundy Thursday, at "sunset, twenty-four flagellants of both "sexes marched by in their shirts, their "faces covered with pieces of stuff into "which were cut holes for their eyes and "mouth, their backs sufficiently bare for "the birch provided with steel-pointed "hooks to touch the flesh. It was a "hideous spectacle, the hooks tearing "pieces of flesh away, and causing the "blood to trickle down to the ground. "The penitents advanced very slowly, "one by one, in two single files, divided "as it were by Spanish gentlemen of high "degree, each carrying a thick wax "candle. The whole street was lighted "with them. When they reached the "Church of the Barefooted Carmelites the "procession fell on its knees and dragged "itself from the porch to the crucifix in "the choir in that way. Near the "entrance the surgeons dressed their "wounds; rumour had it that two corpses "were carried away" (p. 114).

H. Rawlings.

Not all the proofs of immortality will make a man believe one whit more than he naturally believes: not all the objections against it will make a man believe one whit less. After all that has been proved or disproved, it is faith, and more, it is spiritual experience that shall decide the matter. And what is true of immortality is equally true of God.—*P. C. Mozoomdar.*

MODERN BENGALI HYMNS.

An example of a modern Bengali hymn is printed in the *Indian Messenger* of July 2, in which the following notes on the subject also appear:—"As the opening hymn of our to-day's issue we give a translation of one of the most affecting and popular hymns of Babu Rabindranath Thakur, the most eminent of the living poets of Bengal. We give it specially for the benefit of the non-Bengali readers of this journal. Our Bengali readers, specially those who have heard it sung on solemn occasions such as the requiem ceremony of our departed Maharshi, will miss in the translation the deep pathos and melodiousness of the original. But to readers unacquainted with Bengali, it may convey a faint idea of the hymn, which has given and continues to give consolation to so many souls. As we mean to give such translations of our hymns from time to time, we are not without hope that some devout versifier may even be induced to turn them into melodious verse, and thereby introduce Bengali hymnal poetry to the English reading public.

"Our modern hymnology is most rich and elevating, and for a devout Indian, the Bengali language is worth learning if only for enjoying the sacred sweetness of our hymns. Babu Rabindranath Thakur and Babu Trailokyanath Sanyal, better known perhaps to non-Brahmos by his assumed name of Chiranjiv Sarma, divide our allegiance, or rather reign as joint rulers at the present time in the kingdom of our sacred song. The melting and uplifting influence which these two singers of our church has exerted on us and on all who have come within the sphere of their influence, is simply immeasurable. John and Charles Wesley have not more deeply influenced the Christian life of England than these two men have the devotional life of modern Bengal. Some more or less imperfect account of this influence will, we hope, be some day given by a competent historian. Three other composers of hymns who have widely influenced Bengali society in recent times, and who may be said to be the masters of our present-day singers, are Raja Rammohan Ray, Babu Satyendranath Thakur and Babu Jyotirindranath Thakur, the last two being elder brothers of Rabindranath. The devotional history of the Brahmo Samaj may be traced stage after stage by a study of the hymns composed by these eminent masters of sacred song."

This is the hymn to which reference is made in the above notes:—

The Dawn of New Life.

I know that when the day breaks, the bark
    of thy mercy
Will convey me to the other shore of the
    ocean of life, O Lord;
I do not fear; I shall go away, singing
    Thy praise,
And shall stand at Thy eternal gate, O
    Lord.

I know that from age to age, enclosing me
    with Thy arms,
Thou hast kept me in Thy infinite world,
Thou hast let me be born from light to
    light,
And hast led me from life to new life, O
    Lord.

I know, my God, that whether in sin or in
    holiness, my soul always
Is lying before thy eyes, O Lord.
Thy hands are always on mine, day and
    night,
In all paths, or when I go astray, in weal
    and woe, O Lord.

I know, I know, that my life will never be
    fruitless,
Thou wilt not cast it upon wilds full of the
    fear of death;
A day will come when, in mercy, Thou in
    person
Will pick it up as a flower, O Lord.

Rabindranath Thakur.

THE URGENCY OF RELIGIOUS EDUCATION.

The sermon preached by the Rev. J. J. Wright, of Chowbent, before the Provincial Assembly of Lancashire and Cheshire on June 21, is now published by direction of the Assembly (Rawson & Co., New Brown-street, Manchester). The sermon is entitled, "Signs of the Times: A Plea for Education in the Art of Right Living," and it is a very earnest plea for attention to the higher things of life, and particularly to the duty of training the young in religion, based upon a true understanding of the practical and moral relations of life. With great force Mr. Wright points to the necessity for the moral education of the young, who are to be the citizens of to-morrow, and then in the following passage brings his plea home to our own community:—

"I ask you, is it too fond a dream that we, of our group of churches—we that are so free to make new departures—so unbound that we can always, if we will, adapt ourselves and our methods to the changing conditions of the times—is it too fond a dream that we, taking religion as the supreme necessity of life, and taking the rising generation as of the first and foremost importance, that we should, perchance, so reduce or re-arrange the incessant demands which, as adults, we make on our ministers; perhaps so alter the emphasis of our religious work as to deal more *largely with the young*, and, it may even be, so train men in our colleges that possibly those who need him most—our children and young people—will ever be the minister's main charge, and have the first and largest call upon his time and talents? Then we might, indeed, do for the Kingdom of God and the good of man such a work as has not been accomplished.

"Meanwhile, until we *care* enough to set ourselves to attempt a bigger thing, we can at least, to use the Frenchman's phrase—only with deeper meaning—turn again and cultivate our own garden—the little garden of our Church-life, the garden of our school-life, the garden of our home-life—never forgetting that the children and young people are always the products out of which is to grow much of all that will be good or otherwise in the England just ahead of us.

"Might it not be worth while for all our congregations, even if they had to put aside some other things, so to concentrate attention and effort on their own Sunday Schools that these thousands of children and young people who *come* so freely and

trustfully—and come in such larger numbers than adults come to the churches—would it not be worth while, I say, for our congregations to make it their determined business that these who come to their schools should get—as they can get nowhere else—a sound and practical religious education? Would it not be easily possible were ministers *either* provided with trained assistants, *or* relieved perhaps of the grim demand for two sermons a week for adults—whether they are there or not—would it not be easily possible, and delightful, and more satisfactory, to put at least *half their best strength*, even in the church or chapel, into the special religious instruction of young people? Suppose adults felt it as a supreme duty to come and get all they possibly could out of one service, and then, in the other (later or earlier service), really to help in some way towards the religious teaching, training, or influencing of children and young people—would not the results be more satisfactory, both in adults and young people? At any rate, whether this be the best *method* or not, we are surely agreed upon our *object* (the better religious training of our young people) and if we *believe* in this object, a *method* should not be far to seek. Moreover, is it too late to plead with parents, with young parents especially, to remember (to use Gannett's words) that while the parent owes the child-body bread; while he owes the child-mind, reading and writing; while he owes the child-heart, love; he owes the child-soul his best thought of God—*his* best to the date of the asking or telling. For, mark you, 'a father's sincerity often determines for life the ethics of his boy's theology; and a mother's love, the depth and horizons of his faith in the Infinite goodness.'

"Ah, yes, some of us know that, either by actual experience or by observation. Do you remember that lovely Eastern Apologue, wherein someone is speaking words of praise concerning a beautiful garden in which he stands, and the garden itself replies, and says: 'I was only common clay until roses were planted in me.' Yes, and it is, for the most part, only common clay into which *we* can plant the best we know; and we are apt not to believe enough in the possibilities of this common clay. We do well to recollect that we are all 'common clay'; that it's about the only clay there is; that all things *do* spring from it; and that *we* ARE what we are, at our best, because a few good things got somehow planted in us. "Plant, then, I pray you, in this young life so near to us—plant the rose of reverence in even the commonest clay; set the seed of wonder; raise and cultivate the sturdy stem of truth and the scented leaves of gentleness; and the common clay—as we have seen in our homes and schools and churches so oft—becomes a very garden of the better life."

If you have any real mission, do not wait to do it on a large scale, in large places, and grand circumstances. When the grand occasion comes, welcome. If it does not, no place or opportunity or condition is too mean for you to accomplish the purpose for which you came.

P. C. Mozoomdar.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.—II.

The glorious walk over the moor and down the valley to Brookside farm had given our party of holiday makers a keen appetite, and so, although the farmyard had great attractions for Ernest and Nip, and the garden for Mab and Elsie, they none of them needed to be called twice when lunch was ready, but all fell to work with right good will to refresh "the inner man." Nip did his very best for the *inner dog* out in the kitchen along with the farmer's collie Scot. Scot was good-tempered and Nip was on his good behaviour; so, for the time being, they got on well together, each showing the other what he could do in the way of cleaning plates.

During lunch Uncle Ned and the young folk all talked eagerly over plans of campaign, and how best to spend the delightful days of their holiday, and it was soon plain to be seen that Uncle Ned had already thought on *his* plans, and knew quite well what to do, and how to do it. "First of all," he said, "we are going to rest in the garden for a whole half hour." He was a doctor, you see, and knew that after a brisk four-mile walk, followed by a hearty meal, it would be best to rest in the shade in a lovely old-fashioned garden—with its lawn sloping down to the brook, and its beds and bowers on either side filled with most glorious August flowers, and busy with hundreds and hundreds of bees. So out they went, and I wish that The Inquirer was an illustrated paper so that I might show you a "snap shot" of the party—Nip and all—revelling in all the sweetness of that lovely summer afternoon, without a care and *with their holiday all before them.*

Ah! laddies and lassies, it is a grand thing to have one's holiday all before one! And it is even better still to have one's whole life before one, with its duties and opportunities and joys, and even with its drudgeries and its sorrows and disappointments, which help to make us brave men and women.

But, I forgot! I'm not writing a sermon, but only telling you about a seaside holiday.

I fancy you are wondering when we shall get to the seaside, as Ernest was beginning to do; and after they had sat quietly chatting in the garden for twenty-five minutes, he said, "Uncle Ned, when are we going to look at the sea?" "We will start in five minutes, my lad," Uncle Ned answered, "and I shall require your help, boys, with certain jars and other vessels, for I want to bring back some clean sea-water to put into my tanks." "Tanks! why have you brought tanks, Uncle Ned?" "Because I want you to see our sea treasures all alive and happy. So we are going to have sweet, clean sea-water always ready to receive them as we capture them, and after a good look we will return them to their true home none the worse."

"Uncle Ned, you're a brick," said the boys. "No, he's not a brick, he's a dear old uncle," said Elsie; and Mab agreed with her friend, and claimed him as *her* uncle, too.

The jars and pails were produced, and each boy took one, and then the party started for the shore by the field path which loved the stream and always kept as close to it as possible. The way led through a meadow for a short distance, and then over a stile on to the sand flats, and then with rather an abrupt turn to the shore, where, suddenly, they found themselves in a little sandy bay, with the sea stretching out before them, and on either hand high cliffs, with broken rocks at their feet, and, amongst the rocks, pools of cool, clear sea-water left by the tide.

It was a lovely sight indeed, and, to inland folk, it was beyond all expression glorious—that great expanse of water, so blue and so marvellous in its ceaseless, lifelike movement! Ernest had never before seen the sea, and it had been a hard trial of his patience to wait half an hour after lunch in the garden, with the sea only a quarter of a mile off. Now at last he saw it, and it was grander and in every way more wonderful than he had expected, so that he wanted to ask Uncle Ned a dozen questions all at once. "What makes it keep moving?" "Why does it not flow over us and drown us?" "It seems alive!"

Just such questions and sayings as these I have heard other inland folk put forth, when for the first time they beheld the glory and wonder of the sea.

And the older ones, who had seen the sea before, yet said that they had never seen it look so perfectly beautiful as now, with the sun shining on it and making its waves and breakers sparkle, and its foam more dazzling even than the great white summer clouds above.

After a long look, Ernest began to run about picking up strange objects which he found lying on the sand—all of them common enough and unnoticed by those who live near the shore, but full of interest and novelty to the boy on his first visit; and before long the whole party were finding marvels at every step, and kept Uncle Ned busy naming and explaining their treasures.

After an hour, which sped by like a dream and seemed but a few minutes, Uncle Ned called them all together and unfolded his plans for the morrow's doings. "In the morning," he said, "you boys and I will come down to the shore before breakfast and bathe. The tide will be in at six o'clock, and we shall have time for a bathe and a walk before breakfast at eight. After breakfast we will arrange our aquarium for the reception of our prizes, and at half-past nine we will all come down to the bay again and follow the ebbing tide and search the rock pools. The tide will begin to rise again at one o'clock, and we will then return to Brookside and, in the afternoon, we will have a good look at our captives."

Uncle Ned's proposals were agreed upon joyfully by the whole party, and, after filling their stone jars with sea-water, they scrambled up a steep and rugged cliff path, where Mab and Elsie found many strange and beautiful seaside plants. Then they rested at the top and waited to see a glorious sunset, and afterwards returned to the farm by another path.

Over their evening meal they recalled the varied experiences of the day, and all agreed that it had been the happiest they had ever known.

T. Robinson.

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LONDON, AUGUST 5, 1905.

DEEPER LIFE WITH GOD.

IN the sermon "Signs of the Times: a Plea for Education in the Art of Right Living," preached by the Rev. J. J. WRIGHT before the Provincial Assembly of Lancashire and Cheshire in June last, and now published, it is noted with misgiving how widespread is the indifference to religion, which ought to be the supreme concern of life, since it is in HARNACK'S striking phrase, "Eternal life in the midst of Time by the strength and under the eyes of GOD"—life, as the preacher said, "moved and guided by the simple principles of faith, and hope, and love; life at its happiest and highest, because it is life lived *in* GOD, *for* man, and *with* the spirit of CHRIST." The great interest of religion so conceived, as the true life for man, was, he said, too much neglected, and among the signs of the times he noted a lamentable weakening in the sense of parental responsibility for the due training of children, and a decay of reverence; the deeper things of life were neglected and disbelieved; there was, in fact, a decay of faith in human nature itself, which must involve the destruction of religion. Partly this was to be attributed to a shallow acceptance of the doctrine of evolution applied to the whole of life, and viewed from the materialist point of view; and it was to be met either by HUXLEY'S protest, who recognised a power in man, on the ethical and spiritual plane, which must resist and conquer the forces of such a purely material order of evolution, or, better still, by a deeper insight into the whole order of the universe, in which the material was seen to rest in the spiritual, and the personal life of man to be akin to the supreme Source and Ruler of all.

This, in fact, was the preacher's faith, and, having noted those signs of the times, he declared his conviction that the spiritual faith was destined to triumph. "The simple fact is, as it seems to me, that what we just want, and what we are just ready for, is a deeper, clearer vision into the heart of things as they truly are!" "Of this I am more and more convinced that we are *now* on the verge of *a more spiritual age*." "The day has come to go deeper again, for, after all, it is only *in* and *by* the innermost things that man can ever root and raise his life."

"The significance of all the signs of the times to me is that, once again in human history the attempt to 'run' human life upon a materialistic basis, even with an air of science about it; to do without ethics, and to discard all spiritual inlook and outlook, has proved, in our own day, a serious failure and utterly unsatisfying to the human heart by which men truly live. Moreover, man is discovering, once again, not only his need *for*, but his kinship *with* higher things. However, the philosophers are going to name it, the great fact is becoming clearer and clearer every day, that what we have called Mind and Spirit and Life (any better terms will do if we can find them)—but that *these* are the abiding and ever-working Realities, in and through all appearances."

This is the testimony not only of the modern, as of the ancient, spiritual seers, but of such leaders of scientific thought as Lord KELVIN and Sir OLIVER LODGE; and against this such an effort as that of Mr. JOSEPH MCCABE in the current number of the *Hibbert Journal* appears but an idle labouring with words. Even supposing the whole material order of evolution to be established with scientific exactness of knowledge, and without a flaw according to his conception of it, and the great excitement of the controversy over abiogenesis disposed of once for all by the scientist's demonstration that he has produced life such as we know it here out of matter in which previously there was no such life, it is only the blind of heart who could suppose on that account that the knell was rung of the spiritual interpretation of life. All that it would really mean would be that we had gained some completer and more exact knowledge of the methods of the Supreme Power in the process of creation. The self-sufficient little man, who, having demonstrated the whole material order of the universe in a scheme of exact knowledge, should go on to proclaim that there was no profounder truth, and no further riddle to be solved, would make himself simply ridiculous in face of the deeper experiences of human life. There would yet remain love and truth and purity, honour and courage, self-sacrifice and loyalty to high ideals and all the mystery of great personalities, and the unfolding of human history; such higher elements of spiritual life it is either folly or treachery to set down as merely evanescent products of material order; they demand for a true understanding of their significance a hidden Source, in the one eternal Spirit, without whom no such life could ever have begun to be. Though our science of the universe were perfected on the material side, GOD would yet remain, in all and over all; for the recognition of that supreme truth, what is needed is not more elaborate knowledge of external things, but a better understanding of the inward life of man. In this connection Mr. WRIGHT quoted in his sermon a wise saying of the Bishop of RIPON'S in the April *Hibbert*: "The only avenue of spiritual conviction is an ethical one; you may reach intellectual assent, theological harmony, neat and compact systems of belief, through other channels; but without the sanction of the moral nature there is no faith."

The Assembly Sermon having dwelt upon this great need for a deeper inward life for the re-establishment of religion in its true power, went on to make a special plea, which we have reproduced elsewhere, for greater faithfulness in the religious training of the young. Here we will simply refer to another witness in the current *Hibbert*, the Rev. J. A. HUTTON, of the Jesmond Presbyterian Church, Newcastle-on-Tyne, in an article entitled, "Is the Age of Faith Returning?" He shows how persistent in man is the conviction of the reality of spiritual things, though with growing knowledge the forms in which ultimate truth is presented must change. He welcomes signs of a "recovery of personality," as marking a new hope for religion, and affirms, "that we live by faith, in obedience to a profound and unconquerable instinct that, to put it variously, a cosmos cannot have chaos for its crown, that there is a final correspondence between man and the universe, or, in the language of piety, that 'this is none other than the house of GOD and the gate of heaven.'" "The new faith," he further says, "will be a return, a kind of homecoming, to a sufficiently solid confidence, that in trusting those elements of our nature, which urge us and help us on towards what seems best, we are not deceived; that rather, in those so personal intimations and contacts we are dealing with Reality, and with that kind of reality which, for beings such as we are, and placed as we are, is our proper and abiding concern."

What we have got to do is to *live*, bravely and faithfully, to realise that we are now and for ever folded within the care of the living GOD. All progress, all deeper, clearer vision of the things of GOD must depend on our single-hearted faithfulness to the daily duties of our common life.

WATTS THE PAINTER OF ETERNAL TRUTHS.

II.

LIFE, DEATH, LOVE.

WATTS once said, "I should like to feel that my work conveys the same delightful impression to the eye as music does to the ear. I should like to stimulate to the higher emotions, self-sacrifice, and its sister, Love." This he has done, and, moreover, his own personal influence was of like effect. Sir William Richmond, speaking at the opening of the Watts' Exhibition at Manchester, said of him: "Of all the men I ever knew Watts was the kindest, gentlest, most inspiring. One never went to see that calm old man without coming away as though one had really drunk at the very fount of life. When one went to him dispirited, feeling in the depths of the blues, he would always say in a quiet, tender voice, 'Strive on; fight on; I get miserable, also. Often, when I begin painting in the morning, I feel as if it were the first time I had ever touched a brush—I feel incapable.' But there was no incapacity there. There was a quiet, consistent purpose, from the first painting to the last he did."

The calm, the peace, the music of Watts show themselves in his representations of Life, Death and Love. He meditated much on death and love and life. He did his own full share of work, not through great physical vigour, but by careful and simple living, using his strength wisely and devotedly, and, therefore, the more readily death was present in his ideas.

But death was not repellant to him and is not so represented in his pictures. "Love and Death," shows us the inevitable advance of death; there is no opposition that can avail against that draped, nobly proportioned figure, whose back is towards us in the picture. There is nothing repulsive about it. It is inevitable, but not terrible. Love, represented as a boy, is partially but not completely, overshadowed; a little light is left in the darkest hour. The boy among the flowers, it would seem, is unwilling to leave them so soon. Is it already bedtime? Must this life be left with all its beauty and joy? And yet, perchance, he is sleepy too. Though we cannot see the face of death—and when most bereaved by death, this is the depth of our sorrow—love can see more and is not frightened. And there is something gracious and gentle in the figure whose advance may by no means be checked even by love.

Watts's conception of Death is maternal. "Death crowning Innocence," shows the pitying angel fondly caressing a little child on her lap. "The Court of Death," which was painted originally for a cemetery of the poor, shows Death seated throned on the ruins of the World. In her lap is an infant, claimed before life had well begun, a symbol, as Watts has explained, that the beginning and end of life lies in the lap of death. Two angel figures guard the portals of the unknown beyond the grave, while at the feet of Death are all sorts and conditions of men. The warrior still in the pride of strength and manhood, loyally surrenders his sword; the nobleman with bowed head, lays down his coronet; and the poor cripple comes to crave of death a final respite from pain. A young girl, wearied with suffering, rests her head, as though in sleep, upon the winding sheet, while a little child, half in sport, draws it over his head; and the lion, as the type of physical power, crouches at Death's feet.

There is sadness, the sense of the world's suffering, the calm and relief, and inevitable power of Death. These pictures are like strains of solemn music, and come from the same source of inspiration as Walt Whitman's verses:

"Praised be the fathomless universe
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise, praise! praise!
For the sure-entwining arms of cool-enfolding Death.

Dark mother, always gliding near, with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee—I glorify thee above all;
I bring thee a song that, when thou must indeed come, come unfalteringly.

Approach, strong Deliveress!
When it is so—when thou hast taken them,
I joyously sing the dead,
Lost in the loving, floating ocean of thee,
Saved in the flood of thy bliss, O Death."

Beyond death, Watts believed, begins a greater life, and love he saw to be the controlling force of the world. Whatever eclipse it might suffer, it would shine out with renewed power; though death should call it to repose it would rise refreshed and renewed in the morning.

Love has not an easy time here. It is in Watts's conception no easy-going luxuriousness of mutual selfishness and pampering of appetites—soft couches, zephyr breezes, not we two in bliss together and let the world go its own way—not a little corner shut off and decorated for our little family and friends, while the world wanders and toils and suffers. No; Love leads Life (in the picture *Love and Life*) up the rugged path from brutality to spirituality. The slight female figure representing life, may at first sight disappoint us—it has not the fulness of female grace which Watts could paint so well; it is "an emblem of the fragile quality in humanity, at once its weakness and its strength." Love, more robust, more nobly formed, leads life up the steep and difficult rocks. He, strong and inspiring with confidence in his power to do all things, yet leaves life to do all she can. He leads her tenderly by the hands, but does not grip them nor offer to her frame the support of his arms. The truest help of love to life is to show the way, develop all life's powers by their use, and offer support only when those powers are inadequate to the need.

Another picture represents *Love steering the boat of humanity*. Humanity has to struggle with the storms and difficulty of the voyage, but is safe only when Love is at the helm; and love must not depart from the helm to do the work that humanity can do and in doing which it grows strong and wins love's eternal presence.

For, finally, Love is triumphant over death and time. Death and time belong together, and, as Love ascends above them, they lie prostrate and the face of Time no longer seen, that of Death upturned is akin to Love, but temporal. Only Death and Time can die. They are brought to judgment. Love is strengthened. Love is strengthened and developed by their ministrations; sympathy, tenderness, self-sacrifice have been learned under their tuition. Then the soul arises. Love is triumphant through the power of sacrificing the self which is conditioned by time and death.

PRIESTLEY PRIME.

PERSONAL RECOLLECTIONS OF GEORGE FREDERICK WATTS, R.A.

I.

IN setting down the impressions made upon my mind by personal contact with one of the greatest men of the nineteenth century, my task is attended with obvious risks. It is impossible for me to speak of Mr. Watts as a man without appearing to be immodest. Yet, rather than leave unsaid the things which reveal his transparency of character and the idealism of his aim, I venture to face that danger.

George Frederick Watts had no rival in the department of work in which he was engaged during his long life. His artistic conceptions can only be compared with the great masterpieces in sculpture by Phidias and the paintings of Michael Angelo. The school of painting of which Mr. James McNeill Whistler was the distinguished head would rule the works of Mr. Watts out of the artistic court. Mr. Whistler and his friends have nothing to do with any art which has either a story to tell or a lesson to impress. From their point of view no literature should touch art; no piece of artistic work should need or have any association with anything which is not the art itself. The picture should stand alone, as a piece of decoration, or it fails in its mission as art. The work of Mr. Watts is full of meaning, full of suggestiveness, and therefore does not come within the scope of what should be called art, if Mr. Whistler and his friends have lifted its true standard.

Whether the work of Mr. Watts may be duly classed as Art in the orthodox sense or not, we must look upon it as a unique performance in teaching his generation the highest ideals of life. After all, it matters but little as to the name we give the teacher as long as we profit by his teaching.

I wish I could show that the lofty ideals prevalent in the art of the great painter were also the actuating motives of his life. If it be true that in his work he soared into realms above the level of his contemporaries, it is also true that in life he attained to some of the highest peaks reached by humanity. He was an artist in life as well as in paint. This was quite clear to me, as it must have been to all who came into direct touch with him. But it is not easy to show this as clearly in writing as it was to perceive it in life.

The first occasion on which I had the pleasure of a communication from Mr. Watts was many years ago. I was connected with a London Gospel Temperance Society, and used to write short articles for its weekly journal. Such work was very distressing, as all attempts at the reformation of London drinkers must be. You

may persuade men to sign the pledge easily enough; but to get them to keep the pledge they have taken is quite another matter. My heart had ached many times when I had seen men who had been slaves to the drink habit sign the pledge and keep sober for awhile, and then break out again in their old ways. So disheartening had these experiences become that I had almost given up in despair. In one particularly melancholy mood of this description I had wandered into the South Kensington Museum. I had walked aimlessly among the cases of exhibits from India and Japan, and through the lines of old carriages and sedan chairs without becoming at all interested in the interesting objects about which I moved. There was a staircase before me leading to the galleries. Simply for the sake of change I walked up the stairs and paused on one of the landings. There were one or two pictures on the walls which arrested my attention, because of their unlikeness to other paintings I had been accustomed to see. I had been reading some of the chapters of Ruskin's "Modern Painters," and had gathered the idea that Mr. Ruskin considered it permissible to receive suggestions from pictures whether the artist had intended those suggestions or not. With this in my mind I sat down in front of a blue canvas, and was led to think about it, because it was entitled "Hope." It is true that I saw a star, and remembered the old idea of the Star of Hope; but apart from that I saw little in the picture emphasising hope. But I sat still with the picture before me, thinking of my work in East London. Gradually the bent figure upon the globe in the painting seemed to indicate sorrow and disappointment. I thought of the poor workmen who had tried to become sober, and had yielded again and again to the temptation of the beer-houses and the laughing "come on" of their mates. I thought of their sorrow and disappointment on realising the failure of their will-power in the matter of resistance. Many a time had I said that their case seemed hopeless. On looking up, I noted that this picture before me with its sadness and loneliness was not called "Hopeless" but "Hope." In what consisted the difference? The poor weary girl had no friend on the earth to offer her encouragement, and her companion, the harp, has all its strings broken save one. These things represented hopelessness, but the star above her head was surely the reason which justified the title of the picture. The star was in the heavens, so hope must come from the same sphere. Yes, in God was the only hope of despairing humanity; but this painted representative of humanity could not see the reason for hope, for her eyes were bandaged and her head was bent away from the light which came from heaven. It occurred to me that in the picture there was a message for myself in my disheartening work and for my East-end friends who found it so difficult to break away from old habits and associations. I went home and wrote a short article to the above effect. It was printed in the next issue of our weekly Temperance Messenger. I confess I should have been alarmed had I thought it would have been seen by the artist. Yet some weeks after its appearing I received a note from Mr. Watts saying that he had not seen a comment on his picture which so truly caught his spirit as that article and desired me to call upon him and talk over other ideas he had for new pictures. I never knew by what means Mr. Watts had seen my short article; but I need not say that that incident began for me the greatest spiritual influence my life ever possessed.

The artist became deeply interested in my attempts in East London to give hope and thoughts of higher things to those who there continually struggle against so many difficulties. I told him that I used the lantern in my work, and suggested that it would be a wonderful help to have lantern slides of his pictures, so that they could be explained to large audiences. The idea pleased him, and without further ado the pictures were photographed and lantern slides made from them.

He asked me to bring some of the East-end people to see him, for he would like to talk to them and show them his work: Well, we were not long in arranging pilgrimages. On several Saturday afternoons I had the privilege of conducting large parties of people from North and East London to the studio of Mr. Watts in Kensington. The kindness of the artist and his wife on these occasions was overwhelming. Those afternoons are very vivid in my memory now. Tea was served in the beautiful garden of Little Holland House. I can see the laden tables under the fine old trees, and remember the gracious attention of our kind hostess as my friends partook of the meals under conditions so different from those which pertain in East and North London. While tea was being served the great statue "Energy," then unfinished, stood among the trees at the end of the garden, forming a background of wonderful interest and inspiration.

But the event of each of those occasions was the hand-shake of the master, and the kind, encouraging words he spoke to the young people who had come to see him. He talked about his work, and chatted in a fatherly way to even the youngest of his visitors. In the course of his speaking he would use chalks and illustrate his remarks by making rough sketches on paper. And these scraps of paper were much prized by those who were fortunate enough to secure them. I can remember his telling a youth that to draw or paint properly it was necessary to know how the object which you were representing was formed. To explain his meaning he supposed you wished to draw a human leg, and taking a chalk and paper sketched the bones of a man's leg in a bent position. Over these bones he drew the proper muscles, and then marked the skin enclosing all. Knowing the position and action of these parts, you would be able to make the drawing correct, without such knowledge the work would be faulty. In this way the aged artist interested his visitors in matters which might have been considered beyond their depth. But with his sketches and talk he secured their rapt attention.

Lucking Tavener.

To Correspondents. — Letters, &c.; received from E. P. B., G. C., C. A. G., C. A. H., H. J., W. L., H. S., H. S. S., S. C. S., A. H. W., W. W.

RELIGION IN DAILY LIFE.

For the things which are seen are temporal; but the things which are not seen are eternal.

Paul.

Let a man therefore strive to purify his thoughts. What a man *thinks*, that he *is*; this is the old secret.

The Maitrayana Upanishad.

I was staying a little while ago in a house where preparations were being made for a garden party given to a local political association. Everything was done and made ready in a spirit of genuine hospitality and kindly interest in the guests, And as I watched my hostess and her helpers, and marked the spirit they were of, it was borne in upon me that it was that very spirit which would make the occasion joyful and an enduring memory to those who came. I said to myself, "It will not be the gardens, for the day is so cold and grey that they will not look half their best; it can't be the tea, for 'eaten bread is soon forgotten,' be it ever so nice and good. It cannot be the events and the prizes, for all cannot compete and but few can win. And all these together, offered grudgingly, would be as dust and ashes, insulting and irritating to the guests." It was the unseen spirit of the host and hostess which was to influence everything, and Paul's word summed it up: "The things which are seen are temporal; but the things which are not seen are eternal."

It is true of everything in this life as well as in the hereafter. Hidden in the depths of our innermost being lie the springs of human destiny, unseen by others, not known, perhaps, even to the individual, but *there*, and working to eternal issues. It is the innermost *I* which determines how all outside influences, from persons or things, shall affect me, and whether they shall nourish or injure my spirit's life. It is the innermost *I* which decides how I shall influence all I have to do with to the very outermost edge of my environment—and we can none of us know or imagine how far that is. So it comes back to this, that it is infinitely more important to *be* than to *do*. The doing will follow the being, and will be strictly in character with it. And if we think each morning, as we all must, What have I got to *do* to-day? it ought only to be a prelude to the other and more important question, What ought I to *be* to-day?

There is a business transaction to be gone through, let us say a bargain to be struck. Is there in the depths of my soul the impersonal justice and goodwill which declares that "a good bargain is a bargain that is good to both parties to that bargain" and which will save me from the blasphemous idea that a just and loving Father in His "providence" could ever intend me to find an opportunity of selfish gain in my brother's need? Is there within me, in saving power, a realisation that a few pounds, or many thousands of pounds, are but "temporal," while brotherly kindness and love will be eternally the stronger or the weaker upon earth according to the spirit in which I act?

There is cleaning or patching to be done to-day; thoroughly and conscientiously done; which it will not be unless I who am to do it am thorough and conscientious. Let me learn from George Herbert that

All may of God partake;
Nothing can be so mean,
Which with this tincture, *For His Sake*,
Will not grow bright and clean.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine.

And when the cleaning is done in that spirit it falls into its proper place. It is but "temporal" after all, and we do not love our cleanliness too well to have patience with the children's "muddles." We shall be as much as possible unlike a lady whom I once heard tell her sons that she could not bear to see them come into the dining-room in their boots. She objected, not because the boots were dirty—if they had been her remark might have been a needed effort at training—but because "they pressed down the pile of the (Turkey) carpet." She was a good woman, but she forgot that even the best of carpets is but "temporal"; but that home should be home-like to the boys, and they secure of a welcome in every part of it, was of eternal importance. Yet we have proof every day that it is the spirit of a place which makes the home whose memory is a joy and a safeguard in life's later journeying. It isn't for their grandeur we recall the tables and chairs, if they were fine; it is for their association with those whose deep underlying love was expressed in word and deed, and sometimes even in severities. Nothing appeals more quickly to the heart of our common humanity, than when some great man turns with love and longing to the little home of his childhood. He is bound to it by the unseen eternal influences of the spirit that reigned there. And that spirit has been an essential element in his success in life.

There are calls to be made or received to-day, and in meeting our friends we would fain be truthful and tactful, entertaining, but earnest-minded, ready to redeem talk if it drifts towards gossip, and yet free from the taint of priggishness. We would be like Mrs. Browning's woman who

never found fault with you; never implied
Your wrong by her right; yet men at her side
Grew nobler, girls purer, while through the whole town
The children were gladder who pulled at her gown.

Such a gracious influence as that springs from the innermost spirit of the man or woman of whom the description is true. It is gained by those who pray daily to have created in them a clean heart, that so the inner vision may be purged, that they may see the things of the daily life as they are. They strive to choose, day by day, and hour by hour, in the least matter as in the greatest, the things unseen and eternal. The same choice is laid before us every day and all day long. And our comfort is that the power which ennobles and sweetens one character, giving it to see the reality of things, can do the same for another. "The thoughts of our hearts," also, may be "cleansed by the inspiration of the Holy Spirit, so that we may perfectly love God and worthily magnify His Holy Name."

Then so often in life it happens that duty takes the form of renunciation, and Paul's word is a stay and support to us. Sometimes we are called upon by right principle to renounce some concrete advantage of prospects or position, and friends may help or friends may hinder. More frequently some swift decision has to be made within our own souls, influenced only by what we *are*. And, probably to every one, there comes the hour of renunciation of what seems to make the sweetness and worth of life. In the depths of the inmost being, with no friend but the Heavenly Father to be cognizant of the tragedy, the soul accepts the bereavement or the adversity, relinquishes the joy of life, buries the hopes of a whole career, or takes up the cross which it will carry to the grave. Well will it be in such an hour for the soul which has been nourished on noble and loving thoughts of God, for then its surrender will be full and wholehearted. And then will dawn for it a day which shall bring a grave and noble happiness, in which it shall be seen that the "light affliction" was indeed but temporal, while the powers of a disciplined character are eternal.

MARY RALPH.

SEASONS OF REFRESHING.*

BY THE REV. CHARLES ROPER, B.A.

"*Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.*"—ACTS iii. 19.

SEASONS of refreshing! How acceptable they are when they do come to us. And let us realise that they are of two kinds. There is bodily refreshing, and there is spiritual refreshing, and the one is almost, if not quite, as important as the other. This is a period of the year when we are wont to think about this subject, especially as it concerns ourselves. Once more I feel very grateful for the rest, and change of air and scenery, I have been able to get; and frequently I have wished that such a privilege was possible for all my fellow men and women, the poor as well as the rich, the toilers as well as the leisured. What a grand thing it would be were we able to transport the denizens of the slums wholesale into the country, amidst the quiet and beauty of Nature, where they could revel in the pure air and sunshine, and live on wholesome food, for a week or a fortnight while the municipal housemaid could indulge in a thorough spring-cleaning in their absence, and sweeten their environment by the time of their return.

It is a marvel to me that so many jaded men and women, even when they have the chance of a period of genuine rest, should prefer to rush into another kind of turmoil, instead of wandering hand in hand with Nature, the dear old nurse, and by her help getting near to the source of all health and beauty and knowledge. I believe that the man who can religiously, and at the same time rationally, enjoy himself on a holiday in the country or at the seaside, inhaling aspiration and wisdom with the scent of new-mown hay or of wild-flowers or of spicey seaweed, is all the more likely to remember his duties to his fellows on his return to the scenes of his daily labours. Carelessness about the glorious opportunities which God has provided in Nature for the strengthening of our bodies and the reinvigorating of our minds and the awakening of our souls is, oftentimes, accompanied by a hard, unsympathetic indifference to the claims of our fellows upon us. Of course, it is not necessarily or invariably so; but I have often noticed that the man who says he cannot manage to take a holiday because of business pressure is so absorbed in mere money-spinning that his sympathies become narrowed, and the needs of his fellows find no large-hearted response from his abundance. Now, uninterrupted mingling with the hard and grinding and competitive conditions of life almost invariably tends to make a man more or less pessimistic. All work and no play makes Jack a dull boy—dull, stolid, despairing, or what is worse, suspicious. I do not under-estimate the value of human intercourse; man's duty is clearly amongst men; learning their triumphs and their failures, their sorrows and their joys, their difficulties and sins and virtues. But there should be in all cases, as far as possible, periods of relaxation, when other sides of the wondrous picture may be seen; when our pessimism shall be driven out of us ignominiously by the sheer joy of living which we feel, and when a season of refreshing shall come to us from the presence of the Lord. For after all that is the point which I want to emphasise.

The seasons of refreshing are not of the highest value unless they occur in the felt presence of God; and when a man really does think he is spending his time in such a way as to truly have God for a companion, what joy on earth can be compared to it? By his own confession, sad confession, the man who has given up his belief in God is not so happy as he was before. Therefore, I am devoutly thankful that in my own mind I am compelled to postulate God in order to arrive at any approximate solution of the mysteries of life. And certain it is that the more I examine and think about the wonders and glories of Nature the more my belief in a wise, creative, and sustaining deity becomes confirmed, though at the same time I am the more compelled to reject the dogmatic and presumptuous definitions of deity which have come down to us from a remote past.

How strange it would be, how confusing and demoralising it would be, if we had to admit that the mysteries by which we are surrounded, and also the glories which are only partially revealed to us, were not wholly understood and appreciated by some mind vast enough to hold them! One of the disappointing things about roaming through Nature by oneself is that when one comes across some scene that is ravishingly beautiful, one has to lament that one's wife or child or friend is not there to whom one can express the sentiments which the contemplation of such a scene provokes. And so, infinitely more satisfactory is it when we can stand on the sea-shore watching the great sea heave and swell under the influence of a mighty and mysterious force, or observe the wreaths of cloud curl round the heads of the majestic mountains, or take in one's hand the flower of the creeping geranium that clings to the moss-grown wall, and feel assured in our heart of hearts that the great permeating spirit of the universe knows all about it and loves it as a wise creator loves any beautiful and wonderful thing he has made!

*A Sermon preached at Moss Side, Manchester, on Sunday, July 23.

Such an attitude of mind and religious trustfulness is incomparably more refreshing than the mere recognition of Nature as a vast piece of mechanism whose wheels grind unconsciously, and which has no soul of like nature to our own though of infinite superiority.

And when a storm arises, and the sea is lashed into furious waves that threaten the lives of the mariners, when thunder-clouds creep o'er the land, and lightnings are hurled hither and thither, sometimes carrying destruction to man and beast, what a moral paralysis it is to think that there is no supreme mind that can see both the beginning and the end, and who knows that for the ultimate design it has in view all things work together for good! There is a comfort and a peace in the contemplation of Nature under opposite conditions past all expression. It brings strength to both soul and body. It makes a man ashamed of any selfishness which may have characterised him; it stirs within him resolves to work more strenuously than ever before; to seek intercourse and friendship with God not merely at holiday time, but always, even in the noise and turmoil of his city life; and to help God to establish there the harmony and joy and peace which we find so largely in Nature.

There God is the great musician. From early morning till late at night we hear no discords. The birds are singing, the bees are humming, the winds play through the trees and grasses like Æolian harps, and yet amidst the myriad sounds of Nature we can hear no discords; there is one continuous, delightful oratorio in which God is praised, and in which the spirit of hope reigns supreme.

And so the ambition with which one comes back from a holiday amidst the beauties of Nature, when one's refreshing has been in the felt presence of God, is to do what one can to sweeten and purify human life, to bring joy to those who are sore distressed, to place high ideals before those who now grope in darkness, to give hope to the despairing, faith to the doubting and to teach all to sing sincerely and heartily the angels' song, "Peace on earth, goodwill to men."

Friends, have you yet fully realised how grateful you ought to be when you return from your annual period of rest amidst God's glorious sunshine and flowering hedgerows and leafy woods and murmuring seas, with your skin tanned and your nerves re-strung and your heart young again, with your step elastic as the fawn's, and your whole system in tune like a harp of many strings? You can never repay God for the privilege. Build him a cathedral, and it is poor recompense; give your body to be burned, and it may please him not; but the one way, and the only way, to show your gratitude is through your love of the brethren, love that faileth not, love that makes the true music of life, love that smooths out the wrinkles of care, and that makes pain itself bearable and profitable. I know no other gospel that can compare with this. Seventeen years I have preached to you; and all that time I have sought in sciences and philosophies for the highest and noblest truths which I might place before you; and I have to confess, and I confess it gladly, that the simplest theme is also the greatest and strongest for the regeneration of souls, and that there is nothing so great or so divine in this world as love. And remember when you look upon God's works in the coming holidays, and regard him as a being to be adored as well as worshipped, that no man can love God whom he has not seen who has not first learned to love his brother man whom he has seen.

Let me once more briefly turn to my text: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Yes, that is the order—repentance and then atonement and finally peace. The stubborn man, the arrogant man, who claims that he is perfect and incapable of improvement, that he has done nothing or omitted nothing that needs forgiveness of God, is not likely to have those seasons of refreshing come to him. Where there is true love there is humility, and the felt need of personal improvement. Pharisaim is not religion; even the despised publican was nearer the mark. Do not all honest men have visions of what might have been if ——! Ah well, let us not stultify our powers and opportunities by nursing vain regrets. Let us truly and manfully repent and turn again and pray God to forgive us, and help us to more fully and profitably live in the days that are in store for us. Let us seek reconcilement with God, strive to live in obedience to His laws, seek to harmonise our wills with His, worship Him in the beauty of holiness, trace His love as well as His power in everything, and then seasons of refreshing will assuredly come to us, and through us to our fellow mortals also. May the time hasten on when society as well as Nature will be filled with divinest harmonies.

"ARE THE CONSOLATIONS OF GOD TOO SMALL FOR THEE?"

A SHORT time ago the writer received a letter from a friend, a lady of wide culture and deeply religious spirit, closely attached to the Church of England. In this letter she referred to Unitarianism, speaking with appreciation of the rectitude, sincerity, and public spirit which characterises Unitarians, but adding that while she had always admired them for these reasons, she had always felt the deepest sympathy with them for their cold and joyless creed. It seemed to her that we Unitarians could not find in our religion that support and consolation which the orthodox faith gives to the devout believer, and it was a real grief to her that we should deliberately refuse the light and easy yoke of the true faith, and take upon ourselves the heavy burden of a creed which, however bracing to the moral sense, cannot comfort us in the hour of affliction, nor support us under tribulation.

Such ideas are far from uncommon. Constantly we hear references to the coldness of the Unitarian faith; we are told that we appeal to the intellect alone, that we have nothing to give in answer to the cry of the heart for help and comfort. Our teaching is said to be for the few who have the leisure and the education needed to appreciate and enter into metaphysical speculations and abstruse reasonings on ethical problems, not for the toiling, suffering many, who ask for a faith which shall comfort them in their trouble, and cheer them in their difficulties. People cry out for the bread of life, and it is said that we give them the stone of cold intellectualism.

We must admit that a religion which cannot afford consolation to the suffering multitudes of mankind will have but a limited influence. Such a religion was the Stoicism of ancient Greece and Rome; a religion noble and bracing, but as cold and hard as were many of the men who accepted it. It made no appeal to emotion or feeling; it taught the duty of crushing such emotion as completely as possible, and so it was and always remained the creed of a very few. Faith is the outcome of the necessities of life, not of the mind's reasoning, says a recent school of thinkers; and religion must recognise and meet these necessities if it is to have any vital influence. All the great world religions have sought to do so. One great source of the immense influence and power of the Catholic Church is the help and consolation it affords to the devout believers. How real is this comfort can be best known by those who have been much amongst the poor in such countries as Ireland, where the bulk of the population are at once very poor and passionately attached to their Church. I remember a pathetic little scene that moved me very much. At the foot of a lovely glen in Tipperary stands a wooden cross, raised by some good Catholic, in order that the passer-by may pause a moment, and be reminded of the suffering which was borne nineteen centuries before for the sake of humanity. As I stood looking at the cross, an old woman came slowly up the road, bent under a heavy sack carried on her shoulder. She put her load down by the road, and knelt before the cross for a few minutes in prayer, then rising took her load again, and went on her way up the glen to the little cabin on the mountain where she and her old husband won a scanty living from a patch of barren ground. But if the look on her face told the truth, the load was the lighter, and the steep road up the glen the less fatiguing for the few minutes' prayer. I was reminded of this only lately when reading of a brilliant scholar and man of the world, who joined the Catholic Church, not primarily because he believed its doctrine contained a greater measure of truth than those of the other Churches, but because in his Irish home he saw so much of the power of that Church to comfort, help, and console the poor peasants about him.

The appeals that this Church makes to her children contain in themselves the secret of her power. Cease to disobey, she cries: submit utterly and entirely to my discipline and rule, and then, since Christ died for you, and the Virgin Mother and the saints will intercede for you, you shall be forgiven. Do you doubt the reality of the love of God? See the proof of it, in the image over every altar, where God Himself is shown enduring the agonies of death in order that we may be saved from our sin. Do you doubt whether God cares for your sorrow? See the picture, to be found in nearly every pious Catholic home, where the mother of God stands, her heart pierced by seven swords, typifying the Divine sympathy with our earthly suffering. Do you fear to approach the All Holy and All Perfect in prayer, lest your petitions

by reason of your sins should offend His ear? Then turn to some one of that choir invisible of saints, who will intercede for us at the Throne of Grace, and through whose merits, not through our own, our prayers will be answered. So the Catholic Church comforts the sick and sorrowing. It is in the doctrine of the Incarnation that the orthodox Protestant, in his turn, finds support in trouble. The writer heard a clergyman, now a distinguished professor, in one of our northern universities, say once that when he contemplated the spectacle of the sufferings and sins of humanity, suffering often apparently undeserved, sin often apparently incurred through want of knowledge or through the degrading conditions of life, he would find it impossible to keep his faith in the love of God if it were not for his belief in the Incarnation. Believing as he did that Christ was Incarnate God, he could trust in the love which was revealed in that life lived centuries ago in Palestine; he could turn in confidence to the Divine sympathy of one who blessed the little children, and said that to those who loved much, much would be forgiven. For such reasons they suppose that we Unitarians must find our creed such a hard one. We have no mediator between ourselves and God; no assurance of the love of God given by one who could say, I and my Father are one.

But is it really so? As I watched the peasant-woman kneeling before the Cross, it seemed to me that I, too, might kneel there, though it were with another meaning. The figure on the Cross to her was the symbol of Deity itself, showing how near the Divine will approach the human. To me it was the symbol of perfect humanity, and showed how near the human can approach the Divine. The Incarnation that we believe in is an Incarnation in the whole human race. Not in Christ alone was the Divine Spirit made manifest, but in every soul on earth is some portion of that Spirit, some ray of that light which lighteth every one that cometh into the world. No man calleth Christ Lord but by the Holy Spirit, for were the Spirit not in ourselves, how could we recognise that supreme manifestation of it which is in Christ? He is the Son of Man, that is the title he uses so often of himself, because though he is so infinitely above us, yet he is our elder brother, and had we the strength to follow his leading more faithfully, we would at length attain to the fulness of his perfect life.

What has all this to do with comfort and consolation, it may be asked. It has everything to do with the question. We need the belief in the love of God to enable us to bear our troubles. Now, this belief in the love of God must be based in the last resort on the love in our own hearts. By this Christ brings home to us the Father's love. He urges us not to torment ourselves by anxious cares, not to lose our true life, the life of the soul, through constant care for the outward things, which, though requisite and necessary, are not all, nor the best that is needed. And he bids us thus trust in the Divine love because we know what our limited human love would do if it could for those dear to us. We would give good gifts to our children, we would not refuse their cry for bread; how much more will our Father in heaven give good gifts to those who ask Him? Christ does not say "Believe in the love of God because I tell you He does love you." He says, "Believe in the love of God because you yourselves love." The love in our hearts is the truest and most abiding revelation of the love that is in the Father's heart. That is why the pure in heart are blessed with the perfect revelation of the Divine, because with such souls the love is pure and mirrors more perfectly that Divine love which dwells in them. But there is some spark of that love in us all. If we do not see it it is because we have not been "made wise to trace love's faint beginnings in mankind." When we look a little deeper we can trace the faint beginnings of love even in the storm and tempest of war, even in the strife and pressure of industrial life, even in the misery of the great cities. In that welter of blood and horror round the Eastern fortress city the Red Cross flag was sacred to both combatants, and once the awful struggle ceased, the wounded on both sides were cared for by the victors. In the fierce competition and the passionate quest for wealth which characterises much of our business life to-day, there are many who hold wealth as a trust, whose great possessions are as talents whereof they will have to give an account to their Lord. Even in the darkest regions of the great cities there are devoted souls keeping the lamp of love burning, sacrificing their own comfort and leisure if so they may bring some light to those who sit in darkness. It may be true that the creation groaneth and travaileth in pain, but we do not despair, for we are co-workers with God, working out our own salvation and that of the world.

But what of our own little lives? We may not despair of the world, we may see in history a slowly moving onward, an advance which, though often checked, is never wholly stopped. But we want more than this. We want some help to enable us to bear our own private burdens, our own small sorrows, small, yet great to us. Comfort can only be found through faith in ourselves and faith in God. And it is because our Unitarian creed teaches this faith that we can find a consolation, a joy in it, a support as real as that which the Catholic finds in the elaborate forms and ceremonies of his Church. We believe that we are saved by hope. We do not talk about poor fallen humanity. We believe that no matter how often we may fail in our effort to live a true and worthy life, no matter how far short our achievement may be of our aim, we shall be saved by hope. Is this not the teaching of Christ? He does not look to the magnitude of the service we can render, he looks to the effort we have made. In the great vision of the Last Judgment in St. Matthew the stress has been laid in the wrong place. It is not the division between the sheep and the goats that Christ wished to emphasise, not the eternity of the reward or of punishment meted out to the good or the bad. The emphasis should be placed in the lines that tell how the service has been rendered unknowingly even unto the least of these. Those who had fed the hungry or clothed the naked had thought little of this service, but "All service ranks the same with God: with Him there is no last nor first." That is at least one of the lessons of that scene.

The only thing that can keep a soul from God is despair. Our failures, our very sins cannot keep us away from God so long as there is alive in us the spirit that can say, "I will arise and go to my Father." Even if we have wandered into the far country, wasted much of our best powers and talents, yet there is hope for us when we come to ourselves.

But it is not only our failures and our faults that weigh us down. We are burdened by sorrow which seems to come through no fault of our own, by troubles which seem too many for us. To bear these trials we need the faith in a Living God who is all Power and all Love. This is the God in whom we Unitarians believe.

The poor Catholics may find their consolation in the thought of the redeeming love of Christ, of the tender sympathy and ever-ready intercession of the Mother of Sorrows. But we should find equal help in the thought of the Loving God with whom there is no need of mediation or intercession, who forgives much to those who love, who meets the prodigal while yet afar off. The love that was in the heart of Mary, that drew her to the side of the Cross and kept her there through those awful hours; the love that was in the heart of Christ when he sorrowed over the city that had rejected him and was about to put him to death—this love is but the evidence and sign of the greater love in the heart of God. We believe in the God who sends His rain in mercy on the unjust as well as on the just, whose sun shines on the wanderers as on those who tread the straight path, the God who by the mouth of His prophet said, "All souls are mine." And it is a Living God in whom we believe. If my friend finds such comfort in the thought that God so loved the world that He sent his best-loved son to reveal Himself to the world and to draw us to Him, surely I can find more comfort in the belief that God has been revealing Himself to us throughout all history. The clearest and most beautiful revelation was in the life and teaching of Christ; but not an age, not a people, has been left without His witnesses. He has made every nation on the earth to seek after Him, if haply they might find Him. He is not far from every one of us, and in Him we live and move and have our being. He has communed ever with the simple and loving and trusting heart. He is not the God of the dead, but the God of the living. He is working everywhere to-day, and whatever things are true and right these are from Him.

Is this a cold and barren creed? If we believe the love of God is so strong that no failure and no fault can ever estrange us from it; if we believe that the life of God is so real that we live in Him and He in us, and that He is close to us in all our sorrows, and that help will come if we will but lift our eyes to Him, surely we can find support in this belief. The consolations of God will not seem small to us if we have this faith in Him, and His word will deal very tenderly with us.

DORA MELLONE.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

STATE INTERFERENCE.*

Sir,—Mr. Simon is certainly a very bold controversialist. He insists—as all Conservatives do—on the great improvements that have taken place in the condition of even the poorest of our people, but he declares that hardly an instance can be cited in which any of this improvement can be attributed to Governmental interference!

I have not the time, and you probably have not the space, for any adequate argument of the matter; but just take one or two of these improvements. The general health conditions for poor as well as rich are undoubtedly better than they ever were. Partly, no doubt, this is due to the advance of science; but has not sanitary legislation enforced the application of science for the general good? Our people are better educated; but does Mr. Simon seriously maintain that Governmental interference has had nothing to do with that? Within living memory half-naked women were playing the part of beasts of burden down in the coal mines, and young children's working hours in factories hardly left them time for sufficient sleep, to say nothing of play, and boys were sweeping chimneys by climbing up them, often under the stimulus of lighted paper beneath their naked feet. Does not Mr. Simon know that it was no moral suasion that effected improvements in these and a hundred similar matters, but the resolute interference of the State? Has not the State interfered for righteous weights and measures, for wholesome food, for better dwellings, for humane treatment of lunatics and the sick poor, and even criminals? And does Mr. Simon imagine that he disposes of all this by talking about "comparative non-interference"?

No doubt he would reckon among the greatest of our industrial advances the general rise in wages; and here, at least, I have no doubt he would say that the improvement has all been effected without legislative interference. Well, in a sense, it has, but only in a very limited sense. The State has not directly interfered to prescribe the rate of wages or working hours; but it has fully recognised the equity and expediency of such prescription, and it has deliberately empowered the workers to form trade unions and to decide these matters for themselves, as they never could have done so long as they were a mere disorganised mob, every man fighting for his own hand.

The fact is, it is not only untrue to say that hardly an instance can be cited where Governmental interference has been beneficial, but the real truth is almost the converse of this. It is extremely difficult to point to any great advance in our social conditions which has not been directly brought about by State legislation giving effective power to the enlightened conscience or the community. That has been one mode of progress in the past, and there is not a problem now confronting us which, if solved at all, will not have to be solved in the same way.

George F. Millin.

Brixton, July 26.

* Readers who are interested in the views expressed by Mr. Millin in this correspondence may be glad to refer to his little book on "Commerce and Christianity," of which a popular shilling edition has recently been published by Mossrs. Sonnenschein & Co. Further reference to this book will be found among our "Notes of the Week."

THE MEETINGS AT GENEVA.

Sir,—The representatives and visitors from Great Britain and Ireland will be interested to learn that the religious service in La Chapelle des Maccabées, Geneva, on Sunday afternoon, August 27, at five o'clock (Swiss time), will be conducted by the Rev. Charles Hargrove, of Leeds, and the Rev. Joseph Wood, of Birmingham.

The list of members from the British Isles (Scotland is now represented) is at the printers, and if any of your readers will be in Switzerland at the end of August, and would like to attend the meetings, I shall be glad if they will apply for their membership tickets not later than Thursday next, August 10, so that their names may be included in the list when printed. There are now, I am glad to say, 200 names on the Essex Hall list.

Railway tickets, programmes, "Pension" addresses, &c., will be posted from London to all who have paid for their tickets on Wednesday, August 16. The Essex Hall party will depart from Victoria Station on Friday, August 25, at 10 a.m., travelling by way of Newhaven, Dieppe, and Paris, and arriving at Geneva on Saturday morning at 7.21 a.m. The Rev. F. W. Stanley, Chairman of the General Purposes Sub-Committee, will be at Victoria Station, as well as myself, soon after 9 a.m., and we shall be pleased to render any assistance in our power to members of the party. As the party is now much larger than I anticipated, it is important that everyone should be at the railway station in good time, especially those who desire to register their luggage.

W. Copeland Bowie.

Essex Hall, London,
August 3, 1905.

THE LATE REV. ARTHUR HARVIE.

Sir,—A few friends of our late devoted and earnest co-worker, the Rev. Arthur Harvie, knowing the consecration of his life to all good things, and also the needs of his bereaved family, have made a private appeal to some generous souls for a fund to supplement any aid that may come from the Ministers' Benevolent Society; and they have met with a kind and generous response. But the time has arrived when that fund, which is not as large as could be desired, must be closed. Before that day comes there may be friends throughout the country who hitherto have not known of this effort, and who would wish to be associated with this ministry of helpfulness. If so, and they will communicate with me, I shall gratefully acknowledge their contributions.

James C. Street.

The Parsonage, Shrewsbury.

IMMORTALITY.

Sir,—As another old reader of The Inquirer, I ask leave to say with how much interest and sympathy I have read Mrs. Hind's letter on "Immortality" in your issue of July 22. Of the "series of changes" to be passed through subsequently to this life, of course we know nothing; but that the "soul," or active principle of thought and life in each of us, derives from the primal Fount of being, has long appeared to me to be the only view consistent with reason and with our present knowledge of the universe. I must, however, demur to your own verbal (?) correction, which your correspondent has so courteously though, I venture to think, rather hastily accepted. It is, I presume, intended to suggest that for the production of each one of the many million "souls" that are coming into existence every day, there is required a distinct act of creative will. But is not this just one of those unverifiable propositions in which it has been said theologians are fond of indulging? I do not see why it should be desired, nor do I think it is possible, to reconcile the two opposing theories of creation and emanation. It has been said that the doctrine of the Immanence of God is the special gain of the nineteenth century. With this the theory of emanation is surely more in accord than that of special creation.

Robert B. Drummond.

[It was no question as between special creation and emanation that prompted our note to Mrs. Hind's first letter, but a question of the abiding relation of the soul to God, and this we were glad that our correspondent at once recognised.—Ed. Inq.]

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bedfield (Suffolk Village Mission).—On Sunday, July 16, Mr. G. A. King, of Norwich, conducted the anniversary services in connection with the Sunday-school. The little chapel, which was erected during the ministry of Rev. A. Amey, looked very attractive, standing in its own piece of ground, which showed quite a wealth of roses and summer flowers. The rain had passed over, and the sun shone brightly as the scholars, teachers, and some parents assembled in the building on the Sunday afternoon. Mr. Smith presided at the harmonium, and the scholars rendered their hymns most creditably. Mr. King, in his address, told anew the story of the good Samaritan, urging the young people to follow its lessons. After tea a march was made to Monk Soham, where on an open space outside the old smithy, kindly lent by Mr. Elliott, a service was held, when short addresses were given by Mr. Newell and Mr. King. The singing was very hearty and was lead by a concertina under the skilful handling of Mr. Smith.

Cirencester.—The annual Sunday-school sermons were preached on Sunday, July 23, by the Rev. Henry Austin. Special anthems were sung by the choir and children, and the church was prettily decorated for the occasion.

Park Lane, near Wigan.—On Wednesday evening, July 26, a crowded meeting was held in the rooms of the Y.M.C.A., at which a beautifully illuminated address was presented to the Rev J. E. Stead, who has now left the district and taken charge of the Christian Church, Mossley, near Manchester. The address is surrounded by photographs of the President, Col. Rd. Pilkington, M.P., C.B., and all the members of the committee. The several speakers referred to Mr. Stead's connection with the institution since its formation, and of the manner in which he had taken a most active interest in every branch of its work, and also in its various

amusements. He had shown that a Unitarian can do Christian work and manifest the truly Christian spirit in his intercourse with the young men of that Association, and his departure from their midst would mean a very great loss to them all.

Portsmouth: St. Thomas's-street.—On Sunday last the members of the local friendly societies attended a special service, the Ancient Order of Foresters and the Buffaloes being in regalia; about two hundred were present. The service, conducted by the minister, Mr. T. Bond, was most inspiring and helpful. Mr. Bond welcomed the visitors on behalf of the trustees and congregation. Being a worker himself for nearly fifty years, and holding a most responsible office as treasurer of the Portsmouth district, Ancient Order of Foresters, he could bear witness to the good work done by associations such as those represented that evening, and as they had secured stability through the work of their predecessors, so he felt sure that their successors would benefit by their experiences. A legacy of £25, less duty, from a friend of Mr. Bond's, has recently been received by the congregation.

Stannington (Farewell Presentation).—The Rev. Iden Payne closed his ministry at Underbank Chapel on Sunday last, when large congregations assembled. His ministry at Stannington has lasted 21 years, and his whole term of service has been no less than 63 years. He commenced in 1842 at Rolvenden (Kent), and subesquent ministries were at Deal, Northampton, Southampton, Congleton, Holbeck, and Stannington. He is now in his 84th year, and retires through failing health to a well-earned leisure, which all his friends up and down the country will wish he may enjoy for some years to come. He intends to take up his residence in Sheffield. On Wednesday a farewell tea was held in the schoolroom, which was very largely attended, and was followed by a public meeting in the chapel. Mr. M. J. Hunter, acting chairman of the trustees, presided. The devotional service was conducted by Rev. A. H. Dolphin, of Sheffield. Apologies were read from the Revs. Chas. Hargrove, Wm. Stephens, and J. Lee (Congregationalist, of Loxley). The Rev. C. J. Street, of Sheffield, spoke first on behalf of the congregations and ministers of the district. The Rev. Samuel Parks (vicar of Stannington) and Mr. A. Mallinson (Wesleyan local preacher) both spoke as old friends and fellow-workers during the whole of Mr. Payne's Stannington ministry. Mr. A. Vickers, a local trustee and member of the congregation, testified to the excellent work he had done and to the respect and affection in which he was held. The Chairman then, with a few appropriate words, made a presentation to Mr. Payne of a cheque for £247 7s., representing the gifts of members of the Stannington and district congregations, as well as contributions from various friends, and particularly from the places in which he had formerly ministered, and explained that of this sum £24 14s. would continue to be paid annually during the lifetime of Mr. Payne. The intimation of these facts was received with satisfaction and applause by the meeting. The Rev. Iden Payne then made a touching response, in which he said that his whole ministry had been happy and a work of love; and, while he thanked with all his heart those who contributed to this testimonial, which would relieve his declining years of anxiety, he prayed that God's blessing might rest upon the whole congregation, and that by their lives they might show forth the glory of the faith which they professed. A vote of thanks to the Chairman was proposed by the Rev. Wm. Blazeby and seconded by Rev. Wm. Mellor (son-in-law of Mr. Payne), who expressed the thanks of the family. The benediction was pronounced by Mr. Payne.

Taunton.—The annual Flower Show in connection with the Mary-street Sunday-school was successfully held on Thursday, July 27, and was kindly opened by the Mayoress, Mrs. J. Lewis. A musical programme was rendered during the afternoon, to which the children contributed three songs. The prizes were distributed by the Rev. J. Worthington, formerly minister at Mary-street. The Rev. Rudolf Davis and Mr. Charbonnier, of Bristol, were among those present. Mr. G. Philpott proposed, and Mr. J. Duckworth seconded, the vote of thanks to the Mayoress; and Mr. Worthington proposed the vote of thanks to the secretaries, Miss Venner and Miss A. Philpott.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 6.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. Hurn.
Bermondsey, Fort-road, 7, Rev. Eustace, Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. Charles Thrift.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. Walter Lloyd.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. Jupp.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. Hankinson.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. Perris.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. Henry Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. Charlesworth.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. Savell Hicks, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. Critchley, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. Pope.
Little Portland-street Chapel. No service.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. Alfred Thompson.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. Jenkins Jones.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. Felix Taylor, B.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding, B.A.
Stratford, Unitarian Church, 11, Rev. J. Toye, and 6.30, Mr. Delta Evans.
Wandsworth, Unitarian Christian Church, Eastfield, 11 and 7, Rev. W. G. Tarrant, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel. Closed on the 5th and 12th.
Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Rev. Robert McGee.
Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Morley Mills.
Bournemouth, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. Coe.
Bradford, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. Ceredig Jones, M.A.
Brighton, Christ Church, New-road, North-street, 11 and 7.
Buxton, Hartington-road Church, 11 and 7, Rev. George Street.
Canterbury, Ancient Chapel, Blackfriars, 10.50 Rev. J. H. Smith.
Chester, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. H. E. Haycock.
Dover, Adrian-street, near Market-square, 11 and 6.30.
Guildford, Unitarian Christian Church, 11 and 6.30.
Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. S. Burrows.
Horsham, Free Christian Church, Worthing-road 11 and 6.30, Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 and 6.30, Rev. C. Hargrove, M.A.
Leicester, Narborough-road, 11 and 6.30, Rev. W. Whitaker, B.A., of Cardiff.
Liscard, Memorial Church, Manor-road, 11 and 6.30, Rev. A. Ernest Parry.
Liverpool, Ancient Chapel of Toxteth. No service.
Liverpool, Hope-street Church, 11 and 6.30, Rev. H. D. Roberts.
Liverpool, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. Harwood, B.A.
Maidstone, Earl-street Chapel, 11 and 6.30, Rev. E. Rattenbury Hodges.
Newport, Isle of Wight, 11 and 6.30, Rev. H. M. Livens.
Oxford, Manchester College, 11.30, Rev. J. E. Odgers, M.A.
Portsmouth, High-street Chapel, 11 and 6.45, Rev. W. Griffiths.
Portsmouth, St. Thomas-street, 11 and 6.45, Mr. T. Bond.
Scarborough, Westborough, 10.45 and 6.30, Rev. Ottwell Binns.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. Teasdale Reed.
Sheffield, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. James C. Street (Shrewsbury).
Shirebrook, Main-street Free Christian Church, 6.15.
Sidmouth, Old Meeting, High-street, 11 and 6.30, Rev. W. Agar.
Southport, Portland-street Church, 11 and 6.30 Rev. F. B. Mott.
Torquay, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'Connor.
Trowbridge, Conigre Church, 11 and 6, Rev. J. Wain.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 and 6.30.
Windermere, Sunday morning in the Institute at 11 o'clock.

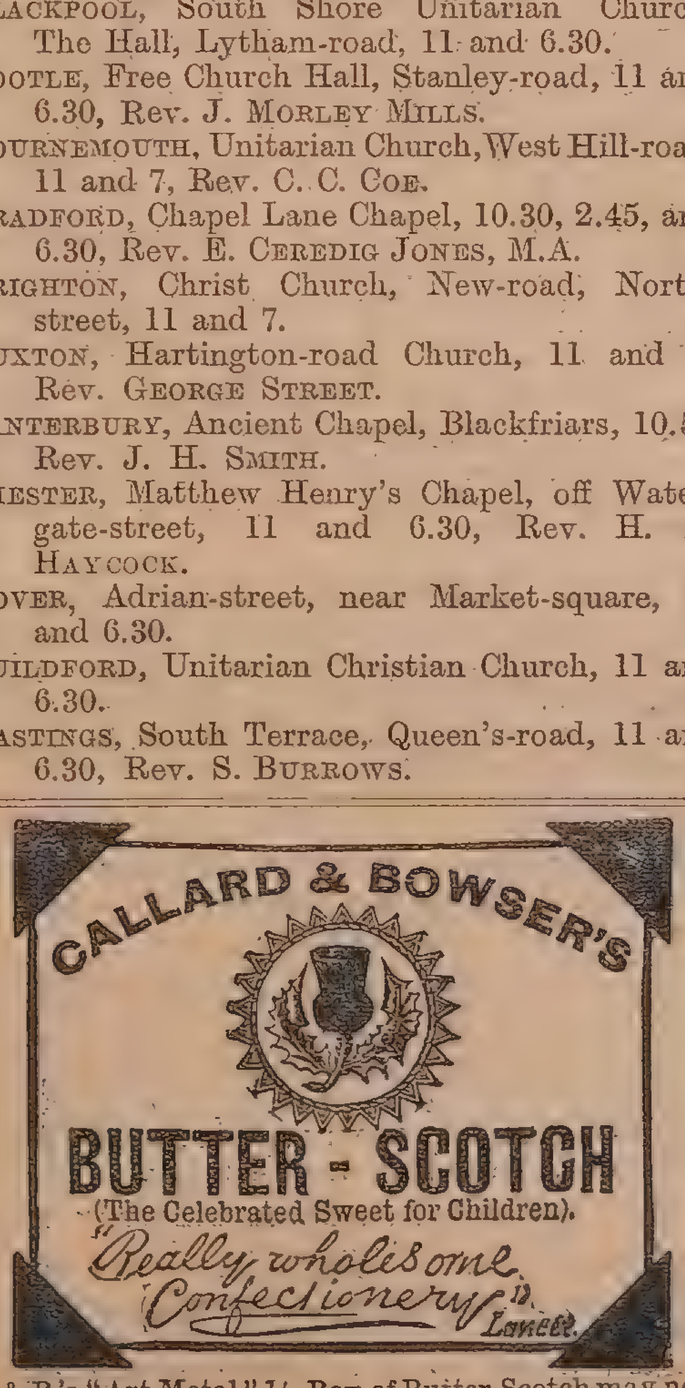
IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. Hamilton Vance, B.D.

WALES.

Aberystwith, New Market Hall, 11.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. Balmforth.



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NOTES OF THE WEEK.

THE Editor requests that during August all correspondence may be sent to the Office of THE INQUIRER, and not to his private address.

IT is very gratifying to hear that the first 500 copies of Mr. Carpenter's "James Martineau" are disposed of, and there are several fresh orders waiting. A second issue of this book will be ready in a few days, and will contain a full index. Purchasers of copies of the first issue can obtain the index separately on sending 1d. for postage to Essex Hall.

CORRESPONDENCE in *The Times* on the subject of the Athanasian Creed has produced some sufficiently definite expressions of opinion. Mr. Berdmore Compton, on August 8, supplemented an earlier letter of the Dean of Lichfield's by noting in the Anti-Athanasian party a desire "to ignore the glory of God in the punishment of the faithless," which he declared was "part of the Christian's hope of glory." To this Archdeacon Wilberforce replied on Wednesday :—

"I do not anticipate that you will open "your columns to a practically defunct "theological controversy; but, as one of "those described by Mr. Berdmore Comp-"ton as Anti-Athanasian, permit me to "express my conviction that Atheism itself "is less irreverent and less harmful to the "Christian Faith than the blasphemy "against the responsible Originator of all "things contained in the statement that "the 'glory of God is promoted by the "punishment of the faithless.' The objec-"tion to the *Quicunque Vult*, however, "extends far beyond the absurd and "uncharitable damnatory clauses."

THE August number of *Sermons for the Day* (Liverpool Booksellers' Co. 1d.) contains a sermon by the late Rev. R. A. Armstrong with the title "Unspotted from the World." The sermon was preached in Hope-street Church, Liverpool, June 26, 1904. The monastic ideal, the preacher said, had not availed to keep men unspotted from the world; not so should we attempt to escape the dangers of living in the world; the natural relations of family and corporate life were to be accepted, but a man must be watchful, and use the safeguards within his reach against contamination by the evil he would inevitably meet. To cherish a high and pure ideal of life was one such safeguard. Another was thus described :—

"You must have quiet converse in quiet "times with quiet thoughts and affections "touching the holier things, or you will "be engulfed in the stormy waters and "your soul will go down to the depths. He "whose duty takes him among foul odours "and insanitary surroundings is far more "likely to keep his health if, in the "evenings, he has a quiet home amid pure "air and balmy scents than if night and "day alike he breathes the fœtid atmos-"phere. And he who has to encounter in "his daily business the diseases of the "social state, avarice and dishonour, "untruth and impurity, is far more likely "to keep 'unspotted' if daily or weekly "he has his still times of reflection, his "converse with a wife who loves him, "or children who can chase away his "cares, or chief of all with God, the silent "Friend, who is ready always with His "counsels to the seeking soul."

THE Methodist newspapers, and others that are not Methodist, speak with great respect of the late Rev. F. W. Bourne, who for about fifty-four years was a Bible Christian minister; who served the denomination to which he belonged in many capacities and with much ability and faithfulness, and passed away the other day at the ripe age of seventy-five years. The work by which Mr. Bourne is chiefly known outside Methodism is the curious little biography called "The King's Son, a Memoir of Billy Bray." It abounds in delightful stories illustrating the Cornish Methodist's simplicity and shrewdness, his faith and his faithfulness, his belief in the marvellous, and his own marvellous doings. It is not a story, one would be inclined to say, that could give much scope for literary art. Yet there is true Boswellian talent in the way in which Billy is allowed to be his own biographer; and the sober remarks of the editor as he introduces or closes one of Billy's stories, are really effective as a sort of framework in which Billy's strange character is presented. How many copies have been sold will perhaps be presently ascertained. The copy on our desk, dated 1886, is marked "Twenty-fourth Edition," and the little book continues to sell amid all changes of thought and fashion.

AGAINST THE WAR SPIRIT.

SIR,—In a recent speech before the Lads' Drill Association, Earl Roberts urged that arms and ammunition should be supplied to schools by the War Office, and that rifle shooting should be made a part of the educational course. The noble lord also suggested that the cost of this special training should be paid for out of educational funds. The Committee of the International Arbitration and Peace Association feel bound to protest against this fresh and audacious attempt to introduce military ideas and ideals into the schools of this country, and to misapply funds granted for legitimate purposes of education. Surely the time has arrived for training the youth of the nation in regard and esteem for the people of other countries, in hatred of war and bloodshed, and in a knowledge of the triumphs of arbitration as a substitute for the arbitrament of the sword.

The Committee believes that one of the most effective steps which can be taken to check the encroachments of the military party is to enlarge the scope of historical teaching, at present woefully narrow, in schools, and it is confident, that by learning more of the history of other nations, the youth of the country would be led to respect and admire the achievements of those nations, in literature, science and art, and would thus turn with horror from the bloodstained glories of the battle-field, purchased by the humiliation of others, to the peaceful triumphs of civil life by which all the peoples of the earth are alike benefited.

We shall be glad to hear from any sympathisers willing to help in the work of opposing the dangerous new departure advocated by Earl Roberts.

FELIX MOSCHELES, Chairman,
J. FREDK. GREEN, Secretary.
International Arbitration and Peace Association, 40 and 41, Outer Temple, Strand, W.C.

ARTICLES IN THE REVIEWS.

"INTERNATIONALISM must become the very foundation of concord." So writes M. de Pressensé at the conclusion of his article on "England, France, Germany, and the Peace of the World," with which this month's *Contemporary* opens. It is an article of the greatest interest, in which the writer clearly expresses his conviction that M. Delcassé brought his country very near to a great disaster, and rejoices in the triumph of wiser counsels. He points to the ruinous military and naval budgets of this country. "More than seventy-two millions sterling are annually thrown into this abyss." And in other countries there is a similar wasteful burden heaped up. Referring to the proposal for some agreement to check the fatal rivalry of armaments, he says:—

"There was a time not so very far "back when England would have taken, "along with France, the lead in so "glorious an undertaking. Unhappily, "Imperialism is born. The fatherland of "Adam Smith and Cobden is become the "favourite hunting-ground of the sophists "of Protection and Reciprocity. The "nation which seemed the first to be "cured of gross militarism, of the spirit of "conquest and territorial expansion, is "now drunk with the opium of a new "Imperialism and of a warlike Jingoism." [Not the whole nation, happily!] "Mr. "Chamberlain preaches to all and every-"one that Germany is the predestined "rival of Great Britain in commerce, in "industry, in naval power, in war, in "everything, and that sooner or later a "conflict is unavoidable between two "locomotives launched at full speed on "the same rails in opposite directions. "Such prophecies have a knack of getting "themselves realised by sheer iteration. "It is for France a sacred duty, while "working heartily for a sincere friendship "with both nations, to develop all her "strength against a dreadful encounter. "Times are ripe for a higher, broader "policy. We cannot satisfy ourselves by "a one-sided agreement with one or the "other of these two great empires. We "must have before our eyes a greater and "nobler ideal." M. de Pressensé's hope is set on the sanity of the working classes in all three countries. They have declared for peace and have affirmed their solidarity. "Democracy has given to the world a splendid proof of her maturity and of her wisdom." The ideal he finds in "the United States of the World, the free federation of peaceful, self-governing, and social democracies."

Next in this number we have the lecture delivered by M. Paul Sabatier last June in the Kensington Town Hall on "The Evolution of Religion in France." The lecture gives most welcome insight into several notable movements, having their origin not in the churches, but in the moral impulse of earnest and quite unorthodox people, and making for nobler and fuller religious life in the future. The Dreyfus Case M. Sabatier regards as marking the point of departure, and a profound crisis, in the moral life of the people. It was, he says, "a test of the conscience of a new France." The first place among these new and more hopeful movements he gives to the *Union pour l'Action Morale* (with its headquarters at 152, Rue de Vaugirard, Paris xv.). For the past thirteen years this Union has issued a monthly bulletin (eleven francs a year), and unites in its efforts many remarkable men—Paul Desjardins, author of *Devoir Présent* and other works, which M. Sabatier urges us to read; Deherme, the journeyman printer, who edits the monthly *Coopération d'Idéas* (six francs a year, 234, Faubourg S. Antoine, Paris xiii.); Gabriel Séailles, "the chaplain of free-thought in France"; Charles Wagner, "the exiled pastor from Alsace, good, true, simple, and jovial as a mountaineer from the Vosges, vibrating with enthusiasm, life, and youth, to whose pulpit steps come Catholics, Jews, and free-thinkers in greater crowds than the Protestants"; the Abbé Huvelin and many other priests, "who at the Union feel, as one of them said to me, that they are growing stronger, more human, and more capable of marching forward." Other workers in this cause M. Sabatier names, but these are sufficient to indicate the breadth of its range. Its watchword, printed on each number of the *Bulletin*, is "We are forming in broad daylight, without reserve and without mystery, an active union, a lay militant order for private and social duty, the living kernel of the society of the future." The Union, says M. Sabatier, is neither a coterie, nor a party, nor a sect, nor a church, nor an academy, nor a society. Yet there is a deep unity amongst all those men, "collected from the opposite quarters of the intellectual, political, social, and religious horizon." They all believe in duty, "a superior instinct which must be awakened, a joyous and living harmony because it conforms to our true nature"; and they believe in science and in the future. "To put it all in one phrase, they have the scientific brain and the religious soul." For the other movements classed with this (which include that of the Abbé Loisy) we must refer our readers to M. Sabatier's most instructive and eloquent lecture. Among other articles in the *Contemporary* we note "*Hora Mortis Nostrae*," by F.R.C.S., which should be comforting to any who are afraid of the physical fact of death, "Occupations of the People," by J. A. Hobson, and "The Spiritual Side of Mr. Swinburne's Genius," by George Barlow.

In the *Nineteenth Century and After* the Rev. Dr. W. St. Clair Tisdall writes on "The Hebrew and the Babylonian Cosmologies," suggesting that it is by no means proved that the Hebrews got theirs from Babylon, and Mr. Stephen Paget on "The Influence of Berkeley," of which the secret is said to be his love of common sense. Perhaps the article most worthy of public attention in this number is that by Mrs. Huth Jackson on "Housekeeping and National Well-being." It should lead educated women to ask themselves some searching questions. Note that it is written by a woman. We simply quote one passage:—

"This want of common knowledge "among the poor has been, I know, "widely deplored and commented upon, "especially lately; but I think those who "condemn their working-women sisters "scarcely realise their own deficiencies. "There is but one way to improve the "physique of the children of the nation, "and that is to teach the women all the "old domestic duties which were the "pride and joy of their grandmothers—"to teach them to bake, to sew, to cook, "and, above all, how to treat a baby, and "how to treat themselves before the said "baby makes its appearance. This could "very easily be done if the well-to-do "women were willing to teach them; but "how many of the women of the middle "or upper classes *do* know any of these "things? And is it fair to expect the "lower classes to be thrifty housewives "and wise mothers when we, who are so "much better educated, better nurtured, "and better housed, are, many of us, "such a dismal failure? For we do fail, "on the whole, though there are doubtless "individual exceptions."

The *Independent Review* has a very interesting article by Baron Suyematsu on "Japanese Education," and a most refreshing summer article by Hilaire Belloc "On Making Hay." Mr. Lathbury, writing on "Liberal Intolerance," pleads for a Catholic university for Ireland which will be such as to satisfy the serious demand of the people themselves, and Mr. G. Lowes Dickinson calls attention to "The Newest Philosophy," apropos of Mr. Santayana's "Life of Reason," the Pragmatism, Humanism, "perhaps most aptly described by Mr. Schiller's shameless pun as a 'Trialectic,' a 'Try-it-on.'"

In *The World's Work and Play*, one of the illustrated articles is on the Japanese "Ju-Jitsu: The New Exercise." The serial, "Education of an Artist," which has some fine illustrations, takes its enthusiast through Paris to Italy. An article on "What the Public Libraries are doing for Children," by Mr. Ernest H. Baker, furnishes some very gratifying information:—"Just forty years ago a "public library took the first step in the "work of providing special books for "young readers. In 1865 Birkenhead "began to issue books to children, and in "1881 a children's library was set apart, "with a catalogue of its own. In 1882 "the first separate children's library was "built at Nottingham, through the "generosity of Mr. Samuel Morley, M.P. "In 1884 the public library at Leeds "placed small collections of books in the "board schools, and ten years later gave "the same privilege to the children in the "voluntary schools. But one of the "most energetic pioneers in the work of "cultivating the juvenile reader was the "Bootle public library, which in 1891 "undertook to supply the children in the "primary schools with books from the "central library by means of a fortnightly "delivery." And then the article goes on to tell of the admirable work done at Cardiff through lectures to children at the reference library, illustrated by books, pictures, &c., and in the establishment of school libraries, and there is further information about children's reading rooms, as in Manchester and Liverpool. Reference is also made to what is done in America.

GRACIOUS manners come most naturally to people whose hearts are kind.—*C. G. Ames.*

LITERATURE.

A SOUL'S AWAKENING.

Hard to receive is the dogma, whatever is, is best. Yet nothing can more effectively wrest from us a recognition of its truth than to see how things ignoble, by attracting retribution, perform their own purification. The last prose work,* written while in prison by that perverse and aberrant genius Oscar Wilde, bears witness to the power of punishment in making clean the foul places of a man's life. A convict's cell does not usually bring the thought, "This is none other but the house of God, and this the gate of heaven. Rather do the indignant lines of Coleridge's "Dungeon" recur to the mind :—

> "And this the place our forefathers made for man!
> This is the process of our love and wisdom,
> To each poor brother who offends against us—
> Is this the only cure? Merciful God!"

The author of "De Profundis" knew by experience how the prison turns the hearts of men, like its own cold, bare walls, into stone. And he looks, like Coleridge, to the great simple primeval things of air and sky and earth and sea, for the healing of his own wounds as of other wandering and distempered children of nature.

"Nature whose sweet rains fall on unjust and just alike, will have clefts in the rocks where I may hide, and secret valleys in whose silence I may weep undisturbed. She will hang the night with stars so that I may walk abroad in the darkness without stumbling, and send the wind over my foot-prints so that none may track me to my hurt; she will cleanse me in great waters, and with bitter herbs make me whole."

This passage will serve to show that the craft of weaving beautiful words, the magic of style that distinguish his poems, dramas, and prose essays have not been lost; it will also illustrate the fact that a different man is uttering this agonised cry out of depths, from the inordinately clever, witty, and brilliant writer who promulgated a new standard of values in accordance with which art must shun the true and the natural. As declared in his *Intentions*, "all bad poetry springs from genuine feeling. To be natural is to be obvious, and to be obvious is to be inartistic."

The painful charm of "De Profundis" is the pitiful naturalness of its intense humanity. Every mask is torn off, the soul in uttermost anguish laid bare. "I allowed pleasure to dominate me. I ended in horrible disgrace. There is only one thing for me now, absolute humility."

And this change came by way of the convict's narrow dungeon. "Prison life makes one see people and things as they really are." In that lonely silence of the darkened cell, in the hours of reflection wherein is no whirr of the wheels of time to drive away the vultures of remorse, the treasures men waste through a too familiar use, grow dear after a season of deprivation; the fame and honour they too easily win, and too lightly hold, assume a nobler worth let fallen in the mire as things of naught.

Wilde did not and could not regard his sins in the light that St. Augustine or John Bunyan viewed their more slender faults. But in what he calls the "ethical evolution" of his character, they wrought upon him a similar psychological effect. The book is a confession, yet a confession in which the necessity of his sin is seen. His aim had always been to seek self-realisation and the road of sensuality had brought him into self-abasement. It was a bitter experience, but carried with it its own repudiation.

With perfect candour he unmasks the heinousness of the wrong he had done himself. There is no more pathetic passage than one in which he relates how a friend came to see him, avowing belief in his utter innocence, only to receive the shock of disillusion from his hero's own lips.

In time, the cleansing fires burnt out his shame. The chastisement of suffering made clean his heart. "People who use phrases without wisdom sometimes talk of sufferings as a mystery. It is really a revelation." With the falling of the scales from his eyes came a new courage to accept his punishment; to submit to his lot; and with that acceptance a new energy rose within the soul which brought a new spirit and began for him a new life.

That new spirit, though somewhat too eloquently set forth to be so named, he calls humility. There are periods that savour a little of the megalomania of the Decadents, but one must charitably suppose them to be inspired by a sense of the greatness of the height from which their author deemed he had fallen so low.

He had, moreover, to teach himself not to be ashamed of his imprisonment, for "if one is ashamed of having been punished, one might just as well never have been punished at all." Then he had to learn to be cheerful, the duty of happiness. From this lesson a longing to do fresh and better work is engendered, but death prevented its realisation. With a recognition that suffering has its use in the world, came a great sympathy for those whom sorrow hath marked out for her own, and an understanding of one who became the mouthpiece of those who are "dumb under oppression, and whose silence is heard only of God."

Each monotonous day is by him begun by reading in the Greek Testament a portion of the "four prose poems" in which the life of Christ is chronicled. "He understood the leprosy of the leper, the darkness of the blind, the fierce misery of those who live for pleasure, the strange poverty of the rich." In very tender and gracious words that are as a sweet incense offered in reverence on a ruined shrine, he speaks of the Man of Sorrows, with whom "all who come in contact, in some way find that the ugliness of their sin is taken away and the beauty of their sorrow revealed to them."

Of the morality of society and the religion of the churches he does not conceal his contempt. "Neither religion, morality, nor reason can help me at all. I am a born antinomian." Nevertheless, the morality of Jesus, which is sympathy, constrains him. When he gives frank expression to the new mode of self-realisation he proposes, the first aim of which is "to free myself from any bitterness of feeling against the world;" and adds that though completely penniless, and absolutely homeless, he will not mind, provided he has love in his heart, we acknowledge that he has not missed the secret of Jesus.

Professing to be of those who cannot believe, the Confraternity of the Faithless, he comes as near to belief as it is possible without believing. Surely the limits of Agnosticism have been overstepped when the agnostic can say that "love of some kind is the only possible explanation of the extraordinary amount of suffering that there is in the world," and that he cannot conceive of any other explanation because in no other way could the soul of man, for whom the world was made, reach the full stature of its perfection.

The perusal of "De Profundis" as a chapter of self-revelation won through suffering, helps us to understand the remark sometimes made to young unbelievers by aged folk, "you have not yet suffered enough."

"The fact that God loves man (says Oscar Wilde) shows us that in the divine order of ideal things it is written that eternal love is to be given to what is eternally unworthy" (p. 103).

"I am conscious now that behind all this beauty, satisfying though it may be, there is some spirit hidden of which the painted forms and shapes are but modes of manifestation, and it is with this spirit that I desire to become in harmony" (p. 149).

To this anchorage, which is in essence the anchorage of religious faith, after many vagaries in weird waters and visits to forbidden lands, after slothful ease in becalmed seas and facing of wild tempests, did this strange ship of a soul come at last to rest. But only for a while, for the one clear call came from across the bar, to put out to another sea, whereon, we may hope, the fires of sense flare not at all, and a benigner sun gleams, unsetting.

J. Tyssul Davis.

HYMN-BOOKS WITH TUNES.*

We congratulate Mr. Garrett Horder on having been able at last to issue his well-known hymn-book in an edition with tunes, an edition admirable in every way, the music, for the size of the page, wonderfully clearly printed, and the selection of the tunes, so far as we have been able to judge, most excellent. First published as "Congregational Hymns" twenty-one years ago, the collection was considerably enlarged by the addition of a supplement in 1894, and after that received the name of "Worship Song." For this new edition with tunes, it has been again carefully revised, a good many of the hymns less suited for public worship "in this new century," being omitted, and some fresh material being added. The book now contains 803 hymns, of which one

* *De Profundis.* By Oscar Wilde. (Methuen & Co. 5s. net. 151 pp.)

* "Worship Song with Accompanying Tunes," edited by W. Garrett Horder, editor of "The Treasury of American Sacred Song," "The Poets' Bible," &c. (Novello & Co., 4s. net; gilt edges, 5s. net).

"The New Hymnal with Music," offered (says the preface) to the Broad Churches of Nonconformity. (Novello & Co., 3s. 6d. net; words only, 1s. 6d. net).

section of nearly 50 hymns is devoted to "The Young," and another, of over 30 hymns to "People's Meetings." "Worship Song" is used both in Congregational and Baptist churches of the more liberal sort. "I strongly suspect" George Macdonald has said, "that this is the best of the hymn books." Lovers of hymns, to whatever church they may belong, will find pleasure in this book. It is admirably adapted for home as well as congregational use.

Side by side with Mr. Horder's book we place "The New Hymnal," which is anonymous, but is offered as a successor for the new generation, to Dr. Martineau's "Hymns of Praise and Prayer," for the use of the adherents of Liberal Christianity, in the Broad Churches of Nonconformity. A circular which has been issued respecting the book announced that it "has been compiled by a few friends for use in Churches of the Liberal Faith," and this is signed on behalf of the compilers by Joseph Wood, *Chairman;* George H. Leigh, *Treasurer;* and Henry Gow, *Secretary.* It is a new book of 658 hymns, and in the fellowship of our churches naturally challenges comparison with the Revised Essex Hall Hymnal. A full notice of the book, both as to the hymns and the tunes, we reserve until after the summer holidays; but note in passing that some account of the book will be found in this month's *Seed Sower.* Here, at the moment, we would simply bespeak for the "New Hymnal" serious and sympathetic attention. The editors express the hope that their book will be found of great service in family gatherings, and that, we believe, will certainly prove to be the case. It is a great thing to have a really well-edited hymn-book, with the tunes on the same page, and the editors of this book, no less than Mr. Garrett Horder, are to be congratulated in their achievement.

We will take this opportunity of adding a list of *errata* for the index of authors. A good many of the entries appear to have been copied from other books several years old, and have not been brought up to date. The following dates of the death of authors should be added:—

Mrs. C. F. Alexander, 1895. (And the year of her birth, according to the Dictionary of National Biography, is 1818, not 1823.)
William Bright, 1901.
J. W. Chadwick, 1904 (not 1905).
J. J. Daniell, 1898.
W. C. Dix, 1898.
Thomas Hincks, 1899.
W. W. How, 1897.
A. A. Livermore, 1892.
W. Tidd Matson, 1899.
T. B. Pollock, 1896.
Godfrey Thring, 1903.
Lawrence Tuttiett, 1897.
Richard Wilton, 1903.

The following dates may also be added:—

Mrs. E. D. Cheney (1824–1904).
A. C. Coxe (1818–1896).
T. G. Crippen, b. 1841.
Mrs. Hemans, b. 1793 (not 1794).
C. M. Packard, b. 1839.
M. Rinckart (1586–1649).

For Marcan read Marean.

Add: L. Guggenberger, 515.
P. M. Higginson, 511 (wrongly given in the index to T. W. Higginson).

Strike out the name of William Lamport, and add the hymn 632 to W. E. Hickson.

In the INQUIRER of October 22, 1898, we gave some account of this national hymn, "God Bless Our Native Land."

The New Hymnal appears to have copied from the recent edition of Dr. Hunter's "Hymns of Faith and Life" the mistake of attributing this hymn to the Rev. W. Lamport. There can, so far as we see, be no shadow of doubt that the hymn was written by Mr. Hickson, as first published in his "Singing Master" (London, 1836). There are at least two other independent hymns of the same form and first line, but of none of these was Mr. Lamport the author.

SHORT NOTICES.

Letters Home. By Charles Hargrove, M.A., Minister of Mill Hill Chapel, Leeds, Delegate of the British and Foreign Unitarian Association to the Unitarians of Australia and New Zealand, 1904. In this little book of 148 pages Mr. Hargrove has reprinted the letters he sent home to his congregation in the course of his voyage to Australia, during his missionary journey there and in New Zealand, and on the way home by way of the Pacific and America. These letters include the most interesting journal of his unexpected detention on the island of Tutuila, Samoa. And then follow the twelve letters sent to THE INQUIRER—the first from Perth, Western Australia, May 15, 1904; the tenth from Wellington, New Zealand, October 4, 1904; the last two written at Leeds in January of the present year, after Mr. Hargrove's return, telling of his departure from New Zealand on October 15, with something of what intervened, and his safe arrival in Liverpool on Saturday, December 17. The letters, as our readers are aware, contain a most interesting record of the journey, and it is pleasant to have them gathered up in this form, to keep. (Leeds: Henry Walker. 1s. net. And at Essex Hall.)

Short Sermons for Children. By Three Cousins. New Edition. In 1882 the first volume of these sermons appeared, and received so warm a welcome that two years later a second was issued. Each contained eighteen sermons, and the three Cousins, finding that their addresses, originally given from the superintendent's desk at the Sunday morning service in the Portland Schools, are still valued and asked for, have consented to this new edition in one volume, selected from the material of the other two. Now, also, the names of the three cousins are given, which was no secret before. Eight of the addresses in the new little book are by Miss Mary Martineau, four by Miss M. C. Martineau, and six by Miss Gertrude Martineau, who, to readers of our Children's Column, is a special friend. "Little Duties," "Undaunted," "Love of Justice," "Light in Darkness," "Heroism," "Sacrifice," "The Good Samaritan," "Firm to Resist," "Returning Good for Evil," "Faithful Unto Death" are among the [subjects] of [the [addresses. Those who have long known and valued these "Short Sermons" will give a cordial welcome to the new edition, and will be glad to let others know how helpful it may be both to those who have to take children's services and for home use. (Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 1s. net.)

The Life of John Knox. By the Rev. Thomas M'Crie, D.D., is appropriately re-issued in a cheap and clearly printed edition in this year, the four hundredth anniversary of the birth of the great Scottish reformer. Dr. M'Crie's work, which is spoken of in the "Dictionary of National Biography" as "a work of genius and erudition," was first published in 1812. He himself died in 1835. (T. Nelson & Sons. 1905. 1s. net.)

We have also received:—

Essays of Travel. By Robert Louis Stevenson (dedicated to his brother in 1879). A very pleasant edition. (Chatto & Windus. 6s.)

Man's Responsibility, or, How and Why the Almighty Introduced Evil Upon Earth. By Thomas G. Carson. G. P. Putnam's Sons. 3s. net.)

Fiat Lux: Studies in Christian Theism. By the Rev. Robert Tuck, B.A. "The author is no 'iconoclast'; he earnestly seeks to be an 'up-builder.'" Second edition. (Sonnenschein. 2s. 6d. net.)

The Meaning of Rationalism, and other Essays. By Charles Watts. (Rationalist Press, Watts & Co. 2s. 6d. net.)

The Shadow of Rome, or, The Relations of the Papal System to Progress and National Life. By H. C. Pedder. (Elliot, Stock. 3s. 6d. net.)

The Redemption of the Body, being an examination of Romans viii. 19–23, by W. Fitzhugh Whitehouse, A.M., a layman of New York. (Elliot Stock. 2s. net.)

The Ethics of Force. By H. E. Warner. (Published for the International Union by Ginn & Co., Boston. 50 cents net.)

Crystal Gazing, its history and practice, with a discussion of the evidence of telepathic scrying, by Northcote W. Thomas, with an Introduction by Andrew Lang, M.A., LL.D. De La More Press, 32, George-street, W. 3s. 6d. net.)

Thought Transference. A critical and historical review of the evidence for Telepathy, with a record of new experiments, 1902–3. By Northcote W. Thomas. (De La More Press. 3s. 6d. net.)

Free Opinions Freely Expressed on Certain Phases of Modern Social Life and Conduct. By Marie Corelli. (A. Constable & Co. 6s.)

Lohengrin. A Romance. By Bernard Capes. (Dean & Son. 6s.)

The Original Poem of Job. Translated from the Restored Text by E. J. Dillon. (T. Fisher Unwin. 5s.)

The Religion of Israel. A historical sketch by R. L. Ottley, Canon of Christ Church, Oxford. (Cambridge University Press. 4s.)

Truth in Conflict with the Creeds, or, Short Studies on the Revised Version. By John A. Bowman, author of "Old Gems in a New Setting." (Simpkin, Marshal, & Co. 3s. 6d. net.)

The Christian World Pulpit. Vol. 69, January—June, 1905. (Jas. Clarke & Co. 4s. 6d.)

The Story of the English Baptists. By John C. Carlile. (Jas. Clarke & Co. 3s. 6d. net.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE REV. T. P. SPEDDING ON THE OPEN BROTHERHOOD WHILE PLEADING FOR HIS "UNITARIAN VAN."

SIR,—Mr. Spedding appears to have gone out of his way in his zealous advocacy of his new machinery, to throw somewhat ungracious ridicule on others who, in their own way, are endeavouring to serve God and man as conscientiously as he wishes to do, under their, perhaps, more Christian association in Open Brotherhood. Some of his statements appear to me to be not true, and others certainly misleading. In effect, he says that those people are of necessity sectarians, moved by sectarian zeal for sectarian triumph.

He accuses them of breathing out threatenings against Unitarians, and appears to stigmatise by what he nicknames cosmopolitan those who plead for Open Brotherhood, and whom he seems further to characterise as "anti-Unitarians within the fold." He further informs your readers that he loves the world, but loves his own home better, and therefore will have his Unitarian Van, and that it shall travel for Unitarianism, and that its addresses shall be positively Unitarian, without being controversial. I think my summary is about correct.

I, too, with him have received occasionally pamphlets relating to Open Brotherhood, but Mr. Spedding seems obviously to misconceive his facts. I am happy to find myself with others in that Open Brotherhood.

So far as I know, it has no separate agency, no constitution, no officers, no list of members; it has no meetings, and never discusses sectarian matters, and never attempts to impose any laws or any reasoning of its own on the mind of any brother or anyone else. So far as I understand, the O.B. unites any who plead for the open door to our national conferences on religious matters, and who would invite to them both the Unitarians and the Trinitarians (how I do hate those unreligious dogmatisms), and who would hail alike subscribers to creeds as well as those who will not so commit themselves, leaving the onus of refusal with those who would not come.

Now Unitarians, if they will really faithfully act up to their pretensions and their often proclaimed principles, can do this as no others yet even desire to do.

By day and night for ever the door of personal worship and personal benevolence must remain open, in unaffected piety and every benevolent contribution of talent.

Mr. Spedding cannot possibly show that O.B. is sectarian. Perhaps he is himself incapable of hearing any other appeal; but that is his misfortune, and by no means any fault of companions who only and always claim to associate in love.

The O.B. never breaks out into "threatenings against Unitarians."

The only appeal made by it is against any recognition of the dogmatic bonds or fences invented by men now long dead. You could not sectarianise the O.B. if you tried. The elements which constitute it do not lend themselves to such crystallisation, beautiful as it may seem, and fatally mineralised. The cunningest chemist can neither organise nor reduce them, however determinedly he keeps the company and the lessons of the Scribes and Pharisees—whom the Master so exposed and dismissed.

Mr. Spedding figures his "cosmopolitan" as a citizen of nowhere, who, he adds, essays to embrace the world with his feet that are never on the ground. Does he so comfort his Unitarianism?

The fact is quite the other way. The Christian Cosmopolitan of O.B. can truly say with the old sage:—

> 'Tis not one town, nor one poor single house
> That is my country, but in every land
> Each city and each dwelling seems to me
> A place for my reception, ready-made,

and like Wesley he can say, "The world is my parish."

O.B. needs no van to take a living gospel to its neighbours, Wherever they may be, together or severally, and in whatsoever company they make life a living epistle from heart to heart, which the natural man on either side shall realise, whatever the mere talker with tongues may try to put in his way. It is not true that O.B. feet are never on the ground!

If there be a better way of carrying a soul-saving gospel to those within and without Christian fellowship, pray, sir, entreat Mr. Spedding to show it.

What does he mean by his "anti-Unitarians within the fold"? There are many Unitarians who refuse to acknowledge a Unitarian fold at all; who will neither be led nor driven into it; who are content with the fellowship of their own home or their own meeting-house, and refuse to recognise in either temple sullen dogmas of extinct theologians. By what liberty does any more righteous person assume to insult men and women who refuse to work for God or man by any noisy sentimentalism, by utterly false imputation of anti-Unitarianism.

Mr. Spedding, pleading for his van, says that "he loves the world, but loves his own home better." I presume he assumes to speak as a minister of the gospel, and at the same time to fortify his sectarian van?

Is not this a very reversal, a very rejection of the very essence of the gospel of Jesus? That is to say, personal sacrifice for the good of others. Is it not a palpable rejection of the second great commandment, for which Jesus Himself laid down His life? Does it not actually plead to love oneself more than one's neighbour?

Mr. Spedding talks about avoiding controversy in addresses from his van. All very well! His address may possibly be so free. But what about that silent preacher, the painted or perhaps gilded "Unitarianism," in front of which he takes his stand? The Unitarian van itself will always be, and is int nded to be a perpetual challenge to every curate and every local preacher.

What a fine sight it will be when the orthodox missioner and the heterodox missioner challenge each other in the market place. The O.B. will have none of that sort of thing. Practically and theologically I am a Unitarian, but I have no Unitarianism, I will not carry it about, and I will only offer to the best of my power what I believe to be very much better, "the open brotherhood, the Christianity of Jesus, and the Kingdom of God within," in which stand the faith, the hope, the love of the brothers, for some of whom I now sign,

R. D. DARBISHIRE.

July 21, 1905.

BEDFORD COLLEGE FOR WOMEN.

SIR,—The correspondence on Bedford College and its needs, carries my memory back to the days, more than a generation ago, when the idea of a women's college first appeared on my horizon with all its social and intellectual opportunities. "Going to college" was a sort of apotheosis of boyhood, and the very idea of a "women's college," to which she might go, was like a dream of Elysium to many a high-spirited girl fretting against the limitations of her life.

I am thinking of about the time when Aurora Leigh came out, with its noble and stimulating discontent and rebellion against the inferior intellectual position in those days allotted to women by men, and its insistence on their being tried by the same standards, and not having allowances made for them as for inferior creatures, of whom nothing great could possibly be expected. I know absolutely nothing of the present-day politics of Bedford College. I am a sort of Rip van Winkle, without even the advantage of revisiting the scenes of his youth, but reached in his sleepy hollow by echoes from the world through his INQUIRER. These echoes have awakened old memories, and I should be troubled indeed if Bedford College, whose infancy I so well remember, and which is now in its lusty youth, were to be crippled or die. There must, I think, always be a function for women's colleges, even when women are admitted to the others, and I should think there would be a gradually increasing sphere for them in the future. The great ambition of girls in the old days was to prove that they could learn all that was expected of men, and for that it was essential that they should learn the same things, and pass the same examinations. But now that their capacity to learn is proved up to the hilt, now that they have proved what they *can* do, they will gradually study more and more to find out what they *had better do*, so that in all probability the education of men and women will tend rather to differentiate than to assimilate in the future.

But however that may be—and prophecies as to future developments can only be surmises—Bedford College has proved its right to live, and deserves to live. The absolute freedom from religious tests is a point that should appeal especially to readers of the INQUIRER, and its importance cannot be exaggerated.

Many of the colleges for men owe large endowments to the bounty of women in the past, and it is to be hoped that in the present emergency some women of wealth may be moved to endow one for their own sex, and that, on the other hand, some men who have profited by the generosity of ancient dames at the old universities, and

have prospered since, may redress the balance by repaying the women what they and their peers have received from them.

One aspect of the case which has escaped notice in this correspondence strikes me very strongly. We are told that the present dilemma of Bedford College is caused by "the refusal of the ground landlord to renew the lease or to sell." Is it right that this arbitrary power should rest in the hands of one man? This incident should surely set us thinking of the economic problem of the enormous wealth accruing to ground landlords in towns at the expense of the community, by the falling in of building leases.

Liverpool. CLARA ARMSTRONG.

THE GENEVA MEETINGS.

SIR,—Mr. Bowie's leaflet of instructions to those who are going to the meetings at Geneva, is very good. May I add a piece of advice to those who are visiting Switzerland for the first time, as experienced travellers do not stand in need of it. It is, keep well. I have been away with large parties twice, once to Palestine, and once to Hungary, and on both occasions I found that five per cent. of my fellow travellers took ill. On the journey to Hungary in 1901, two of our friends were ill at Vienna on the way out, and had to remain in bed while the rest of us were enjoying ourselves, one, if not both, had to have a doctor.

Now, illness may be avoided by a little care and forethought. For the first few days we should live as nearly as possible as we live at home. The sea voyage —however calm—the long railway journey, the excitement of a large party, and the loss of rest are very fatiguing, and the change of climate and strange food have an unsettling effect on some people. After a long journey it is very tempting to partake of a good square meal. Well, they do it at their peril. What they require is a good rest and light food. Don't despise tea and bread and butter. Don't touch for the first few days any dish that is at all mysterious. Some people have a horror of water anywhere out of England. I believe the water of Geneva is good, but to make assurance doubly sure, ask for hot water at meals. It is readily supplied at hotels and pensions. After lunch and dinner, a cup of very weak tea without milk, but with plenty of sugar, is refreshing and wholesome. With a slice of lemon in it, it is delicious. After four or five days less caution is needed.

If these precautions are taken I can promise all who have not previously visited Geneva a glorious time.

Stalybridge. W. HARRISON.

WE scarcely believe what we see of the triumphs of the Cross. This is the most disastrous unbelief of our times. I am pointed now and then to an infidel, as he is called—a man who denies Christianity. But there is a sadder sight. It is that of thousands and millions who profess Christianity, but have no faith in its power to accomplish the work to which it is ordained, no faith in the power of Christ over the passions, prejudices, and corrupt institutions of men, no faith in the end of his mission, in the regenerating energy of his spirit and truth.—*Channing.*

OBITUARY.

THE REV. A. B. HAMILTON.

THE Rev. A. B. Hamilton, of Banbridge, co. Down, who passed away on the last day of July at the age of forty-seven, was a native of Saintfield, in that same county, where his father was an orthodox minister. His mother also was a minister's daughter, so he doubly inherited the impulse toward that calling in life which he ultimately chose. Trained at Queen's College, Belfast, and Trinity College, Dublin, where he graduated, gaining also the degree of LL.B. in the Royal University of Ireland, Mr. Hamilton at one time practised as a barrister at Dublin, but in 1891 became minister of the First Church, Banbridge, where he remained to the end. One service he rendered to his congregation was to obtain by means of a Chancery suit the sale of the meeting house of the second congregation, which had been closed, of which the late Rev. R. A. Armstrong was at one time the minister. Mr. Hamilton had served as President of the Non-subscribing Association, and as Moderator of the Remonstrant Synod, of Ulster. The large attendance at the funeral, which took place on Wednesday, Aug. 2, testified to the sense of public loss. Among those present were some twelve brother ministers, and the Revs. R. J. Orr, T. Dunkerley, and S. H. Mellone took part with a local clergyman in the service. The interment was at Saintfield.

WALTER LEWIN.

MANY friends will grieve to hear of the death of Mr. Walter Lewin, of Birkenhead, at the early age of fifty-two. For some months he had been in declining health, suffering from heart trouble, and on Monday last, at his residence, Park View, Bebington, he passed peacefully away.

Walter Lewin was the son of Mr. S. Lewin, of Wallasey, who was in business as a wine merchant in Liverpool, and the great-grandson of the Rev. Robert Lewin, minister of Benn's Garden, and afterwards of Renshaw-street Chapel, Liverpool, who died in 1816. For some years he was in business in Liverpool, but at heart he was always a man of letters, and for the past twenty years was able to devote himself to his chosen pursuit. His first published article, which he wrote as a boy of eight, appeared in the old *Sunday School Penny Magazine.*

A friend writes of him as follows in the *Birkenhead News*, with which he was for some years connected:—

"His life had been lived so quietly, and his work—even the best of it—was accomplished with such modesty and lack of parade, that hundreds who have read his words and been influenced by his thoughts never came to know in any real sense what manner of man he was. Such must inevitably be, more or less, the lot of the anonymous journalist.

"Walter Lewin was a journalist of high ability. Perhaps it is permissible to one writing in these columns to say that his connection with any paper meant the importation of intellect, tone, and personality which were bound to give added character and vitality to its pages. His individuality was undeniable. An article by Lewin, whatever the topic, was like no one else's; it was his own, and whether agreeing or disagreeing with the argument, one laid it down with respect for the writer. In life and habit almost a recluse, in thought and outlook he was a strenuous citizen of the world. He was at once a pronounced Radical, a keen individualist, and a fervent humanitarian. He never shrank from the advocacy of causes which, however unpopular in themselves, enlisted his sympathy; hence his adhesion to movements like the Anti-vivisectionist, of which he was always a loyal henchman. He had the gift of a terse and trenchant style, and few could excel him in putting a case—for the added reason that with him his case was always his conscience.

"But Lewin was not only a journalist; he was a man of letters. Probably few men in this country had so intimate a knowledge of American literature. His claims in this connection received frequent recognition from such journals as the *Spectator*, the *Academy*, and the *Bookman*. To all of these he was, from time to time, a welcome contributor, while quite recently he reviewed in the *Hibbert Journal* the 'Life of Moncure D. Conway.'

* * * * *

"As regards his personality, though at many points it was so elusive, nothing could exceed the geniality of his disposition and his unvarying kindness of heart to all with whom he came into contact. One might differ from Lewin; one could never quarrel with him. And now that he is gone, I am strangely reminded of his own words, written of another, a dozen years ago. They occur at the close of the introductory chapter to his 'Life of Clarke Aspinall,' and seem to me to embody much that was essentially characteristic of himself:—'His life, full as it was of energetic purpose, was not what is usually termed an eventful life. He was self-contained. His individuality was marked and intense. Wisely or unwisely, he lived his own life, and was the echo of no other. Much as he liked to be approved, he went, not any conventional way, but always his own way, through life.'"

"Method, simplicity, and modesty," another friend notes as his chief characteristics. He was a great lover of his books and of his garden, a devoted Emersonian, who had made a special study of the New England Transcendentalists; much in their methods and spirit was congenial to his own idealist sympathies. He was an editor of fine taste, as may be seen from his work on the "Camelot Series of Classics" and the "Canterbury Poets." THE INQUIRER also was indebted to Mr. Lewin for valued contributions, and we must join with other friends in a tribute of respect to his memory and of sympathy with his relatives.

I CALL that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect.—*Channing.*

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.

III.

By the time our holiday makers had returned to Brookside the twilight was deepening into dusk, and they were quite ready for their evening meal, and then for a good night's rest, after a long day of delightful experiences—a day to be remembered all the rest of their lives as one of the happiest. So, with challenges and promises to be "the first to get up in the morning," they bade each other "good-night" and went to bed—all, except Uncle Ned.

When the others were well out of the way Uncle Ned set to work to unpack a large wooden case which he had most carefully seen gently placed in the carrier's cart on their arrival at the station, and of which he had warned the driver to take special care—lest, if its contents were in any way injured, he might have to pay heavy damages.

This case, which was rather heavy, contained some empty jam jars and small glass tanks, and three glass cake covers with knob handles, such as confectioners place over their piles of cakes or sandwiches to keep them fresh. These covers, when turned the other way up and placed on wooden stands, make excellent aquariums, and, along with the small glass tanks and jam jars, they were destined to hold sea-water, and to display to the greatest advantage the wonderful and beautiful living creatures placed in them.

Then there was a box containing a microscope, and some other apparatus needful for the capture and investigation of creatures which live in the sea in countless myriads, and which are too small to be seen without the help of strong magnifiers. Packed all around these things were some yards of "mull" muslin and white bunting, and knots of stout cordage and whip-cord. In one corner was a small box of tools along with rolls of copper and galvanised iron wire. Indeed, I hardly think I could tell you, in the whole space of a "Children's Column" all the things so neatly tucked into that wonderful case. There were specimen tubes, and half a dozen bottles full of queer-looking and queerer smelling mixtures, some of them labelled POISON. There were strong needles and stout thread, and strips of twilled calico; and, lastly, there was a small hoop of iron such as little boys are content to trundle along the streets until they get too big and "must have a cycle."

All these things were unpacked in a room on the door of which Uncle Ned fixed a card, on which the following notice was plainly lettered:—

THE OGRE'S DEN!

PRIVATE!

No admission except on business.

"Abandon hope all ye who enter here"
(*without permission*).

Signed—UNCLE NED.

This room was Uncle Ned's work-room and museum, and, as he explained next day, admission to it was conditioned on perfectly good behaviour. It was to be considered a great privilege to be allowed to enter it, as in it would be displayed all the good things captured in the domains of Father Neptune (that is the sea, you know).

Uncle Ned knew from experience the ways of some boys (and girls too!)—not of *all*, mind you—but of *some*, who, when they get near a microscope, or other delicate piece of workmanship, want to handle it and "see what's inside," or, if they see a living creature, want to stir it up with a stick and tease it, "just to see what it will do."

Uncle Ned had taken great pains to get all these things ready, and to transfer them to Brookside, not for himself, but for the boys and girls whom he loved dearly; and he wanted them to have the best possible chance of seeing the *most* and the *deepest* and the *best* they could, and to realise how wonderful is this world of life in which we live, and how magnificent are the sights to be seen in it if we will but truly see them. But Uncle Ned well knew that such sights are only to be seen by those who are earnest and reverent—not by those who are merely triflers, idly inquisitive; so, to enter his workroom was a privilege to be gained and kept only by being worthy of it.

Quite two hours he spent in emptying the case of its contents, and in arranging the things on two strong deal tables. One table was placed in front of the window and the other on the opposite side of the room. There were also sets of plain deal shelves fixed against the walls, and in these he set out the bottles labelled poison, and the specimen-tubes, and some books on sea-life and plant-life.

When all these were duly arranged he proceeded to pour the sea-water, which the boys and girls had brought back, into the glass aquariums and tanks, and then, all being in readiness for the morrow, he retired to rest, well satisfied with the first day of *his* holiday.

Next morning the boys, who slept in a large room overlooking the farmyard, were awakened by the barking of Nip, who was having his first lesson in the work of a farmer's dog. Scot was helping his master to bring in the cows from the meadow to be milked, and Nip, who already looked upon himself as one of the farm staff, was doing whatever he saw Scot do—only, Scot saved his legs and his lungs, and went about fetching the cows in a quiet, business-like way, whilst Nip ran wildly here and there, and barked and yelped as if he were mad. Every now and then he got nearer to one old cow than she approved, and down went her head threateningly, and down too went Nip's tail between his legs, and off he scampered, evidently with the idea that a dog "who *barks* and runs away will live to *bark* another day."

As soon as the last cow was well in the yard Scot knew that his work was finished for a while, so he threw himself down on the ground in the bright morning sunshine, and lolled his long pink tongue out, panting and displaying his lovely white teeth, with a good-natured dog's smile; and Nip, who by this time considered Scot the cleverest dog in the world, laid down by his side and lolled his tongue out, and panted and smiled, and made sudden snaps at the flies which came round in a buzzing crowd to admire and tease him.

Then Maggie Banks—the farmer's daughter—set to work milking the cows, and it would have done you dwellers in smoky towns good to have heard the sound of the milk streaming and hissing against the side of the brightly polished tin as she milked.

On the other side of the house the two girls were sleeping in a room which overlooked the garden and the brook. This room had lovely old-fashioned lattice windows, which had been wisely left opened by the girls, and the bright sunshine, streaming in and falling on their faces in the morning, awoke them to a glad new day. The scent of rose, honeysuckle, and mignonette came in at the open window, and to be awakened to the joy of another such day seemed to these town-dwelling school-girls too good and sweet for this earth. They could hardly spare time to dress, for first one thing and then another claimed their attention, and they would run to the window to wonder and admire. Now a flock of white-winged tern flew past in wheeling circles; then a big dragon fly, fresh from the brook, flew in at the window and frightened them a little, though they admired his blue and green coat of mail and his four wide-spreading gauzy wings. They were greatly interested in one very big bird with large fan-like wings which flew up the stream towards the woods, flapping its great wings slowly and gracefully, stretching its legs out behind to balance itself, and curving its long neck. Neither of the girls knew the bird, though Elsie guessed it might be a stork; she was wrong, however, for it was a heron.

Just as they were ready to go downstairs they went to the window for another look-out, and saw Uncle Ned and the boys starting off for their morning dip in the sea, and along with them ran Nip and Scot. Scot had got a holiday! And this was how it came about. When the bathers were leaving the farmyard by the field-path, Ernest whistled for the dogs to follow them. Nip did so gladly enough, but Scot stood quite still, his tail wagging slowly and apologetically, as if to say, "I'd like to come, but I may be wanted in the yard," and so Ernest might whistle and call as much as he liked, but Scot would not budge. Then Farmer Banks, seeing how matters stood, explained to the boys that the dog knew that his duty lay in the farmyard, to be ready to take the cows back to the field after milking.

"He's a good dog, is Scot," said the farmer, "and he could teach many a boy and man what fidelity to duty is." Then he patted the good collie affectionately on the head, and looked down on him and said quietly, "Would ye like to go wi' 'em, lad?" and Scot wagged his tail and barked joyfully, which means "Yes," and the farmer answered him, "Good dog, go!" and pointed towards the others, and then Scot knew *he* had got a seaside holiday too, and bounded after them in great glee, Nip tearing along at his side as glad as Scot himself.

As there is no more room in this week's column, I must save the rest for next week.

T. ROBINSON.

The Inquirer.

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LONDON, AUGUST 12, 1905.

WILLIAM RATHBONE.

A LIFE of WILLIAM RATHBONE by his daughter was sure of a warm welcome from a very wide circle of friends, and it is not surprising that a second impression of Miss ELEANOR RATHBONE's book * should have been called for in a month after its first publication. The preface refers to the "familiar pitfalls that lie in the path of anyone who attempts to write about the life of a very near relation." We have read this book with growing admiration for the quiet strength and clear insight and the unfailing tact with which a difficult task has been performed. One cannot, indeed, be unaware of the touch of reverent and intimate affection; it would have been unnatural and a distinct loss to the book if it had not been so; but this is never allowed to interfere with the sound judgment of the competent historian. The book is not simply a personal record for private friends, it is a memoir in which the life of the nation and the great movements of the time are pictured in true proportions, as necessary for the adequate portraiture of such a man.

No one will grudge the first fifty-four pages devoted to a brief record of four other WILLIAM RATHBONES of Liverpool, a most remarkable succession in direct line from father to son, each in turn head of the firm established by the first of them early in the eighteenth century. This WILLIAM RATHBONE was a native of Gawsworth, near Macclesfield, where he was born in 1696 (his father also was WILLIAM) and he died at Liverpool in 1746. He had been brought up a churchman, but, some sixteen years before his death, became a convinced member of the Society of Friends. His father also not long afterwards "received the truth." His grandson was decidedly unorthodox in matters of doctrine, though staunch as ever to the true spirit of life in the Society; and his great-grandson, father of the WILLIAM RATHBONE of the Memoir, married a Unitarian, ELIZABETH GREG. Thus two noble traditions of integrity, of good citizenship, of earnest Christian piety, and practical beneficence of a very high order united in the moulding of this one life, of which the record proves how ample was its fulfilment—true always, with a genuine humility, to the inward light and rich beyond most in its achieved beneficence.

Of other influences upon the young man's life the most fruitful was undoubtedly that of the ministry and the friendship of JOHN HAMILTON THOM, who became minister of Renshaw-street Chapel, where the RATHBONES were members, in 1831, and seven years later married a daughter of the family. His future brother-in-law had early felt the power of direct appeal in his ministry. Many years afterwards he told how deeply he had been moved by that sermon which Mr. THOM preached on Christmas Day, 1835, out of which sprang the Liverpool Domestic Mission. The test of discipleship he found in CHRIST'S own words, "The poor have the Gospel preached to them," and then asked them to consider what their own Christianity was worth.

"I was then just entering on the world's work," Mr. RATHBONE said, "with all the hopes and aspirations of seventeen, and I felt so strongly the truth of the preacher's words that, had I not doubted my power of influencing others by speech, I believe I should have abandoned the desk for work in the streets and courts of our town. I remained in the work for which circumstances seemed to destine me, and am grateful for success beyond my deserts or most ambitious thoughts. But I feel now as I felt then, that had I possessed the necessary powers successfully to carry CHRIST'S Gospel of peace and hope and purity to the toiling and suffering, it would be a success far nobler, worthier, and more to be desired than any other whatever."

While Mr. RATHBONE did not abandon his work as a merchant, his whole life, both in business and in public service, was quickened and directed by that lofty spirit which found such persuasive and searching expression in Mr. THOM'S ministry as he interpreted to his hearers the "Laws of Life after the Mind of CHRIST." Towards the end of the Memoir, Miss RATHBONE gives a true and beautiful description of her father's religion, from which these passages are taken:—

"Of what his own religious life meant to him the reader will, if is hoped, have gathered something as he went along from the preceding narrative of the incidents and work of his life. For it was in these, rather than in words, that he revealed most of himself and of his religious beliefs. He interpreted his own discipleship of CHRIST very literally, as something that should not only govern the inward spiritual life, but should condition and direct his activities of every kind. The ultimate implicit aim of all public work, conducted in the right spirit, was, in his view, to make the conditions of national and civic or individual life a little less out of harmony with the ideal of a kingdom of GOD on earth. To keep this end ever before the mind as the sole end; never to allow considerations of personal advantage, or ambition, or credit, to influence by a hair's breadth decisions in work undertaken ostensibly for the public benefit; never even for the sake of securing an advantage for the particular cause or object at which he was working, to consent to sacrifice to it wider interests or principles of right and justice—all this seemed to him implied in his religious profession. It would probably be hardly too much to say that every important decision he had to make presented itself more or less consciously to his mind as a question of right and wrong.

* * * * *

"Except to his children and to those for whom he felt a direct responsibility, he did not speak often or easily on the high theme of religion, although he had none of the unconquerable reticence about it which makes speech almost a physical impossibility to many people. But no one could work with him or live near him long without feeling the presence of the hidden springs that were the source of his energy and his strength, and without catching glimpses of the foundations upon which his faith and hope for humanity, and his charity towards men, were based. Many types of goodness are independent of a definite religious faith, and seem to flourish as well without it, but his type was not one of these. It was his belief in the providence of GOD and in the immortality of man that justified his unfailing optimism, that made his perennial hopefulness different from the mere buoyancy of high animal spirits, and made the almost universal charity of his judgments different from that which proceeds from a facile and shallow good-nature. The principle upon which he so often insisted, that whatever ought to be done can be done, was to him a necessary deduction from his religious faith, and there can be no doubt that it was his unhesitating reliance upon this principle that enabled him to accomplish so much. It gave him faith in his cause and confidence in himself; and his confidence, visible through the medium of his natural humility, kindled in others who knew nothing of its source a faith resembling his own."

The story of Mr. RATHBONE'S working life as here recorded is of the deepest interest, and can hardly fail to waken in

* "William Rathbone. A Memoir." By Eleanor F. Rathbone. (Macmillan & Co. 7s. 6d. net.)

others the desire—as by his personal devotion and enthusiasm he did so constantly during his lifetime—to give of their best for such unselfish service. It is all told in clear, unaffected narrative—the story of the first strenuous years of his business career, the beginnings of his social work, his service as an ardent politician in Liverpool and then for twenty-seven years in Parliament; his great work as originator of the system of district nursing (fruitful of such untold blessing to the poor), how he was instrumental in reforming the nursing in workhouse infirmaries, and what he did in the establishment of training schools and homes for nurses, crowned by the great success of the "Queen VICTORIA Jubilee Institute for Nurses"—work done in such a spirit that when he passed away FLORENCE NIGHTINGALE sent a wreath inscribed: "In remembrance and humble love of one of GOD'S best and greatest sons"; what he did at the time of the Cotton Famine in Lancashire and for the cause of peace and national honour in the anxious days of the *Alabama* and LAIRD'S rams; his practical interest in true principles and methods of charity administration, his more than thirty years of service as Guardian of the Poor on the Liverpool Select Vestry, his work and influence as a private member in Parliament and as one of the founders of the Liverpool University College and afterwards of the University College of North Wales. As one reads, the impression grows that this was a very noble life, steadfastly devoted to unselfish ends, faithful in many quiet ways of lowly service, and therefore ready when the great occasions came.

There are two points in this record to which we should be glad to draw special attention—the principles of expenditure which, with the possession and the prospect of increasing wealth, Mr. RATHBONE early laid down for himself, and the significance in his life of the lowly service which, in more ways than one, he took upon himself. Of the former we shall hope to find another occasion to speak more fully; as to the latter, we note especially that for years in his early married life, when he was closely engaged in the growing business of his firm, he acted regularly as a visitor for the Provident Society, every week going from house to house in certain streets of a poor district collecting the savings of the people. Thus he gained an intimate knowledge of the conditions of life among the poor, which not only quickened his sympathies and directed the efforts of his wise and generous helpfulness, but gave him experience which was of the highest practical value for his later work in Parliament. So also when the system of District Nursing was established in Liverpool he once did for about a year the work of one of the Lady Superintendents, going with the nurse weekly to visit her patients, attending to the accounts, and in other ways coming into close touch with every detail of that service. It was thoroughly characteristic of the man, ready and willing in the humblest path of duty, to use to the utmost of his strength whatever talent was committed to his care, and so by the discipline of service constantly increasing in himself that power of helpfulness which only sympathy and love can give.

There are other things we should have been glad to say about this book, but must be content with a final word of sincerest gratitude for such a gift, and a confident endorsement of the hope that the reading of this Memoir of WILLIAM RATHBONE may "encourage others, especially young men and women in his own city, to trace out for themselves more definitely, and to follow more boldly, a career of public usefulness."

BEDFORD COLLEGE FOR WOMEN.

THE correspondence that has taken place in our columns on the subject of the appeal for funds to establish Bedford College on a basis of permanent independence naturally raises many reflections on the changes that have taken place in the last half-century. Those of us who are old enough to retain a vivid impression of the moral and social atmosphere and aspirations of those days and these, may question many things, but will hardly challenge two impressions—firstly, that in middle-class life in England mere snobbishness is an immensely less effective and aggresive force than it was half a century ago; and, secondly, that the middle-class girl has larger opportunities, and is encouraged to indulge in nobler ambitions than she was then. The connection of these two things is obvious, and they may, perhaps, both be included in the statement that whatever ground for misgivings there may be in the social and moral conditions of our age, and however much we may fear that for the last fifteen or twenty years we have in many respects been going through a period of moral and social slackness and reaction, it is nevertheless true that there has been a steadily growing number of young men and women in middle-class England who have started life with personal wishes and personal conceptions of the life they desire themselves to lead, which are neither sordid nor vulgar. Whether or not this is an age of great moral passions and aspirations, it does at least seem—in spite of all we hear of bridge parties and the doings of "our betters" generally—to be an age in which an ever-increasing number of Englishmen care for things worth caring for, and wish, at the lowest, to be rationally happy rather than ostentatiously to display the material symbols of wealth and prosperity.

It seems probable that the improved education of women has been a factor of immense importance in securing this result: While much remains to be done, we have at least made a beginning towards taking a girl's intellectual life seriously, and believing that her spiritual ambitions are not mere self-indulgence or wicked discontent with the blessings which an unappreciated providence has heaped upon her in the smug comfort and opportunities for frivolity provided for her in her home.

Some five-and-twenty years ago a number of women were discussing the problem of female education, and one of them declared that it all really hinged on the question of an extra fire in middle-class homes. In other words, the girls' studies were not taken seriously. They were to be conducted in the midst of family discussions and interrupted by family demands. Sewing machines, rolling-pins, and calling-cards were to be her *organa*, and it would be monstrous extravagance to light a fire in order to give her a quiet room to study in and ensure that her intellectual occupations should be respected: Have we changed all that? No, and perhaps we never shall. A certain serviceableness and willingness to follow the pressure of the communal wants of the small domestic society seems to be a permanent factor in the typical female character, in contrast with the stubborn and relentless self-assertion and refusal to be deflected that characterises men folk, strenuous and self-indulgent alike: We have not changed it all, and perhaps never shall. But we have changed some of it, to the enormous advantage of all concerned. And in this great work Bedford College has borne a noble part.

It would be tempting, did space permit, to compare some of the hopes and fears which greeted the dawn of the movement for the higher education of women with the results that are already discernable from it. It would be tempting, again, to dwell on the reminiscences suggested by the list of early teachers. De Morgan, of deathless memory. Scott, whose personal influence was so immeasurably deeper than any tangible record which he has left can explain. Newman, whose explanations to a backward student were so enlightening that those who followed him most easily were always glad when a less intelligent companion had to be brought into line; for the further exposition would not be a mere repetition, but a taking up of the thing from some new point of view, a fetching of light upon it from some new quarter, that would enlarge and confirm the knowledge of those who had best understood. Later on, Kinkel and George Macdonald, names less illustrious in the annals of scholarships, but still cherished in many a grateful heart, and associated with first conceptions of the worlds of art and literature, and first fascinating

glimpses down the vistas which they revealed; and Beesley, amongst whose many services to his time not the least is his unconsciously impressing upon hundreds of English girls the value in the formation of character of severe and unpretentious scholarship. But enough! The theme will not end, so we must cut off the discourse.

Bedford College was started by Mrs. Reid with £1,500. If the fifty years and more that have since elapsed have not multiplied by a hundred the conviction of the beneficence of the work and its vital significance to our national and personal well-being, England is hard to teach. The £150,000 to establish the approved work ought to come at least as easily as the £1,500 that launched the noble experiment.

P. H. W.

WATTS—THE PAINTER OF ETERNAL TRUTHS.

III.

MAMMON.

"THE utmost for the highest," was Watts's motto. This he applied not only to the pictorial visions expressing his faith, but in his practical relations with men. He served not Mammon, but God.

Watts was grieved and saddened by the dreariness and unhappiness of much of the life he saw. The ugliness of the ordinary surroundings of the lives of the people, and the things they used, impressed him deeply. He had no special or grievous trouble of his own, but the great trouble of humanity put things for him in a minor key.

He tried in many ways to cause the appreciation of the beautiful, and to give opportunities for its enjoyment. For example, he offered to paint the hall of Euston railway station with frescoes without payment, but the directors of the London and North Western Railway Company refused. He offered to decorate the north end of the great hall of Lincoln's Inn with a fresco representing "The School of Legation," and did so, producing a fine work. The Benchers made him a gift, but he wanted nothing for his labours. His "Time, Death, and Judgment," is in mosaic in a panel above the fountain as St. Jude's, Whitechapel. He and Mrs. Watts devoted themselves to the Home Arts and Industries Association, whose object was the resuscitation of the old handicrafts. Pottery works were established near his home at Limnerslease, and a school to teach young people to make goods artistic and adapted to use. The effort here and elsewhere was to awaken the artistic instinct which has been smothered by modern machine manufacture and by steam power. He desired to restore home handicrafts, shearing and carding wool, spinning, weaving, dyeing, bleaching, the making of linen, the growth and use of flax. The women who did such work had the pride of their art, endeavoured to make their work as good as possible, put themselves and their artistic sense into it, worked for use and with joy; not for selling, not for making money, profit, and trading it away for gain.

He saw and tried to restore to his neighbours the joy and grace and glory of common things. He wished we could be like the ancient Thebans, and think of, and do, whatever things are pure and lovely, and of good report.

The downright ugliness of dress, the long rows of dreary suburban roads, and workmen's dwellings, in modern towns; the terrible violation of beauty in crowded places of public use, such as railway stations and "pleasure resorts" he deplored. The influence of these things on health, morals, and spirit, he saw to be very great. People are insensibly affected by them. In these things he felt deeply with Ruskin, and set to work to teach by his pictures—his best way of expression—and by such means as those already mentioned, a better way, and to do something to bring into being a fairer way of life, to restore joy and creative delight to men.

At Compton, near his home at Limnerslease, Watts provided money for laying out grounds and building a home of the dead. The Home Arts and Industries Association assisted. He earned the money by painting pictures. Mrs. Watts took a great part in the work, and she explains that the symbolism, &c., was all designed to give on the walls some fragments of "the story of the spiritual life, on the wing of which,, in the passage between the mystery of birth and the mystery of death, material life is lifted to the glorious consciousness of its affinity with the infinite," Villagers did the work of this mortuary chapel, brick-making, beating iron, &c., by hand with simple materials, producing artistic results, and developing their natural powers, while Watts was the chief director of their efforts, and his wife took great part in the enterprise.

No one could ever hire Watts or induce him to work under conditions untrue to his own ideal. He was full of sympathy and admiration for others' methods, but did not adopt them.

The painting of portraits was his largest source of income, but it is noticeable that his subjects include men and women of high character and national significance. He has not given us a gallery of portraits of people whose main distinction was their wealth, and their ability to pay. A truly national portrait gallery has received many additions from him. He formed the plan of painting the most famous of his contemporaries, and presenting the portraits to the nation. He seems to penetrate to the meaning of life, and to give the character more impressively than the features; and he carefully divided his time between the work that produced income—portrait painting, and the allegories of spiritual realities. The latter he was not anxious to sell. Many he gave away. He kept them long in his studio where they were open to the view of any who made an effort to see them; and many of those he valued most, and to which he gave his time and care most thoroughly, he reserved to present to the nation.

Several of his pictures are powerful in the denunciation of the slavery to money profits, which he saw to be a terrible and far-reaching evil. How sad to see the young rich man turning away from the way of life because he has "*great possessions*" and cannot withdraw his heart from them! Watts says that this picture and "Jonah" and "Mammon," are especially addressed to modern philosophy.

"*Greed and Labour*" shows the toiler strong, enduring much, carrying his heavy load of tools and materials, powerful in frame, brawny armed, overstrained (as his features show) wearied with the day's work, but with eyes that can look upward, and bravely face man and destiny. Behind him, greed, with the money bags, niggardly, with closed eyes, cunning and cruel, is his master in temporal things, slave-driver, intent on the profits. The worker is warm with his work, but the wretched money grubber needs furs up to his neck, and is still cold at heart.

"*The Minotaur*" shows us a creature half man, half bull, on the look-out for his tribute of maidens and youths, who shall satisfy his inhuman hunger. There is manifestly a connection of ideas between this and the most appalling of all Watts's pictures that I have seen: "*Mammon.*" There is the same wrinkled skin about the neck of Mammon that is seen in the Minotaur. But Mammon is worse. Surely there was never a figure in human form and feature more inhuman than this. Coarse, strong, heavy, he sits in his chair whose decorations are two skulls; he is crowned and plumed; money bags are in his lap. His deep-set eyes are frightful, they can see nothing but selfish gain. His heavy jaw, firm set protruding lower lip, and broad nostrils show the creature that has sunk below the animal. The animal may rise, has glimmerings of higher things. He is dead—living death. Under his heavy arm rests the head of a fair girl, who is kneeling beside him—alas! it would seem she must have gone there willingly. But now that heavy hand is upon her, she is doomed. Beneath his foot, prostrate, is a well-formed youth; his vitality is gone. Unlike the compelled slave of greed, who is preparing for a great inheritance even in his oppression, these two worshippers of the modern idol are the most pitiful and hopeless objects Watts set before us. "Ye cannot serve God and Mammon!"

PRIESTLEY PRIME.

PERSONAL RECOLLECTIONS OF GEORGE FREDERICK WATTS, R.A.

II.

ON one of those occasions Mr. Watts lifted two small unfinished canvases, and pointed out the ideas he had in painting them. The incident was most appropriate, and will live long in the memory of those who were present. Previous to the arrival of my friends I had been talking to the artist about the depressing surroundings of the lives of the majority of London toilers, and of some of their heroic attempts to rise. When we were all in the studio together, these canvases were brought out and stood upon a table. I have not heard of their exhibition to the public, neither have I heard that titles were given to the paintings. They both deal with one subject, or perhaps it would be better to say they represent two phases of one subject. The background chiefly

consists of a large tree trunk. At its base a man is seen in shadow. In the first picture his body is contorted as though in agony. He is writhing on account of some sorrow which is agitating his mind. His head is bent low towards the ground, and he makes no attempt to rise. Above him there are a number of figures represented as pressing clouds down upon the drooping man. They are evil influences which are the cause of his sorrow and despondency. The other picture was that of a similar scene; but in it the man was lifting himself, though with difficulty, and the figures above him were not pressing clouds upon him (as in the first picture), but lifting their arms as if in gladness. From the man's side there was rising a female form. Mr. Watts told us that he had first called this picture the "Birth of Eve." But that title limited his subject somewhat, and he wished us to think of his two pictures generally as evil and good influences. How appropriate it was that the artist should show these pictures to the visitors of the afternoon; and how clear was the lesson he would have us learn from them. The one portrayed our depressing environment with its many clouds and evils preventing our oppressed beings from rising even to upright postures; and how like the bulk of toiling humanity was the figure with head turned to earth and back bent with toil and fruitless attempts to rise. But on looking at the other picture we received our thought of encouragement. In this the man has not allowed the evil influences to remain, for he has shaken himself free from their oppression, and in his attempt to rise has given birth to the spiritual part of his nature. Eve rises from his side, and is welcomed and encouraged by the heavenly powers that are hovering over the man. Mr. Watts was always a man of few words; but the few he used on this occasion, as he was showing us these pictures, were sufficient for us to know that he wished us to take courage by the thought that, if we but make the attempt to lift ourselves from depressing and evil influences, we shall not only get help from the spiritual world, but shall also realise a new life developing from our own. The incident formed a beautiful method of urging us to continue our spiritual efforts towards a higher life. It was as though the master said to us: "You will have help from heaven if you persevere, for the spiritual forces are waiting for your resolution to struggle against all that is lowering and debased."

On another occasion I was seated in the studio of the master, and he was asking about the Sunday-school work at Stepney, wondering whether the Board School influence was being at all perceptible on the rising generation, and whether its effects were to be seen at work on East London boys and girls. It was then that I told him of our feeble guild efforts at College Chapel to do something in the way of giving the young people something better to think about than their sordid surroundings. Our guild, with its very slight results, was described, when, to my surpirse, the artist suggested that I should get the rough boys to decorate their schoolroom. To carry out the idea at first seemed quite impossible. I pleaded the boys' ignorance of painting in any form, but was met with the assertion that that was the chief attraction of such a notion. If the suggestion could be made to them that they were capable of producing something they had no idea was possible, they would be at once interested. Mr. Watts urged that as I knew something of the rudiments of painting and could draw a little, I should get them to attempt a copy on a large scale of some well-known, good picture. I could correct their drawing, and when that was near the intended design they should be shown how to handle brushes and oil paints, and allowed to fill in the colour. Oil was to be the medium, because mistakes could be rectified by overpainting. I was not to expect a work of art, or to imagine I was going to make artists of my boys. The experiment should simply be one to interest the lads in things above their ordinary way of life, and produce an element of attachment to their Sunday school. On that occasion I left the aged artist with very mixed feelings. I was not optimistic, but I decided to try the experiment. The idea was certainly a good one. It was one also that had been tried with success in the village chapel at Compton by Mrs. Watts and himself. The result was that after many disappointments the youths painted two large oil paintings which now hang in the schoolroom at the back of College Chapel. I may mention that since my removal to Ipswich a similar experiment was tried; and with much less difficulty the guild has succeeded in decorating the schoolroom with large frescoes and panels. I am persuaded that the ideal is a correct one. It amounts to the plan of arousing a society of young people to the thought of something necessary to be done on a large scale. Then, with enthusiasm and perseverence, good is bound to be the result.

Mr. Watts has always been considered a man of delicate constitution; but he struck me as being of remarkably good health. His body was very small, but he had great endurance, and seemed to be very strong. One morning I was privileged to take a long walk with him amongst the Surrey hills. The delicate artist of seventy soon tired the healthy youth of little more than twenty. But I would not admit myself tired in such surroundings, with such a companion. When but a young man he recognised that he had not a robust frame, and studied the question of his physical condition with the help of a physician, deciding that a very temperate method of living on a carefully prescribed diet was the best way to preserve his strength and health. Knowing what was the right thing, he adhered to it to the end, and the result in his long life of hard work has fully justified the means adopted. He rose very early in the morning and retired in the evening.

I have seen the master at work on some of his great canvases. Two special occasions shall be mentioned. On one occasion, when I was a guest at Limnerslease, I was about the house as early as six in the morning, imagining I had the house to myself. I wandered into the studio, and, to my surprise, saw the artist at work. He told me he had been painting since four o'clock, and always endeavoured to rise with the sun. He used no palette, painted with a large flat brush, dipping from large dishes of mixed paint on a table by his side. He seemed to possess wonderful steadiness of arm, for he used no mahl-stick. He was painting "Love and Life." I remarked that I thought this picture had been finished some years ago, and he admitted that it had. But it had then returned to his studio, and it had occurred to him that the delicate girl on so lofty a height appeared to need shielding from the winds that would there be felt. So he was putting an extra row of feathers on the wing of the Angel of Love, which would give the picture the look of greater protection for life.

The other occasion which shall be mentioned was when I saw him working on his picture called "Faith." The picture is well known. Faith has left a scene of carnage and battle. The destroyed city is still burning in the distance. She has crossed a lonely plain and is seated on some rocks by a clear pool. She is unbuckling her sword, having discovered it to be an unconvincing argument, and is about to throw it aside. She washes her blood-stained feet in the cool water, and listens to the song of birds, while simple flowers are in her lap. The picture stood on the easel when I looked at it for the first time. The artist said, "I think I have a modern subject there. The ancients believed in war. By killing enemies and sacking cities, they considered themselves the victors. But to-day we are learning that such violence settles nothing. So I have tried to picture modern faith turning her back on the old methods and learning of nature." That was years ago. One would like to know what the aged man would have thought of modern faith after the Transvaal and Port Arthur.

LUCKING TAVENER.

GEORGICS—ROMAN AND ENGLISH.

THE maker of holidays, clerical or lay, is wont to seize diversion with discretion, and to mortify the lust of indolence with a crust to bite on. The new translation of the Georgics, by Lord Burghclere, is an invitation to pleasure, mingled with profit, and one might suggest a less agreeable method of beguiling the quiet hour for a few days with a country-loving family than to read it through aloud. If pained no longer by early memories of classic inspiration under the insistance of the ferule, some few demand the very tongue of "the best poem of the best poet," as Dryden esteemed it, they will gratify their learning in their own sanctuaries. The rest of us will be only too glad to avail ourselves of a translation worthy of all praise of a Latin poem which proves its capacity and greatness by appealing to our most native instincts as no English poem on the same subject has ever done. In his serious, simple, winning interpretation of country life, Virgil has had to wait for his equal as an artist, for François Millet, who, by reason of a still deeper insight into soul and suffering, has in his pictures given us the epic of the peasant. The only literary work in our own language which we might be tempted to set up by way of comparison is Thomson's Seasons. But this can only be set up to be at once knocked

down again. The cold, florid verse of the young Scotchman who came south, like others of his countrymen, to make his way up in the world, has long ceased to appeal to us in the smallest degree. But it is from Thomson's age that we have the one version of Virgil's Song of the Farmer, which was worthy to survive and to represent the original—Dryden's translation with Addison's introductory Essay. We always listen gratefully to Addison, and we must not turn aside from his preface. It is not the less instructive in that we shall dissent from almost every sentence in it. For once Addison is wrong. We must make this fact clear, for Addison's view is that of a great many people to-day, and until we disperse his sentence, the Georgics, and a great deal more besides, will remain a sealed book for us. His definition of a Georgic as "some part of the science of husbandry put into a pleasing dress, and set off with all the beauties and embellishments of poetry," at once places us at his point of view, which he makes more and more clear as the essay proceeds. It is, that beauty and nobility are not inherent in husbandry, but only in some artificial description of it. That peasantry is void of poetry; that the sultry body of the former is only for the nonce decked out in "a pleasing dress," cut from cloth woven on the loom of letters; that poetry is a sort of nice green paint on the gardener's wheelbarrow, and on the spiked iron palings round the park. This beloved philosopher appears tricked out in a stage dress, when pointing the art of the future poet of nature, he advises the insertion of plenty of moral reflections and elegant embellishments of the fancy; he would let the subject "rest awhile" now and again in favour of a "pleasant and pertinent (*sic*) digression," and reluctantly confesses that in a work like this, boldly bearing a vulgar title, yet seriously dedicated to the Emperor Augustus by the first poet of his age, "we should never quite lose sight of the country," and along with the author shall "remember that agriculture ought to be some way hinted at throughout the whole poem"; but he pulls himself up again with the saving word of warning to the aspirant for laurels in a rickyard "in particular to be careful of not letting his subject debase his style and betray him into a meanness of expression, but everywhere to keep up his verse in all the pomp of numbers and dignity of words."

Now this is plain and ugly paganism of the literary pedant. Judging the writer by his own words, we should be forced to conclude that he would have been ashamed to be seen with a spade in his hand, and would have blushed to discover any member of his household feeding the chickens or milking the cows. We may candidly confess that we have among our neighbours some whose ideas are hereby faithfully represented. They demur to the idea of the ancient writer whose Creator brings his work to an end by planting a garden and setting a man in it to keep it. Garden or farm, they will have none except about their own immediate abode and for their own personal convenience. The country they have an eye to with a bumptious sense of possession and a vision of many pheasants. The countryman they detest, with all his works and ways, and have evicted him from his cottage in this land quite as effectively as they have his fellow from his cabin in Ireland. It is only the perspective afforded by distance that enables us to see the tyranny exercised over the water more clearly than we can in our own shires. There is a sharp division between the two classes of those who believe in the country and those who amuse themselves with it. The one sees in it the field where man's most natural wants may be most rationally and beneficially satisfied; the scene of his most chastening struggle with forces which fly with the wings of Ariel, yet swing the hammer of the giants. The others have followed another course, which has led them into the precincts of high and beautiful arts, which they affect, but commonly understand not. Along the paths of civilisation reality and love and immortality are prone to vanish and life to become an embarassment and death a great fear. There is nothing to stand on, nothing to trust. Man has with showy cleverness made for himself a world of substitutes—substitutes for earth, substitutes for physical toil, substitutes for love, for health, for goodness. He finds it out in time, and wearies of his own inventions. To the former of these two classes of individuals poetry is good because it tells the truth about things. It is good in the measure in which it is true. To the other it is an ingenious palliative of the ugliness of reality, of truth. Singularly, Addison speaks the doctrine of this class. As he puts it, the words of his master are more desirable than the things they refer to, and which, though he fails to realise the fact, moved that master to write so songfully.

We would fain suggest a corrective to this artificial mode of offering insincere compliments to the earth we live on by recalling our own latest Georgic—one sunny task with which even Virgil was not familiar.

Haymaking is neither a mercenary trade, nor a thin background for tasteless and unreal pastorals. It is itself an idyll. It stands in need of no magazine to give it publicity. Man's necessity and nature's benignity have together composed it, and they issue a fresh edition every summer.

It is ten minutes to four by the clock, and the sun but half above the horizon, when the mower throws from his scythe the chime of his prelude. The notes flow, they tinkle as they flow like the tinkle of a stony brook. It is the hymn of a cascade on the mountain—rocky chine, singing water, echoing pool, all are there. It is a stream singing. Now the mountain stone and iron give out the glee which they once silently learnt from their leaping comrade. It is curiously liquid, this song of the whetstone, and in that it is significant of all the movements of the mowing and the haymaking. Watch the mower; note the curve of his back, the bend of his legs. Strength and sharpness pass down the tense brown arms and over the arching sneath and out through the sweeping blade. It is altogether like boughs bending in a strong wind. Man and scythe, which for the time is part of himself, flow through the grass, as one has watched the rapid current of a river coil and curve about the abutting pier of a bridge, and flow on through the archway. And the river will mow the stones of the bridge down too, as surely—just like that, only it can work in league with time instead of against time as man has to in the field. Listen to the swish, swish of the cutting stream through the dew-wet grass. See the lengthening foam of the swathe that is left behind. And as the hours follow one another with hotter breath from the crystal cold of the dawn to the stunning rebuff of noon, when the mowers surrender awhile to rest, you watch, you listen to the enthralling monotony of the flow. This steady, urgent haste of strenuous men, the strong throbbing hearts, the beaded sweat, the swinging arms impose silence, and the rush of the scythes is only broken from time to time by the mountain tinkle of the whetstone.

Then to less urgent duty come the women helping to toss and turn, while the sunshine and the wind stream through the loose-flying threads. There is breathing and time for jest, and the children come for a rollick. Yielding its sweetness as it dries, the mow is now drawn into long, loose waves. The men and women with their rakes might be rowers in that safe inland sea, whose surf they gather in bands, until the waggon comes into the field, drawn by two sturdy horses tandem, the carter at the leader's head. Chains clink and wheels creak. Blue-painted is the waggon, and built on a massive frame, yet graceful with its lines curved like a ship, with its ladders fore and aft for an upper deck, and its four stout corner staves for masts.

Working from daylight—for the barometer was falling, and the wind had shifted ominously—it was nine o'clock before the last fork-full was passed up on to the top of the stack. Village politics suffered that evening. for the meeting to which several of us were called was attended by so few that it had to be adjourned. All the countryside was of the same mind. Hay, like pilchards, is a fleeting bounty, for the receipt of which, not politics only, but the offices of religion must sometimes be deferred. Rather this becomes the policy and religion of the hour. "Well, Reuben," I said at last to one of the men, "you've got it up in fine condition." He paused, and, sticking his fork in the ground, leant on it like a Roman soldier leaning on his spear, and then, after the customary interval, during which he winds up his deep thoughts out of the well in which they slowly collect, he replied with a sort of brotherly warmth in his voice: "I reckon we ought to do our best; it's about all we can do for them, and they do enjoy it when it's sound and sweet."

Some men's thoughts would be running on the market value of the crop, and some would feel a bare satisfaction that that job was done. But Reuben's thoughts were with those for whom "He causeth the grass to grow." I cannot but believe that when he stalls his cows at night, and fills each rack with a crisp armful into the midst of which he likes to bury his own face and sniff the sweet odour, the Master Herdsman is at the same time proferring His gift to the kine, saying: "Take, eat, this is my body, which is broken for you."

H. M. L.

THE WORTH OF SONG.

IT is recorded in a ballad, dating, as those who are curious in such matters assure me, from the later days of the nineteenth century, that a certain monarch, *Henricus Rex*, had three sons, all of whom he disinherited and banished from before his face by reason of their disobedience to his high commands. There is no evidence to prove that they worked treason against his throne or bore themselves unworthily either in council or upon the battlefield; one and all were sent about their business BECAUSE THEY WOULD NOT SING. They had not music in their souls, and were therefore fit for all the enormities to be expected from persons lacking in that respect." The paternal severity was fully justified; the heir-apparent became a miller, stole other folks' corn, and met with a watery grave in his mill dam. The second prince, who was a weaver, was hanged in the yarn that he had appropriated (a sad warning to all literary men); and as for the third, a tailor by profession, his rogueries brought upon him a fate more dreadful by far than that which had befallen either of his brothers.

The fable, perhaps, errs upon the side of severity; nevertheless it contains a salutary moral. Observe, the princes *would not* sing; they laboured under no physical infirmity that prevented them from doing so. Hence their deserved downfall; but a gentler moralist than the bard would rather dwell upon the delights of song and the benefits accruing to the singer than upon the penalties in store for the perversely silent. Let it be understood, however, that in speaking of song he declines to limit himself to the discussion of sounds strictly musical or even melodious, for a capital ditty may come pleasantly from a cracked voice, if it spring to the lips from the heart, as all good songs must do. For singing, look you, carries us back to the elemental things of our nature; it is but a little younger than laughter and tears. Wherefore, if we pretend not to the science and art of music, but only to a little work-a-day philosophy, it is plainly a small matter whether notes are musically rendered or no.

Singing and dancing are, of course, closely connected; for ages they were inseparable one from the other. Yet of the two, song has proved itself superior to the dance; and in witness thereof we may observe that while we still sing to give our feelings vent, dancing has not been able to contend successfully against the sobering influence of civilisation, and so to-day, the once wild muse Terpsichore has become the polite handmaid of society. 'Tis pity, but 'tis true. Now and again in great glee we may cut a caper when nobody is looking; but, generally speaking, our modern environment—the mere proximity of tables and chairs is sufficient—has abolished the dance as an expression of the emotions. But Song is not to be so bound down by convention. Whenever men meet together on festal occasions they sing; when they are alone in the wilderness, with no audience more appreciative than the crows (there are many less so), they sing. I am almost ashamed to preach such stale stuff; but King Henry's degenerate offspring have left descendants, and there are still some who look askance upon the ancient and laudable practice of vocalism.

It is always pleasant to hear folks singing; and he who sings at his work has been held up as an example to countless generations. Of course, circumstances must alter cases; it is not likely, for example, that a solicitor would enjoy the confidence of a large body of substantial clients if he were addicted to singing whilst drawing up a will or preparing a mortgage. But it is undeniable that manual labour is immensely lightened by song, and brain-workers have found in it a relaxation and a restorative not to be equalled. Mr. Gladstone was a hearty singer—it is said that he used to sing in his bath of a morning—and did not Professor Blackie compose songs, songs so long that he must needs have sung them himself since nobody else could ever have remembered half the verses? And are not students all the world over renowned for the zest with which they carol?

Singers may be broadly divided into two classes. There be those who sing in chorus and those who sing alone. Now, singing in chorus is a highly commendable practice, though scarcely so admirable as solitary performance, as I shall endeavour to show. It is of great virtue in that it tends to raise low spirits, and associates us in pleasant union with our fellows. Moreover, it is as a haven of refuge to the weaker brethren who would fain sing but dare not because, forsooth, their voices are by nature harsh and untuneful, unless merged in a volume of sound. Let them join in a chorus, therefore, and grasp such delights as they may; it is quite possible that they may so be led on to singing by themselves. Never let us be foolishly censorious when, of summer evenings, the brakes rattle into London from Burnham or from Epping, each with its happy cargo of passengers lustily trolling some inane ditty of the music-hall. You say that they produce an unpleasing sound. Well, that is likely enough, to your ears at least, but remember that they sing for their own pleasure, not for yours or mine, and they have probably no intention whatever of creating a musical effect. If there should be one amongst them who persists in singing a "second," the odds are that he is an egoist, and his proper place is on the stage, not on the char-a-banc. Out of the lightness of their hearts do these good people raise their voices, and he wants sympathy who jeers at them.

And let us not be hasty to set down such singing, boisterous though it be, to evil causes, attributing to intemperance that which is due to honest merriment alone. There be some who would brand all song as disreputable that is not heard in the concert hall or in the drawing-room. The free exercise of voices has something too much of original humanity in it to be agreeable to them. But it will be a poor day for civilisation when cheerfulness dies at its door.

Good though it be to sing in chorus, it is better still to sing solus. Though the terms are similar to the ear, I draw a distinction between "solo-singing" and "singing solus," the latter expression being intended to convey the idea of a song sung in solitude for the private edification of the performer. For, observe; a man is under the pressure of a great calamity—his bank has broken or the water pipes have burst. He goes forth among his friends; as they sing together his spirits rise a trifle, until by and by he casts away care, and joins in a catch. It is well done; he has exerted himself and won back a measure of happiness. But what if he remain at home, and, face to face with his evil fortune, viewing his useless cheque-book or the gushing fountains in the back-yard, can still sing, "A Thousand a Year" or "The Meeting of the Waters"? Does not such a man command the admiration due to the Stoic? It is to be feared that few have souls so stout; but this extreme instance goes to show that, while the chorus may be merely the result of exhilarating circumstances acting from without, the song sung in solitude is the mark of a contented and cheerful disposition within.

Enough, perhaps, of the singer; something may surely be said of the song. Words and music are not the real essentials in singing, for they are largely matters of taste and education, while the spirit that leads up to their production should be the same in gentle and simple alike, and show equally in lyrics by Ben Jonson or by —— it were better to avoid the use of names, but it is no disparagement of the anonymous author to rank him below the Elizabethan. Nevertheless, the better the song and the air to which it is wedded, the better the effect upon the singer; and it may fairly be argued that if we held closer by our old minstrelsy, nor sought after novelty with an eagerness rather becoming Athenians than Englishmen, we should realise more fully than we do the power to cheer and comfort possessed by the verses and music bequeathed to us by our forefathers. The best of all songs, perhaps, are our own island ditties, English, Welsh, Scotch, and Irish: there be many that are good in the German tongue, while no one can say that Latin is a dead language who as a student has swelled the noble chorus of "Gaudeamus Igitur." But as for your modern drawing-room production—no, i' faith, we'll have none of it.

So much *leviore plectro*; yet, after all, song has noble uses, and may be thought on gravely, if lightly dealt with. And, therefore, it may not be amiss to say one word of Song in its highest aspect—when it is employed most rightly and wisely as a medium of Praise. It is a pity that this, its noblest use, is not more general. We cannot all be musical, and often a dread of causing annoyance to those that are so by a weak performance closes the lips of many who would gladly sing. And so a silence that is far from golden frequently prevails at a time and place where voices raised together should most fittingly be heard. To some the question may seem controversial; to him who looks upon Song as a natural expression of emotion there can scarcely be a question in the matter. For surely if Song be good at all seasons of joy, no considerations based upon our deficiency in its production should deter us from singing on those occasions when, gathered together for one common act of praise, the rarest music is not so acceptable as the untaught manifestation of a glad and thankful heart.

ROBIN ROSCOE.

POETRY.*

All is full of poetry:
Tinkling of the sheepfold bell,
Twinkling glowworms in the dell,
Sprinkling dews on heathery fell—
All is full of poetry.
Lying on the flowery grass
Watching swallows flickering by,
While the trailing cloudlets pass
In a variegated sky;
Listening to the rippling stream
Prattling on its seaward way,
While the nodding rushes seem
Pleased with what the waters say—
What is this but poetry?
Cataracts that loudly roaring,
O'er the crags their deluge pouring,
Lash the pools to tiny billows,
Sputtering round the solemn willows,
Are heroic poetry.
Poetry in every measure
For all moods of grief or pleasure,
Nature keeps among her treasure.
Oh! we need no books to read it,
Grant us but a heart to heed it!

. . . . . .

He who hears the silent voices
Thrilling thro' his soul, rejoices
If he may but give expression
To one word of their confession;
He who feels the music soundless
Quivering thro' his spirit, tries
From a harmony so boundless
Just to seize, before it dies,
Here a bar, and here a line,
Of a concert so divine;
Seizing write, and written show it
To the world, which names him "poet."
Oh! no poet ever sings us,
Half the message Nature brings us,
Half May's smiling springtime glories,
Half stern winter's kindly stories,
Never sings us, paints us, spells us
Half each cycling season tells us:
Ne'er reflects one-half the light
That has made his own soul bright.
Words are feeble; men are weak;
Less than half who feel can speak;
Less than half who speak can show
Half the half of what they know.
All is full of poetry.
If you seek good poetry,
Leave the house and shut this book up.
Wander thro' the fields and look up;
Look behind, before, about you,
Look within and look without you—
Look and listen; listen gently;
Look, not hardly, but intently;
Thus you'll hear and thus will see,
Wheresoever you may be—
On the mountains, by the sea,
In the city's squalid gloom,
'Mid sweet dells of heath and broom,
In the garden, in the park,
In broad daylight, after dark,
Anywhere, at every time,
Poems, music, more sublime
Than was ever writ in rhyme,
Or than any could rehearse,
Or has prisoned in blank verse;
Try, and you will sing with me:
All is full of poetry,
Everything is poetry.

H. A. R. Joy.

Life is short; but there is always time for courtesy.—*Emerson.*

* From "Suspiriosae Cogitationes" (Kegan Paul. 1s. 6d. net.)

MUSINGS.

By a Minister.

XXVI.

More than one old writer has told how, some sixteen centuries ago, a group of children, playing by the sea-shore, fell to enacting the rite of baptism. One of them, chosen to be bishop, baptised by immersion those among the rest who were not already Christians, putting the right questions, and using the appointed words. The boy-bishop was the renowned Athanasius. Keble glances at the story in one of his poems on children's sports,

"some serious brow,
In love and patience lowly bent,
Some youthful Athanase, e'en now
Upon his future task intent,"

evidently holding that Athanasius acted more in earnest than in sport. This, I suppose, is the right view. When children play at solemnities, the solemnity is more to them than the play. What thoughtful child has not gravely played at preaching, preaching (contentedly) to empty pews? Kingsley's first sermon was delivered when he was four years old, Ruskin's even before that age. But children preach best when, like birds and flowers, they preach without words. Lessons of hope and contentment are best taught by bright looks and untroubled eyes. Elia speaks of the little chimney-sweepers of his time as "clergy imps, preaching a lesson of patience to mankind." Was it the blackness of their lot that taught patience, or the brave white grin struggling through? Children are living illustrations of those lighter graces, on which we of sadder countenance only comment and reflect. The Lyre of the Innocents is best touched by the Innocents themselves. Therefore, "he took a child and set him in the midst." To those who saw it, it must have seemed a playful act; and so in truth it was.

The boy-bishop appears again in history. Later on he is a singing-boy in cathedral or parish church, elected by his fellows, and vested with cope and mitre. He holds office for three weeks, and during that time, with his youthful chaplains about him, may say any service except that of mass, and even give the blessing to the people. Colet in one of the statutes of his school orders that his scholars shall every Childermas day "come to Paulis Churche and hear the Chylde-Byshop's sermon." Did it all come, I wonder, out of the honour paid to childhood in the Gospels—the child amongst the doctors, the child set in the midst, the children in the temple, the children in the market place, the children brought to be blessed?

More difficult to explain is the ecclesiastical burlesque which made the play of grown men. Such religious farce was the Feast of Fools, in which the sub-deacons chose their bishop, under whose leadership, as a writer of the twelfth century relates, coarse songs were sung in the choir, games were played and puddings eaten round the altar, incense was made from old burnt shoes, and the noisy uproar went on through the church, and through divine service, until a mock benediction closed the scene. Another such parody was the Feast of Asses in France, in the thirteenth century. An ass was brought into the church, a Latin hymn was sung in his praise, and the singers danced and brayed round him. In England the ass was of wood—"Upon Palme Sondaye they play the foles sadly, drawinge after them an asse in a rope, when they be not moch distant from the woden asse that they draw." Scott, in *The Abbot*, describes the pranks in church of the Abbot of Unreason. By these frolics, he says, the people indemnified themselves for the privations and penances imposed on them at other seasons. This is only a guess, and hardly touches the philosophy of the matter. We shall know more about the borders between the religious and the profane, when we know what it is that separates tears and laughter, genius and madness, the ridiculous and the sublime.

The Athanasian story goes on to say that the Bishop of Alexandria, looking from his window, saw what the children were doing, sent for them, and straitly questioned them. Finding that all had been rightly done, and duly said, he consulted with his clergy, and in the end pronounced the baptism to be valid. Dean Stanley sees in this a curious mingling of freedom and superstition—the superstition, to his mind, showing itself in the connection of validity with an act so lightly performed. That is the adult way of looking at it, but it may be wrong. In the divine order, the least are often greatest, and the things done lightly may sometimes be the most holy. "The child Samuel ministered before the Lord," though in what way he ministered, is not told. He ministered, some one has said—by being a child.

There is a full account, I see, of the *Festum Stultorum* in the June number of the *Nineteenth Century and After*. The learned writer does not attempt to explain the unreasoning ease with which our forefathers passed from the pious to the impious, from the grave to the grotesque. On further reflection I am inclined to see in rice-throwing at church-doors, and in other alternations of piety and levity not unknown, the faint working of some once salutary law of reaction—nature's way of breaking a prolonged strain. Not the less may we hope that before very long both the need and the remedy will have passed away.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Birkenhead.—At a special meeting of the members of the congregation of the Unitarian Church held recently the treasurer and vice-chairman, Mr. Arthur W. Willmer (in the unavoidable absence of the chairman), announced that the debt on the new church, which a few months ago amounted to upwards of £1,040, had now been cleared off, and the church and schools could be declared to be absolutely free and independent of debt. Mr. Willmer pointed out that this result was greatly due to the efforts of their minister, the Rev. James Crossley, and to the very kind and timely help received from Sir John T. Brunner and other friends outside the congregation. He commented on the beautiful church in which the congregation now worshipped, and on the ample school accommodation provided, and concluded with the hope that the extinction of the debt would but mark the beginning of a new era of progress. The following resolution was then

passed unanimously:—"That this congregation hereby places on record its grateful sense of the kindness and sympathy of many friends in Liverpool and elsewhere who have contributed to the building fund, and tenders its best thanks to Sir John T. Brunner, Bart., and all others who have so generously helped to extinguish the debt on the new church."

Bury.—The Centenary of the Bank-street Sunday-school is to be celebrated on September 23, 24, and 25. On Saturday there will be a re-union of old teachers and scholars, and on Monday a scholars' party and entertainment.

Oldbury.—A successful garden party and sale of work was held on Monday, July 31, at The Dingle, Rounds Green, the residence of Mrs. McKean, by the members of the Oldbury congregation, to raise funds towards the memorial they are to place in their chapel of their late minister, the Rev. Henry McKean. The memorial is to be a new organ. The Rev. W. G. Topping presided, and called upon the Rev. Henry Eachus, of Coseley, a very old friend of Mr. McKean's, who with him was one of the first students of the Unitarian Home Missionary Board in Manchester, to open the sale. The Revs. W. C. Hall, of Small Heath; J. B. Higham, of Wolverhampton; and A. Thompson, of Dudley, were among those present, and apologies for absence were received from several other ministers and leading laymen of the Birmingham district. Mr. Eachus spoke with much feeling of his friendship with Mr. McKean, and his interest in the congregation, and wished them every success. Councillor Growcott proposed a vote of thanks to Mr. Eachus, which was seconded by the Rev. W. C. Hall. There was a very large attendance, and in the evening the garden was effectively lighted. The Oldbury Brass Band rendered a programme of music. Thanks were also accorded to Mrs. McKean and her family and Mr. and Miss Probert for their kindness in allowing their grounds to be used for the purpose.

London Teachers' Excursion.—On Monday last, by the kindness of Sir Edwin and Lady Durning-Lawrence, a party of Sunday-school teachers and ministers, numbering nearly 250, spent a very pleasant day at King's Ride, Ascot. This was the twenty-sixth annual excursion of its kind, and it is safe to say the beauty of the place and the generous hospitality of the host and hostess, were never more thoroughly enjoyed. After tea at the farm a few words of welcome were given by Sir Edwin and Lady Durning-Lawrence, and Principal Gordon, the Rev. W. G. Tarrant, and the Rev. J. Toye expressed the thanks of the visitors. As in recent years, Mr. Toye acted as conductor of the excursion.

Todmorden.—On Sunday last, Mr. Fred Duxbury, of Manchester, preached morning and evening to good congregations. In the afternoon he gave a sacred recital in the Sunday-school—in place of the ordinary lessons—and there was a very large attendance of scholars, parents, and friends. Mr. Duxbury's services both as preacher and reciter were very much appreciated. As showing the good feeling existing between the different churches, it is pleasant to record that the junior superintendent of the Sunday-school, Mr. Graham, gave the address at the Oldroyd Methodist Sunday-school Anniversary at the morning service on Sunday last. There was a large congregation. He has also been asked to take the morning service at one of the Methodist Free churches on Sunday next.

Windermere.—The services are being taken advantage of by a considerable number of residents in the district. The Rev. Dendy Agate, who preached last Sunday, had an increased congregation, including visitors from America, Ireland, and various parts of England. The attendance of friends who may chance to be in the neighbourhood will always be welcome. Service is held at 11 o'clock in the Institute.

THRIFT, sobriety, industry, these are good; but these alone do not make a great nation or a happy people. Nor can they ever be securely taught where courage, self-sacrifice, devotion to country, the consecrated service due to freedom and to truth are not taught alongside of them as part of the equipment of a citizen of earth and a child of God.—*R. A. Armstrong.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 13.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. E. B. ATHAWES.
Bermondsey, Fort-road, 7, Rev. EUSTACE, THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. B. KIRKMAN GRAY.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. WALTER LLOYD.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. HANKINSON
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W. Closed.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. GEORGE CARTER.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed on the 6th and 13th.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. C. C. COE, and 7, Mr. J. CARTER HOLLINS.
BRADFORD, Chapel Lane Chapel, 10.30, 2.45, and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, Rev. JOHN HOWARD.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. HEMING VAUGHAN, B.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. W. WHITAKER, B.A., of Cardiff.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. DELTA EVANS.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. R. DAVIS, B.A.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WINDERMERE, Sunday morning in the INSTITUTE at 11 o'clock.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



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BIRTHS.

PIGGOTT.—At "The Alders," Chinley, on Thursday, August 3rd, 1905, to Arthur and Frida Piggott was born a son (Ingvar Frederick).

FORDHAM.—On August 4th, at 1, Tor Gardens, Campden Hill, London, W., to Montague and Gertrude Fordham, a son.

MARRIAGE.

SCOTT—WILSON.—On the 3rd inst., at St. Bernard's Church, Edinburgh, by the Rev. A. Fiddes, William Thurburn Scott, M.B., second son of Russell Scott, Shoreham, Kent, to Frances Wilson, youngest daughter of John Wilson, Castle Park, Huntly, N.B.

DEATH.

LEWIN.—On August 6th, at his residence, Park View, Bebington, aged 52, Walter Lewin, third son of the late Mr. S. Lewin, of Wallasey, Cheshire, and great-grandson of the late Rev. Robert Lewin, for many years minister of Renshaw-street Chapel, Liverpool.

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NOTES OF THE WEEK.

THE names of the representatives and visitors from Great Britain and Ireland to the meetings of the International Council at Geneva have been printed in a convenient alphabetical list, containing 222 names. "Pension" accommodation has been provided for 150; the others are staying at hotels, or making their own arrangements; 160 will travel together on Friday next, August 25, from Newhaven by the new turbine steamer *Dieppe*, arriving at Geneva early on Saturday morning. Tickets and other papers were issued from Essex Hall on Wednesday last, and the Secretary of the British and Foreign Unitarian Association desires to say that he cannot undertake the responsibility of making arrangements for any more applicants; moreover, the cost of board and lodgings is now higher than it was ten days ago, and several of the hotels are full. We wish everyone a safe and pleasant journey; and we trust that the meetings will prove abundantly inspiring and informing. A brief programme of the week's proceedings will be found on another page.

VISITORS to Geneva, who follow the guidance of this year's Baedeker (Switzerland), may look in vain for the "expiatory monument" to Servetus, erected in 1903. Baedeker says it is the "Place du Champel (Pl. C., 7)"; it is really on the hillside above the Hôpital Cantonal (Pl. B., 8), at the sharp corner where the *Chemin de Beau-Séjour* comes down to the *Chemin de la Roseraie*, and close by the lower end of the *Rue Michel Servet*.

THE peace negotiations between the Russian and the Japanese diplomatists are still being carried on at Portsmouth (U.S.). The fact that there has been no sudden interruption of relations may be set against the more pessimistic of the forecasts which have floated through the press and are said to emanate from the money markets. Russia, through M. Witte, has refused to consider the cession of Sakhalin or the payment of a war indemnity. So at least, rumour has it, and such is the opinion of the correspondents. But in spite of this the two Governments continue to discuss other and less thorny points. The question of Korea, the original ostensible pretext for the war, seems to be settled, and the preponderant influence of Japan recognised, and an agreement is announced on various other points. There are elements of hope, others of doubt. Perhaps all that it is safe to venture at present is this—until war is resumed, peace is not impossible.

AFTER a career of nearly forty years the *Echo* has, we regret to record, ceased to appear. Our regret is based both on personal and public considerations. The last manager and Editor of the paper, Mr. F. Pethick-Lawrence, is a writer too deeply imbued with enthusiasm for social reform to be lightly spared from the ranks of journalism to-day. He has made a gallant fight to keep a clean and honest newspaper at the service of the multitude whose halfpence have so greatly changed the aspect of the daily Press in recent years. The struggle has not been without considerable success, but at last it has been given up, and evening sensationalism and turf advertisement has one competitor the less. That Mr. Lawrence will still write in labour interests is a satisfaction. The *Echo* it was that began halfpenny journalism in London, being issued by Messrs. Cassell in 1868. Its spirit and methods did not always win approval in high quarters; the dignified morning journals—they were very dignified a generation ago—looked down on the "snippety" style introduced in its columns, and growled at its too facile echoing of their "special" news. Others disliked its gossip and personalities; but in the main it secured approval from those who shared the democratic enthusiasm of the days before the Home Rule Bill. Its list of writers is a brilliant one, including Sir Arthur Arnold (the first Editor); Mr. William Black, the novelist; Cardinal Newman, and the Rev. H. R. Haweis; and we shall be pardoned for adding in a place apart, Miss Frances Power Cobbe, who has told us in her autobiography the story of her pioneer work as a woman journalist. Since her day many women have entered this field, and that fact, if no other, must keep us from being too pessimistic, either as to the present state of journalism or the future.

THE Churchmen's Liberation League (Chairman of Committee, G. W. E. Russell, Hon. Sec., Rev. Arthur Symonds, Over Tabley Vicarage, Knutsford) has issued a manifesto on Disestablishment, the striking and direct character of which will appear from the following extracts:—

We stand for the principle of "A Free Church in a Free State."

We desire to liberate the Church of England from the control of the State, because we believe—

(1) That State control enfeebles, and tends to destroy, the spiritual life of the Church, by encouraging her to lean on the support of, and to accommodate her teaching to, the Secular power.

(2) That the Church of England, as a religious society, has a right of self government, free from the interference of Crown or Parliament, and subject only to the Divine law.

(3) That, in a country where there are many forms of religion it is unjust and invidious that one should be maintained by the State in a position of privilege and pre-eminence. (We know that the sense of this injustice is keenly felt by Christians outside the Church of England.)

(4) That the maintenance of an Established Church is harmful to the spiritual life of the nation; because it tends to foster a false conscience, and to make people think that national righteousness consists in the legal establishment of the Church, rather than in the personal religion of individual men and women.

(5) That the subjection of the Church to the State is an invasion of the Sovereign rights of the Lord Jesus Christ as King of the Universal Church and Master of His own house.

In the strong conviction that "the wilderness" is the only way through which the Church can reach the Promised Land of Freedom, we earnestly solicit the co-operation of our fellow-churchmen in the endeavour to which we are ourselves committed.

WE heard only through a recent note in the Chicago *Unity* of the death of Dr. Orello Cone, which took place on June 23, in his seventieth year. *Unity* speaks of Dr. Cone as the foremost scholar of the Universalist denomination. He was known in this country as a New Testament scholar, the author of "Paul the Man, the Missionary, and the Preacher," published in 1898, and editor of the series of International Handbooks of the New Testament, of which Dr. Drummond wrote the volume on the Pauline Epistles, and he himself the volume on "Hebrews, Colossians, Ephesians, &c.," published in 1901. Dr. Cone

was at one time president of Buchtel College, and had been professor of Biblical Theology in the St. Lawrence University.

IT had to be announced in the Wesleyan Methodist Conference that the circulation of periodical literature continues to be unsatisfactory. The *London Quarterly* barely keeps stationary; the *Wesleyan Methodist Magazine*, notwithstanding the best efforts of recent very able editors, still declines in circulation. As people will go into a hall who will not commit themselves by going into a church; as they will stand in the market-place and listen, but will not surrender their liberty by joining a society or congregation; so they refuse to read a paper that avowedly wishes to do more than to amuse or entertain—that wishes to persuade, to convince, to seize them. If the Wesleyans cannot meet with the response that they desire—and, one may say, deserve—it must be still more difficult for any half-organised church to compel attention to its utterances and to secure the hearty allegiance of its readers. But such a time as this is not one for yielding to the whim of the multitude and the humour of the hour. It is rather a time when he who has a word to say should say it with all definiteness and persistence, and conquer now, if by no other means, by his continual importunity.

THE Union of the three Methodist bodies that have for some time been engaged in preliminary negotiations is beginning to be considered practically certain. It seems to have come as a surprise to the Bible Christian Conference itself that the vote in favour of going on with the negotiations had been passed with absolute unanimity. When the secretary announced that on that day he was going *for the first time* to vote in favour of Union, his speech was a presage of the coming victory, which, when it came, so perfect and complete, filled every soul with thankfulness and joy. It may be noted that the Bible Christians report a net increase of 2,100 members, with an increase of over 800 on trial and of 657 juvenile members. Such an increase, it is said, has only been twice equalled in the history of the connexion.

THE Garden City is a centre of many interesting experiments, and among these may be reckoned the undenominational place of worship, the foundation of which has been laid by Rev. F. B. Meyer. Mr. Meyer has no patience with the little rival chapels which do so much to prevent village life from stagnation. According to the hopes entertained, Garden City is not to have its Congregational chapel, its Baptist chapel, its various Methodist chapels and so on, but its free church to embrace them all. This is a bold attempt to establish the unimaginative average. But what shall happen to those who are extreme—extreme right or extreme left?

THE increasing press of our outward life can only be safely borne when there is an increased intensity of our life with God.—*C. J. Perry.*

LITERATURE.

DR. M. J. SAVAGE.*

THE Rev. Minot Judson Savage, D.D., of New York, who is to preach the English Sermon in the Cathedral of St. Pierre at Geneva, on the third morning of the International Council meetings of Unitarian and other Liberal Religious Thinkers and Workers (August 31), has for many years held a leading place among American Unitarian ministers.

Born in 1841, in the northern state of Maine, Dr. Savage was brought up among orthodox Congregationalists, and at the age of twenty-three was ordained as a Congregational minister. His early experience as a preacher was in California and afterwards in Chicago. He still belonged to his old connection when, in 1873, he published his first book—"Christianity the Science of Manhood"—which was accepted as satisfactory by the leading orthodox papers, but by the radicals was declared to be in substantial accord with the teachings of Theodore Parker. So it came that in the following year he accepted a call to Boston, as a Unitarian, and for twenty-two years was minister of the Church of the Unity in that city. In 1896 he joined Robert Collyer in the ministry of the Church of the Messiah, New York, where he still preaches in the fulness of his powers.

Early in his ministerial life Dr. Savage acquired a remarkable power of extempore speech—remarkable in his command of clear and concise utterance and well-ordered thought. For more than twenty-five years his sermons for nine months of the year have been published from week to week, and have required, we believe, before publication very little revision of the shorthand report which is regularly taken. The long series of Dr. Savage's books consists for the most part simply of sets of these sermons on consecutive subjects issued in volumes. In their separate weekly form the sermons have had a great circulation, and have found their way all over the world, thus exercising a wide ministry of enlightenment and helpfulness among people grappling with the problems of present-day thought. In book-form also the sermons have come to be very well known in this country as well as in America.

His second book, "The Religion of Evolution," published in 1876, already clearly marks out the broad lines of the position he has occupied ever since, and his great service has been to show that an earnest religious life is open to those who whole-heartedly accept the teaching of evolution as interpreted by Herbert Spencer, and that, in fact, the only permanent foundation for religion must be found in the present facts of life and of the Universe as seen in the light of modern science. "The Morals of Evolution" followed in 1880. "Beliefs About Jesus" in 1881, and "Belief in God" and "Beliefs About Man" both in 1882. These books set forth with great freshness and persuasive power Dr. Savage's conception of religion—a rational view of the Bible and of the life of Jesus, in a spirit of reverent and grateful discipleship, with a firm conviction that the whole order of the world, including the progressive life of man, is a demonstration of the constant presence and the good purpose of the living God; and the central truths of his faith are expressed over and over again, and illustrated afresh and applied to the practical aspects of life, in many subsequent volumes, down to the last, which are quoted at the beginning of this article.* There are more than twenty-five volumes of sermons altogether in Dr. Savage's list.

Latterly, in his rigid application of scientific method to the problems of life, Dr. Savage has been persuaded that the phenomena with which Spiritualism is concerned, and the facts collected by the Society for Psychical Research, prove that we are "on the eve of discovering the Other Country, as really as Columbus once discovered America," and that then we shall have positive knowledge of the fact of life after death as we have never had it before. He will not call himself a Spiritualist. In his volume on "Life Beyond Death," he says in the appendix: "I am not a Spiritualist not because I am afraid of any name or would shun any stigma that might attach to a particular association; but the word 'Spiritualist,' as ordinarily used, covers so many things which I do not believe, so many methods with which I am not only not in sympathy, but to which I am strongly opposed, carries with its popular significance so much unreasoning credulity, the general movement so opposes itself to any scientific investigation, has covered and defended so many proven frauds, that I should misrepresent my position if I were willingly to be known by the name. At the same time I am perfectly willing to say that I believe that there is a great truth at the heart of the Spiritualistic movement."

Dr. Savage has written another little book, "Can Telepathy Explain?" (Putnam, 3s. 6d.) and his conclusion is that the theory is not sufficient to cover all the facts recorded, of which he himself has had some personal experience; he holds, on the contrary, that spirits belonging to "the Other Country" do frequently intervene in the affairs of our present life, and that the world they inhabit is *here*, separated only by a thin veil from ours. Our own feeling in the matter is, that,

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* "Pillars of the Temple." By Minot J. Savage. American Unitarian Association. Boston, 1904. (London: Philip Green, 5, Essex-street, Strand, W.C. 3s. 6d. net.)

"Life Beyond Death": Being a Review of the World's Beliefs on the subject, a consideration of Present Conditions of Thought and Feeling, leading to the Question as to whether it can be demonstrated as a fact; to which is added an Appendix containing some hints as to Personal experiences and opinions. By Minot Judson Savage, D.D. (Harvard). (G. P. Putnam's Sons. New York and London. 1900. 6s.)

"The Passing and the Permanent in Religion": A Plain Treatment of the great essentials of Religion, being a sifting from these of such things as cannot outlive the results of scientific, historical and critical study—so making more clearly seen "the things which cannot be shaken." By Minot Judson Savage, D.D. (Harvard). (G. P. Putnam's Sons. New York and London. 1901. 6s.)

"The Passing and the Permanent in Religion." By Minot Judson Savage, D.D. (London: British and Foreign Unitarian Association, Essex Hall. 1905. People's Edition, 6d.) Containing seven chapters of the above larger work.

* Another volume, we see, has now been issued from the sermons of last winter, "Life's Dark Problems." (Putnam, 6s.)

however fascinating the interest of Psychical research, there are great dangers, especially for people of highly-strung temperament, connected with it; and that as regards our conviction of life beyond death, absorption in such questions as are raised by alleged communications, received from departed spirits, tends (so far as religion is concerned) to put emphasis in the wrong place. That was strongly our feeling in reading the latter part of Dr. Savage's book "Life Beyond Death." He seems to us to make far too light of the grounds of conviction to be found in the implications of our present moral and spiritual life in communion with God, and, on the other hand, to draw unwarrantable conclusions from the psychical phenomena he records. If, as he says he has found, there is even among religious teachers in the different churches, orthodox and heterodox alike, a lamentable uncertainty and weakness of faith in the life beyond death, the true way is, we believe, not "to seek after a sign," but rather to turn with more complete self-surrender and fidelity to the claims of present duty and affection, in quietness with God, to trust the intimations of His Spirit, bearing witness with ours, in pure aspiration and in love, which is, indeed, stronger than death. Enduring faith *must* be based upon that personal surrender to the Divine will, that more perfect entering into the meaning and power of our life as it is now is, for ever in the presence and the faithful care of the Eternal. If they "hear not the prophets"—the inward prophetic word of the deeper life with God, can they have clear vision of spiritual things, and would they *really* believe, though one rose from the dead? The sermon on "The Divine Inspiration" in the volume "Pillars of the Temple" contains some reference to this subject, describing some of the psychological facts, which set one thinking, and repeats one remarkable story about Mrs. Livermore, told also in "The Life Beyond Death." We must not attempt to argue the matter further here, and only suggest once more that the most certain and the most essential facts are to be found in the normal path of wholesome daily duty, and that great caution is to be observed in dealing with the abnormal.

Apart from these questions, however, there is abundant help in Dr. Savage's Sermons, making for the upbuilding of a true religious life, and we cannot better conclude this notice than by two quotations from the volume on the "Passing and the Permanent in Religion," of which we are glad to welcome most cordially the Sixpenny People's Edition (of seven of the thirteen sermons), issued by the British and Foreign Unitarian Association.

The first is from the sermon on "Worship":—

"And so in every nation, in all ages, under every sky, men have worshipped beauty or truth or the ideals of human service, of human goodness; and, loving thus the high and fine things which are the manifestations of God, they are then worshippers. And, whether they are in the woods with Bryant, who says that the woods were God's first temples; whether they are in some pagan temple and have never heard of our religion; whether they are in Rome in St. Peter's; whether they are in a Quaker meeting-house, where the form of worship is so simple that often it consists of sitting and waiting for the moving of the Spirit—wherever they are, if they admire whatever is lovely, true, and noble, and are lifted and moved by a desire to help on and benefit the world—these are the true worshippers of Him who is Spirit, and who desires to be worshipped in spirit and in truth.

"But, while they who admire beauty or truth, they who are awed by mystery or lifted by music, they who admire heroic deeds or consecrate themselves to human service—while these are true worshippers of God, and far above those who are punctilious in ceremonial while lacking the love which is the great essential, there is one thing which is better yet. These admirers of the external manifestations of the Divine may be only in the outer courts of the temple. There is an inner holy of holies, into which the great spiritual leaders of the race have shown a way. Blessed are they who find the door, and are admitted to the presence chamber of the king—better yet, who are folded close to the loving heart of the Father."

This other is the conclusion of the sermon on "Prayer," with which the Popular Edition ends. Having referred to the teaching of Jesus on the subject, and his own prayer, "Father, not my will, but Thine," Dr. Savage adds:—

"He did not ask for a great many things. His prayer was gratitude and trust. So it seems to me that as we get older, as we think more deeply, as we get closer to God, we leave behind us that old attitude of begging for selfish advantages. We find that the grandest and sweetest things for ourselves do not come along those channels. Science, in its latest word, is in that utterance of Tennyson, where he says:

> Speak to Him thou for He hears; and spirit with spirit can meet—
> Closer is He than breathing, and nearer than hands and feet.

"We can speak to Him; and so I trust myself to speak to Him without caring whether my words are always overwise and carefully selected or not. When my little boy, playing on the floor at my feet, at last tired out, climbs up on my knees and prattles and talks to me, and tells me what he wishes, do I care whether he is wise or not or whether he asks me for things that a philosopher would ask for? I do not want him to be a philosopher. I want him to be my boy.

"And so, if God be our Father, I think He would get tired of us if we were always posing as philosophers in His presence. Let us pour out our hearts, and love Him, and believe He loves us, and learn to trust Him, so that we may be patient if the burden does crush us. Only let us get hold of His hand; then we will bear the pain; we will walk, if it is ever so dark. We will not trouble. We will wait until the light breaks. Only let us get hold of His hand and feel His touch, which is life and peace."

TO CORRESPONDENTS. — Letters, &c. received from E. K. B., R. C. B., R. D. D., D. M., R. S., S. A. S., F. H. J.

ROUSSEAU.*

GENEVA was the birthplace of Rousseau, the most famous, if also the most enigmatical, of many famous sons of that beautiful lake city. In "Rousseau and Naturalism in Life and Thought," Professor W. H. Hudson has produced in a comparatively small compass an account equally judicial and judicious of a *mauvais sujet*, as Rousseau undoubtedly is, in both senses, to an English pen. Professor Hudson has achieved a remarkable success. He has given such a calm, clear, and withal kind portrayal of Rousseau as a man, and such a luminous presentment of his work and influence as a writer, as to render any great reading of Rousseau himself practically superfluous. We experience the feeling that whether we had read Rousseau or not all that is necessary and essential to know about him and his epoch-making influence has here been said. "What charming frankness runs through the 'Confessions'!" Professor Hudson quotes Samuel Rogers as writing to his friend Sharpe: "Of the frankness," he says, "there can be no question, though whether it is always charming will be a matter of individual taste. . . . His autobiography is full of things which, in Pliny's phrase, must be introduced with an apology, even if they are touched upon at all." "I have felt the full force of a remark which the late Mr. Grant Allen once made to me—that it is impossible to give an absolutely accurate picture of Rousseau in any book written in English for popular perusal." The writer therefore chooses to "imply rather than to particularise." It is to be feared, therefore, that Rousseau could not have subscribed to the last two lines of the following verse which was recently singled out as the best thing in a book of minor poetry by a newspaper critic:—

> My verses are not much, I grant,
> Not mine to cater for the crowd,
> But what I sing my maiden aunt
> Could read aloud.

One cannot help sympathising with a generous critic of Rousseau's, who exclaims, with some impatience, about "the long, slow, sordid story" of Rousseau's life, revealed in the "Confessions." "Qui la saurait s'il ne l'eût révelée?" (who would have known it had he not himself revealed it?) His genius alone would then have been known, whereas now the world is apt to reflect that "if he had genius, that was all he had." Had Rousseau turned out to be a saint instead of (it is to be feared) a madman, the clean heart created within him might have justified a publication of a book of "Confessions," and made the wearing of the unclean heart on his sleeve a tolerable spectacle, but, as it is, this obtrusive confessional everywhere interferes with a patient reading or an unbiassed judgment of this epoch-maker. His life seems a regular, or rather irregular, collection of immoral and unmoral and some moral curiosities, a kind of psychological museum, with shady corners replete with elegantly exhibited monsters and monstrosities. Professor Hudson's occasional touches of light banter carry him smoothly round many an awk

* "Rousseau and Naturalism in Life and Thought." By W. H. Hudson. (T. & T. Clark. The World's Epoch-Makers. 3s.)

ward corner both of Rousseau's character and of his teachings. He brings in a sufficiency of extenuating circumstances to justify his recommendation of Rousseau to the tender mercies of mankind. From an endless confusion of paradoxes and contradictions he produces a tolerable appearance of consistency and a very creditable show of method in Rousseau's madness. Carlyle's withering irony and tireless allusion to "the Gospel of Jean-Jacques" is pleasant reading till we come to the lurid atmosphere of the Revolution, when it becomes awesome and fearful, and "Jean-Jacques" seems by no means to have been on the side of the angels as he seems to have flattered himself he was. One feels, after reading Professor Hudson's portrayal of the man and estimate of his work, that Carlyle honoured Rousseau with too much responsibility for what happened a dozen years after his death. At any rate, justice is meted out to other people responsible somewhat for the production of Rousseau himself, amongst others to Isaac Rousseau, whom his deluded son called "the best of fathers." A skilful sketch of that "vagabond" contributes largely to win our sympathy for his unhappy son. Rousseau became a hopeless vagabond, too, and before and even after his genius had burst with startling suddenness out of a character that had seemed intellectually dull and stupid and morally base, he seems to have tried everything in the way of trades, professions, and other "visible means" of subsistence. He once entertained a passing notion that he would like to be minister; he would, he says, have enjoyed preaching sermons—especially, adds Professor Hudson, as there is no necessary relationship between preaching and practice. "But funds failing for the carrying out of this ambition, he was articled to a notary, by whom he was soon discharged for ignorance and stupidity." Later on, when Mme. de Warens had grown anxious to get him off her hands, a relative of hers, M. d'Aubonne, "pronounced the young man very limited in intelligence, and therefore advised that he should be made into a parish priest; but he made such unsatisfactory progress with his studies that he was in due course returned to his patroness as hopelessly inept even for the priesthood." However, a day came when he emerged, and proclaimed his gospel, unloading on an astonished world his bundles of paradoxes on nature and civilisation, on the effects of the arts and sciences on human progress, on education, on politics, on religion. A day came when his name became a synonym for Nature and Truth, and found a place, as Arthur Young tells us, among the worthies to whom the temple of philosophers is dedicated at Ermenonville, and whose names are marked on the columns—Newton, *Lucem;* Descartes, *Nil in rebus inane;* Voltaire, *Ridiculum;* Rosseau, *Naturam.* And before we take leave of Professor Hudson, he seems to prove us all to be Rousseauites whether we like it or not; which means that we have been influenced by his teaching when we have been able to understand what it was, while cherishing an inevitable antipathy to Rousseau himself when we have been able to understand what he was and did as a man. We feel, indeed, after reading some excellent books on Rousseau, including this one of Professor Hudson's that we are running with the hare and hunting with the hounds, and that curious experience makes one feel it necessary to find some comprehensive formula by which to speak of him. A bundle of paradoxes, a parcel of contradictions, a pack of lies—the usual formulas—are rather pleasantries than serious attempts at comprehension. A limpid pool with slime below wherein are creeping things innumerable, both small and great beasts, and whose movements sometimes blurred the pure waters above—this, or something like this, seems to be as fair an image of unhappy Rousseau as the circumstances admit of. We should like to be on the side of many good men and true, including Boswell, who not only could defend but become enthusiastic over the man and his writings, and also we should like to be on the side of the angels with Dr. Johnson, Theodore Parker, and others, whose language broke all bounds of Parliamentary moderation when speaking of him. "It seems, sir," said Dr. Johnson to Boswell, "you have kept very good company abroad, Rousseau and Wilkes!" Thinking it enough to defend one at a time, said Boswell, "I answered with a smile, 'My dear sir, you don't call Rousseau bad company? Do you really think *him* a bad man?'" Johnson: "Sir, if you are talking jestingly of this, I don't talk with you. If you mean to be serious, I think him one of the worst of men; a rascal, who ought to be hunted out of society as he has been. Three or four nations have expelled him, and it is a shame that he is protected in this country. . . . Rousseau, sir, is a very bad man. I would sooner sign a sentence for his transportation than that of any felon who has gone from the Old Bailey these many years." "This violence seemed very strange to me," says Boswell, "who had read many of Rousseau's animated writings with great pleasure and even edification; had been much pleased with his society, and was just come from the Continent where he was generally admired. Nor can I yet allow that he deserves the very severe censure which Johnson pronounced upon him. His absurd preference of savage to civilised life and other singularities are proofs rather of a defect in his understanding than of any depravity in his heart." It is obvious that Dr. Johnson was not so much concerned about the defects of the understanding as the depravity in the heart of a man whom Mme. D'Épinay came at length to describe as "a moral dwarf mounted on stilts." A quite modern instance will help us to realise the enigmatical character of Rousseau. We read recently in Mr. Morley's "Life of Gladstone" that "the rest of the session (1835) Mr. Gladstone passed in his usual pursuits, reading all sorts of books from the correspondence of Leibnitz with Bossuet, and Alexander Knox's 'Remains,' down to Rousseau's 'Confessions.' As to the last of these he scarcely knew whether to read on or to throw it aside, and, in fact, he seems only to have persevered with that strange romance of a wandering soul for a day or two." And then, a few pages further on, we read: "At Oxford," he records, "I read Rousseau's 'Social Contract,' which had no influence upon me, and the writings of Burke, which had a great deal." "Yet the day came," adds Mr. Morley, "when he, too, was drawn by the movement of things into the flaming circle of thought, feeling, phrase that in romance and politics and all the ways of life Europe for a century associated with the name of Rousseau. There was what men call Rousseau in a statesman, who could talk of men's 'common flesh and blood' in connection with a Franchise Bill. Indeed, one of the strangest things in Mr. Gladstone's growth and career is this unconscious raising of a partially Rousseauite structure on the foundations laid by Burke, to whom Rousseau was of all writers on the nature of man and the ordering of states the most odious and contemptible. . . . Mr. Gladstone was never an 'equalitarian,' but the passion for simplicity he had—simplicity in life, manners, feeling, conduct, the relations of men to men, dislike of luxury and profusion and all the fabric of artificial and factitious needs." Mr. Morley's next sentence, however, gives us a little sense of relief and a feeling of gratification that the word "Rousseau," like the blessed word "Mesopotamia," cannot explain everything. "It may well be that he (Gladstone) went no further for all this than the Sermon on the Mount, where so many secret elements of social volcano slumber." We are glad to remember such a statement as this at times when we are being carried away by Professor Hudson's more or less reluctant eagerness not to underrate Rousseau's solid claims to recognition as an epoch-maker. Nearly all the pedagogical writers we find are either Rousseau's disciples or owe much to his inspiration—Kant, Basedow, Pestalozzi, Herbart, Froebel, and Mme. Necker, to mention only outstanding names. It seems it was usual to add the name of Herbert Spencer. But, fortunately or unfortunately for Spencer, he told Professor Hudson that at the time his own book on "Education" was written, he had not even heard of the existence of "Emile," and never read it even when he did hear of it. All of which is highly comforting in many ways that we cannot now stop to explain. We derive comfort also from a remark of Professor Hudson's near the end of his volume that "there was Rousseauism before Rousseau, and there was Rousseauism irrespective of him in his own age, and in that which succeeded his own." What this "ism" was we must defer for later consideration. By his manner of setting it forth, by the magic of his style, by "the wonderful power of his language" he was enabled to influence a quite innumerable host of writers, such as Buffon, Kant, Fichte, Lessing, Goethe, Bernardin de St. Pierre, Chateaubriand, Sénacour, Mme. de Staël and George Sand, Lamartine, de Vigny, de Musset, Victor Hugo, Goldsmith, Cowper, Burns, Byron, Shelley, and George Eliot. Wordsworth escapes from this category, probably for the same reason that Herbert Spencer does, that he did not read other people's works.

E. L. H. THOMAS.

BE NOBLE! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

J. R. Lowell.

MUSINGS.

BY A MINISTER.

XXVII.

OUR Censor Theologicus in college used to say that Scripture was eloquent even in its lists of names. We received the saying as a harmless whimsicality, but I have seen the truth of it in later and more studious days. Of these lists none is more eloquent than that which closes the Epistle to the Romans. It is at first sight a bare catalogue. Most of the names are Greek, some are Latin, one is Hebrew. Many are common slave names. The first two are names of women. The second woman is named before her husband, taking, for some reason, higher rank as a member of the Church. Two others are bracketed together —most likely sisters, to judge by their fanciful pet names; two are named separately, and all bear the titles "servant" or "worker" as the most honourable that can be given. Of the men, six are Jews, and are for that reason affectionatelyclaimed as "kinsmen" by the writer. Of the Greek names, three are names of heathen deities, whence it may be gathered that, with a fine consideration for Gentile converts, the difficulty which would be made now was not made then with regard to such names at the time of baptism. The "Church" is the Christian assembly, wherever assembled. To-day there is a prayer-meeting in the house of Aquila and Priscilla, and the Church is then "in their house"; to-morrow it will be in the house of Philologus and Julia, and the saints will then be "with them." These named members may well have started when their names were read out. A comprehensive greeting after the modern fashion might have included them all, but here is a special salutation for each. The Apostle has in every case something particular to say, and says it in the pleasantest, and at the same time most discriminating, way. These are no complimentary forms of common use. Each message is personal, and touches something in the history or character of the person addressed. What could be more kindly and happily said than: "Stand by her who made a stand for many"; "Unto whom not only I give thanks, but also all the churches of the Gentiles;" "My kinsmen . . . in Christ before me;" "His mother . . . and mine;" "My host . . and of the whole Church;" "My beloved . . . the first fruit of Asia." There are shades of meaning in verbal variations, such as "Epænetus, my beloved;" "Persis, whom we all love;" "Ampliatus, beloved in the Lord." "Sister," "brother," "fellow-worker," "fellow prisoner," "approved in Christ," "chosen in the Lord," are the terms of relationship and attachment uniting them all. Social rank in the outside world is not so much as thought of; they belong now to a spiritual order, in which spiritual qualities are the only qualifications. The official position of the "city treasurer" at Corinth, who sends a kindly message, is recognised with perhaps a touch of satisfaction—there were few persons of dignity amongst them—but his name is last but one, and he is coupled with "Quartus the brother," who may have been a city porter.

The congregational spirit has been a powerful influence in religious life. The meeting-house has been a house of meeting, and in this house of God men have walked as friends. Only under such conditions is it possible in any real sense to rejoice with them that do rejoice, and to weep with them that weep, and only in such a body is it really felt that, if one member suffer, all the members suffer with it. But the congregational life is everywhere declining, partly, perhaps, because family life is everywhere dissolving. The collective life of a national church, with its less severe demands, makes a stronger appeal, and promises larger liberties—freedom from question, freedom from observation, broader sympathies, broader conceptions. And who shall say that the collective spirit is not a spirit to be cherished? It is good to think and feel sometimes the wider fellowship. Would that both spirits could be reconciled, the congregational and the catholic—the spirit of personal sympathy, and the spirit of corporate unity! Reconciliation will come, perhaps, when we learn to mould our small assemblies into true fraternities, and resort to some greater house of prayer for united worship.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE OPEN BROTHERHOOD.

SIR,—I deeply regret that Mr. Darbishire's letter imposes upon me the duty of replying to a gentleman for whom I have the profoundest personal respect. My last desire also would have been to provoke a controversy by the paper which I read at the meeting of the Missionary Conference. Perhaps, on that occasion, for the sake of winning support for a project in which I am keenly interested, I over-emphasised a hesitancy in propagandist work, and a distrust of our power to do much good in the world, which seem to me to reveal themselves at times among us. But in regard to the whole question, if anyone who read my paper, and your admirable and sympathetic leader in the same issue of July 15, would regard them as supplementary to each other, they would not be far from a right appreciation of what was certainly in my own mind, and apparently in that of the Conference which listened to my proposals.

What I said of the Open Brotherhood was brief, incidental, and illustrative of the fact that the establishment of churches is not our sole object. Mr. Darbishire is entirely mistaken in supposing that anything else in the article referred to his Brotherhood. I did not think of Open Brotherhood when mentioning cosmopolitanism, and it is curious that Mr. Darbishire should try to fit himself into the article, unless he feels that there is truth in the suggestion that there are "anti-Unitarians within the fold." I prefer to accept your own disclaimer of acquaintance with them; and I am sorry if I have said what was not true. The fact in my mind at the moment was that while we remain Unitarians individually, no change of collective name will change our character, nor the popular understanding of us.

Mr. Darbishire reckons it an offence that his Brotherhood should be supposed to have any sectarian zeal. He tells us that it has no separate agency, no constitution, no officers, no list of members, no meetings, that it never discusses sectarian matters, and never attempts to impose its own reasoning. And this is the zero to which apparently he would reduce all our existing agencies! How would his method work in any other sphere of human service or endeavour? But his Brotherhood has a Press, financed either by one man or a community, and from that Press issues a literature which advocates a definite policy, and lashes those who think another way. I stand by what I said about its "sectarian zeal."

Mr. Darbishire objects to the statement that his Open Brotherhood breathes out "threatenings against Unitarians." If I had said "organised Unitarianism," he would probably have had no quarrel with me, but there are items in his letter which show that he understood what I meant. If I may be allowed to amend the phrase—though it is not necessary—then the statement, unfortunately, is easy of proof. In addition to frequent pamphlets, Mr. Darbishire's Open Brotherhood has lately issued a volume of collected papers. It is a handsome book of 367 pages, with several portraits of Mr. Darbishire, the chief writer. From 1866 onwards the lash has fallen on many organised Unitarian movements—the British and Foreign Unitarian Association, the National Conference, even the Unitarian Temperance Association, and the Home Missionary College Jubilee. And now the Van Mission!

The following extracts will possibly show that a person may be excused for supposing that Mr. Darbishire is not lacking in his threatenings and his sectarianism:—

"*We can wait;* for ours is the EVERLASTING BROTHERHOOD; and the Church is only temporising—always" (p. 43).

Men "are now even maddened by a Clerical Urgency—which should have no place with them—to exhibit a 'Unitarian Church!' . . . for which there is no real call but only a got-up cry!" (p. 60).

"In these days, of an apparent substitution of certain Idols of 'Unitarianism' and of 'Organsation' for simple Religion, I confess to a certain burning Iconoclasm" (p. 72).

"I cannot help crying out, even in the wilderness, where hungry 'Unitarians,' 'Associations,' and 'Unions,' and 'Conferences' wander about, and unceasingly roar for prey" (p. 73).

"And outside the Meeting-houses . . . the preacher and the prophet . . . I fear, spend nights and days in recourse to their temple and its graven Image, and fall down and worship *that*, and say, 'Deliver me, for thou art my God, oh! Organisation!'" (p. 162).

"The Church of Rome and her unsanctified issue . . . fight for the kingdoms of this world," &c. "*And so does every organised Church in its way down to the monstrous so called 'Unitarian Church!'*" (p. 212).

"The Unitarians puff up in rivalry their small body with megalomaniac aggregation . . . —*also to grind an axe of their own*" (p. 212).

"*Cannot our people and their Associations and Conferences and their Ministers . . . once for all leave their 'Unitarianism' and its so called 'Church' and all its theological flags and its ethical fences, to perish in the dust?*" (p. 366).

The italics are not mine.

If, in face of these extracts, Mr. Darbishire wishes us to believe that "you

could not sectarianise the Open Brotherhood if you tried," some of us will feel that our sectarianism is not the greatest of all evils when compared with Open Brotherhood.

Mr. Darbishire seizes upon a plea of mine that the van shall "travel for Unitarianism."[1] Your own article also took some exception to the words, and you asked, "Who ever heard of a Methodist van travelling for Methodism? Surely it travels simply for the sake of the Gospel, to save men's souls."[2] Precisely so; but when the van came along the people saw from the name that the Methodists were travelling for the Gospel; and when the new van comes along people will see that the Unitarians are travelling for the Gospel. And we ought to be glad of that, for some people have a very different idea about us. They think we spend our energies in discussing names and methods, and that the living Gospel abides not with us? Your criticism was a fair one, and it enables me to make the wish plainer.

But Mr. Darbishire's criticism is not helpful, but destructive. Because, by way of illustrating the need for realisation of a right aim in this new work, I said: "I love the world, but I love my own home better. As a Unitarian I love Catholicism and Buddhism, and all the rest in a general sort of way; but I love my Unitarianism in a special sort of way"—because of this Mr. Darbishire upbraids me as a minister. I wonder what would have been thought, had I put it the other way: "I love my home, but I love the world better; I love Unitarianism, but Catholicism, &c., better? But the stricture fails in its effect when in his letter Mr. Darbishire exclaims of Unitarians and Trinitarians "how I do hate those unreligious dogmatisms." I did at least profess love for those who were afar off, but our friend is less generous to those who are near us.

Do people love that which they call "monstrous"?

Lastly, Mr. Darbishire imagines what a fine sight it will be when the missioners challenge each other. But why should they? In case of a challenge no one would blame us if we did not run away; but it has been made plain that if there is to be challenging it must come from the other side. The van is distinctly *not* "intended to be a perpetual challenge to every curate and every local preacher."[1] What our friend seems not to see is that though a man is a Unitarian he does not pass the whole of his time reciting the doctrines in which he believes. The burden of Mr. Darbishire's volume, and of his letters, is that open Brotherhood*ism* is better than Unitarian*ism;* but I venture to believe that the Unitarian Van will rigorously avoid sectarianism.

Had it not been discourtesy to withhold a reply, I should have been silent. I bear in mind a word of Mr. Darbishire's that sometimes "the faith of an old man may help some younger one to a more fervent love, and even to a more resolute humanity."[2] And, remembering that, I offer my proof out of the pain that springs now from long years of respectful and personal admiration for our friend.

Thos. P. Spedding.

Rochdale, August 15, 1905.

Sir,—I suppose there are many readers of the Inquirer who, like myself, have from time to time read the pleas for the "Open Brotherhood" without having, to our knowledge, any personal acquaintance with the authors—or author.

Perhaps, if we had such acquaintance we should understand those pleas better, or, at least, feel somewhat differently towards them. However that may be, I must frankly confess that almost invariably there is some part which seems to me to display an extraordinary lack of "sweet reasonableness"—which lack is, I suppose, the very last thing the "Open Brotherhood" would like to be charged with. I, for one, quite expected that a Unitarian van would be a red rag and the scarlet woman to the "Open Brotherhood," and here we have Mr. Darbyshire's letter!

Mr. Spedding can, of course, look after himself. I only desire to say that I am puzzled by the obscurity and apparent inconsistency of Mr. Darbyshire's language, and by the curious claims which he makes.

Here are two or three of the difficulties which his letter presents:—

(1) How is it possible for a man to say (as he does in the last paragraph of his letter) "Practically and theologically, I am a Unitarian, but I have no Unitarianism!" What is the meaning of Unitarianism in this sentence? And what would Mr. Darbyshire say if a man declared: "I am a vegetarian, but I have no vegetarianism," or "I am a pugilist, but I have no pugilism"?

(2) If Mr. Darbyshire is "practically and theologically a Unitarian," why does he explain, in parenthesis, after the words "the Unitarians and the Trinitarians"—"how I do hate those unreligious dogmatisms!" Do the words Unitarian and Trinitarian necessarily imply dogmatism? If so, why does Mr. Darbyshire declare himself a Unitarian?

(3) Since Mr. Darbyshire says, "I have no Unitarianism, I will not carry it about, I will only offer to the best of my power what I believe to be very much better," is it not a little strange that he should declaim against what he calls an "utterly false imputation of anti-Unitarianism"?

(4) What is the difference between the Unitarianism which it is proposed to "carry about" by means of a van, and the "Open Brotherhood, the Christianity of Jesus and the Kingdom of God within," which Mr. Darbyshire believes to be "very much better," and which he will "offer to the best of his power"?

Extremes meet. The most earnest advocate of the *Spirit* is sometimes the keenest fighter about some little piece of the *letter*, or some little bit of *matter*. Why should anyone be frightened by a mere van? Surely that is as unreasonable as to regard it as the one ark of Safety. The word is a little unfamiliar to us—still more so the thing. But, after all, a van is only a vehicle, and language is that. In both cases the most important question is: what is conveyed? Mr. Darbyshire's letter is a van. The "Open Brotherhood" pamphlets form a whole train of them, and they are not only "offered" they are also "carried about." And perhaps if the writers had to step forth on to a van platform and we could hear their voices, instead of only reading their words, they would become clearer and more consistent, and we should be more edified.

H. Rawlings.

AGAINST THE WAR SPIRIT.

Sir,—If your columns are open to those who hold my views, I should like to say that if we love our country—and there are a large number who show by living in it that they prefer it to any other—it is essential that we should be able to repel invasion. There are at least two Continental Powers who would gladly conquer England, and if either of them were to invade us, who believes that the invaders would bow to the decision of any peaceful arbitrator? The large majority of Englishmen desire peace from selfish, and, I believe also, from much higher, motives, and peace is best secured by the preparation for war of the nation desiring peace. If the civilians are instructed in the use of weapons of war, the defence of the nation will be less in the hands of those who follow arms as a profession, and the "military spirit" will be proportionately diminished.

Dennis B. Squire.

HYMNS.

Dear Sir,—May I, through your paper, express my sympathy with the stand taken by that "Teacher in an Elementary School in Essex" who quotes—in your issue of July 29—verses from hymns which are sung by Unitarians, and which cannot be taken at their face value by any genuine, thinking Unitarian.

Two or three years ago I was told by an Unitarian minister that Unitarians and Trinitarians made no difference in their music. I was not ready with my answer then, for I was but just leaving the old Trinitarian faith of my childhood and my fathers, and Unitarian customs and thoughts were new to me; but since that time I have become a firm believer in Unitarianism, and have often been much disturbed by hearing just such words as those quoted sung at Unitarian gatherings. What is the matter? Are there not enough songs expressive of the goodness of God, the beauty of His creation, the greatness and sublimity of pure, unselfish living? If not, how better can some of our poetic ones employ themselves than in supplying this need?—Yours truly,

Cora Isabelle Allen,
State House, Boston, U.S.A.

THE GENEVA MEETINGS.

Sir,—I have read with some amusement in last week's Inquirer Mr. Harrison's advice to travellers summed up in his two words, "keep well." As a means to that end a diet of hot water and weak tea is recommended, a recommendation that many of us are not, however, prepared to follow. I should not have troubled you with this comment had it not been for a communication received from Geneva from Professor Montat, the

president, who, reading the letter in The Inquirer, is anxious to inform the timid traveller that the water of Geneva has been pronounced by analysts to be excellent.

May I, as one who has lived for two years on the borders of the Lake, assure those who need assurance, that the water and the food supply generally is as good there as it is in any of our own health resorts.—Yours,

Essex Hall. Ion Pritchard.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.

IV.

It did not take Uncle Ned and the boys and dogs long to cross the meadows and sand-flats and reach the shore, where, to Ernest's surprise, they found the water much higher than it had been when they took their evening walk on the previous day. The tide was nearly full; and, as there had been a "new" moon the day before, it was what is called a "spring tide." On the day after "new" and "full" moon the tides always rise higher and fall lower than at other times, and these are known as the "spring tides."

Fortunately, it was a calm morning, so that the breakers, though at times fairly large, were not very alarming, and not at all dangerous. All three boys could swim, having learnt at the public baths in the town from which they came; but, as this was his first experience of sea-bathing, Ernest wondered how he would deal with the rolling waves as they broke and tumbled and dashed on the shore. However, he was no milksop, and when the party had walked a short distance along the sands, and Uncle Ned had decided that the place was suitable, he joined readily in a competition, each striving to be first ready. As they were all very simply clad in jersey, knickers, and sandshoes, it took none of them two minutes to be quite ready; and off they all ran across the strip of damp sand and down to the water's edge, where there was a wide space of boiling foam left by the last breaker, followed by a big roller that seemed to be waiting to give them a boisterous reception. On it came, and just toppled over as they stooped and ducked under its crest. Oh, it was glorious! The great rollers came to meet them so quickly, and caught them unawares, breaking over them in such torrents of foam; and, before they had time to recover, on came another, and another. Then followed a lull, with half a dozen smaller waves; and, taking advantage of this, they all got into water deep enough for swimming. The boys were surprised to find that it was easier both to float and to swim in the sea than in fresh water. How they rolled and tumbled and dived, racing, splashing, and frolicking! Then Uncle Ned, standing up, allowed Ernest to climb and stand on his shoulders and take headers; and every time this was done the recoil sent his uncle sprawling backwards, whilst Ernest shot through the water like an arrow.

And, all the while, Scot also was swimming about and revelling with the others in *his* holiday, whilst poor Nip kept running frantically to and fro along the shore, dodging the breakers and barking wildly. For a while he was afraid to venture in, and was greatly excited and much mortified at being the only one not enjoying the fun. At last, he could bear it no longer; and, mustering up courage, he plunged in, swimming after Scot, who received him with a joyful bark, Nip answering with a piping yelp of restored self-conceit. He had risen to the occasion, and now felt himself lord of the tumbling billows!

At the end of a quarter of an hour of these delightful pranks, Uncle Ned called them all out of the water, greatly to their regret. They begged "another five minutes," but he was firm, telling them that on the next occasion they might have the extra five minutes, and longer still as they became more hardened; but, for the first turn, they had done enough. So out they came, regretfully, but obediently and cheerfully, all longing for the next day's turn to come quickly; and after a brisk rub with rough towels, they looked like freshly boiled prawns. They then fell to running races and playing touch, and leap-frog; and if you had seen them, you would have thought them mad. The excitement and exhilaration of the sea-bath, followed by a *sun-bath*, and the breathing of the fresh morning air, seemed to send the blood tingling to every part of their bodies with a glad message of health and keenest enjoyment. It was good to be alive; good to be well; good to be young; good to have an Uncle Ned and a father and mother to love them; good to be true, pure-hearted boys out for a holiday. And if the boys were happy, so, too, were the dogs. They tore along the sand, scattering it right and left, and rolling over and over in mimic dog-battle; and they, also, seemed "beside themselves" with the enjoyment of healthy life.

By-and-by, however, Scot became less inclined for play, and once or twice he pricked up his ears and listened in the direction of the farm; and, at last, he quietly set off and ran homeward, disregarding Nip's invitations to renew their romps.

"I wonder why he has gone off like that," said Charlie.

"I expect Nip has offended him in some way," Frank answered.

"No! It's because he's hungry for his breakfast—like I am," said Ernest.

"Listen," said Uncle Ned; "Mr. Banks is driving the cows back to the meadows; and, as Scot is not there to help him, they are giving him some trouble. I hear him shouting, and imitating Scot's bark. That sound is too much for faithful Scot. He is running back to his duty and self-respect."

And Uncle Ned's interpretation proved to be correct; for, on their return to the farm, Mr. Banks told them, with great glee, of Scot's sudden appearance, and the quick way in which he had dealt with the troublesome cows, who understood *his* barking, but took no notice of the farmer's hullaballos.

"That dog's worth his weight in gold to me, ten times over," said the farmer; "never worries or fidgets the cattle—always willing and cheerful—would rather work than play any day, and knows *his* business better than I know mine." And as he said this, he fondled Scot's ears, and the dog looked up, pleased, understanding the tone if he could not comprehend the words themselves.

In the garden they found Mr. and Mrs. Holden and the two girls, who had just returned from a riverside ramble. Mr. Holden was a student of plant-life, and his daughter Elsie and her friend Mab were quickly catching his enthusiasm as he described the purposes and uses of the various parts of a flower, and the ways in which the more beautiful in colour and perfume were adapted to the welcoming of the visits of helpful insects and the driving off of injurious ones.

"Why, father, there seems to be a reason for *everything* among the plants and flowers," said Elsie.

"Yes, my child, there is, indeed—reason and meaning in all we see in Nature—more reason and purpose than careless, thoughtless folk have sense to perceive—often."

Mab said she thought flowers and ferns and mosses were beautiful in themselves, whether we understood them or not, but much more so the more we knew about them.

"That is quite true, my dear. A child can love a beautiful flower for its beauty alone, whilst a student of Nature, understanding something of its purpose and adaptations, is filled with wonder and awe and a great longing to see and learn more and yet more of Nature's marvels."

At this point they were joined by the boys, who had come back full of the praises and delights of sea-bathing, and counselled the girls to lose no time in having their turn; whereupon Mrs. Banks, who had come to call them all to breakfast, announced that she had a bathing-tent which she would lend to the girls, and Maggie should go down with them in the forenoon and show them how to set it up.

"Oh, what fun! How jolly!" said Mab and Elsie, and the boys asked if they might also help. So, over breakfast—to which they did *full* justice and showed *no* mercy—the programme of the day was settled as follows:—

Immediately after breakfast they were all to go down to the shore and set up the tent. Then for three hours they would follow the ebbing tide and hunt for treasures in the rock-pools. At mid-day the girls would have their dip, and Uncle Ned and the boys would return to the farm with their treasures, and arrange them in the tanks. Then lunch at half-past one, and a rest in the garden until three o'clock, after which they would all be invited into the Ogre's Den to see the show. Then, at half-past five, afternoon tea in the garden, and afterwards an evening walk to see the sunset. Next week I hope to tell you how this programme was carried out.

T. Robinson.

Wherever we are drawn into contact with those whom we instinctively feel to be better and purer than ourselves, there, through them, again and again comes to us a sudden unveiling of God, and we feel the touch of that Eternal Love in which the universe lives and moves and has its being.—*R. A. Armstrong.*

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LONDON, AUGUST 19, 1905.

A GOOD EUROPEAN.

THE visit of the French Northern Fleet to English waters has come to an end. It has been signalised by a great naval review, and a liberal display of bunting, by banquets, processions, and many speeches. The officers and men of the French Navy have responded with a charming cordiality to the very hearty expressions of fraternal regard which they have received from all classes of people in this country. The occasion has been utilised for stating and confirming the dream of international peace which is at present so popular. It was left to Mr. JOHN MORLEY to recover the remark made by a French statesman at the Congress of Vienna in 1815: "What I want to find is a good European." In these words we have summed up the finer and more humane thought of the peaceful demonstration of the last few days. We must all re-echo the desire that in these holiday exercises of the great ships of death we may find a harbinger of the better era when international agreement will replace the anarchic period of international struggle.

At the same time, we cannot but perceive something sinister in the particular form chosen to emphasise the Anglo-French Alliance; and something unstable in the loud expressions of goodwill to which it has given rise. It is certainly well that if foreign warships approach our shores they should come wreathed with flags and streamers. The guns are better concealed or half concealed. But, after all, governments do not spend millions on ships and weapons simply to afford an effective background to gorgeous decorations. This appearance of the war fleets in the garb of holiday makers reminds us of those terrible events in the Japanese seas when Russia's last fleet was shattered and sunk. It is for work such as this that battleships are primarily built and maintained. Pleasant, therefore, as it is to listen to the words of peace, pleasant as it is to witness this early dim recognition of a consciousness that even the instruments of war are best used to carry out a demonstration of peace, it were foolish to forget the grim, cruel use for which our armaments have been evolved.

The thought in all minds is, no doubt, the maintenance of peace. And yet there is not lacking a note of menace. The thought is not only that the forces of France and of Great Britain are in union, that these two great sister nations should not, must not, cannot fight the one against the other. For the growth of such a thought we are profoundly thankful. Yet this is not all. These forces of two countries are united *against* some probable or possible foe. There has been throughout this sub-conscious note of defiance. The Prime Minister, indeed, speaking at the banquet in Westminster Hall, repudiated the interpretation. He does not wish, and the people do not wish, it to bear this construction. But the visit is hardly brought to a close before our journalists begin to discuss the importance of the demonstration from exactly this standpoint. Other European nations are mentioned against whose designs it is urged we must be on our defence. And the inference is drawn—France must improve her navy, England must increase her army. Surely the inference is a false one. The alliance of fleet and army does not help towards real and lasting peace unless it be clearly recognised as a step towards disarmament. The recent appearance of the two fleets in fraternal intercourse may advance the good cause since the path of progress seems always to be a zig-zag line. But if it is to be used for an indiscriminating aggravation of the popularity of the navy, then danger is to be apprehended. It tends to obscure the true ideal, which is not more and stronger ships, but ultimately to have no weapons of war by land or sea. National prosperity does not result from preparations for carnage, but when people seek peace and ensue it.

That may, no doubt, be a far off event. We cannot at present dismantle our warships and disband our battalions. Theories of government and the temper of the nations alike prevent it. But we should keep this aim vigorously to the front. It is not held to be a practical object of policy for governments, but it is becoming a conscious purpose of the peoples. And in the last resort it is in the peaceful sentiments of peoples that the cause of the good European must be found. Everything which helps to overthrow the prejudices against foreigners, and especially everything which promotes a better understanding between the common people of land and land, is to be welcomed. From this point of view the sight in our streets of the English Jack and the French Jacques side by side is not without good significance.

The good European need not be bereft of his own nationality, though he will rejoice in the knowledge of a larger kinship. It was MAZZINI who re-created for modern times the idea of Young Europe, and the thought sprang from the soil of a magnificent faith. It was the same MAZZINI who had already proclaimed the idea of Young Italy. In Italy, for the Italian; in England, for the Englishman, the fullest experience of life unfolds itself. Or even in some far narrower sphere. For it is in their own city first, or in their own plot of earth, among the fields of daily toil, where men discover their common interests, share their ideals, and fuse their thoughts and even their inharmonies of temper in the simple affections of life. When this has taken place we have the good villager. The good European needs a larger imaginative realisation. There must be a conviction of common interests between peoples, a sharing of inter-national ideals. To this end is needed such larger acquaintance and more frequent intercourse as will lend the force of closer comradeship to the abstract thought of international comity. The creation of the good European is pre-eminently the work of the European peoples.

There is an event which is now a twelvemonth old, which therefore in the rush of more recent doings has become almost as ancient history, of which we may with advantage remind ourselves. Just as this summer has witnessed its naval peace demonstration, so last summer had its popular movement towards the goodwill of nations. We are indebted to the Working Men's Club and Institute Union for recalling it at the present moment. The event to which we refer is the visit to France in July, 1904, of over three hundred British working people, members of the Working Men's Clubs. The publication in the latest report of the Union of a full description of this tour is extremely timely. In the visit of fleet to fleet there is inevitably some reference, however wisely concealed, to the probability of war; some glorification of the aggressive spirit. But in this gathering of the peoples of two countries, the only reference is towards the maintenance of peace and the strengthening of friendship. Behind it lie all the meanings of brotherhood, of fraternité, gathered up into that harder, but necessary word, so nearly alike in its French and English spelling, and so essential to right human relations between all the peoples—the word of Solidarity.

NOTHING more distinguishes the life set forth by Jesus from other moral ideals than its emphasis on the joyfulness which rightly belongs to man.—*G. S. Merriam.*

MORAL courage is absolutely essential for perfect gentleness of character. Only the morally strong can be gentle to the sinner while they hate the sin.—*H. W. Crosskey.*

ABOUT GENEVA.

THESE are some fugitive notes of one who has come to Geneva, once more "on the Wings of Delight," but with the sober purpose of the International Council meetings at the end of the month, to come after a fortnight among the great mountains.

At the second meeting of the Council three years ago, we found Amsterdam a very fascinating city, with its quaint streets and the broad Amstel, and the many waterways, the "Grachten," sometimes busy with traffic, sometimes with an old-world quietness in the stately houses of the burghers and the beautiful avenues making shaded walks along the waterside—a sturdy Venice of the North, where our brethren of the Liberal Faith offered a warm-hearted and most hospitable welcome, which we shall not soon forget, to their visitors from many lands.

Geneva will certainly be found no less fascinating as the meeting-place for this year's Council. The beauty of its lake is world-famous. One may spend a whole day traversing the length of its forty-five miles by steamer, starting in the early morning, and be happy if there is not a ripple on the water, but that entrancing stillness and the marvellous colours which only the first hours and the evening seem to know, and then having had some hours to spare, for a visit, if one will, to the castle of Chillon, or a stroll through the picturesque little town of Villeneuve and up the valley of the Rhone, coming back in the quiet evening, with first the glory of the sunset on the crags, and touching the distant snows of Mont Blanc, seen over the dark nearer hills, a vision of ethereal majesty, and then as the light pales, a new glory, if it chance to be full moon and a clear night—with the moon just over that great white mountain, and its light streaming across the lake.

But even if one goes no further than the city itself the lake is there in ample beauty, its broad waters circled by the hills, and from the northern shore Mont Blanc can be seen, "Blanc, supreme above his earth-brood," while close at hand there are exquisite green places, even by the steam-boat piers the charming "English Garden," and not far away on the other side that beautiful old garden, now a public park, "Mon Repos." Visitors who secure fifth-story rooms in any of the hotels overlooking the lake will be well repaid for going up so high by visions of beauty early and late, and colours not to be seen on English lakes.

The natural beauty of Geneva is greater than any architectural interest in its public buildings, though these are by no means unworthy of its traditions, and the cathedral is a striking object, said to be the site of an ancient temple of Apollo, crowning the highest point of the old city. That leads one to the beginning of the chain of historical associations connected with Geneva, of which some of the latest are of special interest to English people.

Coming into Geneva, it ought not to be forgotten that Julius Cæsar once came down to this place, and saw the native Celtic settlement "at the out-going of the waters." After him, the next great conqueror, associated with the later Christian city, was John Calvin. It was a marvellous achievement of the young man of only twenty-five, who practically completed in the first draft of his "Institutes of the Christian Religion" that system of theology which had for generations its iron grip upon the mind and conscience of a great part of Christendom. "Calvinism" is for us a name of baleful import, yet we must remember what it meant in the life of our Puritan forefathers and of the strong men of New-England and of Scotland, till a more humane and Christ-like doctrine took its place. To Geneva Calvin came from France when he was twenty-eight, soon after the Reformation had been accepted there through the earnest teaching of Farel. At once he became the ruling spirit, and after a short banishment in 1541 his rule became more absolute than ever. A rule of the saints without the chief Christian grace of charity, so it appears to us; and it was stained in the autumn of 1553 by the remorseless condemnation of the Spaniard, Michael Servetus, to a martyr's death. Three years later John Knox came to Geneva, and was minister of the English congregation there until 1559, when he returned to Scotland, to carry out his great work of Reformation there.

Calvin died at Geneva in 1564, and was succeeded in the chief authority over the church by his friend and fellow-worker Theodore Beza, who lived to a great age and died in 1605. In his time the church government became more democratic. Only in 1847 the old Protestant régime was abolished, and a liberal church, described as practically creedless, with a popular franchise, was established.

Although the Roman Catholic saint, Francis de Sales, was only titular Bishop of Geneva, one likes to associate him and his "Introduction to the Devout Life" with any thoughts of that neighbourhood. He was born at the family castle near Annecz, in Savoy, 1567, three years after Calvin's death, and such was the charm of his personality that he was very successful in bringing back the Protestant people of his country into the Roman fold. It was in 1596 that he became coadjutor to the Bishop of Geneva, and succeeded him in 1602. He refused more than one French bishopric and a Cardinal's hat, and died among his own people in 1622. If one had to choose between Calvin and this Francis, judging by their character and the temper of their life, one could not be an extreme Protestant.

Of Rousseau, who was born at Geneva in 1712, Mr. Thomas is now writing in THE INQUIRER, and we may pass to more recent memories. One special interest there is for us in the Town Hall, for there in 1872 was the scene of the *Alabama* Arbitration. The other memories we note here are personal of some of our best known English authors.

In 1849, after her father's death, George Eliot came abroad with her great friends, the Brays of Coventry. They went through France to Genoa and Milan, and then by the Lakes Como and Maggiore to Martigny, and by way of Chamonix to Geneva, where they arrived in the third week of July. There her friends left George Eliot for the winter. She lived first at the Pension Campagne Plongeon, but in October moved into Geneva, to live with an artist's family at 18, Rue des Chanoines, In March of the following year she returned to Coventry.

It was in the same autumn that young Matthew Arnold was up at Glion and wrote his memorable lines "In memory of the Author of Obermann" (the recluse Sénancour, 1770–1846). We quote the lines which so vividly picture the beauty of the scene at the eastern end of the lake:—

How often, where the slopes are green
On Jaman, hast thou sate
By some high chalet-door, and seen
The summer-day grow late;

And darkness steal o'er the wet grass
With the pale crocus starr'd,
And reach the glimmering sheet of glass
Beneath the piny sward,

Lake Leman's waters, far below!
And watch'd the rosy light
Fade from the distant peaks of snow;
And on the air of night

Heard accents, of the eternal tongue
Through the pine branches play—
Listen'd, and felt thyself grow young!
Listen'd, and wept——

The verse breaks off abruptly to another thought, but in "Obermann Once More," twenty years after, Mr. Arnold wrote again of "Glion, but not the same!"

And yet I know not! all unchanged
The turf, the pines, the sky!
The hills in their old order ranged;
The lake, with Chillon by!

* * * * *

Soft darkness on the turf did lie;
Solemn, o'er hut and wood,
In the yet star-sown nightly sky,
The peak of Jaman stood.

* * * * *

And glorious there, without a sound
Across the glimmering lake,
High in the Valais-depth profound,
I saw the morning break.

Only one other memory connected with Geneva we must recall here, and that is of Browning and his friend Ann Egerton-Smith, who died suddenly of heart disease on the morning of September 14, 1877, at La Saisiaz, the house in the neighbourhood of Geneva where they were spending the autumn. The poem "La Saisiaz," published in the following year, tells of the event, and gives occasion for a reasoned expression of Browning's thoughts on the subject of immortality.

Browning and his friend had planned, on the morning that she died, to make the ascent of Salève, the highest of the hills in the immediate vicinity of Geneva, and the evening before they had walked some of the way up, and came back quietly as the darkness gathered and the stars were coming out. These lines tell of how they decided on their evening walk to go a little way up the hill then and there:—

So, we turned from the low grass-path you were
pleased to call "your own,"
Set our faces to the rose-bloom o'er the summit's
front of stone
Where Salève obtains, from Jura and the sunken
sun she hides,
Due return of blushing "Good Night," rosy as
a borne-off bride's,
For his masculine "Good Morrow" when, with
sunrise still in hold,

Gay he hails her, and, magnific, thrilled her black length burns to gold.
Up and up we went, how careless—nay, how joyous! all was new,
All was strange. Call progress toilsome? that were just insulting you.
How the trees must temper noontide! Ah, the thicket's sudden break!
What will be the morning's glory, when at dusk thus gleams the lake!
Light by light puts forth Geneva: what a land —and, of the land,
Can there be a lovelier station than this spot where now we stand?

These lines and Matthew Arnold's we leave to make their own impression, full as they are of a sense of the loveliness to be found at Geneva.

Geneva, August 13.

INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.—GENEVA, 1905.

BRIEF PROGRAMME.

Sunday, August 27.

Religious service for English members in La Chapelle des Maccabees (contiguous to the Cathedral) conducted by the Rev. Charles Hargrove (Leeds) and the Rev. Joseph Wood (Birmingham), at 5 p.m. (Swiss time).

Monday, August 28.

The office for the issue of tickets to members will be open from 9 to 12, and 2 to 6, at the Professors' Room, University Buildings, Geneva.

Religious service at 8 p.m. in the Cathedral of St. Peter, when M. le Pasteur E. Roberty (Paris) will preach.

Reception to the foreign delegates at 9.30 p.m. in the Rooms of the Literary Society Corraterie.

Tuesday, August 29.

The Congress will meet in the University Hall at 9 a.m. Addresses by Professor A. Chantre and Professor E. Montet. Report by the Rev. C. W. Wendte, and brief papers by the Rev. A. Altherr (Basle), Dr. Mayor (Fribourg), M. Andre Bourrier (Sèvres), Professor G. Boros (Koloszvar), Dr. Tony Andre (Florence).

The Congress will adjourn at 12 o'clock, and resume from 2 to 4, when brief papers will be read by Professor B. D. Eerdmans (Leyden), Rev. James Hocart (Brussels), Professor J. J. Gourd (Geneva), Professor B. Nath Sen (Calcutta), Rev. F. C. Southworth (Meadville, U.S.A.), Rev. W. Copeland Bowie (London).

From 5 to 9 p.m. there will be an excursion on the Lake of Geneva, with a collation on board the steamer.

Wednesday, August 30.

Religious service at 9 a.m. in the Cathedral of St. Peter. Dr. K. Furrer (Zurich) will preach.

The Congress will meet in the University Hall from 10.30 to 12.30, when papers will be read by Hon. Samuel J. Barrows (Washington, U.S.A.), Professor Otto Pfleiderer (Berlin), M. Hyacinthe Loyson (Geneva), Rev. J. Estlin Carpenter (Oxford), Professor F. G. Peabody (Harvard), Rabbi Louis Levy (Dijon).

From 2 to 5 p.m. there will be further papers and discussion.

At 8.30 p.m. there will be a conversazione at the Palais Eynard;

Thursday, August 31.

Religious service at 9 a.m. in the Cathedral. Rev. Dr. M. J. Savage (New York) will preach.

The Congress will meet in the University Hall from 10.30 to 12.30, when brief papers will be read by the Rev. P. H. Hugenholtz (Amsterdam), Professor Jean Réville (Paris), the Rev. W. G. Tarrant (London).

From 2 to 4 there will be further papers and discussion. The formal proceedings of the Congress will be concluded at 5 p.m.

There will be an organ recital and sacred concert at 6 p.m. in the Cathedral of St. Peter.

At 8 p.m. there will be a banquet (the place will be announced later).

Sunday, September 3.

Religious service in the Cathedral of St. Peter. M. le Pasteur Charles Wagner (Paris), author of "The Simple Life," &c., will preach.

A LUTHERAN CONFIRMATION.

BY MRS. BAYLE BERNARD.

THE scene was a small plain church in the city of Dantsic, more remarkable for its antiquity than for anything else, for it was built "to the praise of God and holy Bartholomew" so long ago as 1373. The whitened walls within display no ornament save a row of small Scriptural pictures of no great merit, while at the altar end are grouped a cluster of portraits of past generations of preachers—black-robed shadows strangely similar in attitude and accessories, as though for a German pastor as for an Egyptian god there were but one proper form of representation, since each holds a half-closed Bible in one hand, while the other rests upon a red-painted communion-table. They seem to be all looking down complacently at the actual sacred object below, which is covered on the present occasion with white embroidered muslin, and blooming like a bower in the profusion of its floral adornments, its vases filled with gay bouquets, and its massive candlesticks almost hidden among verbenas, asters, and dahlias. The doors of the church, too, are wreathed with oak leaves and autumn flowers, and the portals of the parsonage house, which opens into the churchyard, are similarly decorated, for it is here that the children assemble before entering the church in procession on this great day of the annual Confirmation. In Lutheran Germany no episcopal stranger comes from a distance to invoke a blessing on the youthful crowd he has never seen before and may never see again, but each pastor performs the ceremony yearly in his own church for such of his own flock and no other as are prepared to take part in it; and, as it is not a mere voluntary affair, but the law in its majesty requires that every Prussian child shall be confirmed as soon as it is of a suitable age, each year is sure to furnish a due supply of candidates, who are also bound to attend their ministers' instruction meetings once or twice a week for at least a twelvemonth previous to the crowning rite. There was a goodly crowd, for Pastor H—— was deservedly popular, being one of the best pastors and most eloquent preachers in the city. Spectators had begun to assemble an hour before; and, there being no columns or galleries to obstruct the view, it was evident at a glance that the plain painted pews which fill the body of the church were all fully occupied, when, precisely at one o'clock, an organ peal, accompanied by a crash of drums and trumpets, announced that the procession had arrived, and the file of youth of both sexes, with the minister at their head, entered the principal door and walked up the aisle to their place before the altar, where they bowed their heads silently for a few moments and then took their seats on the benches prepared for them. The girls, who occupied the front seats, were mostly attired in new dresses—a few in white, more in black, but many in colours—and, though wearing shawls or mantles, were without any covering on their heads. All carried bouquets, and the boys behind, even the blue-garbed orphans from the Asylum, had each a posy fastened in his coat.

After a couple of long hymns had been sung, the minister reappeared from the vestry—for the clergyman is rarely seen in the church during singing time—and stood before the altar, while his little flock rose and remained standing during his address: "My children," said he, in impressive tone, "the pleasant hours we have spent together during the last year have come to an end, and you are assembled this day to take leave of your childhood. Hitherto watched over and guided by others, you will now be left comparatively to yourselves; for, by the rite we are to celebrate to-day, the child passes over the threshold of a new era in life and enters upon youth." Then, after setting forth the trials and temptations they were likely to encounter, and how these might best be met, in words of awful warning he told the fate of the wicked or the weak, and then in glowing phrase proclaimed the reward of the righteous, and how they who persevere to the end shall have their strength renewed upon the way, and gain life and immortality at last. Long ere he had concluded, every girl before him was sobbing with violent emotion, the boys were furtively feeling for their handkerchiefs or brushing their hands across their cheeks, while among the maturer congregation many an eye was wet.

The address concluded, the pastor opened his book and read thence the four formally appointed questions to which the candidates are to reply with that one single affirmative syllable which is the only word a Lutheran Christian is ever called upon by his religion to pronounce aloud. The children were asked: If they will remain in the bosom of the Church; if they believe the articles of the Creed; if they intend to lead a godly and virtuous life; and, lastly, if they will promise to attend the Sacrament of the Lord's Supper regularly; and to all these questions the youthful band responded with a loud assenting "Ja!" Glancing at a written list which he held in his hand, the pastor then called out the names of three of the boys—for these always take precedence of their sisters on such occasions—who, leaving their seats, made their way to the cushions before the altar and knelt while he first repeated to each some specially

chosen text, then, laying his hands alternately on their heads, gave them the formal church-appointed blessing. A year's intercourse with his young neophytes must give the minister some insight into their character, and an indication of the opinion he has formed on the subject may not infrequently be gathered from the Confirmation text selected for each individual, and which is intended to serve him as a sort of life-motto, some receiving counsel, some warning, some encouragement. Of the first three who came forward, one bright, handsome boy who, during the address, had appeared almost as much affected by it as the girls, happening, in passing the pews, to catch a glimpse of an acquaintance—a youth a few years older than himself—seemed in a moment to have forgotten all that was passing around him; for, though he knelt down mechanically with his companions, his glance still rested on the distant pew, till his volatile thoughts were recalled by the words, spoken in a tone of grieved remonstrance: "Hold fast that which is good." He blushed and cast down his eyes as the pastor turned to one of the boys beside him—rather a soulless, fretful-looking lad—with the apostolical exhortation: "Be content with such things as ye have," then, with a voice of deep tenderness, addressed to the third—a pale little orphan—the cheering assurance: "When my father and my mother forsake me, then the Lord will take me up." Three by three the boys continued thus to come forward to receive each his text and his blessing and then return to their places, till all of them had joined in the rite—for even the charity-boys, by virtue of their sex, precede all the young ladies—and then the girls took their turn in couples instead of triplets. At length all the youthful flock had knelt before the pastor and listened to his counsel and benediction, when, with a quick, lively tone, he exclaimed: "Now, my children, my friends, let us kneel before our God and ask Him to take you for ever into His keeping"; then, flinging himself upon his knees before the altar, the group of youths and maidens rose up once more in a state of violent agitation, and, the girls pressing foremost, as many as could possibly find room upon the altar-circling cushions crowded there, while the rest threw themselves, kneeling, on the ground around the minister, sobs and sighs resounding on all sides, while a fervent and eloquent prayer was poured forth that all who were gathered there might at last meet at God's right hand to remain with Him eternally. In the ordinary services of the church all either sit or stand, the Germans seldom kneeling, even at receiving the Communion; and, therefore, in the posture so rarely assumed there seemed a solemnity that was almost overwhelming.

The prayer over, they all rose; the minister repeated a general benediction, then retired. A parting hymn was sung, and the assembly dispersed, the parents and friends leaving by one door to await outside the exit of the newly-confirmed as they issued by another. Each was received with open arms; there were kisses, hand-shakings, and congratulations on every side, and in almost every case but those of the very poor a carriage drove up—hired for this grand occasion if the family possess no vehicle of their own—and the hero or heroine of the day was borne home in triumph.

GEORGICS—ROMAN & ENGLISH.—II.

Poetry, contrary to Addison's view, is not a purely human artifice. The poet half creates and half perceives. His perception is of the rhythm of life, and if he can provide for this an adequate notation, his art is true. This is Virgil's achievement with respect to husbandry in the Georgics. Standing at the barn door, crossing the marsh pastures, watching the long level line of waterfowl on the wing, mixing with the rustics at their dance, he has caught a melody of the fellowship of man with nature. He listened with delight, and he wrote with reverence, for he was conscious that one divine harmonious spirit animated the world, and rural life was not merely the scene of rude toils, and simple joys, but behind all these was a mystery which invested them with a peculiar sublimity. Therefore, it is that "he delivers the meanest of his precepts with a kind of grandeur." The background of it all is grand, and his mind is of a piece with it. If he "breaks the clods with an air of gracefulness," it is simply because the actions of the man, born and trained to the use of fork and hoe, are graceful. Nothing can be more awkward than the unaccustomed townsman's use of such implements. He is foreign to the situation and shows it. His limbs become mixed up as ridiculously with wagon chain and drag-rake, as would the fingers of the peasant with scalpel or loom. The propriety of either becomes possible only in their habitual environment. Then, from the angles of their knuckles to the casuistry of their souls, they bend to the pressure of circumstance. The townsman drops into his place behind the counter, and at the bar, as neatly as the statues stand in the abbey niches, while the countryman's gait, free from constraint in his own village, inclines to the living sculpture of the trees—his body a trunk, his arms branches, firmly flexible—quaint, undisciplined, but infallibly beautiful. No art could augment the nobility of Millet's "Sower," striding down the furrows of hope, and Virgil's eye had watched with delight a similar mobile form casting the seed and binding the sheaves.

The precision of his observation is seen throughout the poem. In the fine description of the coming tempest he notes how

"A murmurous crowd of voices fills the woods," how "the gulls fly inland," the army of rooks with jangle and jar, quit their feeding ground, and the wild ducks toss the water over them in wanton joy. While, on the other hand, in the white mist, "brooding along the plain," and the owl which

> On the gable keeps her sunset watch
> And plagues the night with ineffectual hoot,

he sees the promise of calm weather.

He concludes a sunny description of spring, with the thought that it was with a drift of sweet, spring days, that time began, and creatures woke to breathe upon the earth.

Virgil lived many centuries before blind Huber saw the secrets of the hive, and the queen was a king in Shakespeare's time. He mistakes the love-flight for a battle, and imagines that bees are not generated in the hive at all, but that their larva is gathered from the recesses of the flowers. Yet, he acutely detects the different kinds of cement used by the bees, is struck by their "reverence for the throne" and the loyalty which, in its defence, calls "death sweet that comes with countless wounds." How Virgil would have rejoiced in Maeterlinck! He exhibits a tender sympathy with the flocks in their joys and sorrows, and pleads in a spirit that would do justice to our own humanitarian age, for the faithful horse whose strength has failed under the burden of years.

> Keep the old horse at home,
> Nor in his dotage let him play the fool.

But it was above all, by reason of the influence of nature and husbandry upon the mind and character of man, that Virgil wrote his poem. He wrote, indeed, straight from the heart, out of a pure love of the earth—a love such as Chaucer and William Morris had [what an edition of the Georgics the Kelmscott Press might have given us! It was an unfailing source of joy to him to live among simple folk and animals, and watch and share the labours of the seasons. Their work was unwasteful; among them, leisure might be cherished, unhaunted by care. Everything there, whether placed by God, or pursued by man, was interesting. But Virgil did more; he wrote with faith in the country for the sake of the empire. His mind was uneasy before the stupendous militarism of the day, before the barbaric show of wealth, and the passionate flight to luxury. He was a patriot, and as such, it pained him to observe the defection of Rome from the fountain-head of Roman virtue. The whole of his own work had been done with the glory of his country in view No Roman ever added more to its treasures; but, before the close of his life, he saw, with prophetic clearness, which of the fruits of his labours were essential and which unessential to the welfare of the State. He saw that the pomp of imperialism, and the arts of war—although he had sung them both with splendid vigour—needed no stimulus from his pen. They were already over-stimulated He saw that the hope of the Empire lay in the very direction on which most men were turning their backs—on simplicity, and moderation, health and industry, peace, and virtuous home life. Had his will been carried out, we should never have seen the Æneid—he wished it to be burnt; —but the Georgics he cherished as his very child, and was proud of the fame they won—proud for his country's sake. He longed to rouse again the old love of the land and husbandry, which, while it mothered noble harvests, mothered also noble men. With the decay of its culture the nation itself would decay. In his "Song of fields and flocks and trees," he appeals to Ceasar to bring peace to

> A world that teems with war, a world that reeks
> With countless crime, where evermore the plough

* The Georgics of Virgil. Translated into English Verse by Lord Burghclere-Murray. 10s. 6d.

Lacks its due honour, and the hind is forced
Far from his desolate fields, and reaping-hooks
Are straightened into swords.

But brighter, in the poet's eyes, than the glory of the sword was the ploughshare, "gleaming with a new splendour" as the oxen dragged it through the stubborn loam. The thrifty yeoman is at once the guardian of his country, and his hearth. It is in "the spacious freedom of the open fields" that he looks to the rearing of a race of sturdy youth

Patient to labour, bred to scanty fare,
And reverend age, and worship of the Gods.

Herein, he held, lay not only the primitive but also the permanent basis of the greatness of Rome. Disaster waits on the threshold of the country that dreams that it has outgrown the need of simplicity, of sound family life, of dependence upon its own soil, and of godliness. Virgil gives us some charming pictures of rustic life and character, such as Goldsmith or Wordsworth might have sketched in English cottages and cottage gardens: There was the old man he once had met, the owner of few sterile acres, proudly cultivating here a bed of herbs and vegetables, and there a bed of flowers. Thus

As he planted here and there a patch
Amidst the thorns, with herbs and garden-stuff,
And with pale lilies ringed them round about,
Vervain and meagre poppies, in his heart
Held himself rival of your wealthiest king:
And hied him homeward at the fall of night
To heap his table with a dainty feast
Not bought with coin.

A reminiscence, in the light of which the poet has to check himself, lest he should linger too long in the cotter's garden singing of flowers, which is beyond his allotted task, and which he must leave "For other bards, when he is gone, to tell."

Or here a winter scene:—

And one I knew would work in winter-tide
The livelong night beside the flickering fire,
To fashion torches with his keen-edged blade,
The while his good wife sung the time away
Over her task, and drove athwart the web
Her glancing shuttle, or with vine leaf skimmed
The luscious must that simmered in the pot,
And cooked above the flame.

The picture is typical at once of the restfulness, and of the work unmeasured by hours, that goes on under the hand of the countryman. For though he would be the very child of fortune if he only knew his privileges, it is not on license that his happiness depends: "Toil—relentless toil—is lord of all."

But as Mr. Walter Pater has said:—"Farm life in Italy (may we not add in England too?) has a peculiar grace of its own, and might well contribute to the production of an ideal dignity of character like that of nature itself in this gifted region."

The Georgics, in fact, are a great religious poem, which calls the mind back to the elemental forces and conditions of life, which have from the earliest times been the surest support of faith in God and duty. Husbandry, as nothing else does, compels man to realise his direct dependence on the kindly providence of the seasons, and the austere laws of the elements. Whoever else parts company with his theology, the countryman never does. He is never a sceptic, never a cynic, and rarely, in any morbid sense, a pessimist. If things go utterly wrong, and hard seasons and his own feebleness bring him to the ground, he surrenders to his trouble as a fatalist—that is all. He never doubts the omnipotence, or questions the goodness of God. The testimony overawes him. He reads the great earth-poem daily, whose maker is not human but divine. We are His poem not He ours. The Husbandman of the world laid down the course of the plough. Virgil has but followed the furrow. It was no angel of Milton's imagination, but the Spirit of Eternal Wisdom and Love that pursued the first erring tillers of the earth, as he still pursues their children to chasten and to reward. The Georgics of our earthly associations are the appointment of the All-Father. The Roman poet has but transcribed a few stanzas as they were played beneath his eyes.

For God, they say, is everywhere alike,
Or in the utmost corners of the earth,
Or in the waste of ocean, or above
In the illimitable depths of heaven.
And from His Spirit creatures of this world,
Mankind, and flocks, and herds, and beasts of the field,
Draw at their birth the subtle breath of life,
So likewise in the end to Him return.

To an age of towns-people such as our own, slackening in awe, boastful of material magnitude, and gaping for pleasure, the breath of this lofty poem on a subject that never changes, and never grows old, should come as a wind of health. It is a happy circumstance that the present admirable translation is from the study of one who was formerly Minister of Agriculture under Mr. Gladstone.—H. M. L.

WATTS, THE PAINTER OF ETERNAL TRUTHS.

IV.

LEGENDS AND THE LORE OF LIFE

IN Watts, originality and modesty kept company. While dissatisfied with his own achievements, he followed steadfastly the course of his own genius. He admired others, but did not imitate. In youth he entered the schools of the Royal Academy, but, finding they did not give him what he required, he left them and followed no other course of systematic training. He settled down to self-preparation, studying especially the Elgin Marbles, which helped to produce the dignity of design which characterises his work. Although his sculptures are comparatively few, his love of sculpture is indicated in the designs of his pictures.

The money gained (£300) as a prize in the first competition for the decoration of the Houses of Parliament; for a design which was, however, never used, enabled him to go to Italy, and, through the patronage of Lord Holland, he was able to continue in Florence for four years. There he studied the great Italian paintings, but did not copy them. He sought out the deep human and religious meaning of the legends and stories of old days which have been told and retold, painted, sung, and chiselled through the ages. His broad survey, accepting all as manifestations of the same Eternal Life, each within the possibilities of the human family of its age and place, chose subjects from Greek myths and Hebrew legends, Norse sagas and mediæval romance, and drew out from them spiritual significance.

He pictures the "Creation of Eve" blossoming forth among the flowers and birds, the sweetest and most gracious creation of them all; then her "Temptation," her charms become less ethereal, more material, less poetic, with her fall; then "Eve Penitent" has become thoroughly human, both seductive and aspiring, remorseful through vision of wha t ought to be contrasted with what is.

In no less tender and religious spirit he paints "Orpheus and Eurydice," choosing the moment when Orpheus, having rescued Eurydice from the dark underworld, is leading her to the world of light and real existence, and is induced to look at her. As he gazes she fades away from his embrace. "Our loves and our joys fall away from us when we endeavour to make them too exclusively our own."

In the mediæval story of "Paolo and Francesca," one of the most touching and universal in Dante's "Divine Comedy," he finds a kindred subject. Borne along together in the terrible hurricane in the Inferno are those two souls knit together, clasping each other hand in hand sharing pain and weariness. What was their sin, essentially? They loved—that was no sin; through love they belonged to each other. But they seized upon the joys, and tried to embrace the completeness of love, regardless of others, impatient, selfish—and failed. Yet even in hell they are together, and whatever Dante meant, Watts's picture says to me that they will be purged of their guilt, and the joy in each other shall return when it can embrace the well-being of all and injure none, when love seeketh not her own to others' hurt.

"The Rider of the Red Horse" is a terrible representation of war—the rider has the ugliness of death in his face. Only here and in "Mammon" have I noticed the *horrible* suggestions of death; elsewhere the maternal, revealing, loving mission of death is felt. "The Rider of the White Horse" is another kind of conqueror; he is used as the symbol of Progress, whose steadfast forward gaze is set on objects far beyond the ken of those who turn aside to search for wisdom by the aid of an expiring candle, to grub for gold, or to sleep.

Watts's sympathy with animals is shown in his pictures. The horse's head in the last-mentioned work is of perfect beauty and expressiveness. In "A Patient Life of Unrequited Toil," an old white horse standing in a paddock near a hedge—there is such feeling and honour shown for its burden-bearing, unselfish toil, as he felt and showed for the hard-working, labouring poor. To Watts, vivisection and all forms of cruelty to animals or men were abhorrent.

What is this life, and what is its glory? There is a representation of a dead man covered with his winding sheet, a man who, as emblems show, was of account in his day and generation—but all that is past. "*Sic transit gloria mundi.*" And Watts has inscribed over him the old German proverb:

"What I spent, I had;
What I saved, I lost;
What I gave, I have."

When death comes, the truth is made clearer which is always true, that what has been given with good will and good heart constitutes a man's real possession, his treasure in heaven. In spending well time, talents, money, strength is life's right use; then, amid the darkness, Hope will yet have her one string of the broken harp to listen to, and can wait patiently for a better day, and "*the people that walk in darkness*" will see a "*great light*," as Watts shows in one of his designs; and death, not opposed to life, is illumined. It is the darkness of death that makes death terrible. Watts represents an expectant group straining their eyes to catch the first opening of the gates of the East. That same death, whom Love had thought his foe,

"Comes with the gift of immortality."

PRIESTLEY PRIME.

THE EPISTLE TO PHILEMON.

A LECTURE BY S. O. LOVELL,
HOBART, TASMANIA.

I.

THE Letters of the Apostle Paul form a considerable and important part of the New Testament writings, and from the days of the Reformation they have probably had a greater influence upon Christian theology and religious feeling than the rest of the Bible put together. In all, some fourteen letters have been attributed to the Apostle. This number includes, however, the anonymous "Epistle to the Hebrews," but about the Pauline authorship of that document doubts have always existed, even within the Church itself,—one of the ancient Fathers summing up the case by saying that "God alone knows who wrote it." At the present day it is generally excluded from the list of Paul's authentic writings, even by the most strenuous defenders of orthodox tradition. Of the remaining thirteen letters—"Romans," "Galatians," 1st and 2nd "Corinthians," "Ephesians," "Philippians," "Colossians," 1st and 2nd "Thessalonians," 1st and 2nd "Timothy," "Titus," and "Philemon"—all bear the name of Paul, and therefore at least purport to have been written by the great Apostle.

In these days of searching literary and historical inquiry, however, it is by no means considered sufficient to stamp a document as genuine that it should bear the name of its alleged author; some corroborative evidence is demanded before it can be accepted as veritably the work of the man in whose name it was published; at least there must be the negative proof that the document does not contradict the known opinions of its assumed author, indicate a different age from that in which he lived, or disclose circumstances at variance with his environment. It is well known that in bygone ages, within the Church as well as without, it was the custom of unknown writers to attach the names of distinguished teachers to their own works. The practice was very much the same thing as that of ancient historians who put into the mouths of the personages appearing in their narratives such speeches as they thought appropriate and characteristic; nor was it considered any more reprehensible than among ourselves is the practice of writing in newspapers and periodicals under a *nom de plume* instead of using one's real name.

In the Old Testament nearly the whole book of Deuteronomy purports to have been either spoken or written by Moses, and for ages its Mosaic authorship was accepted without hesitation or question; and yet in these days learned men even in the orthodox churches have come to reject the traditional view of its origin, and to assign it to a date somewhere between the reign of Hezekiah and that of Josiah. Similarly, the book of Ecclesiastes very plainly purports to be the work of King Solomon, but modern investigation has proved conclusively that this book was produced, under the influence of Greek thought, in an age long subsequent to that of the great Israelite king, and that it could no more have been written by Solomon than "In Memoriam" could have been written by William the Conqueror. These instances are mentioned simply as specimens of the way in which modern criticism has set aside the beliefs and verdicts of antiquity as to the authorship of various Old Testament writings. In regard to the thirteen letters which I have enumerated as bearing the name of Paul, there is far from being a consensus of opinion among the critics; but, with some unimportant exceptions, they at least agree in accepting the first four—"Romans," "Galatians," 1st and 2nd "Corinthians"—as undoubtedly genuine writings of the great Apostle. As to the remainder, there is much division of opinion. Some accept more, some fewer, and some follow the lead of the late eminent scholar, F. C. Baur, in rejecting them all.

On the present occasion I wish to speak to you about the letter to Philemon, which is one of those bearing the Apostle's name; but any remarks I have to make in regard to its claim to rank as a genuine writing of St. Paul will most fittingly come after we have glanced at the general character and contents of the letter.

Very few people, I fancy, even among those who profess to be readers of the Bible, have any idea of what this letter is about, or have ever heard that it contains the outlines of a very interesting and, indeed, somewhat romantic story. And yet there is such a story involved in the letter, and here is a rough sketch of it.

Philemon lived at Colossæ, a city of Phrygia in Asia Minor, situated about one hundred miles east of Ephesus in the beautiful valley of the River Lycus. Probably he was a man of substance, and had been converted to Christianity by Paul. Philemon owned a slave named Onesimus, who, fearing punishment for some wrong he had done—probably he had committed a theft—ran away from his master. In his flight Onesimus may have been exposed to some danger, or perhaps he may merely have been sick at heart or weary of the base life he had been leading, or he may have been quickened by some hope of reformation; at all events some circumstance led him to have recourse to Paul, who was then a prisoner, and of whom the runaway had probably heard, if he had not actually seen him at his master's house. It is probable that Paul was in Rome rather than in Cæsarea at the time. A runaway slave would be more likely to make his way by sea to the Imperial City than by land to Cæsarea. In Rome he would easily find a place of concealment and means of supporting himself; and only in Rome, where (as we know from the book of Acts xxviii. 30) Paul resided in a hired house of his own, could he visit the Apostle without great risk. Paul took him into his house, converted him, became deeply attached to him, and very reluctantly sent him back to his master with this letter, in which he proposes to Philemon that he should forgive the offender, and receive him as a brother.

You can see, therefore, that a thread of romance runs through the simple story which is wrapped up in this brief letter, and it would be not at all difficult for anyone gifted with the requisite imagination and literary skill to supply the framework of history and the background of local scenery, fill in the details, and thus produce a very pretty story. In fact, this has been done by two well-known writers—by Dean Farrar in one of his clever historical novels, "Darkness and Dawn; or, Scenes in the Time of Nero," and also by Dr. E. A. Abbott in his "Onesimus: Memoirs of a Disciple of St. Paul." The late Dean pictures Onesimus as originally a low, ignorant scoundrel; then as partly reformed by the great Apostle, but subject to frequent lapses into the lowest depths of moral degradation; at length as redeemed from all his evil ways through the influence of a good woman; and finally as attaining a bishopric, which last feature of the story is in accordance with an ancient but not very trustworthy tradition.

Now, Dr. Abbott's story is on totally different lines. He conceives Onesimus as a slave of a higher order in education and refinement of nature, and beautifully pictures him as familiar with the philosophy and also with the religious unrest and searching of the time. But however these things may be, our present object is not to bring fiction to our aid in calling up a picture of the times and events in question, but to examine the letter as it stands. Let us now look at its contents in detail.

The document purports to have been written by "Paul, a prisoner of Jesus Christ," who associates with himself "Timothy, the brother." It is addressed to "Philemon, our beloved and fellow-worker," to "Apphia, our sister"—probably Philemon's wife—to "Archippus, our fellow-soldier, and to the church that is in thy house." After the usual Christian greeting the writer goes on to thank God for what he had heard of Philemon's faith and love towards the Lord Jesus and all the saints, and expresses his joy that he had behaved so generously to Christians—from which it may be inferred that Philemon had become noted for his benevolence and helpfulness. The proper subject of the letter begins at the eighth verse and is continued till the twenty-first. As an Apostle he might have enjoined Philemon to do what Christian principle required in respect to Onesimus; but he rather chooses, as the aged prisoner of Christ, to beseech him to receive Onesimus, vouching that, though he had behaved improperly, he was now a different person: "Onesimus," he says, "who was afore-

time unprofitable to thee, but is now profitable to thee and me.'' There is an interesting play upon the slave's name here, which is concealed from the reader of the English translation. The name Onesimus, which was a very common one for slaves, is a Greek word meaning "profitable" or "helpful"—much in the same way as if we were to call a servant "handyman"—and the Apostle is not so heart-stricken in his captivity but that he can pass off his little joke about the slave's name. One is reminded of a similar touch of humour made by the great preacher, George Whitefield, on a certain occasion. Whitefield was one day preaching in the open air, when he espied among his audience a well-known actor who had gained great applause by taking the part of "Rambler" in a popular play of the time. Suddenly addressing the actor, Whitefield exclaimed, "And thou too, poor Rambler, who hast so often rambled away from Him, now end thy ramblings, and come to Jesus!" So here, too, it is as if the Apostle said to Philemon, "I am sending back 'profitable'"; and we can fancy a smile lighting up the worn prisoner's face as he thinks of the name and he hastens to add, "Yes indeed, he was not always true to his name in your experience; but now, I assure you, he is a true profitable to me, and he will be so to you.'' The writer then goes on to say that he would have liked to retain Onesimus to minister unto himself, but he would do nothing without Philemon's consent. Providence had made the slave's departure the means of his reformation, that his master might receive him for ever—no longer as a slave, but as a brother, a brother beloved. He therefore entreats Philemon to take him back, promising to pay or requite the master for any wrong the slave has done, should the former require it. "Put that to my account," he says; "I, Paul, write it with mine own hand, I will repay it.'' You know that the Apostle sometimes employed an amanuensis to write his letters as he dictated them, and if he did so on this occasion, he must at this point have taken up the pen to assure Philemon in his own handwriting of his willingness to make restitution for Onesimus. (Possibly there is, as some commentators think, another touch of humour in this promise to pay—a promise made by a poverty-stricken prisoner of Christ.) He is confident, however, that the master will far exceed his request. "Having confidence in thy obedience, I write unto thee, knowing that thou wilt do even beyond what I say.'' The last four verses are the conclusion in which the writer desires Philemon to provide him a lodging, sends salutations from several fellow-labourers, and wishes Philemon the rich communication and continual presence of the favour of Jesus Christ.

Thus, you see, this letter to Philemon is simply one of private friendship and domestic interest. It does not deal with, or even hint at, any of the great questions of Christian doctrine and Church administration which occupy so large a place in the Apostle's other writings. But it has always been recognised as a very charming letter, and, though it is of little importance as a public document relating to Christian truth and history, yet it is of very great value, because it displays the Apostle's character in an altogether attractive and winsome light. As Luther says, "This epistle showeth a right noble, lovely example of Christian love.'' Many people, we know, can write very beautifully about kindness, friendship, courtesy, amiability, and all the qualities that serve to adorn life, and to ennoble the relationships of society; and yet they fail to exemplify such virtues in their own conduct. Paul, too, could write with poetic fervour and glowing eloquence about these things, as he did in his noble hymn to Charity in the thirteenth chapter of First Corinthians; but this letter shows his whole soul vibrating to the music of love and kindness. The letter furnishes also a very practical commentary on a passage in the Epistle to the Colossians: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.'' Such gracious and seasoned speech we truly have in the letter before us. "The qualities which dictated its composition are eminently attractive. It displays dignity, generosity, prudence, friendship, affection, politeness, skilful address, purity of mind. Hence it has been called with great propriety 'The Polite Epistle.' True delicacy, fine address, consummate courtesy, nice strokes of rhetoric make it a unique specimen of letter-writing. If shows *the perfect Christian gentleman.* Nothing in the epistolary style that has come down to us from antiquity can in the least compare with it except, perhaps, a letter of the younger Pliny to Sabinian.'' (Dr. Davidson, Introduction, N.T.)

SHORT NOTICES.

The Sayings of Muhammad. Edited by Abdullah Al-Mámún Al-Suhrawardy, M.A., of the Pan-Islamic Society, is a little book of selections from the Table-Talk of the Prophet. A brief introduction gives a sketch of Muhammad's life and some notes on Islam, which is said to mean "Absolute submission to God's will, self-surrender, self-abnegation, Nirvana, Verneinung des Willens, Excelsior, *Striving after the Ideal,*" from which it appears that it is a comprehensive term denoting noble things. There are 451 sayings in this selection, some occupying more than half a page, others not more than a line, as these:—"Be ye endued with divine qualities," "Be persistent in good actions," "Humility and courtesy are acts of piety," "True modesty is the source of all virtues.'' More distinctively characteristic are the following:—"Fear God, in these dumb animals, and ride them when they are fit to be rode, and get off them when they are tired" (but why "*rode*"?), "Shall I tell you the very worst amongst you? Those who eat alone, and whip the slaves, and give to nobody," "It is of my ways that a man shall come out with his guest to the door of his house," "You will not enter Paradise until you have faith; and you will not complete your faith till you love one another.'' The little book (which is printed by E. J. Brill, of Leiden) is dedicated by the editor to his mother, with the quotation from Muhammad: "Heaven lieth at the feet of mothers.'' (Constable, 2s. 6d.)

The Evolution of Knowledge, a review of Philosophy, by Raymon St. James Perrin, is a revision of an earlier work on "The Unification of Knowledge" published in New York and London in 1885. Many studious years, the author says, have since been devoted to the work, which endeavours to show "that motion is the ultimate reality.'' Yet the author holds that religion, or consecrated devotion, is the mainspring of social progress; and society organises for righteousness because righteousness is a necessity. "If by disclosing the interdependence of ultimate terms knowledge can be unified, justice will appear in its true light, as the order of nature, commanding obedience because it is universal, and inspiring emulation because it is beautiful.'' (Williams & Norgate. 6s.)

Man Considered in Relation to God and a Church, by W. Carew Hazlitt, of the Inner Temple, is an elaborate essay by one who has "no bias toward infidelity," who is neither Romanist nor Protestant, "neither a Mohammedan nor a Buddhist, but a thinker from my youth.'' A First Cause, he holds, we must concede, but not define it, and of all that the Church has taught he makes a clean sweep, demanding, of course, that education must be entirely secularised. (Reeves & Turner. 6s.)

On the other side, in defence of the received faith, may be set the two following books:—

Divine Dual Government: A Key to the Bible, to Evolution, and to Life's Enigmas. By William Woods Smyth, Fellow of the Medical Society, London, author of "The Bible and the Doctrine of Evolution," &c. (first published in 1899). A new edition, revised and illustrated, with new matter. (Horace Marshall & Son. 6s.)

The Truth of Christianity, being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lieut.-Colonel W. H. Turton, D.S.O., Royal Engineers. Fifth Edition, seventh thousand. First published, 1895. (Wells Gardner & Co. 2s. 6d. net.)

Whoever reads *The Peace of the Anglo-Saxons* ("to the working men and their representatives"), by Major Stewart L. Murray (with a preface by Field-Marshal Earl Roberts), alarmist and militant, even to the demanding of another £30,000,000 a year from the foreigner by means of fiscal reform (Watts & Co. 2s. 6d. net), let him read also *The Burden of Armaments*, a Plea for Retrenchment, by the Cobden Club (T. Fisher Unwin. 3s. 6d.).

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Chorley.—On Sunday last the anniversary sermons were preached here by the minister, the Rev. W. T. Bushrod. In the afternoon the building was crowded to its utmost capacity, while the evening congregation was scarcely less than that of the afternoon. About eighty friends sat down to the tea, provided in the school-room. The chapel was tastefully decorated for the occasion by the younger members of the congregation. The collection for the day realised £9 19s. 11½d., a useful advance upon previous years.

Moneyrea.—The annual meeting of this congregation was presided over by Mr. James Lamont. The various reports and financial statements proved very gratifying, and the

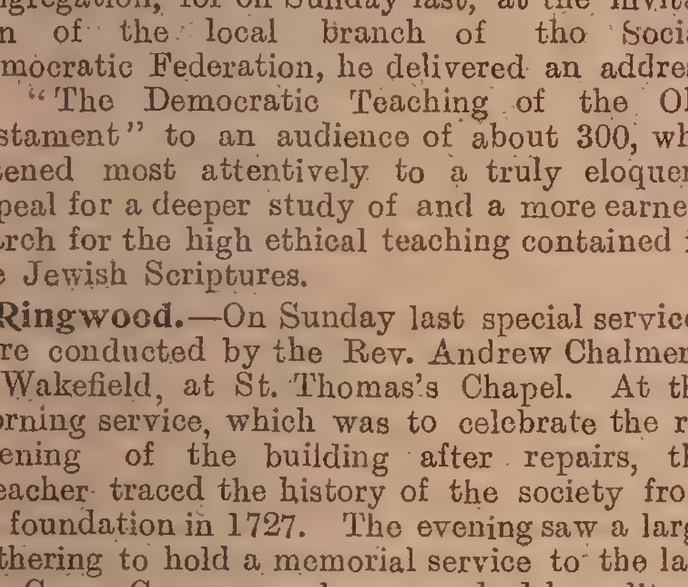
congregation closed its year free of debt. The church has been extensively renovated, and the work, including Temperance propaganda, has been zealously pursued. The reports record high appreciation of the services conducted on August 6 by Rev. G. Von Petzold, M.A., of Leicester, when collections were taken amounting to £212 1s. 11d.; and also a substantial contribution to the new college at Manchester.

Middlesbrough.—The church at Middlesbrough has been in the hands of the workmen for several weeks. The ventilation and lighting arrangements had been so bad that, after long consideration, it was decided to have a new system of ventilation, and to have the electric light put in. During the service, on Sunday evening last, the Rev. W. H. Lambelle (pastor) announced to the congregation that the installation was now finished, and having in a few appropriate remarks dedicated the improvements, asked Mrs. T. F. Ward to switch on the lights for the first time.

Preston.—In the presence of a large assembly Mrs. H. C. Walton, of Preston, on Saturday afternoon last, laid the foundation-stone of the new block of buildings, including vestry, congregational parlour, class room, lavatories, and large assembly hall. The buildings, which are to cost £700, exclusive of land, and towards which £440 are in hand, will be opened, it is expected, in December next. After a hymn and prayer by the Rev. W. T. Bushrod, of Chorley, the Rev. Chas. Travers made a statement of the objects in view, and called on Mrs. Walton, who was presented with a mallet by the contractor. After a hymn and prayer by the Rev. W. Machin (Congregationalist) tea, provided by Mrs. Walton, was partaken of, and a very satisfactory meeting brought to a close by a vote of thanks to Mrs. Walton, moved by Mr. Councillor Rawsthorn, seconded by Mr. Councillor Parkinson.

Pontypridd.—A few weeks ago the Church Committee agreed to a proposal submitted by their minister, the Rev. Simon Jones, B.A., to hold a series of Sunday evening open-air services on the Common, at the close of the ordinary service in the church, and the first is to take place next Sunday, the subject being "The Religion of Jesus." Mr. Jones has already had a very pleasant introduction to an out-door congregation, for on Sunday last, at the invitation of the local branch of the Social Democratic Federation, he delivered an address on "The Democratic Teaching of the Old Testament" to an audience of about 300, who listened most attentively to a truly eloquent appeal for a deeper study of and a more earnest search for the high ethical teaching contained in the Jewish Scriptures.

Ringwood.—On Sunday last special services were conducted by the Rev. Andrew Chalmers, of Wakefield, at St. Thomas's Chapel. At the morning service, which was to celebrate the reopening of the building after repairs, the preacher traced the history of the society from its foundation in 1727. The evening saw a large gathering to hold a memorial service to the late Mr. Cogan Conway, and was marked by a litany of commemoration for the dead. At the close of his address, Mr. Chalmers unveiled a monument—rare and finely-worked marbles, inlaid with a border of mother-of-pearl—which bore the following inscription: "In affectionate memory of John Cogan Conway, born in London 24th October, 1846; died at Ringwood 4th February, 1905; for fifteen years the beloved friend and faithful leader of this congregation. 'Blessed are the pure in heart, for they shall see God.'"



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 20.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. G. LANSDOWNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. HANKINSON.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Mr. S. T. RODGER.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. BHIMAL C. GHOSH, M.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. GEORGE CARTER.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11, Mr. W. J. NOEL, and 6.30, Mr. J. C. PAIN.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. B. KIRKMAN GRAY.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. MORLEY MILLS.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, STUDENT.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. H. DOLPHIN.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. A. E. PARRY.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. EDGAR LOCKETT.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. DELTA EVANS.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WARWICK, High-street, 11 and 6.30, Rev. S. BURROWS.
WINDERMERE, Sunday morning in the INSTITUTE at 11 o'clock.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



Greengages.—Superior English Greengages, carefully packed and forwarded per passenger train to any station in England and Wales. 24 lbs., 12/-; 12 lbs., 6/6. **Pershore Egg Plums.**—24 lbs., 5/-; 12 lbs., 3/-.—FRANK ROSCOE, Steeple Morden, Royston.

MARRIAGE.

BRADBURY—MASON.—At the Parish Church, Newchurch, Culcheth, on the 15th inst., by the Rev. E. W. W. Kaye, Samuel, third son of Mr. Jacob Bradbury, Annesley Woodhouse, Notts, to Julia Smith, elder daughter of the Rev. W. Mason, Culcheth.

DEATH.

MANNING.—On August 10th, at 5, Pembridge Crescent, Bayswater, Elizabeth Adelaide (Hon. Secretary of the National Indian Association), daughter of the late James Manning, Queen's Ancient Serjeant. No flowers by request.

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NOTES OF THE WEEK.

WE are glad to learn from Mr. V. Tchertkoff that Leo Tolstoy is still enjoying good health, still full of energy, still deeply interested in social developments, which go on apace around him. It is good news also that the *Free Age Press* is still actively producing its master's writings. One of the greater works is a story describing the tragical life and inner experiences of a revolutionist. Another is a critical essay on Shakespeare explaining the conditions responsible for the misdirected worship of his writings. A third is a paper on the present condition of the Russian peasant population, advocating the nationalisation of the land as the most urgently necessary step at the present national crisis. The fourth is an article on the true significance of State organisation, pointing out that it is only through a general religious upheaval that the working people of all countries will be able to free themselves from the State slavery under which they are now crushed.

"THE Gates of Pearl," is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. Not in any outward form here or hereafter is the ideal city to be found, so the preacher affirms :—

"It is in the midst of us this city of "God, or else it is the most fantastic of "fairy tales, the most incongruous of "dreams; and if so, then is it the shame "of humanity that our noblest and best "have been fascinated by it, that the words "which tell of it have been the delight "and consolation of readers, who were not "all fools, who were men and women at "least as intelligent as ourselves. Yes, "it is real, the golden city, far extending, "high uplifted, illumined by the presence "of God. But it is not of earth, nor shall "you find place for it in the infinitude of "the starry heavens, nor has eye ever "beheld it, nor ear heard its melodies. "Only in thought shall you discover its "reality, and its immensity be revealed "when in the closed chamber of silent "meditation you seek 'the Father who is "in secret,' and manifests Himself to all "who seek after Him."

AT the second annual conference of Sanitary Inspectors, Sir James Crichton-Browne in his Presidential address said that phthisis is killing 40,000 persons annually in England and Wales and tuberculosis in all its forms 57,000, but he added the reassuring statement that mortality from these diseases had fallen enormously, and is still falling. He recognised that these splendid results are due to subsoil drainage and other great sanitary improvements which have been effected in the last half century, apart from any special precautions against the dissemination of the disease. He hopes for still better results with the increased knowledge of the nature of the disease. Here is fresh evidence that healthy living and healthy conditions are the main safeguards against disease.

SIR J. CRICHTON-BROWNE in a later part of his address deplored the bad housing and the overcrowding in the towns. "We have," said he, "on the one hand, men with half-a-dozen houses of palatial size, standing in broad demesnes, empty for the most part, or thinly populated by a retinue of pampered domestics, and on the other hand, half-a-dozen pinched families huddled into one mean hovel reeking with filthy effluvium. In all our large towns, and in our small towns, too, housing conditions and overcrowding exist that are an outrage on decency and a disgrace to our civilisation." He believes the country to be the fit and proper breeding place and rearing ground of intellect, and that the best elements of our people are swallowed up and exterminated or deteriorated in our big towns.

NEVERTHELESS, he considers that big cities are likely to remain and extend. In two directions he suggests there is hope for the mitigation of the evils of town life, "the rise of the suburb,"—"the island suburb—set in a sea of chlorophyll, easily accessible, well planned, honestly built," and yet more in the creation of new cities on new sites, "garden cities of the type so eloquently and convincingly advocated by Mr. Howard, in which the needs of industry and the needs of humanity will be reconciled." It would be a national calamity, he said, should any want of financial support prevent the project at Letchworth (Garden City) from being carried to a successful issue in its entirety.

THE Simple Life Press issue a pleasant little booklet by Dean Kitchin entitled, "A Letter to the Labour Party: Thoughts on the Future of Labour." The Dean looks forward to great changes, which may include the neglect of the old deep-rooted parties of Whig and Tory. He recognises the increasing importance in modern politics of the conditions of soual well being. A more strenuous era is approaching. "We have supped our compromise; we shall have nightmares of headlong change." The Dean's own attitude towards these changes is, on the whole, one of hopefulness. The pages are frank and generous; they contain much wise advice from which nobody is likely to dissent. But the influence likely to be exerted in the labour world is less than it might have been if the writer had possessed a clearer insight into the real aims and ideals of the labour party. The lack of this leaves the whole discussion a little in the air and obscures the force of many admirable passages.

A NEWSPAPER correspondent describing a recent Methodist Conference where every speaker was bound to send in his name to the President, who also had power to determine the order in which they should speak, remarks that this procedure tends to produce a well-ordered full dress debate; but tempts members to speak too long, in order to justify their boldness in sending in their names; and tends also to produce an almost purely ministerial discussion, as many a layman wishing to make a brief contribution to the discussion would not think it important enough to send up his name beforehand. Whether these remarks have any bearing upon some of our meetings need not here be discussed.

THE Land Nationalisation Society is preparing an extensive lecture list for the coming winter session. The society is prepared to supply lecturers, and secretaries are invited to apply to Mr. Joseph Hyder, 432, West Strand, with a view to ventilating the question of private property in land which the society holds to be at the root of the whole unemployed problem.

CENTENARY OF FREDERICK DENISON MAURICE.

Born August 29, 1805.

I.

The present summer brings us the centenary of the birth of Frederick Denison Maurice, one of the great churchmen of the last century, a thinker who stood for the most part alone during the early part of his life, but is now regarded as a representative man, Dr. Martineau connecting his name with the profound theological change which has substituted the Incarnation for the Atonement in evangelical theology.* The readers of the Inquirer have a special interest in reviewing his life because his father was a Unitarian minister, for many years settled at Frenchay, near Bristol, and it was supposed by himself and his friends that the son also would become one of our ministers. This, however, was not to be; and we shall learn something of value if we understand why the lad found it impossible to follow the course naturally open to him, and why he came to feel that in the Church of England he had found a religion far deeper and more spiritual than the faith he had learned from his father. Between him and his father there was true sympathy and warm affection, and the father needed it all. Few situations have been more pathetic than the position of the Rev. Michael Maurice. The whole family were united by strong bonds of mutual affection, but they were divided by the entrance of theological differences of a most painful kind. The father was a Unitarian of the old-fashioned Presbyterian type; he valued freedom of thought and independence of judgment more than any particular name or doctrine, and he was well to the front in matters of education and of practical charity. Then there were two daughters of an opposite type. They were dogmatic and aggressive, attaching great importance to the name Unitarian, zealous in their attempts to spread their belief. But they can never have known the inner power of their creed, for when brought under certain external influences they renounced their Unitarianism and became Calvinists of a very narrow kind, and soon let their father know that they considered it sin any longer to worship with him. A far heavier trial came when these girls persuaded their mother that Calvinism was true, and she too informed her husband that she could no longer worship with him. Moreover, while they could persuade her that Calvinism was true, they could not give her the personal assurance that she herself was one of the elect, and much of her subsequent life was darkened by the shadow of this fearful cloud, believing that salvation is only for the pre-destined few, and having no confidence in being herself one of the number. It is difficult to think with patience of the conduct of these girls, especially in the light of what soon followed. Both were bigoted Calvinists, one a bigoted Church-woman, the other a bigoted Dissenter. As a result of some disagreeable experiences with Church people and kindness received from Dissenters, the Church daughter gave up her Church principles precisely at the time when the Dissenting daughter under somewhat similar circumstances gave up her dissent and joined the Church. The whole story reminds us of the miserably narrow basis on which theological controversy was then conducted. The plan was to find texts supporting some position one wished to defend, to consider them final, and to say that opponents did not believe the Word of God.

Such was the religious turmoil in which F. D. Maurice passed his boyhood and his youth, and from which he escaped into a higher atmosphere when he worked out his own personal belief. At one time, he seems to have been in danger of sharing his mother's grievous fate, believing Calvinism to be true, and believing the troubles of this life only a prelude to a far more terrible fate in another world. It was a glorious escape from this when he learned that he could trust the love of God, and when he could endeavour to bring home this same trust to his mother's heart; and whatever were the subsequent developments of his theology, they always rested on the foundation principle—faith in the love of God.

When it was clear that he could not become a Unitarian minister, he determined to study for the Bar and went to Cambridge, where he could be admitted as an undergraduate, though he could not take a degree, without having to sign the Thirty-nine Articles. He won a fine position at the University, becoming the acknowledged leader of the most remarkable body of young men then there, but when he left he refused to declare himself a Churchman, though his own mind was made up, out of regard for his father's feelings. So he came to London and did some good literary work, becoming for a time editor of the *Athenæum*, and showing himself a keen opponent of the Utilitarianism which characterised the Liberalism of the time under the influence of Bentham and Mill, as well as of all old-fashioned Toryism. But the bent of his genius carried him forward, and he resolved to take Orders in the Church of England. For this he entered at Oxford now fully prepared to sign the Articles. His experience caused him to write a tract which aroused much interest entitled "Subscription no Bondage." Very frank was his admission in later life that it was all wrong, that Subscription as habitually understood was bondage, but at the time the tract won him the support of the High Church party, and its leaders wished to obtain for him an Oxford Professorship. All chance of this, however, he destroyed by another tract on Baptism in opposition to their views—a most characteristic action of the man always intent on working out his own theology independent of existing parties and accepted formulas.

Let us now try to understand why he ceased to be a Unitarian. What was defective in his early belief which caused him to feel that he was attaining deeper and higher truth when he abandoned it? In a letter written to his father in 1832 he explains what he regards as the test of religious truth. He says all the holy men he reads about in the Bible longed for communion with God; "all their sorrow arose from a loss of God's presence, all their joy from a possession of it, all their pleasure in expecting Heaven from anticipation of it. Now just as any system of divinity helps me to realise these feelings just so far I believe it true. If I can honestly say of any doctrines these teach me how I may converse with the holy and invisible God as a real living person, for as such the Bible holds Him forth to me in every line, how I may overcome the difficulties of this intercourse which arise from His being unseen . . . if they inspire me with a desire for this intercourse, a delight in it, and a conviction of its reality, just so far as I can after strict examination say this of any doctrines, just so far have I a test that they are the doctrines of the Bible, the true doctrines, the doctrines according to Godliness."

At the present day it seems scarcely credible to us that our faith so tried should be found wanting, but we have only to remember the persecution to which James Martineau was subjected in his earlier years at the hands of the older Unitarianism to realise how its doctrines failed to satisfy young Maurice or to stand his test of religious truth. That Unitarianism contained no sufficient doctrine of communion with God, of a real sense of His presence and living inspiration, and therefore Maurice left it. He might have found what his soul needed if he had studied Channing; and there is some interest in thinking how different his history might have been if he had done so. But though Channing was born 25 years before Maurice it took longer than that before he was widely known, and Maurice had not Martineau's insight into spiritual truth and philosophical grasp of religious realities to enable him to work out a new Unitarianism along similar lines of thought.

Maurice wrote another letter to his father about the same time more fully explaining his faith. He deals with the difficulty of seeing God. "God I am told is a Spirit and I am of the earth, earthy. I cannot and I would not if I could abandon my belief that He is a lofty spiritual Being; I cannot throw aside my own earthliness." All through the Old Testament he notes the existence of two opposite and contradictory feelings—the acknowledgment of God as incomprehensible and infinite and the desire to see, to comprehend, to understand that same God. This, he says, "is the great cry of human nature in all ages, and there is only one way in which it has or can be satisfied. If the infinite, incomprehensible Jehovah is manifested in the person of a man, a man conversing with us, living among us, entering into all our infirmities and temptations, and passing into all our conditions, it is satisfied, if not, it remains unsatisfied." Here, again, we may feel that Maurice had won possession of essential truth, and unless we know that we too have that, and something more, our own religious faith is inferior to that which he attained. The centre of his creed is the Incarnation, and alas for our faith unless we believe in the Incarnation in a larger and far more glorious sense than that in which it is taught in the Nicene Creed. The Incarnation is to us a truth of every child born into the world, born to be a son of God. Every human being is of the earth, earthy, but he is also something more, he is a spiritual being,

* See Tayler's "Retrospect." Introduction, pp. 8, sqq. 30.

and all spirits, as Channing has so grandly said, are of one family, and the child is essentially akin to the Father. In the mind of man we seek for knowledge of God, and learn that they who seek shall find. Our quarrel is with the theology which limits what is really universal. It may be that in past ages men could only understand the truth by so limiting it to the one case of Jesus Christ. But such days are gone for those who can now rise to the contemplation of the far more glorious reality. The pity is that there should remain so much difficulty in doing this; that the limitation should often still seem needed for the faith to be vital and intense; that, when all limitations are removed, the glorious truth in its full magnificence should leave our hearts untouched and cold. But the fault is not in the theology, but in those who profess it without really feeling its truth. If our religion fails to attain real living communion with God, and to know Him as He speaks to us, it will make no progress; it will not even hold its own. No general benevolence, no public spirited devotion to political objects, qualities which have often distinguished eminent Unitarians, can make up for lack of power to see Him who is invisible. An earnest, gifted child, such as F. D. Maurice, will leave the old home to find more of the truth. But this will not be the fault of the faith as expounded by our great prophets of the nineteenth century.

H. Shaen Solly.

(To be continued.)

HAPPINESS.*

The work before us consists of twenty-four essays, some of which were originally written as lectures, in three small volumes. Dr. C. Hilty, the writer of these essays, was, in the earlier part of his career, a barrister at Coire, but has been for about a quarter of a century Professor of Political and International Law in the University of Berne. He has published several short treatises, and is the editor of the Political Yearbook of Switzerland. As a member of the Nationalrat, one of the two chambers which form the Swiss Parliament, he takes an active part in the political life of his country. The essays, which are gathered together under the brief title of "Happiness," are mainly on ethical or religious, more rarely on theological subjects; and some of them might appropriately be called lay sermons. In order to give a clearer idea of their scope, it will be well to quote a few of the titles. In the first volume we have essays on "The Art of Working," "The Art of having Time," "Happiness," "Good Habits," "What is the meaning of Man, whence comes he, whither does he go, who dwells above the stars?" and also a paper on Epictetus, including a new translation of the "Encheiridion." The second volume gives us essays on "Guilt and Care," "Transcendental Hope," "What is Education?" "The Prolegomena of Christianity," "The Steps of Life." Among the topics brought before us in the last volume are "Modern Holiness," "Faith," "Duplex est Beatitudo," "Qui peut souffrir, peut oser," and the series ends with "Excelsior!"

* "Glück," von Prof. Dr. C. Hilty. Frauenfeld, J. Huber's Verlag. Leipzig, J. C. Hinrichs.

Dr. Hilty has evidently a wide knowledge of many branches of German, French, English, and Italian literature, and his pages are enriched by many an apt and striking quotation, sometimes from little-known sources. We may express, in passing, the hope that, in subsequent editions, the Italian and English quotations, in particular, will undergo a careful revision, as they contain a somewhat irritating number of printing faults. There are three such, for instance, in a passage of six lines from the "Purgatorio" on page 181 of the first part, and this in a copy which bears the words "thirty-third thousand" on the title-page. It is right to add that, apart from these trifling defects, the book is well got up and pleasant to read. The style, too, is clear and limpid, quite free from the haziness and obscurity which so often make the reading of works written in the German tongue a wearisome task. But the chief charm of Dr. Hilty's essays lies in the contact into which they bring the reader with the attractive personality, the ripe experience, the keen insight, and the sound practical wisdom of the author. We may dissent here and there from his opinions—his theological position, for instance, is more conservative than that of most readers of the Inquirer, and in his remarks on the story of the Resurrection he will fail to command the assent of many of his readers; but, even where we are unable to agree with him, he is often extremely suggestive and helpful, the more so as his sympathies are by no means confined to his own school of thought.

In the paper on "Happiness," which gives its title to the whole series, Dr. Hilty divides the various ways in which happiness is sought by mankind into two groups: "outward" methods, such as wealth, honour, health, culture, science, art, and the enjoyment of life; and "inward" methods, as the practice of virtue, work, philanthropy, religion, the satisfaction of a good conscience, a life devoted to noble efforts and high ideals. The methods classed as "outward" have all the great defect of not being accessible to everyone. They cannot therefore be the foundation of the happiness of mankind as a whole, nor can the enjoyment they afford to right-thinking and right-feeling individuals be unalloyed with something akin to remorse. For everyone who, in our times, while enjoying these good things of life, thinks of the millions of human beings who are daily perishing around him, must be either base and ignoble, or profoundly disquieted at heart. Moreover the possession and management of any really considerable property, or a position of great honour and power, contributes almost inevitably to a certain hardening of the character, which implies the very opposite of happiness. Examples of this may be observed with something of a shudder, says the Swiss professor, among the empty-minded (gemütsleer) multitude, which, in ever-increasing numbers, yearly flocks to the mountains of his country in order, for a brief moment, to fill the void from which they suffer. Æsthetic enjoyment is a somewhat nobler mode of seeking happiness, but does not lead to a much more satisfactory result. Did not even Goethe, the great model of those who adopt this method, declare that in his seventy-five years he had not had four weeks of real enjoyment?

Those who adopt an "inward" method show far deeper insight; and yet much of the pessimism of our time is based on the experience that happiness, even when thus sought, often eludes our grasp, or is only found in a far smaller degree than was expected. In virtue, happiness is not to be found; he who is always satisfied with himself must have either a very low standard of virtue or a very limited brain. A "good conscience" is proverbially a source of happiness; our author congratulates its possessor, but considers his existence more than doubtful. In his opinion no one has ever done his whole duty for a single day. "Should any of my readers say, yes, I am the man—let it be so, but I have no desire to make his intimate acquaintance. The more a man advances in the fulfilment of duty, the finer and more discriminating does the sense of duty become, and the circle of duties becomes ever wider, to such a degree that we can quite understand the Apostle Paul when he speaks of himself, certainly in all sincerity and without false humility, as the chief of sinners." The value of a good conscience, in our author's view, is purely negative; it is something not to have a bad conscience. As soon as it develops into a positive self-consciousness, it is harmful to its possessor, leading him to self-righteousness.

After touching, with many a suggestive and discriminating remark, on those who seek their happiness in love, charity, and philanthropy, in work, and even in pessimism, Dr. Hilty comes to those who try to find it in the acceptance of a creed, or in membership of a religious body; and who are in the end bitterly disappointed. These he declares to be the most unhappy of all, and they are very numerous, for all ecclesiastical communities are apt to promise more than they are able to fulfil. As for those who offer either forms of worship and formulæ of belief, or merely a science of religion, they are giving the people stones instead of bread. The Christian religion has been suffering from this error ever since the beginning, and it is time to get rid of it. Christianity must be simplified; it needs no more dogmas than are contained in the words of Christ.

After thus rejecting, in whole or in part, many of the ordinary methods by which happiness is pursued, the writer comes to the positive and more difficult portion of his task, and proceeds to lay down the conditions on which happiness may be found; for his solution of the problem, however, we must refer the reader to the essay itself.

A propos of the influence of religion on human happiness, it is worthy of notice that Dr. Hilty, though a thorough Protestant by education and conviction, recognises that Catholicism has here an advantage over Protestantism. After quoting Psalm cxix. v. 45, according to Luther's translation, "I will walk joyfully, for I seek thy precepts," he gives it as his opinion that in our time Catholicism seems to have in many ways more of this joyfulness than Protestantism. "It would be a great achievement," he says elsewhere, "to engraft on Protestantism somewhat more of the natural friendliness

which is possessed by Catholicism.'' In another paper, too, he points out that wholly Catholic districts, such as Engelberg, Disentis, Lucerne, or Tyrol, have a soothing influence on strangers who are overworked and exhausted. For there we do not see the people continually driven to work as with the goad of the driver, but we find a life which even for the humblest of the people stands above the mere performance of work. This is the secret of some part of the attractive power possessed by the Catholic Church in our time. What the author of ''Glück'' has observed in the Alpine countries finds a parallel in other parts of Europe. In Geikie's Reminiscences, for example, a similar contrast is pointed out between the Catholic islands in the Hebrides, where some of the ancient Celtic gaiety has survived, and the rest of the islands, where the stern teachings of Calvanism have produced a gloomy austerity and dulness.

It would be unfair to conclude from passages like the above that Dr. Hilty fails to appreciate the moral value of strenuous work, or to recognise what is due to the workers. He is an educator himself, and at the close of his first paper, entitled ''The Art of Working,'' he defines the art of education as consisting, first, in awakening in the pupil the desire and aptitude for work, and, secondly, in inducing him to place his will in the service of some great cause. As for the workers: just as, a century ago, the idle nobility and clergy were compelled to give way to the activity of the middle classes, so now it is to be expected that wherever the middle classes have become mere idlers living on the labour of others, they will speedily have to disappear in their turn. ''At all times the future belongs, and the mastery is due, to Work.''

In a second notice, we propose to give extracts from the more characteristic passages of some of the essays that we have not yet been able to touch upon.

A. E. O'C.

ROUSSEAU.

II.

Amongst the innumerable people, who, it has been alleged, were influenced, directly or indirectly, by Rousseau, we noticed, was William Cowper. That he had read him or something about him and his writings, there can be little doubt, but certain lines of his and a note thereto make one a little sceptical as to the nature of that influence. Rousseau grew ultimately so concerned on behalf of truth—as well he might—that he even inveighed against the time-honoured practice of bringing children up on fables and nursery rhymes. He set himself an easy task when he seriously and ponderously set out to show what a pack of mendacities are secreted in that form of literature, and even, as he says, in La Fontaine's fables. But ''Rousseau was absolutely without humour,'' says Mr. John Morley, explaining that ''that belongs to the keenly observant natures, and to those who love men in the concrete, not only humanity in the abstract.'' Rousseau had had ample opportunities of both loving and studying children in the concrete, but he had transferred them long before they had acquired a taste for fables to the Foundling Hospital, believing, in his paradoxical way, in putting off on to others what could have been better done by the parents themselves. In the most glowing eloquence he insisted upon the most obvious parental duties in theory, and left the practice for others. Whilst all normal parents were doing from love what he was preaching they ought to do from a sense of duty he was adding to his strange laurels the alleged discovery of the beauty of the family life, as well as the strange discovery that grass is green, and that it is a pleasant thing for the eyes to behold the sun. One is somewhat bewildered at the number of things that are credited to Rousseau as discoveries, when all normal human nature had known them from even prehistoric times. One almost blushes to think that our ''gentle'' Cowper was all the time sitting, not at the knees of Nature herself, but at the feet of Jean Jacques Rousseau. Sometimes at any rate he played truant from his master, and laughed at some of his teachings as so much arrant nonsense.

> ''I shall not ask Jean Jacques Rousseau
> If birds confabulate or no;
> 'Tis clear, that they were always able
> To hold discourse at least in fable;
> And e'en the child who knew no better
> Than to interpret, by the letter,
> A story of a cock and bull,
> Must have a most uncommon skull.''

And the note runs: ''It was one of the whimsical speculations of this philosopher that all fables which ascribe reason and speech to animals, should be withheld from children, as being only vehicles of deception. But what child was ever deceived by them, or can be, against the evidence of his senses.'' Mankind, have, as a rule, always allowed a large margin for the exercise of common sense in any department of thought where truth cannot be stated with mathematical precision. If in their wisdom, they made the general and fairly useful statement that barking dogs do not bite, they certainly did not place it in the same category as the statement that two straight lines cannot enclose a space. Now a mind of Rousseau's type pounces on one aspect of the untruth of the proverb and brings in plenty facts to support his position, and then will go further and boldly affirm that dogs delight to bark *and* bite, and he will then bring up more facts to support this statement. Or he will even turn the proverb round and maintain that biting dogs do not bark. And then with the confidence of a man with all the trump cards in his hand he exclaims, ''Ce sont encore là, direz-vous, des paradoxes. Soit, mais voyons si ce sont des vérités.''

He maintains that fables may be instructive to men, but you must ''tell the naked truth to children; they will not take the trouble to remove the veil with which you cover it.'' All children he says, are taught the fables of La Fontaine, but there is not a single one of them who can understand them. And even if they did understand them, it would be all the worse, for ''the moral'' is so mixed up and disproportioned to their age that it would lead them rather to vice than to virtue. He analyses some half dozen of these fables and, of course, has no difficulty in making out his case. He takes for example ''The Fox and the Crow.'' ''Master Crow, on a tree perched,'' Master! what does that word mean exactly? What does it mean before a proper name? What does it mean in this particular instance? What is a crow? What is ''on a tree perched!'' People don't say ''on a tree perched,'' they say ''perched on a tree.'' Consequently you will have to explain inversions of poetry, and say what is poetry and, what is prose.'' Then comes the cheese. ''What cheese? Swiss, Brie, or Dutch? If the child has not seen crows what do you gain by speaking about them? If he has, how will he conceive them holding a cheese in their beak? ''Faisons toujours des images d'après nature.'' Then comes the fox. ''He spoke somewhat after this fashion.'' ''He spoke! Foxes speak, do they? They speak the same language as the crows, do they? Ah! beware, good teacher; weigh carefully what you are going to reply. More depends upon it than you are aware.'' And so on and so on Rousseau's analysis meanders along in a way that at times is delicious to some of his children of a larger growth. ''Sans mentir! On ment donc quelque fois?'' ''Le phénix! Qu'est-ce qu'un phénix? Nous voici tout à coup jetés dans la menteuse antiquité, presque dans la mythologie.'' The Spartans and the stoic philosophers were alone tolerable to Rousseau, because they lived a simple life and a life according to Nature, or at least counselled people to do so. ''A ces mots, le corbeau ne se sent pas de joie.'' ''People must have experienced the keenest of passions before being enabled to understand this proverbial expression.'' Perhaps if La Fontaine had ventured to say that the crow danced for joy, the children might have understood it. ''Et pour montrer sa belle voix.'' ''N'oubliez pas,'' says Rousseau with a moral solemnity, at this point, which must have upset everybody's gravity but his own, ''N'oubliez pas que, pour entendre ce vers et toute la fable, l'enfant doit savoir ce que c'est que la belle voix du corbeau.'' No wonder Cowper had doubts about the child's skull.

Think of the nurseries, playgrounds, and homes when the imaginary menageries were swept away at Rousseau's decree, think of the disinherited prancing walking-sticks no longer charging to battle under doughty warriors, think of the slaughter of big game, the lions, bears, tigers, elephants, the phœnix and the unicorn, and ''other strange fowl'' and fabulous creatures, that parents, who could enact no other ''brute part,'' could enact to the life and scatter desolation o'er the land, and send their screaming offspring into forests primæval, or into the primitive forest discovered by Chateaubriand, which exists nowhere except in lively imaginations. And yet it is odd how fond Rousseau is of the noble savage, and of savage Nature, and how eloquently he lures us back to a state of nature, so that, as Voltaire said, ''he almost persuaded us to go on all fours.'' His paradoxes, at any rate, rarely run on all fours, and as often as not have not a leg to stand on. But far be it from us to allege that this represents Rousseau in his strength, it is rather taken from the obviously weaker parts of his system. One naturally assents to the judgment of Girardin that ''there are in all Rousseau's

discussions two things to be carefully distinguished from one another; the maxims of the discourse and the conclusions of the controversy. The maxims are ordinarily paradoxical, the conclusions are full of good sense." And broadly speaking the good sense everywhere predominates. There was something that men heard in his teaching which seemed to them to ring true, and did ring true, and largely indeed accounts for the general fermentation throughout a very refined but also a very corrupt society, throughout a community in which "a deadly decay" had made itself only too palpably visible. Rousseau's "scheme," as Mr. Morley writes, "may be described as an attempt to rehabilitate human nature in as much of its primitive freshness as the hardened crust of civil institutions and social use might allow." Rousseau in his book on Education remarks somewhere that he remembers having seen a book on geography which began thus: "What is the World? It is a cardboard globe." From such points as these he sets out to show how utterly wooden, artificial and useless education had become. Children might know the exact spot on a cardboard globe, of Pekin, Ispahan or Mexico, but could not find their way from Paris to St. Denis, in the neighbourhood of Paris, nor find their way through the walks of an average garden or park. Freshness, naturalness, simplicity, avoidance of luxury, avoidance of artificiality, plainness and solidity of physical and mental fare, spontaneity in thought and life, these are undoubtedly some of the things that Rousseau preached and stood for and wrote of in a way that "produced a glow of enthusiastic feeling in France," which soon became capable of many things. In one or other of his writings there were the germs of the utmost good, as well as, unfortunately, of the utmost evil. He was a plebeian of the plebeians, and he was marred with a sullen, churlish, ungrateful, suspicious, and sentimental temperament. There were many such temperaments in France at that particular period, and no doubt for sufficient reason, and especially amongst the poorest. "He makes his poor very proud" it was said. He alienated his most forbearing and kindest friends by a natural boorishness and ungraciousness of spirit not unrelated to vulgarity.

His own personal example and attitude would in time to come be but too readily imitated by those who seemed to infer that there was a necessary connection between his glowing theories of naturalism in life and thought and the natural savagery of his own practice. The best features of the Revolution may find themselves mirrored in Rousseau's writings, the worst found some excuse and justification from his own practice.

He glorified the savage at the expense of civilisation. "He wrote up in letters of flame," says Mr. Morley, "at the brutal feasts of kings and the rich, that civilisation is as yet only a mockery, but filled a generation of men and women with the stern resolve that they would rather perish than live on in a world where such things can be." The whole body was no doubt sick, and Rousseau, one of its members, was sick with it. What Lowell says of Thoreau applies with infinitely more force to Rousseau, "he had not a healthy mind, or he would not have been so fond of prescribing." He had no doubt, hit upon the right prescription, but was applying it in the wrong way. Lowell's criticism of Thoreau is apposite here. "Solitary communion with Nature does not seem to have been sanitary or sweetening in its influence on his character." He affected solitude. "He confounded physical with spiritual remoteness from men. One is far enough withdrawn from his fellows if he keep himself clear of their weaknesses." "To seek to be natural implies a consciousness that forbids all naturalness for ever. It is as easy—and no easier—to be natural in a *salon* as in a swamp, if one do not aim at it, for what we call unnaturalness always has its spring in a man's thinking too much about himself." "It is impossible," said Turgot, "for a vulgar man to be simple." Lowell we cannot but think was remembering Rousseau a good deal more than Thoreau when writing his brilliant criticism. He drew forcible attention, too, to the circumstance that while Rousseau and his followers were denouncing civilisation and all its doings, their experiments actually pre-supposed all that complicated civilisation which it theoretically abjured. Robinson Crusoe was the only book that Rousseau's Emile was allowed to read at a certain stage. Nature and the untutored "savage's" spontaneity and resourcefulness are the admirable things there set forth for our emulation. With a slight difference Lowell's remarks about Thoreau's shanty on Walden Pond apply equally well to Rousseau's hermitage of La Chevrette, and to the desert island with a convenient ship, wrecked close at hand. "He squatted on another man's land; he borrows an axe, his boards, his nails, his bricks, his mortar, his books, his lamp, his fish-hooks, his plough, his hoe, all turn states evidence against him as an accomplice in the sin of that artificial civilisation which rendered it possible that such a man as Henry D. Thoreau should exist at all." No wonder, he exclaims, that, "the tub of Diogenes had a sounder bottom." But he admits that the general aim was praiseworthy, towards "plain living and high thinking." In Shakespeare's "Cymbeline," when the sweetest of his heroines, Imogen, finds herself in disguise, far from the court of her father, the King, and in the wilds of ancient Britain, and comes by accident into the cave where her long lost brothers have been brought up as outlaws, she makes a great discovery, and gives expression to it very emphatically. "These are *kind* creatures," she exclaims in an aside. "Gods, What lies I have heard! Our courtiers say all's savage but at court; Experience, O, thou disprovest report!"

These were the kind of savages, the noble savages, that Rousseau expected to find if he had ever taken his walks abroad. He once did indeed find himself in the wilds of ancient Britain, the patiently humoured guest of the kindest and best of hosts, David Hume. This kind creature was to Rousseau merely "a savage." And Rousseau, like a savage, treated him with monumental ingratitude. But at last he had become, what he was all along gradually becoming—mad.

E. L. H. Thomas.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

AGAINST THE WAR SPIRIT.

Sir,—I regret that you should have given the prominence of your front page to the manifesto of the Peace and Arbitration Association, denouncing Lord Roberts's proposal that, for the purpose of defending our native land and securing peace to her people her youth should be trained to the use of the rifle. And I protest against the mistaken inference that preparation for defence implies a "war spirit," which in the heading to the letter you adopt.

There can be no doubt that every inhabitant of our country, including Lord Roberts himself, is as desirous of peace as the Committee for whom Mr. Moscheles and Mr. Green write. But, unfortunately, history, the study of which they recommend, tells us that there have been rulers and nations of a different spirit. We are all familiar with the career of Napoleon Buonaparte. I need hardly point out what might have befallen our grandfathers if England had not had a fleet and an army, which, in alliance with other nations of the Continent, were able, after he had invaded and annexed Italy and Spain, to resist, and ultimately capture him. Or if history, instead of recording Trafalgar and Waterloo, had told of the invasion of England which he was contemplating exactly a century ago (see the *Times* of August 14, 1805), and the expectation of which led to the training of the Volunteers of those days. What would have been the fate of the Japanese if they had been unable to defend themselves against the unprincipled aggression of the bureaucracy which wields the vast forces of the Russian Empire?

The old adage, "Si vis pacem para bellum," is still true. If a nation wishes peace she should be prepared to defend herself.—I am, Sir, yours obediently,

Edmund Kell Blyth.

"The way of peace they have not known."

Sir,—The beautiful is sometimes best seen or comprehended by presenting the unlovely as a contrast. That, let us suppose, is the use of the letter by Dennis B. Squire, with its repetition of the pernicious cant of the day that "peace is best secured by the preparation for war." Is that true in private life? Is it true in a church? in a club? in the wilds of Africa? in an English village? anywhere? No; peace is best secured by being peaceable, by being useful to others, by commanding respect, or veneration, or affection; and this is true everywhere. "The preparation for war" creates a strong class, whose interests and habits always press in the direction of war; it excites passion, and tends to make enemies of the "subjects" of various rulers who, as "subjects," become little better than the unreasoning fighting cocks or dogs of those who excite them and set them on.

No; what we want is to get behind the "rulers" to the brothers; to teach the various groups of "subjects" how to blend; to combine the workers, the tax-

payers, and the conscripts of all nations, and in that way to weaken the hands of the ambitious, quarrelsome, and interested fighting classes. Mr. Squire says that "there are at least two Continental Powers who would gladly conquer England." There is no knowing in these days what insane desires men may cherish, or what mad acts they may commit; but let anyone consider what the conquest of England would mean for the world, and what any conqueror could do with it when he got it. Think it out! Mr. Squire says he writes as a lover of his country. As such I invite him to break with the survivals of ancient barbarisms, and to take his stand by the side of the wise Jesus, who said, "They who take the sword will perish by the sword." I invite him also to learn the lesson of our last odious war, which is every day showing more clearly what miseries and dangers haunt the steps of those who fail to trust "the way of peace."—Heartily yours,

J. Page Hopps.

P.S.—Since writing this letter I have read a report of an interview with the Dukhobours, now on their way to Canada. They said they had been sent by the Russian Government to the Far East of Siberia with a view to extermination! Those who were not killed by the cold would be certain to be killed by the border tribes, and if any escaped those two enemies they would find the soil too poor to provide a living. But the Government was wrong. We bore the cold because we knew how to bear suffering, for that Christ showed us was a part of the human lot. And when the border tribes saw that we had no weapons, and did not intend to fight them, they did not attack us, and became friends, though they are the most hostile of all the people on the Russian frontier. And we managed to make our land productive." How beautiful! How rational! How Christian!

Sir,—In the letter by Mr. Dennis B. Squire, headed "Against the War Spirit," and, one is glad to recognise, permeated with the desire to encourage a policy of international peace, there are at least three statements which I should be prepared to controvert.

I am, however, going to ask your indulgence to deal with only one, leaving the statements that the best security for peace is to prepare for war, and that the military spirit will be diminished by the instruction of civilians in the use of weapons of war, to be answered by others, if they do not answer themselves.

Mr. Squire asserts that "There are at least two Continental Powers who would gladly conquer England."

What evidence has he for such a statement? What does he mean by the phrase "Powers"? It is becoming increasingly evident that the peoples themselves have no such quarrel with each other, which would lead one of them to cherish intentions of invading and conquering England.

The sensational section of the Press, on the Continent as here, is the only section of the community which can be credited with a real desire for war; but it may be doubted whether even the *Daily Mail* and its Continental prototypes are "Powers" of the kind Mr. Squire meant.

There are, however, two better answers to Mr. Squire's assertion than even these evidences against it. The first is that, in England's extremity in the early months of 1900, when every available soldier and a large portion of the Fleet were away in South Africa, when the opportunity which these watching invaders might have been supposed to be waiting for had arrived, no hint or sign of any desire to so attack us was shown. The reason is evident: it did not exist. The second is, does Mr. Squire believe that any widespread desire exists in England to invade and conquer any Continental country?

I think that he will agree with me that it does not, and he may take it for granted that our Continental neighbours, if not ahead of us in this matter, as some of them undoubtedly are, are at least not far behind.

In any case, the belief that no such desire or intention exists would go far to strengthen that rising international opinion that such an attempt would be a despicable offence against the honour of nations, sure to bring disaster upon the nation embarking in it.

Let Mr. Squire sleep peacefully; even the Prime Minister admits there will be no armed invasion of England in our time by a Continental nation.—Yours faithfully,

Rich. Robinson.

Sir,—The letter of D. B. Squire in favour of Conscription deserves careful consideration. It must be taken for granted that the civilians are absolutely bound to fight when the nation and the government of the day demand them to begin. One can imagine first a perfectly just war of defence, but in that very case, would a landless army of conscripts, fight as well as those who lived in a country where property was more equally divided or where distribution was fairer. Or, take the recent war. All who voted one way at the last election were declared to be supporting the enemy, and as a matter of fact they held strong views respecting the origin, and the expected result of the attack on the Republics. Would they have consented to be forcibly torn from their homes to fight in a cause they detested? And it is decidedly not conducive to peace and arbitration to say, as your correspondent does, "that at least two Continental powers would gladly conquer England." Recent wars have been made for the main purpose of stealing land from what were supposed to be weak and insignificant nationalities. These wars have been of enormous cost to the people who waged them, and the international effects must be felt for years, besides the burden on labour. One can conceive of conscription under a totally different order of things, but when that new order comes, the nations will be too wise to go back again to the savage period of the last few years.—I am yours truly,

Edwin Hill.

To Correspondents: — Letters, &c. received from A. C.; E. C.; A. E. G.; J. H.; W. J.; C. R.; J. R.; E. C. T.

OBITUARY.

Miss JANE EVANS, of CARMARTHEN.

This amiable lady, whose death is recorded in another column, was the daughter of the Rev. Titus Evans, of Carmarthen, a man of sterling qualities, who attained a considerable reputation in his time as a schoolmaster and preacher. Prior to her long and trying illness, which she bore with the utmost fortitude, Miss Evans had been an assistant mistress at the County School for girls in her native town, and, for seventeen years before that, private governess in the families of Messrs. Arthur and William Paget, successively, at or near Loughborough. A cultivated woman of gentle and unselfish disposition, she exercised a rare influence over the pupils committed to her charge, and everywhere made numerous friends. Some of our readers will remember her as a regular attendant for many years at the Unitarian Church at Loughborough.

The committee of the Green Lady Hostel, Littlehampton, are to be congratulated on a useful and successful work. The Hostel is, in fact, a working-class hotel, to which numbers of boys' and girls' clubs go, either singly or, more usually, in large parties. Last summer over 500 guests were received, and the hostel proved to meet a want badly felt by managers of clubs. The terms for board and residence are 10s. a week. The President is the Countess of Aberdeen; treasurer, J. H. Greenhalgh, 16, Somerset-terrace, W.C. The committee is appealing for funds to clear off a building debt, after which it is hoped the Hostel will prove to be self-supporting.

"The Brahmo Boys' Boarding and Day School," says the *Indian Messenger* of July 2, "re-opened after the summer holidays on June 8 last. It is now held at 31, Jhamapukar Lane, in a new three-storied building, commodious and well-ventilated. The school has met a crying and long-felt want, and it is very gratifying to find that it is being day by day more and more appreciated by the enlightened public. The discipline maintained in the school is all that could be desired, and has, within a very short time, attracted the notice of the residents of the locality in which it is situated. The Boarding Department, like the school, is working satisfactorily, and is under able and strict supervision. The headmaster, who has served most successfully for over seventeen years in the same capacity in several high schools, has lately removed to the Boarding house, which has no doubt added to the efficiency of the control exercised over the institution. In both the departments, fee-concessions are allowed to deserving pupils. The authorities of the school have decided to award a monthly scholarship of Rs 8, tenable for two academical years, to the student who, passing the next entrance examination in the first division, stands first among the successful candidates from it. The school has had to combat many an obstacle, despite which it has made steady progress, and bids fair to tide over all difficulties and enlist the sympathy of the public more largely in its favour. We wish the institution all success." So also do many English friends.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.—V.

As soon as they had finished breakfast the boys and girls, on Uncle Ned's invitation, followed him into his workroom—the "Ogre's Den," where they were much impressed and delighted with all they beheld: the microscope, set ready for use, the tanks of cool clear sea-water, the bottles labelled *poison* on the wallshelf, and all things in perfect order, awaiting the results of their first expedition to the rock-pools.

After a short explanation of the uses of some of the things set out on the tables, each one of the party was provided with a jam-jar, such as may be had at any grocer's, with wide neck and projecting rim, very convenient for the fixing of a stout cord handle. A larger jar was also taken for the reception of the bigger captives, whilst Uncle Ned carried a small leather satchel well stocked with corked specimen tubes for the reception of minute and delicate objects. He also took with him a mason's chisel and hammer, and the boys noted that these were tied to his belt with leather thongs, so that if dropped from his hand they would not be lost in the water. But what pleased the young folk especially were some watchmaker's magnifying glasses, one of which was given to each boy and girl, with a warning and recommendation that it should be fixed by a string to a button, as the hammer and chisel were to his own belt, so as not to be dropped or left behind. These lenses, which are not expensive, are very useful to all young (and old) nature students, and no boy or girl who loves to go a-hunting in nature's fairyland ought to be without one. When Uncle Ned explained that each of the boys and girls was to keep the one given to him, or her, they were all exceedingly glad and very proud to possess them, promising him with many thanks to take great care of them.

After a quarter of an hour thus most pleasantly spent in the den of the terrible Ogre, they all proceeded to the farm-yard, where they found Maggie Banks awaiting them with the poles and canvas and ropes of the bathing tent ready packed up. Maggie was a strong girl of about sixteen years of age, and she was about to carry canvas, poles, and guyropes all herself; but Ernest begged to be allowed to take the poles and ropes; and so each one bearing his or her own share of the burdens, they set out on their expedition.

On reaching the shore they found the ebbing tide nearly half out, so that there was already a long tongue of rocks exposed and extending from the foot of the cliff seaward, mostly covered with seaweed, and looking very inviting to a band of zealous seekers after the marvels of the rock-pools. But, before the hunting began, there was the tent to be set up, and this was forthwith done by the boys, under Maggie's directions. Truly it was a magnificent erection, of striped scarlet and white canvas—six feet six inches high, and covering a square of nearly seven feet at the base.

"It's large enough to take us all in," cried Ernest, in great delight.

"Won't it be a delightful place for mother to sit in when she comes down, by-and-by?" asked Elsie.

"I should like simply to lie down on the cool sand in the shade of the tent, and just do nothing at all, except listen to the sound of the waves all the day, and watch the clouds, and dream!" said Mab.

"Well, you girls may do just as you like, and either stay in the tent, or come with us for a while, to hunt the rock-pools," said Uncle Ned, "but in any case you must have your bathe before noon."

"I shall certainly go with you and the boys to the rock-pools," cried Elsie at once; and Mab, thinking that she could do her day-dreaming and cloud-gazing some other time, the whole party trooped after Uncle Ned, who, to tell the truth, was as eager as any of the younger ones to take advantage of the ebbing spring-tide.

Now it would take me a long, long while simply to set down the names only of the marvellous things to be found in a clear rock-pool any day in August. The young folk, to whom everything they saw was a new revelation of Nature's wonder-working, were simply bewildered at first. Uncle Ned led them, quickly, some distance across the weed-covered rocks, until they came to a lovely pool, just left by the retreating tide, and fringed all round with browny-green weed (fucus). The water was so clear that they could see perfectly all that lay at the bottom. There were big flat stones lying there, on which grew miniature forests of lovely seaweeds—green, purple, pink, and crimson; there were other stones on which there grew no weeds at all, but which were encrusted over with curious growths of mottled colour, and when asked what these were Uncle Ned could only give their long Greek and Latin names, because they had no plain English ones. Then he told them to keep perfectly still and watch, and they soon saw that the bottom of the pool was swarming with life of many different forms and kinds. The longer they remained quiet, the more life there appeared to be—moving about at the bottom, and venturing out of hiding-places in the fringe of floating tangle weed round the pool. It is a great advantage for all nature students to be able to remain perfectly still and watch. In this way very timid animals are often induced to gain confidence and to venture into view and carry on their operations *naturally*. So, for a while, the whole party watched the life drama at the bottom of the pool in breathless stillness and silence until at last, Ernest, observing a battle about to take place between two quarrelsome hermit-crabs, each living in his Diogenes' tub of a borrowed whelkshell, got excited, and stooped down quickly to interrupt the fight, when at once, as if by magic, the whole pool became as still as death!

"There! you've spoilt it all!" exclaimed Frank.

"I didn't mean to," answered Ernest. "I forgot all about keeping still when I saw those two whelks fighting."

This reply set Uncle Ned laughing. "Whelks fighting!" said he. "No, my lad, they weren't whelks, but a couple of quarrelsome "hermits," each wanting to turn the other out of his whelkshell house to see if it would fit him better than his own. But I am glad that Ernest did move, for it so clearly proved the advantage of remaining still, and so being able to make the sea-folk believe you are nobody at all. Ernest has not reached that state yet, but he will soon do so, and then he will learn many a secret, and see many a wonderful and charming sight. But now, all of you come round to this side of the pool and watch closely. I am going to raise a mass of this fringing weed suddenly, and I expect there will be a great commotion."

Then, when all were ready, he quickly drew out of the pool a large mass of the fucus, and thereby revealed underneath a delightful little cavern, into the depths of which the sun now suddenly shone. At once there was a great darting away of wee fishes and dozens of small crabs, and prawns, and other active pool dwellers which dread the light. But the sight which remained when all these skipjacks had taken themselves off was beyond all description beautiful, for, without expecting it, Uncle Ned had laid bare one of Nature's choicest bits of fairyland—a perfect garden of sea-anemones and other flower-like animals. A mingled cry of wonder, admiration and joy rose from the whole party; even Uncle Ned was surprised and delighted. As Mab said, no words seemed good enough to describe the magnificent sight. There, on the sides and at the bottom, were groups of brilliantly coloured sea-anemones fully expanded, with their delicate tentacles spread out—rosy red, purple, green, crimson, brown, white and pearly, barred with pink. There were giant dahlia anemones, and common "beadlets," with their circles of turquoise-blue beads fully exposed; there were strawberry anemones and, along with them, others, the names of which Uncle Ned could not tell without a reference to Grosse's "British Sea-Anemones," of which a copy stood on the shelves at Brookside.

In addition to the anemones there were groups of lovely scarlet-crested tube-worms, which Uncle Ned said were called serpulæ. These worms build for themselves white tubes of lime in which they live, withdrawing into the tube quite suddenly if alarmed and slowly reappearing and displaying their brilliant scarlet gills. The serpulæ had built their tubes on the empty shell of a pecten, and Uncle Ned fished this shell out, with the whole colony of serpulæ attached, and transferred it to his big glass jar of sea-water; this was their first prize for the Brookside aquarium.

For at least an hour our young folk remained admiring the perfect loveliness of that one side of the rock-pool, with its little cavern, into which the sun was shining; and always the quieter they remained, and the more intently they looked, the more marvels they found: brilliant orange-coloured star-fishes, pearly top shells, pale yellow and brick-red sponges. Sometimes a pipe-fish would glide into view, or a brilliantly coloured father-lasher would scurry across the floor of the cavern; indeed there was enough to interest them all for hours, and until the returning tide should drive them back, but Uncle Ned was anxious to go out as far as possible to search pools which were only to be approached at low spring tides; so after a while he reminded the girls that it was time for them to go for their bathe and called the boys to follow him further out seawards.

T. ROBINSON.

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CALVIN AND SERVETUS.

Two years ago, in the autumn of the year in which the second meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers was held at Amsterdam,* a monument was unveiled at Geneva unique of its kind, and it is a happy circumstance that next week the third biennial meeting of the Council is to be held in the city of CALVIN, with the cordial co-operation of many of those who united in raising that "expiatory monument" to the memory of SERVETUS, the victim of the great reformer's remorseless theological zeal.

As near to the actual site of the martyrdom as possible, at Champel, on a hill-side, which at that time was on the outskirts of Geneva, a great block of granite was erected recording the fact of the death of SERVETUS, burnt at the stake, three hundred and fifty years ago, on October 27, 1553, and at the same time making the confession that the monument is raised by "grateful sons" of CALVIN, who desire thus to make reparation to the memory of his victim. Declaring their strong attachment to liberty of conscience, according to the true principles of the Reformation and of the Gospel, they condemn that act of CALVIN'S, as "an error which was that of his age." One could have wished that the condemnation of the cruel act had been in stronger terms, as a crime against humanity, and yet it is a fact of great significance that such a monument should be erected at all at Geneva.

Not only the liberals in theology, but more orthodox members also of the Reformed churches, chiefly in Switzerland and France, with the co-operation of a few friends in other countries (some readers of THE INQUIRER among their number) united in the erection of the monument, which was unveiled on All Saints' Day, falling in that year on a Sunday, and was publicly accepted by the civic authorities of the district. After the ceremony of unveiling a religious service was held in the parish church of the district, that of Plainpalais, when addresses were delivered by the Rev. EUGÈNE CHOISY, chairman of the memorial committee, Professor AUGUSTE CHANTRE of Geneva, and Professor DOUMERQUE of Montauban. A report of the proceedings, with the addresses in full, and illustrations of the monument as seen from both sides, with the inscriptions clearly legible, was published at the time by Messrs. CH. EGGIMANN & Co., of Geneva.

Another publication in connection with the commemoration, clearly setting forth the significance of the whole matter, was a lecture on "MICHAEL SERVET" by Herr TH. SCHNEIDER, Oberlehrer in Wiesbaden.* The lecture gives a most interesting account of the career of SERVETUS, not passing over his faults any more than those of CALVIN, but doing full justice to his religious earnestness. An ardent student of the Bible, he cherished a passionate devotion to CHRIST, whom he regarded, not indeed as GOD, the Eternal Son, but as Son of the Eternal. His scheme, as the article on SERVETUS in the "Encyclopædia Britannica" says, was essentially Christocentric, and he felt himself under Divine commission to bring back the Christian world to Gospel truth. Hence his vehement attack on the ecclesiastical doctrine of the Trinity. He was fully aware of the danger of such a course, and after seeing the effect of his first essay on the "errors of the doctrine of the Trinity," he might easily have chosen the path of safety; but it was with him a matter of conscience; he would not deny what he held to be the truth of God to save his own life. "I well know," he wrote to a Geneva preacher, after CALVIN had broken off relations with him "that I must die for this cause, but my soul is not dismayed on that account, seeing that the disciple may become like unto his Master." While CALVIN, for his part, made the sinister declaration: "Should he come, if my authority still counts for anything, I will not let him go with his life." The shameful fact seems to be now established, beyond denial, that it was CALVIN who put the Inquisition on the track of SERVETUS at Vienne, and so nearly compassed his death. From the authorities of the Roman Church, however, he escaped, and was burnt by them only in effigy; but when he attempted, on his way to Zurich, to pass through Geneva, CALVIN carried out his threat, and in the agony of the slow fire on Champel, SERVETUS committed his ardent soul to GOD, with the last cry, "O JESUS, Thou Son of the Eternal GOD, have pity on me!"

Now, on that peaceful hill-side, stands the silent monument, recalling the memory of that lurid tragedy, but at the same time bearing witness to the victory of a better spirit in the churches which acknowledge their descent from CALVIN. When next week the members of the International Council gather for united worship in the Cathedral Church, where CALVIN used to preach, they may feel that the memory of his adversary is indeed vindicated; and they may acknowledge with Herr SCHNEIDER, in the preface to his lecture, and with Professor DOUMERQUE in the eloquent conclusion of his address two years ago, that if CALVIN could now revisit the scene of his former labours and stand beside that silent monument, he would himself humbly confess the wrong he did.

* Last week in our notes "About Geneva" we said by mistake "three years ago," but it was in 1903.

* Verlag von Moritz u. Münzel, Wiesbaden, 1904. 70 Pf.

THE COMMUNION OF THE EARTH.

NATURE offers freely to all men gifts of the most ordinary good, and ministries of a rarer intimacy. All are at their service; it is according to their conscious need and their power of welcome whether they gain only the more obvious or also the more secret ministry of health. The rough, physical vigour, gained from frank companionship with sun, and wind, and rain, is no more than the first in an ascending scale of good. We tramp along the lowland road, by full fed rivers, winding slow, or on the borders of quick brawling streams; we move across the honey sweet purple moors; we climb the rugged mountain side. The anxious forethinking of business falls away from the mind. The heart is at leisure. And this is a great boon to men of the over intellectualised world. No syllogisms are to be disentangled from the song of birds, and scent of flowers. The wind as it goes in the tops of the trees, speaks, but only of large, calm emotions. But it is not all sunshine even on the hills. At times the rains fall straight, or drive and dash, till hands, and face and body are streaming wet. Or again, the great winds roar. Or the world is lost in the dark snow. He who is quick to enjoy, strong to endure, who can smile with the sunny hours, and laugh at the storm, gains from these days of intercourse with the earth, when the thought systems of men and books are forgotten, a bouyancy of health to which the townsman is usually a stranger. This first good gift, offered as it is to all, is received by many. It is among the common treasures of the holiday, nature's response to man's restless activity.

The message of the earth is also to those who are able to receive it in quieter mood. How fair it is to look upon. Study it with curious gaze, and it yields a festival of colour. Quiet nooks and ample spaces reveal themselves. The broad sculpture of the mountain side, the minute chiselling of the wayside bank. There are some whose eye cannot choose but see; and no

sketch book can contain a tithe of the landscapes of the earth. This gift of the outer vision is more lasting than that of mere force. As the rich brown passes from the face, so too the tense energy, gained from days in the open air, departs before the dark days come. But the memory pictures linger in the heart; and the earth-born mood of artistic delight possesses the mind afar off. This may be whether the artist have perceived "with or through" his eye; but is specially so for him whose sight has been as the avenue to the heart of high feeling. To such it is as to Wordsworth's Lucy,

> And beauty born of murmuring sound
> Has passed into her face.

There are men for whom the ministry of the earth assumes a more mystic character. It is to them as a eucharistic communion. This is, perhaps, increasingly so in our own days. They accept the physical force gained on the open road, they enjoy to the full the aesthetic charm of nature. But there are moods and messages, stirrings of strange, half-concealed emotions, which touch them to a sense not only of delight, but of kinship. They commune with earth as with the great mother. The rising of the sap in the trees is, in fact, controlled by the same life as stings the man into quicker perceptions in the spring time. The rythym of earth and of mind are seen to follow one law, and be of one common kind. Science may confirm what is prefigured in this sense of kinship. These communicants with the earth mother, however, do not wait for any reasoned confirmation. They tell us simply what they feel, what they say they know. There is something of a revived paganism in the teaching. And the persistency and variousness with which the earth cult is proclaimed is worth our attention. They are persuaded that old legends of metamorphosis, old beliefs in the woodland spirits, and the people of stream and fountain, are not an over belief, but rather an under belief. The mistake of antique paganism lay not in regarding the likeness of nature and man as too close, but in visaging it as too external. There is to these men of modern times, whose communism is with the earth, a direct personal certitude of kinship, not only with the beast of the field, but even in some instances with the crawling things of the earth. If there is little literal faith in the dryads, it is only because the tree itself is instinct with human kinship. The life working there and the life working in the man are felt to be one. Even the bare earth-mould itself, so cold, so seeming unresponsive, conveys its mystic message. There is, indeed, no voice or language, but to high appreciation the cold clod reveals a kindred nature. About these things there is no argument. The appeal is only to experience. If the aim of the members of this cult were a missionary one, there would be a disadvantage here. But they do not seem to seek converts, except so far as their mere assurance may prove persuasive. At their extreme they are far enough from the ordinary love of nature. Yet, these rarer intimacies are not, after all, so sharply distinguished from the more common experiences. To the sensitive and the imaginative there is something untellable in the smell of the land when the soft rain has fallen upon it. It stirs dim ancestral memories, which often perplex and haunt the mind with restless delight. And this is only a single case, though, perhaps, one of the most usual. These unsifted associations of the earth's fragrance! And so it is, that when we begin with the most external perception, we pass by insensible gradations, towards the more intimate. There is always a suggestion of a reserve of meaning. Always something of power which has not entered into the limb, something of beauty which has not transfigured the mind. And this being so, men may be more prepared to listen to the members of the fellowship of the earth, when they tell of that close, real kinship such as has not yet entered into the heart of man to conceive.

ABOUT GENEVA.

II.

THESE notes may claim still to be about Geneva, though we are forty miles away from the city, as the crow flies, and it was a journey of more than three hours by rail, and then a drive of five miles up the valley from Chamonix to get here. But there at Geneva, from the northern shore of the lake, one had a vision of Mont Blanc, and still more perfectly as we came in by steamer in the quiet evening, first in the sunset and then in the light of the full moon; and here we have his mighty front full in view. We are children of the great King of mountains; little midgets indeed, crawling about in the valley far below, and yet a part of this glory of the mountains, with a great delight in their sublime beauty, content to be very little, compassed about by stupendous forces, and yet knowing that the strength of the hills, in fortitude and courage and generous ardour, may be kindled also in our hearts.

And here, on this quiet Sunday morning, we have already the pleasant sense of a goodly company of our English friends scattered among these valleys or on the great heights, preparing to meet the main party, which is to leave London on Friday (yesterday, according to the date of the paper in which these notes are to be printed) for the meeting of the International Council at Geneva. In this very hotel we have, as it has chanced, with other friends, the preacher who is next Sunday evening to address the English congregation in the Church of the Maccabees, under the shadow of the Cathedral. That sermon, we believe, is now in process of formation in his mind and heart; certainly, no happier place than this could be found for meditation on the loftiest themes or for inspiration of the noblest sort.

On this Sunday morning there is a cloudless sky. Brilliant sunshine makes the shade of the garden delicious, for our Hôtel de la Couronne has a very pleasant garden, where one can sit quietly and give oneself up to all the glory of Mont Blanc. Here at Argentière we are a little more than 4,000 feet above sea-level, and there, straight in front of us, is the summit of Mont Blanc, clear against the blue sky, more than 15,000 feet in height. On the smooth surface of the snow on the top good eyes can just discern a tiny speck, which is the observatory built by Dr. Janssen in 1893; but, from the height of the Flégère on Friday afternoon, we saw it very clearly through a good telescope, looking something like the tower of Magdalen at Oxford rising out of the snow. Then also we made out quite distinctly the Chalet-Hotel, perched on the rocks of the Grands-Mulets, above the Glacier des Bossons, where the night is spent before making the ascent of the mountain, and much nearer the top the Chalet Rouge, while on a smooth field of snow, high up, we watched eight men, roped together (or was it seven men and a woman?) coming down the mountain-side.

From Argentière the view of the great mountain is perfect. The summit forms the centre of our picture from the hotel garden, appearing just on the right of the splendid crags on the other side of the Mer de Glace, which is hidden from our view by nearer pine-clad slopes. But we have the Glacier des Bossons full in view, with the crags of the Grands-Mulets rising out of the snow above, and from the summit of Mont Blanc, the clear line of snow against the sky comes down to the lower peaks of the Dôme du Goûter and the Aiguille du Goûter (still over 12,000 feet in height). Then on the right, tall pine trees make a frame for this splendid vision of the snow-clad mountain.

The steep hill-side against which our hotel finds shelter is clothed with beautiful fir-woods, and there is a terrace walk down the valley towards Chamonix, which climbs higher and higher on the hill-side, with an endless succession of glimpses of Mont Blanc and the rest of the great chain through the trees. At present it leads nowhere, and is just a steep uneven path on its own account, though none the less charming for all that, and rich in treasures of bilberry and wild raspberry; presently it is to be extended along the hill, so that in time it will be the most beautiful and most direct way from Argentière to the Flégère.

Close at hand, across the valley, we have our own Glacier d'Argentière, dominated by the splendid Aiguille of the same name. In half an hour, crossing the Arve, and passing the little village church, with its picturesque guilded spire (said to be of Moorish origin), and then after a level walk climbing up the stony slope, one reaches the foot of the glacier, with its rushing torrent pouring out from beneath the arch of ice.

This peaceful little village and the charm of the valley are somewhat marred at present by the construction of the electric railway, which is being continued up from Chamonix and over into the Rhone valley. The valley is scarred by the unsightly works, and the quietness disturbed early

and late by frequent blastings, while, here as elsewhere, one cannot escape from the detestable hootings of passing motor-cars; but that is one reason the more for getting away from the highroad on to the greater heights.

Further up the valley one comes to the Glacier du Tour, and then at the head, where the Arve rises, a path goes over the Col de Balme (with a glorious view down our valley to Mont Blanc) to Trient, and on by the road to Martigny in the Rhone valley. The highroad turns to the left just beyond Argentière, and, after winding up the steep hill-side on the edge of our sheltering wood, goes over another pass to Châtelard, where one is again in Switzerland. There the road divides, going, on the one hand, over the Tête Noire to Trient and Martigny, and on the other to Finhaut, and down to Vernayaz, also in the Rhone valley. That is to be our road to-morrow, as far as Finhaut, where we shall be still 4,000 feet above the sea, and, after a day or two there, on to Glion, and so by the lake back to Geneva.

But one does not like to go away from Argentière. It is a place delightful for a prolonged stay, even if one is fit only for modest climbs close at hand. That was a splendid walk three of us had on Friday, up to the Flégère. First for a couple of miles on the highroad down the valley—for we missed what we were told was the ideal way up, over a certain third bridge—and then a climb nearly all the way through the woods. We got down to Les Tines, and then, after a charming little bit through the woods, had a steep zig-zag pull up the bare hill-side in blazing sun, but afterwards a longer climb through shady pine woods, till we came upon a little grassy place by a refreshing stream, where we could rest and lunch in comfort. High up it was, looking right across the valley on to the Mer de Glace and the Glacier des Bossons, to the splendid circle of the Aiguilles and the summit of Mont Blanc itself. That was the view we had also, but with a much wider outlook, when we reached the terrace of the Flégère, where the little inn is perched, at a height of over 6,000 feet. There was the telescope above mentioned, and the welcome possibility of tea. The great mountain chain opposite was not all clear, though the summit of Mont Blanc was unshrouded all the time we were there. But the wreathing clouds, sometimes on the heights, sometimes across the lower reaches, added to the impressiveness of the scene, and the afternoon light upon the snow was of indescribable beauty. The Jorasses—tremendous cliffs at the back of the Mer de Glace—stood out clearly part of the time, and then were completely hidden; but most impressive of all were perhaps the two Aiguilles—Verte and du Dru—the one a magnificent dark rocky peak, the other a snowy crest, a thousand feet higher—though, from where we saw them, close together as it seemed, that was difficult to believe. These two great peaks were sometimes shrouded in cloud, then one or the other would emerge, or both would be seen clear against the sky, with the moving cloud below; then, again, the veil which had hidden them seemed to be dissipating itself, and the precipitous rocks or the steep snowy side of the mountain would appear through rents in the cloud. It was fascinating to watch, and one would gladly have stayed till sunset or overnight, seeing that great presence under new aspects of splendour, and, if it might be, under the silent stars.

But we came down in the evening, and by another way. Soon after we left our highest point we dropped into a little green hollow in the hillside, where some thirty or forty cows were grazing, each with its tinkling bell, so that the sunny air was full of the music they made, and at our feet the flowers in the soft turf, and presently such forests of bilberries as one seldom has the chance to revel in; and for companion a mountain stream. Then a long descent through the woods again, by a rough stony path, but glorious all the way by reason of the constant glimpses of the splendour of the mountains opposite, seen through the trees or in open places where the ridge of our hill-side was clear. And at last the valley once more, with pleasant meadows, in spite of the railway works, and the simple folk busy with their work on the land; then, before long, our own garden and a good rest before dark. It was only one walk among many one can take here on every hand—nothing for a great mountaineer, and yet for us glorious in its wealth of beauty and delight.

And now, as these notes must be finished, the evening light is on Mont Blanc and a rosy cloud just touches its crest. The sound of the rushing Arve is in the air, but there is a deep silence resting on those gleaming slopes of snow. We shall look with a different feeling from Geneva to that distant height now that we have been so near for these few days and have been filled with the glory of the presence of the great mountain.

Argentière, August 20.

THE EPISTLE TO PHILEMON.

A LECTURE BY S. O. LOVELL, HOBART, TASMANIA.

II.

THERE does not seem at first sight anything to excite suspicion about the genuineness of this simple document—to make us doubt that we have a real letter that came glowing from the Apostle's great heart of human love and sympathy. And, indeed, the genuineness of the letter never was doubted till very recent times. So far as mere external testimony is concerned, this letter is as well attested as those which are generally accepted as Pauline. It is quoted as Paul's by several of the Fathers—by Tertullian, by Jerome, by Origen; it is mentioned in the ancient fragment known as the "Muratorian Canon," and it is included in the list of authentic Scriptures by the Church historian Eusebius. This kind of evidence, however, is far from conclusive—it settles very little. It only establishes the fact that, in very early times, the letter was looked upon as genuinely Pauline; it shows what was the early belief about the authorship of the document, but it discloses nothing as to the grounds and reasons for that belief. Between the death of Paul and the time of the earliest Church writer who quotes as Paul's this letter "to Philemon," at least one hundred years elapsed, and this, it must be admitted, is a long enough time to allow of the letter having been written by someone else, to have been published in the Apostle's name, and to have gained general circulation and acceptance. Not, by any means, that we are to assume gratuitously that such was the case; but only that, if, on internal grounds—if, that is to say, when we look at the general character and contents of the letter, we find reason to doubt or deny its genuineness, then the external testimony is not conclusive and authoritative enough to set aside such doubts or to meet such denial. Now, it is precisely on such internal grounds—that is, for reasons drawn from the letter itself—that the genuineness of the document has been doubted. The first writer to challenge the generally received belief about the authorship of the letter to Philemon was the great German scholar and theologian, Ferdinand Christian Baur—a man who has left the ineffaceable mark of his genius upon the scientific study of the New Testament writings, and who in particular has done very much to interpret for us the inmost heart and mind of the great Apostle of the Gentiles. Baur, as I have already intimated, held firmly by the genuineness of only four of the letters which are usully ascribed to Paul; all the rest he rejected on grounds set forth in his great work, "Paul the Apostle," and in this rejection he included the letter to Philemon. He admits, however, that in questioning the genuineness of this graceful letter of private friendship, criticism more than in the case of any of the other canonical writings runs the risk of appearing like hyper-criticism, and showing a morbid sensitiveness to doubt, from the attacks of which hardly anything can be safe.

Still, Baur's criticisms cannot be altogether ignored. They have reference, first, to the language of the letter. Certain words and phrases are pronounced un-Pauline; that is to say, they are never used in Paul's undoubtedly genuine writings, but only in the questionable ones. Such words and phrases are: "fellow-soldier," "to enjoin what is convenient," "the aged," "profitable," "unprofitable," "to receive," "to repay," "owe," "to have joy of," "a lodging," and lastly, not the word itself, but the triple repetition of it—the word translated "heart." The great critic himself, however, does not lay any heavy stress on this use of words that are alleged to be un-Pauline, and therefore we need not trouble ourselves much with that part of the question, more especially as the argument drawn from it does not seem to have carried much weight with critics generally. The late Matthew Arnold was wont to complain, not without cause, that German scholars are too "vigorous and rigorous" in their critical handling of the Bible; and certainly it would be altogether too rigorous were we to consider the Apostle restricted to the vocabulary of his four great epistles, and to believe it impossible that he should ever make any addition thereto. It is not, you will observe, a question of general literary style that is involved, as it is in regard to the Epistle to the Hebrews, for instance, in which the smoothly flowing periods strike us as strangely unlike the usual impetuous torrent of Pauline eloquence. We cannot say of

the letter to Philemon that its style on the whole is strikingly unlike that of Paul; if it is a trifle more smooth and quiet than that of the great doctrinal epistles, this may easily be accounted for by the difference in the kinds of composition. And so we may leave this part of the argument as at least not very conclusive.

Baur's criticisms, further, have reference to the matter of the epistle—that is to say, the framework of the story, the ideas expressed or implied, the religious aim and motive which he believes are to be discerned in the writing. I have already touched upon the element of romance which we find involved in the letter; and it is just this element which most strongly excites Baur's suspicions about the genuineness of the document. He thinks it contains just such coincidences as may be found in fiction, but which are very improbable in real life. Moreover, he considers that the letter exhibits the embryo or beginning of a romantic or religious literature, the tendency of the romance being to show that what is lost in the World is regained in Christianity, both here and hereafter. Thus Baur finds the keynote of this epistle in the words, "For perhaps he departed from thee for a season, that thou mightest receive him for ever—no longer as a slave, but as a brother beloved." And he goes on to point out that this recovery and transfiguration of lost relationships is exactly the leading idea that we find in the developed romance literature of the second century, notably in the spurious writings known as the "Clementine Homilies." Truth, however, as the proverb reminds us, is sometimes stranger than fiction, and it is therefore possible that in this interesting letter we have a true blending of both fact and romance. It we suppose Paul and Onesimus were previously acquainted, and that the latter went to the Apostle when he repented of his flight, or was in trouble, we shall not see any such strange coincidence of circumstances as Baur finds so improbable. May it not be that what Baur calls "these sweet utterances of an author deeply imbued with the Christian spirit" are only incidental; that they were bound to flow forth from the heart of one who always walked in the light of brotherly love; that they do not express the sole purpose of the writing; that, while the ideas which the German critic has expounded are undoubtedly there, they are at all events conveyed through the medium of a genuine letter and an authentic history?

On the whole, then, we may say that Baur's criticisms are hardly of sufficient force to carry home to us the conviction that this letter is spurious; and this conclusion derives strong support from the fact that a host of modern scholars, who are by no means adherents of traditional beliefs in general, still hold firmly that in this epistle we have a genuine writing from the hand of the Apostle Paul. Nevertheless, while justified in maintaining this opinion, we are bound to admit that we have not here the unconditional certainty which attaches to the Apostle's great epistles.

But, after all, it is not a matter of very great moment whether Paul wrote this letter or not. We know at least that it is worthy of him; that it glows with the same love, burns with the same ardour of brotherly affection which animated the Apostle himself. It would be pleasing, no doubt, to feel fully assured, that in this graceful letter, which breathes the purest spirit of Christian sweetness and courtesy, and withal such love and pity for the social outcast, we really have the words of "Paul the aged"; but we do not need it to convince us that he had a great, friendly heart, and that he displayed the qualities of a Christian gentleman. We can see all these things in those genuine, unstudied postcripts to many of his letters in which he sends his love to the brethren, bespeaking kindly consideration for this one, help and succour for that one, forbearance for another. And if we are compelled to give up this particular letter, is not the loss really a gain? For is not our spiritual world the richer for another noble soul? If Paul did not write this letter someone else did; there was another man, albeit unknown to us, whose spirit had been touched with that divine flame of charity which burned so ardently in the heart of the Apostle. If we cannot credit to Paul the loving brotherliness and sweet courtesy of this letter, then we have simply to credit them to someone else; and Paul, we know, is rich enough already in all gracious works and ways, and his full account can well spare this much for another.

The letter may be spurious—it may not have been written by Paul—the story and its characters may be fictions—Philemon and Onesimus, Apphia and Archippus may have been the creations of the writer's imagination; but you can have inspired fiction as well as inspired history, and this ancient document (for it is ancient, even if it was written in the second century instead of the first) may nevertheless be full of instruction for us of this twentieth century. And before I close, I should like to try to show what its meaning and its lessons are.

Baur finds the keynote of the epistle in the words, "For perhaps he departed from thee for a season, that thou mightest receive him for ever." With all deference to such a critic, I am inclined to think that the true keynote of the letter is to be found in the words "a brother beloved." And what sort of a man was this who was thus commended to Philemon as a brother—yea, "a brother beloved"? He was a slave—an outlawed Phrygian slave—and Phrygian slaves, you know, bore the very worst of all servile characters. And yet this man, who was perhaps as black as Dean Farrar has painted him, had been transformed by coming into contact with the spirit of Christ, as it glowed and shone in the soul of a disciple. Even if this slave Onesimus was not a real historical character, yet he was without question the type of thousands of the lowest classes of society on whom Christianity exercised the spell of its regenerating influence, rescuing them from the lowest depths of infamy. What was this regenerating power? Perhaps you will say the grace of God. No doubt; but then the grace of God works through means; though a supernatural force, yet it is not a miraculous force, for if it were it would hardly need any means at all, and it might just as well have come to this Onesimus at Colossæ, in his master's house, as at Rome in the house of Paul. Nor can we suppose that this transforming grace of God came to Onesimus simply from Paul's teaching. We can hardly suppose that this poor fugitive slave, ignorant and uncultured, was redeemed from his evil works and ways by deeply pondering the metaphysical subtleties of Paul's theology — by mastering some theological "plan of salvation." No; he was not saved by teaching, nor even by ecclesiastical sacraments, but simply by contact with some great, loving heart such as Paul's. Here was the secret of it all; he found a brother, and he became a brother, yea, a brother beloved. This, then, is the first great lesson of our epistle: the transforming power of Christianity lies in the touch of heart upon heart—the influence of character upon character. The doctrine of the brotherhood of man, which is one of the central truths of the Christian religion, as Jesus taught it, must be born in human hearts, and lived out in human lives, otherwise that doctrine is nothing but an empty shibboleth. And you may depend upon it, that if ever the outcast, the sinful, the fallen, the degraded are to be restored to their lost manhood and womanhood, it can only be by the power of simple, human, brotherly love.

This epistle, again, is specially interesting because it sets before us the attitude of Christianity to slavery, and shows us how the religion of Jesus worked towards the amelioration of the human lot and the regeneration of social institutions. It shows us that Christianity worked outwards from within, and not inwards from without, thus fulfilling the similitude of Jesus when he spoke of the Kingdom of God as a leaven hid in three measures of meal. The writer of this epistle—Paul or some other Christian; it does not matter who—makes, as you will observe, no direct attack on slavery itself as a social institution—nay, he evidently recognises its legitimacy; he acknowledges the right of Philemon to his slave as a chattel; no suspicion seems to have entered his mind that slavery was incompatible with the Christian religion. The same recognition of slavery as a lawful institution is found in the Colossians' epistle, where slaves — not "servants," as we have it in the Authorised Version—but slaves, bondservants, are exhorted to obey their masters; while the slaveholders are exhorted, not to emancipate their slaves, but only to treat them kindly. Let me ask you to look at two pictures. Here is Paul, a Christian preacher and reformer of the first century, dutifully sending back a runaway slave to his master, with a letter bespeaking that master's forgiveness. Here, again, is Theodore Parker, a Christian preacher and reformer of the nineteenth century, sitting down to write his Sunday sermon with loaded revolvers on his desk to protect a runaway slave, sheltered in his house from the bloodhounds of a Government which was endeavouring to enforce a fugitive slave law. From Paul in the first century to Theodore Parker in the nineteenth is a long cry, but it was only in the beginning of the latter century that the Christian Churches awoke to the iniquity of slavery, as a sin against humanity; and not till our own times has the institution

been finally abolished even in civilised countries. And yet, after all, it cannot be denied that it was under the banner of the cross that the Crusade against slavery was undertaken; it was in the name of Christ and in the power of Christian brotherhood that the Clarksons, and the Wilberforces, the Garrisons and the Parkers struck off the fetters of the slave. Enlightened economics could not do it, neither could theories of natural rights nor political agitation, but only the love of the brethren. Why, then, did not Christianity effect the overthrow of slavery in the first century, instead of waiting till the nineteenth? I answer, because social institutions cannot be overthrown by assault from without, but only by decay from within. Social institutions always rest upon a moral basis; they are the crystallised expression in outward form of an inward moral spirit, and only by changing that inward spirit can you secure any change in the outward form. If, then, Christianity took eighteen centuries to abolish slavery as a social institution, this was not because Christianity is impotent to change the face of society, but because its method of work is inward and not outward; because it tells upon the springs of action, and operates in changing the moral character. If the first apostles of Christianity had gone to work by making an onslaught upon the institution of slavery, they would not only have failed to destroy it, but the Church itself might have perished in a whirlwind of State persecution. But, in the good providence of God, they were guided into the true method and secret of Jesus; they simply introduced a moral solvent which slowly—very, very slowly it is true—but with unerring certainty brought the institution to rottenness, and threw it in crumbling ruin to the ground. The all-powerful corrosive which dissolved the chains of slavery was just this—the simple spirit of human love—the recognition of the slave as a brother—yea, "a brother beloved."

THE Methodist Episcopal Churches of the United States have recently issued a new hymnal. The number of hymns is less than in the latest Wesleyan hymn book here, 717 to 981; and the book contains only 120 of Charles Wesley's hymns, a very much smaller number than the English book. The overwhelming predominence of Wesley's hymns in the new Wesleyan hymn book is probably felt by all who are outside of Methodism, and by some within the bounds, to be a mistake. Yet it is a mistake easily explicable and pardonable. It was the Wesleys who put the new song of convinced and converted, of working and wrestling souls into the mouths of the people; and it would look like ingratitude to be too ready to set aside the hymns that in bygone days were so full of life and meaning. That even the Americans, whose tradition is less immediate, should still take one-sixth of their hymns from the first Methodist singer is really a fine illustration of his enduring power.

THE humblest deeds lovingly done can never be unwelcome to a loving heart. *More than children can do,* no Heavenly Father any more than an earthly father can demand.—*H. W. Crosskey.*

CHEAP COTTAGES.

THE impression left by a visit to the Cheap Cottages Exhibition at Garden City is that a really satisfactory house for a working man, or a country labourer with a family, cannot be built for £150, but that something better than that which is usually provided can be erected at the price. The exhibition resulted from articles published in *The Country Gentleman* and *Land and Water*, aided by the offer of the Garden City Company of a site on which the cottages could be erected, and on which they could remain after the exhibition was over. The main object was to show what could be done for £150, or less, in providing a house for a country labourer, for whom it would not "pay" to build more expensively, because he could not afford the rent that would be a "moderate" interest on the capital expended.

The result now to be seen at Letchworth is very interesting. Unusual building materials are brought into use; new devices are employed for the convenience and healthy living of cottagers, at a low cost of construction, and there is little doubt that some of the many visitors will carry away ideas that will result in an improvement of small house property.

In accordance with the conditions regulating the exhibits, nearly all of the cottages have, on the ground floor, one good living room, and a small scullery. When there is also a parlour, it is smaller than the living room. Labourers do not live in the parlour if they have one. The kitchen, is, in fact, the family living room; and from the examples at the cheap Cottages Exhibition, we see how much more sensible, healthy, and pleasant it is for a small house to have its kitchen planned to be roomy, cheerful, and beautiful, than to provide for a sitting-room as large or larger than the kitchen, in imitation of the houses of people who can pay a much higher rent. Many of the cottages are excellent in these ground-floor arrangements.

But to provide three good bedrooms, which the promoters of the Exhibition have rightly considered the smallest number compatible with health and decency for a family, appears to be impossible at the price. The third bedroom is usually a little box of a place, in which *one* person would be *overcrowded*. The Copartnership Tenants' Housing Council has made as good provision as any at the price, in this and some other ways; and, as it is their especial business to build for Garden City requirements, this is satisfactory to friends of Garden City. Mr. Sneyd's cottage (No. 78) has better bedroom accommodation than most.

Some of the most attractive houses for their internal and external appearance, and convenience of arrangement, are those exhibited by Mr. Geoffrey Lucas, Mr. O. P. Milne, Messrs. Stanley, Barrett & Driver, and the Society of Artists; but one wishes the plans could have been carried out on a larger scale throughout.

Undoubtedly, the most satisfactory cottages in the whole exhibition are the pair designed by Mr. Baillie Scott. Inside and outside they are beautiful, and suited for rural surroundings. There is a delightful kitchen, with a smaller parlour, which opens into the kitchen, so that it can be made practically a part of it, or be shut off at will; the useful appliances look as if they belonged there. The necessary things are beautiful, and no ornamentation is stuck on the outside. The beauty is structural, and at the same time belongs to practical usefulness. The woodwork is unpainted, unvarnished oak. These cottages are the best object-lesson in the show, but they cost £420 the pair, or £210 each. Surely England ought to be able to house its people at this rate of expenditure; or, in other words, the labourer should be able to earn the moderate amount in wages which would enable him to rent or own such a cottage.

The provision of a bath for a workman's house should no longer be a difficulty. Many of the cottages have in kitchen or scullery, a bath, which, when not in use as such, can be turned over, and becomes a table or dresser. But a more satisfactory arrangement is that of the fold-up bath, which can be fitted where it is most convenient to use it in one of the bedrooms. When out of use it and the geyser, which supplies it with hot water, can be shut up in a small closet.

A satisfactory feature of many of the buildings is the use of substitutes for white lead paints, or, at best, the absence of any paint at all on the woodwork.

Some original designs we can hardly desire should be generally followed, particularly that of a cottage built of concrete in a polygonal or nearly circular form; rooms all on the ground, with a little hall in the centre. The use of concrete and cement may, in some places, be an economy, especially where the material used is the clinker obtained from the refuse destructor, as in the case of the exhibit of Mr. Brodie, the Liverpool City Engineer. Such buildings, we may hope, will not, however, invade rural England. They may be a dreadful necessity of town life for a time, and may serve a useful purpose in Liverpool; but art and beauty they have not, and cannot have; and they are, we sincerely hope, only a temporary expedient.

Apart from the Cheap Cottages Exhibition a good deal of building is in progress at Garden City, which promises better for the general appearance of the estate than the portion set apart for the cheap cottages. The bringing together of a large number of specimens of little houses does not result in a general picturesqueness of view. This will be remedied to some extent with the growth of trees and plants around them. There will, however, be this great advantage, that the convenience and durability of the buildings will be tested when they have been in actual use for some years. Some of them will bear the test of durability rather badly, and it will be important to determine among the many different kinds of buildings, and the various materials used, which wear well, and which lose their value with age.

The general laying out of the estate, the preservation of its features of natural beauty, the careful planning beforehand for the needs of the city, give great promise for its success, and already a number of permanent residents are occupying their houses, and others are coming as soon as houses are ready for them.

PRIESTLEY PRIME.

THE OMISSIONS OF RATIONALISM.

I PROPOSE to consider very briefly, in a short series of papers, some of the contentions of certain writers who have recently usurped the name of "Rationalists," from what I claim to be a more rational point of view than their own, for I shall take into account certain attributes of human nature which they unaccountably omit from their philosophy.

When I speak of Rationalists, it must be borne in mind I do not refer to all who might consider themselves, or who are, entitled to the name, but only a particular group of living writers whose works are issued by the Rationalist Press Association, and when I refer to "Reason" in these papers, I only use the term in the limited sense in which it is constantly used by these writers.

The official definition of this kind of Rationalism is as follows :—

"Rationalism may be defined as the mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions and authority."

There is very little to find fault with in this statement as long as the office of Reason is clearly understood; for by Reason is here meant the exercise of that faculty which is engaged in the verification of propositions and doctrines, or kindred tasks. In such work we may admit the supremacy of Reason, but we are not prepared to admit, as one of these writers says, that this Reason "should be supreme in every department of human activity." It is further claimed that all our mental, moral, and social improvements have been dependent upon the exercise of Reason and the consequent advances in knowledge to which this exercise has led. It appears to me that there are other things which have contributed to the mental, moral, and social progress of mankind which these writers have somehow overlooked; it is not by reasoning that man has always reached his highest attainments or performed his greatest deeds, nor is it always, if ever, by any logical process that moral and social improvements have been achieved. I shall endeavour to follow the Rationalist method and only maintain what I believe to be verifiable by experience, independent of all arbitrary assumptions and authority. But in thus exercising our reason it will, I think, itself teach us that it is not supreme in every department of human activity. Of the factors which have contributed to human development I propose to consider four of the chief, intentionally omitting any reference to others of a more transcendental character, about which opinions are divided. The four with which I shall deal are: Love, the moral sense, imagination, and religion; and I shall treat of these not from the theoretical but the practical or experimental point of view, not discussing their origin, but summarising the results of their operation.

I.—LOVE.

If there is one thing more than another that the "Rationalist" is always warning us to be on our guard against it is feeling or emotion. And yet I venture to think that it is emotion—or feeling—which has had more to do with the improvement of the human race than reason has had. Feeling was evolved earlier than reason, and has had more influence over man, let the "Rationalist" say what he will. And there is one emotion—love, or sympathy—which has made man what he is; it is sympathy, beneficence, care for others, which has done, perhaps, the most for man's moral and social improvement. Take some modern instances: the better treatment of criminals and prisoners of war, the abolition of slavery, the prevention of cruelty to children, and other endeavours to ameliorate the condition of mankind, all of which have taken place, relatively, within the last hundred years. Has the improvement been due to reason or to feeling? In our country the improvement, in a measure, has been made effective, in some cases, by legislation, but the demand for amelioration came first from those whom we call philanthropists, lovers of men; the appeal for reform in these and other directions did not come from rationalist thinkers, but from lovers. These reformers were emotional people, they did not reason, so much as they felt, the reasoners were often against them. Leaving the supernatural out of the question, was not the origin of Christianity due to love? Is not the New Testament full of love? Do we not know that it puts love before everything else, and that our moral and social improvement has been largely due to this teaching, to the spread of a loving and sympathetic spirit? But love is not "reason," nor logic, nor knowledge, nor any one of the things which Rationalists rate so highly—it is an emotion, which in their books the Rationalists often ignore or affect to despise.

But apart from Christianity and modern philanthropy, it is love which has civilised the human race. It is love which makes the human race differ from the animal world and has helped to develop human reason. The Rationalist assumes that all our moral and social improvements have been consequent upon our advances in knowledge, which, however, from the Rationalist point of view, are of rather recent date, and he needs to be reminded that, as a rule, the improvement in the moral and social conditions of our race preceded, and did not follow, advances in knowledge. There were great men before Agamemnon, and mankind had made considerable advances in civilisation and happiness before the beginning of the nineteenth century. Indeed as man has been improving since pre-historic times, ever since he emerged from the brute stage, it is clear that something beside reason must have been at work. And this we must find in what the Rationalist would call the irrational part of human nature, in love, in sympathy—in which justice and beneficence have their roots—in imagination, in the creation of ideals, in hope, which all blend together in religion. The foundation of all moral, and consequently of all social, improvement is love. Love began, according to some, in the love of man and woman, but according to others in maternal love, in the love of the mother for her child; and this love influenced the development of the human race before reason and knowledge. It is a far cry from pre-historic mothers to modern times, yet our greatest social improvements are due to develope d sympathy which had so remote and humble a beginning.

The Rationalists can easily exercise their ingenuity in picking holes in modern theology—a very moderate amount of intelligence is sufficient for that—but they are not to be excused for ignoring the influence of the greatest Christian virtue. Not that Christians were the first to discover the power of love, for, according to Plato, love is the civiliser and the saviour, the cause of all our good, the curer of all our ills.

"It is he who divests us of all feelings of alienation and fills us with those of intimacy—introducing mildness and banishing harshness of manners, the friendly giver of all good will, the non-giver of enmity; gracious to the good, looked up to by the wise, admired by the gods; in labour, in fear, in wishes and in speech the pilot, the encourager, the bystander, the best saviour. For to me men appear to be utterly insensible to the power of love, for he is of all the gods the most friendly to man, and the healer of those wounds which, being healed, there would be the greatest happiness to the human race." (The Banquet.)

Call love a mere emotion—then according even to Plato it is this emotion which has done the most for the improvement of mankind and to which we must still look for the increase of human happiness; love is an impelling force, which reason is not. Reason can only guide and direct, it cannot move.

Love, it was taught by the Stoics, begins in the family, then it extends to comrades, to members of the same tribe or nation as tribes join into states, and finally it embraces all mankind. Some Rationalists ridicule the idea of loving one's neighbour as one's self, still more that of man loving his enemy. Yet it is far from inconceivable that other men, whether neighbours or enemies, may be treated with regard, and, when opportunity occurs, with consideration and kindness. The first step is to abstain from wilful injury and to show justice and mercy towards them. The love of their neighbour is shown every day by philanthropists without regard to the nationality or other circumstances of that neighbour, if his condition is such as to appeal to their sympathies; and one of the most remarkable features of modern times is the growth of a certain regard and consideration towards enemies. This has been manifested in recent wars, in the care taken to avoid injuring non-combatants, especially women and children, in the care of the enemy's sick and wounded, who are spared unnecessary pain, and protected as far as possible from further injury, and in the preservation of the lives of prisoners and the provision made for their support. This is the outcome of generous and humane feelings—not of "Reason." It would be more logical (rational) to cause the enemy as much damage and pain as possible, to preserve no life, and to use every means to reduce him to submission; but feelings of humanity prevail and set limits to the injury allowed to be inflicted even upon enemies; and once the actual strife is over, men, who in obedience to orders, have been aiming at one another's destruction, fraternise together and delight in mutual acts of kindness; it is a remarkable advance, but

it can scarcely be said to be due to what the Rationalist calls Reason.

It is, then, the love implanted in human nature and developed sympathy springing from love which are the civilising, refining, softening influences, the saving power in life. But love is not the outcome of the exercise of reason, nor due to advances in knowledge; according to the Rationalist, it is most irrational.

Love is a word of many meanings, or at least shades of meaning. In its full sense it is applied to the most intense and close attachment between two human beings; but when we speak of the love of our neighbour or of our enemy it cannot have precisely the same meaning: it is more diffused and less intense, and may be described as regard, sympathy, pity, or compassion. It varies in degree as it is called forth by different persons under different circumstances; but it is of the nature of love in all cases. It may aim at ministering to the needs of mind and body of others, it may aim at lessening suffering and relieving distress, it may aim at the positive increase of the happiness of those who are neither suffering nor distressed.

snfficient sympathy, not of reason, is the cause of a large part of human woes; they are due to the effort of men to attain their own objects and ends without regard for or sympathy with others. Even sufficient sympathy to lead men to be just to one another would lessen the selfishness which Burns lamented when he wrote:

"Man's inhumanity to man,
Makes countless thousands mourn."

If men had only sufficient regard for others not to allow their own self-interest to disregard the happiness of others how much misery would be prevented? While if they had more sympathy not only would they abstain from causing pain, but they would do all they could to relieve it; and carried further it would positively aim at increasing happiness. But this which might happen is that which has happened. "The chief agent," says Herbert Spencer, "in the removal of circumstances which cause pain must be sympathy"—and we may assert that the chief agent hitherto has been sympathy.

Some of the greatest thinkers of modern times, who, like Herbert Spencer, were detached from all recognised forms of religion, agree in this, and with Plato declare that love is "*the healer of those wounds, which, being healed, there would be the greatest happiness to the human race*" —they may call it by different names, humanity, altruism, sympathy, pity, but they all mean the same thing. It is not professed Christian teachers alone who assert this, but men like Rousseau, Adam Smith, Comte, J. S. Mill, Schopenhauer and Tolstoy. The improvement in the moral and social condition of mankind has not been due to reason, or not to reason directly, but to feeling which the Rationalists ignore. Reason may sometimes be needed as a guide, but the motive force is love.

Walter Lloyd.

It takes more self-control to use leisure well than work days. Compare the Sundays and Mondays of your city. Which day, all things considered, stands for the city's higher life?—*W. C. Gannett.*

A BOOK ABOUT SOCRATES.

A very scholarly little volume, each page a tissue of good workmanship, has been written by the Rev. J. T. Forbes, of Glasgow, upon the life and teaching of Socrates.* Introductory chapters sketch the political and social conditions which surrounded the great teacher, and illustrate (with copious reference to Æschylus and Sophocles and Euripides) the moral or ethical side of the religion of his fellow-countrymen. A chapter upon pre-Socratic reflection is very well done, reviewing the course of Greek thinking from Thales to the Sophists. Speaking of the early philosophers, the writer says: "The greatness of the pioneers of thought is not to be estimated by their occasional forecasts of explanations, for the establishment of which ages of investigation were necessary, but by their faith in the rationality of the world." The following words indicate the scope of the main enterprise of the book:—"By the use, mainly, of such criteria as the Aristotelian testimony, the artistic verisimilitude of the Xenophontic and Platonic portraits, and the study of the various developments of the Socratic philosophy, a view [of the teaching of Socrates] at once self-consistent and faithful to critically sifted testimony may be gained." We realise as we read that here is a very thorough academic fulfilment of the programme. The author assiduously sets to work to disentangle Socrates' thread from Plato's, and there is no question as to the ability and sincerity he brings to the task. The treatment is academic, but the reader who does not care for philosophical minutiæ will be able to profit by much interesting discussion—the suggestive account of the Sophists, for example, or the sections on the relationship between virtue and knowledge. Mr. Forbes holds that Socrates "bent himself to the work of establishing a reflective morality. . . . It remains his greatest praise that through him more than through any other Greek thinker the individual [as distinguished from the 'citizen'] came into his moral kingdom."

Mr. Forbes exhibits also the value of Socrates' services to intellectual sincerity. His method of cross-questioning, whatever may be urged against it, "did its work. It shook minds out of their self-complacent slumber, and started reflection. It made men see that the ideas that led them must bear the play of their intellect, that the mind must learn to challenge claimants for its allegiance."

P. E. Richards.

At the Bible Christian Conference the following resolution was adopted: "That we regret the increase of juvenile smoking, and recommend that we do our utmost to counteract the evil by suggesting to our Sunday Schools the establishment of Anti-cigarette Leagues." The object is good, but it is a pity to bring in the "anti." Why not a Clean-breath League, a Physical Development League, a league whose very name should suggest something more than a criticism of other people's cigarettes?

* "Socrates." By the Rev. J. T. Forbes, M.A. "The World's Epoch Makers." (T. and T. Clark. 3s.)

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Carlisle.—For a period of twelve months the members of the Viaduct Unitarian Church have had to contend with all the difficulties incidental to the lack of a settled minister. But the Church is a Church, not a mere audience, and it has come through without suffering, owing to the steady enthusiasm of its workers. The congregation, which is almost entirely composed of wage-earners, has been largely indebted to the services of lay preachers from Newcastle. A new era in its history was opened on Sunday last, when Rev. A. Thornhill, B.A. (late of Manchester College) began his ministry. Mr. Thornhill preached morning and evening upon "Our Principles" and "Our Plea" to good congregations, expounding the ways of approach, through the intellect, the emotions, the conscience, to the presence chamber of God. The induction services are fixed for September 25, when Dr. Drummond will charge the minister, and the Rev. W. C. Bowie the congregation.

Loughboro'.—A welcome meeting to the Rev. W. H. Burgess and his wife was held here on Saturday. Wm. More, Esq., J.P., presided and gave a cordial greeting to the new minister on behalf of the congregation. Mr. F. Winser, J.P., spoke some encouraging words as a lay member of the North Midland Association. The Rev. Wm. Lindsay gave the welcome on behalf of the neighbouring ministers, and Mr. Bryan and Mr. W. J. Douse spoke for the Lay Preachers' Union, which is co-operating with Mr. Burgess in the work of the joint pastorate. Miss Gittins brought the greetings of Leicester friends. Friendly letters were read from the Revs. G. von Petzold, E. I. Fripp, and T. J. Jenkins, and from Mr. Harrop White, president of the North Midland Association.

Manchester: Moss Side.—The members of the Moss Side Literary and Debating Society arranged an outing for some 200 children from the Renshaw-street, Bradford, and Collyhurst Missions. This was successfully carried out on August 19, when the children were taken to Heaton Park, where they greatly enjoyed the games and the substantial tea provided.

Park Lane Chapel (near Wigan).—On Sunday afternoon last a tablet commemorative of the recent restoration of the above chapel was unveiled by the Rev. George Fox, for many years minister of the congregation. The tablet was designed by Mr. Arthur Britton, of Park Lane. The following is the inscription: "Park Lane Chapel; erected 1697; repaired 1826; renovated 1871; restored 1904. This tablet, recording the above events, was placed here by the generosity of Sir John T. Brunner, Bart., M.P., of Liverpool, A.D. 1905. William Britton, treasurer; Peter Gorton, secretary." A cordial vote of thanks was given to Sir J. T. Brunner for his generous gift.

Swansea Unitarian Church.—The annual Choir "Pic-nic" took place on Bank Holiday, the 7th inst. The day was fine, and the party, comprising over twenty, were driven through the pretty Peninsula of Gower to the village of Rhossilly, near the celebrated "Wormshead." The Sunday-school outing was made on Thursday, the 17th inst., and was held at Sketty, in a delightfully situated field, kindly lent for the occasion by Mr. and Mrs. John Rosser. The party, numbering about 150, returned in the evening, after a very enjoyable time. Both these functions had been delayed, pending the return of the Rev. Tudor Jones from Germany. Together with Mrs. Jones he was most gladly welcomed and warmly congratulated on his great and well-deserved success at the University of Jena.

Taunton.—The congregation has to regret an accident which might have been even more serious to its minister, Rev. A. Homer. Mr. Homer was bicycling in the town and carrying his little son on the handle bars, when a collision took place with a motor-car. Both father and son were badly bruised, and the child's shoulder was fractured; but friends will learn with sympathy and thankfulness that both are recovering very well. Mr. Homer hopes to preach on August 27, after an absence from his pulpit of two Sundays.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 27.

Acton, Central Auction Room, Market-place, High-street, 7.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. EUSTACE THOMPSON, and 7, Mr. A. J. CLARKE.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Mr. S. T. RODGER.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. C. GINEVER, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. JACOB THOMPSON.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. G. SKELT.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. B. KIRKMAN GRAY.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. JOHN EVANS, B.A.
BRIGHTON, Christ Church, New-road, North-street, 11, and 7, Short Vesper Service, Holiday Sermon, "The Stars," Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, STUDENT.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOHN ELLIS.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. G. St. CLAIR, F.G.S.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. W. F. TURLAND.
PORTSMOUTH, St. Thomas-street, 11, P.S.A. 3, and 6.45, Rev. J. A. BRINKWORTH.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. HENRY DAWTREY, B.A.
SHIREBROOK, Main-street Free Christian Church 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. J. WORTHINGTON.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WARWICK, High-street, 11 and 6.30, Rev. S. BURROWS.
WINDERMERE, Sunday morning in the INSTITUTE at 11 o'clock.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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BIRTHS.

SNOOK.—On August 13th, 1905, at 15, Macaulay Buildings, Bath, the wife of Francis Snook, a daughter.
WINDER.—On August 22nd, at Overdale, Horwich, near Bolton, the wife of Oliver Winder, of a son.

MARRIAGE.

CLAYPOOLE—PARKER.—On August 22nd, at Manchester College Chapel, Oxford, by the Rev. J. E. Carpenter, William Henry Claypoole, of Maidenhead, to Beatrice Maud Mary, daughter of George Parker, M.A., of 26, Farndon-road, Oxford.

DEATH.

EVANS.—On the 18th inst., at Fairfield, Carmarthen, Jane, second daughter of Mrs. Rachel Evans and the late Rev. Titus Evans.



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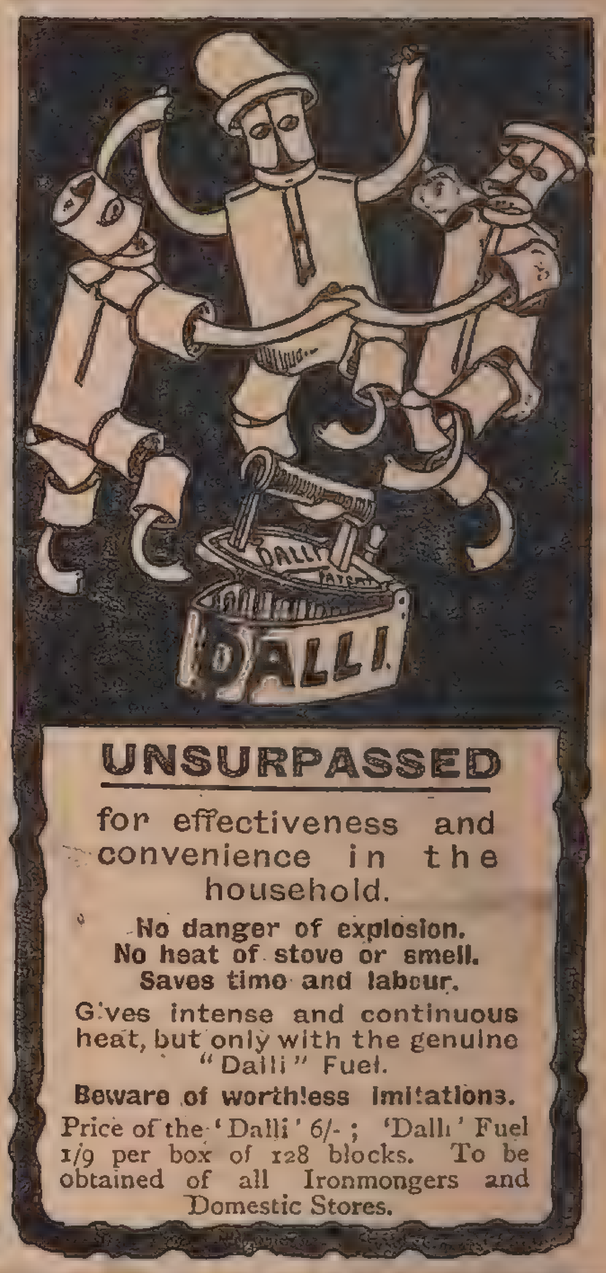
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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THE INTERNATIONAL.

THE meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers have been held this week under the happiest circumstances. These lines, indeed, have to be written early in the week, and there has been somewhat broken weather; but that could not mar the cordiality of the great gathering, the hearty welcome accorded to their visitors from many lands by our friends of the Liberal Faith in Geneva, or the great interest of the proceedings. Fully five hundred members have taken part in the week's proceedings, of whom over 220 came from England, and over 30 from America, while Switzerland was, of course, well represented, and that other cradle of liberty and sturdy independence, Holland, sent a considerable contingent. France and Germany, Belgium and Italy, Hungary and India were also among the countries represented, among the chief representatives from France being the venerable Professor ALBERT RÉVILLE and his son, Professor JEAN RÉVILLE, and from Germany Professor PFLEIDERER, of Berlin.

A fuller account of those present we shall be able to furnish next week, and also a consecutive record of the proceedings. From the brief programme which appeared in these columns a fortnight ago, our readers will have seen how rich was the promise of interest in the varied contributions, and what delightful entertainment to vary the strenuous work of the Council was provided by our Geneva hosts. It would be ungrateful not to record at once our warmest thanks to Professor MONTET, the working President, and to Dr. ROCHAT, the secretary of the local committee, with other willing helpers, who undertook, and most happily carried out, such arduous labours, involving the sacrifice of much of their summer vacation, to secure the success of the meetings and the comfort and pleasure of their guests. We have memories of the first meeting of the Council in London, and the second in Amsterdam, which set a high standard of what is hoped for in such gatherings, and to these we now gratefully add those of the third meeting in Geneva.

As it is impossible to report the proceedings this week, we are very glad to be allowed to publish at once the papers contributed by our three English brethren —Professor CARPENTER'S on "The Recent Progress of New Testament Study in Great Britain," the Rev. W. G. TARRANT'S on "The Relations of Liberal Religion towards Social Reforms," and the Rev. W. COPELAND BOWIE'S on "The Number, Organisation, and Condition of Unitarian Churches in Great Britain and Ireland." Next week, in addition to a record of the proceedings of the week, we hope to be able to publish the sermon preached on Thursday morning in the Cathedral of St. Pierre by Dr. MINOT J. SAVAGE, of New York, the third sermon of the International Council, following those in French by M. le Pasteur E. ROBERTY, of Paris, on Monday evening, and in German by the Rev. Professor K. FURRER, of Zürich, on Wednesday morning.

It was a special grace allowed to the large English contingent that they were able to hold a Sunday afternoon service of their own in the Chapel of the Maccabees, which proved to be really a part of the Cathedral itself. The lofty fifteenth century chapel was crowded with a congregation of some two hundred worshippers, and our English hymns of thanksgiving and aspiration, led by the fine organ and the Cathedral organist, filled its spaces with glorious harmony. The service, to which there is further reference in our notes "About Geneva," was impressively conducted by the Rev. CHARLES HARGROVE, and the Rev. JOSEPH WOOD was the preacher. Close by, just across the road, was the quaint old chapel in which, three hundred and fifty years ago, John Knox for some time preached, and under the pulpit, in the Cathedral itself, still stood, as a memento of the past, the stiff-backed chair of Calvin. But on the wall over the pulpit in the Chapel of the Maccabees were inscribed the words of good omen—"Post Tenebras Lux." As the service proceeded, and the eloquent words of the preacher fell upon our ears, the thanksgiving must have arisen in many hearts that, after the darkness, in which there had been so much confusion, suffering, and wrong, the light had indeed begun to shine. That hope and thankful confidence the proceedings of the week have done much to confirm.

ABOUT GENEVA.

III.

OUR quiet Sunday at Argentière seems now a long way off. There followed the beautiful drive to Finhaut, of which the latter part, climbing up again from Châtelard, is more to be enjoyed by those who walk, even up that laborious and steep ascent, by reason of the narrowness of the zig-zag road, looking sheer down into the depth of the rocky valley far below. Then another glorious day among the hills, up to the Col de la Gueulaz and the Six Jeur (6,745 feet in height), but ending with a terrific thunderstorm and hurricane of wind, from which we were, happily, able to shelter; though afterwards, as we made our way home, we found several great fir-trees blown down across our path, and other friends, whom we had found at Finhaut, were less fortunate in escaping the drenching and battering of the storm. Next day, in torrents of rain, down from Finhaut into the Rhone valley, and then to Glion, under a clearing sky. But, alas, our two days at Glion, looking down upon the lovely lake, were chiefly in cloud and disappointing rain, though one gleam of sunshine up at Les Avants showed the peak of Jaman, above the moving cloud. But, for the most part, we had to be content to dream of what those two days might have been. And so, on Friday (August 25), back by the lake to Geneva, in delicious sunshine, but a haze which, on that evening, would not let us see Mont Blanc.

So we were in time to meet our large English party on their arrival in Geneva early on Saturday morning. They had a perfect crossing on Friday from Newhaven to Dieppe; and, though afterwards there was rain upon the way, brilliant sunshine

welcomed them to the city for our International week.

On Sunday morning not a few of us found our way up on to the long ridge of Salève, from which one looks down upon Geneva and the lake, and, on the other side, into the heart of the great mountains, and southward to the charming lake of Annecy. Walking up from Annemasse, some of us picked wild cyclamen in the woods on the southern slope, and, in the meadows, on the way down to Veyrier, autumn crocus.

Then, from the mountain height (even Salève is higher than Ben Nevis) to the heights of worship, by no unnatural transition. It was a sunny afternoon, and at five o'clock we were permitted to gather in the Chapel of the Maccabees for a special English service of our own.

The Cathedral of St. Pierre, as we have already noted, crowns the highest point of the old city, and the way up to it is steep on every side. Its curious composite Gothic towers form a striking object in the view of the city, and it has a quite incongruous classic front. But the interior is by no means unimpressive, with its lofty nave; and the historic interest, especially when associated with the thought of our services and the sermons preached this week from Calvin's pulpit, is of the greatest.

The Cathedral, dating from the tenth, but much altered in the twelfth and thirteenth centuries, has recently been thoroughly restored. The Chapel of the Maccabees was built against the south-west wall of the nave by Cardinal de Brogny in 1406 (on the tiles near the chief entrance one may still see the Papal keys and the Imperial Eagle), and was restored in 1874-88. It has entrances separate from those of the Cathedral, though one opens upon the classic portico at the west end. The Gothic windows are lofty, and the whole impression is of a true shrine of worship. Over the pulpit the bare wall bears the inscription (as mentioned above), "Post Tenebras Lux." At our Sunday service the chapel was crowded by a congregation variously estimated, but numbering probably about two hundred, and the singing was of the heartiest. The Cathedral organist threw himself with great skill into the spirit of the English hymnody.

The service was conducted by the Rev. Charles Hargrove. It opened with the familiar, ever-welcome hymn of thanksgiving, "O worship the King," and, after a collect, the whole congregation joined in the Lord's Prayer.

The lessons were from Isaiah lx., "Arise, shine, for thy light is come," and Acts xvii., the address of Paul at Athens. Then the hymn, "O God, the Rock of Ages," and after the prayer that other ever-welcome hymn of Thomas Hornblower Gill's—

We come unto our fathers' God;
Their rock is our salvation;
The eternal arms, their dear abode,
We make our habitation.
We bring thee, Lord, the praise they brought;
We seek thee, as thy saints have sought
In every generation.

The sermon was preached by the Rev. Joseph Wood, from the text, Isaiah lx., part of the last verse: "The little one shall become a thousand." That was a chapter, he said, filled with the march and the music of triumph. Its leading thought was of the light everlasting and the glory of the Lord. It was a chapter which it thrilled the heart to hear. Its promise was for the pioneers of truth. It had not been the big things of the world that had been the most enduring, but things of the spirit, of faith and truth. There had been great empires in the past, but their influence was as nothing compared with that of some of the smaller states, Jerusalem, Athens, Florence, Geneva. Of Jerusalem it might indeed be said that "the little one" had become a thousand, though not in the way that was expected; and it might be questioned whether Rome itself had ever touched the thought of Europe as the cities of Dante and Calvin had done. From such considerations they might themselves take comfort. The great forces of Orthodoxy were against them. The Free Church Federation would have nothing to do with them; they had no popularity with the masses, but were only small companies scattered here and there. But majorities were no test of truth, and, though it might not be in their time, the triumph of the truth would yet come, and their fidelity would make for it. They must be eager for the growth of the good cause, and the time must come when that which was best would be universal. The Liberal Protestant movement in Europe was at present "the little one," and there were some who thought it hardly existed; but the International Council was making them aware that they had sympathisers in many lands, greater in number than they had supposed They were not all called Unitarians, and there had been different points of departure, yet it was one movement, and Professor Jean Réville's admirable account of Liberal Protestantism might stand for an account of English and American Unitarianism. That day they were met in Geneva. It was unique, startling, and in some respects dramatic. In no city of the world could their meeting be more indicative of the change coming over human thought. In that city Calvin gave the Augustinian theology a new lease of life; his powerful genius impressed it on nearly all of the reformed churches, and it took his name. It had dominated the most energetic races, but now Calvinism seemed to be an almost negligible quantity. From the pulpit where Calvin preached Dr. Minot Savage was to speak of a truth and a cause which to Calvin would be detestable. Truly Servetus might say: "I am this day avenged." Yet, if Calvin were alive to-day, he would not be a Calvinist of the sixteenth century; and they must remember, in spite of his terrible theology, that he was one of Europe's greatest minds, of noblest purity and strongest will, who had made Geneva as a city set on a hill, the moral capital of one half of Christendom and a great frontier fortress against Rome. The attempt to bind Calvinism on the churches for ever had happily failed. Its doctrine of God and man was undermined by the new thought of the world, and now in Calvinistic churches doctrine was preached at which he would have shuddered. The Reformation was a protest against finality, and a new Reformation was now in progress. In conclusion the preacher used as a striking and beautiful parable the glory of the Alpine heights, which for centuries had been unknown, until an adventurous spirit here and there had penetrated their fastnesses, and then in time the solitary path had become a beaten track, and multitudes had entered in to share in the glories discovered to their race by the pioneers. So it was with the purest, loftiest truths of religion, which now lifted themselves like the great mountains into the heavens, to be the strength and joy of all alike. They might say of the truth as they now held it, that after long waiting it was beginning to be appreciated and understood. Their company might still be a little one, but they met in the sure and certain hope of the day when that little one would become a thousand!

The light was already fading in the chapel as the sermon drew to a close, but the last hymn, Samuel Longfellow's, "One holy Church of God appears," was so well known that it could be happily sung to the end, and after the Benediction we came out into the beautiful evening light again. It was good to have been there, and the kindness of the authorities in allowing us the privilege of such a service in such a place was keenly felt.

One thought came to us afterwards in pondering the preacher's parable. The once solitary paths are now beaten tracks, in danger, perhaps, of being vulgarised. The greatest glories of the Alps are accessible to the multitude, but are they not often profaned by a noisy, selfish spirit in the crowd? So with those pure and lofty truths of religion, expressed in the spirit of the pure humanity of Jesus. They are in danger of being treated as common-places, Our part, in the cause of Liberal Religion, is not simply to make the truth known as matter of reasoning and words, but to live in its presence, to enter into all the depth of its meaning, to be with God in profound humility, in the close bonds of our helpful human fellowship, knowing that it is His truth and not our own, that we are to live and speak for Him and declare His glory and the blessedness of them that trust in Him. Then there will be no commonplace, no noisy conceit in those who take the great words of religion upon their lips, and the glory of the Lord will be upon our path, as upon the pure snows of the Alpine heights, in a beauty beyond the power of words to utter, and a joy which knows that it is folded in the care of Eternal Love. Then will men listen to our word, which will be indeed the word of the Lord to them, and they will say, these are a people who have a sure hold on truth. Depth of religious life, and not simply breadth of thought, must be our aim, and the constant watchword of our churches, as of the International Council in its larger fellowship.

Monday evening saw the opening of the third biennial meeting of the International Council, with the Cathedral service; but of this we must reserve our record for the complete report next week.

Geneva, August 29.

ERRATUM.—In last week's leading article on "Calvin and Servetus," in the second and again in the third column, for Professor "Doumerque," of Montauban, read "Doumergue."

RECENT ENGLISH STUDY OF THE ORIGINS OF CHRISTIANITY.*

BY REV. J. ESTLIN CARPENTER, M.A.

I AM asked to give to this Congress a brief account of recent English work on the New Testament. It is, of course, impossible to cover so wide a field in twenty-five minutes. I must be content to point out tendencies rather than tabulate results; and, inasmuch as the most interesting questions for us gather round the Gospels and the life of Jesus, I shall limit myself to currents of thought and methods of study upon this high theme. The two great dictionaries of the Bible—one edited by Dr. Hastings, the other by Professor Cheyne and Dr. Sutherland Black, the completion of which falls within this century—have occupied so large an amount of the activity of our scholars that the independent product of the last few years is not very large. But it is hardly possible to over-estimate the general progress which these two works register. The editors of *Enc. Bibl.* were were obliged, it is true, to invoke the aid of a distinguished scholar from Switzerland for the advanced treatment of the Gospels, and the personalities connected with them. But both dictionaries rest quite frankly on the historic view of the Old Testament. Those who recall the vehemence with which Colenso was assailed in England forty years ago will realise how completely English theology has changed its position with respect to the inspiration and authority of the Scriptures. With many natural hesitations and inevitable reserves, the measure meted out to the Old Testament is being slowly applied to the New. "It should be frankly said," declared the distinguished leader of Anglican studies three years ago, "that those who are engaged upon the criticism of the New Testament in this country are agreed in the principle that it must be approached like any other book. Sometimes English critics are taunted with not doing this, but the taunt is not well founded. From a rather wide acquaintance with those who are employed in this work, I can take upon myself to say that they have an absolutely sincere and honest intention to look the facts in the face as they are."† We must not expect to advance too quickly; and if Mr. Conybeare takes one view of the intrusion of the Baptismal formula in Matt. xxviii. 19, in the pages of the *Hibbert Journal* (1902, p. 102), and Dr. Chase another (*Journ. of Theol. Studies*, July, 1905), we are confident that to both these eminent scholars the matter is simply and solely (to use Dr. Chase's words) "a matter of evidence."

We must pass over the very interesting contributions to the history of the Gospel text made by Mr. Burkitt in his recent edition of the Curetonian version of the Four Gospels,‡ and the discussions which have gathered round the fragments of sayings ascribed to Jesus, in the papyri discovered by Messrs. Grenfell and Hunt. These are the property of all scholars. More interesting to Continental friends may be the efforts lately made to bring some results of the study of the Gospels within easier reach of popular apprehension. This has been done alike by translation and by commentary. In "The New Testament in Modern Speech" (1903) the late Dr. Weymouth contributed a version founded on his well-known "Resultant Greek Testament," and designed to express the sense in present-day English; and the editors of the "Twentieth Century New Testament" have gone still further along the same path—in both cases with great gain, in particular, to the understanding of the apostolic letters. Far more elaborate, with a richer apparatus of learning, is the "Historical New Testament" of the brilliant Scotch divine, Dr. Moffatt. To a fresh translation of the books (arranged in the order of their composition) he adds introductions packed full of knowledge. Tables of literature and history, and admirable expositions of modern critical opinion, supply the reader with materials for his own judgment. The Fourth Gospel is placed between 95 and 115 A.D.; the Pastoral Epistles (on a Pauline nucleus), James and Jude, follow in the first quarter of the second century; 2 Peter is dated anywhere between 130 and 170 A.D. There is no timidity here; but the writer happily combines with his science a warm glow of religious life. Even into popular commentaries the newer methods are finding their way. The volumes on the Gospels are among the most cautious in the series known as the "Century Bible"; yet even they are not wholly indifferent to the modern treatment of the problems of eschatology. The discourses of the Fourth Gospel are no longer regarded as a reproduction of the actual words of Jesus. Thucydides or Livy, we are reminded, employed the direct form, "even when drawing largely on his imagination in the composition" of the speeches of his heroes.* The historic method has made large inroads on older conceptions of inspiration. The devout and clear-eyed scholar, Professor A. W. Peake, is fully aware of the significance of the Epistle to the Hebrews, and Mr. Anderson Scott does not shrink from applying the researches of Bousset and Gunkel to the Apocalypse.†

Behind these efforts at popularisation lie the more learned labours which appeal primarily to the student. With singular patience and thoroughness (but without producing any widespread conviction) Dr. Edwin Abbott continues his efforts to trace many of the divergencies of the Gospels to a common Hebrew original, on which the earliest of our Gospels (Mark) was founded. The problem of Mark's sources has not been investigated by any English scholar along the lines of either Johannes Weiss or Richard Hoffmann. In his valuable "Synopsis of the Gospels" (1903), where a prodigious amount of material is brought together, the Rev. Arthur Wright distinguishes between successive literary stages in Mark first, second, and third; isolates the Matthean *logia*; and even attempts to classify in groups the peculiar materials of Luke. The significant limits of English theology are, however, most clearly displayed in the two learned commentaries on Mark (belonging respectively to the right and left wing) by Professor Swete, of Cambridge, and Professor Menzies, of St. Andrews. The exact learning and the grammatical materials of the first exhibit the special excellence of the Cambridge school. But historical difficulties hardly seem for the author even to exist. In the absence of documentary evidence he cannot bring himself to attach any serious consideration to the view that materials from some other document may have been incorporated into the great eschatological discourse (Mark xiii.) on the Mount of Olives. The fact that the Son of Man has not yet appeared in clouds of glory, obliges him to play fast and loose with the meaning of the word γενεά (generation); and, under the theological conception that the Eternal Word "cannot be ignorant of this or any other mystery of the divine will," he is compelled to explain that the Son had no knowledge of the date of the Parousia "in his human consciousness." It is, however, characteristic of Dr. Swete's anxiety to keep close to the facts as he understands them, that he can remark concerning the Messiahship (within the limits of Mark): "There is no indication that anyone in Galilee, while the ministry was in progress, stumbled upon the truth, or that Jesus during this period either publicly or privately declared himself to be the Christ" (p. xci.). How this is to be reconciled with the presentation in the Fourth Gospel the learned commentator does not inform us. From this theological control the Scotch divine has entirely escaped. His object is primarily historical; He prints the Greek text, but of verbal criticism or philological remark he is sparing. He seeks to interpret the narrative with the full consciousness that many of its elements belong not to the localities of Palestine, but to the sphere of religious imagination. He realises how many forces of current belief, expectation, and enthusiasm, have shaped and moulded the primitive apostolic reminiscence. He sees how "the face of Jesus as he actually was and spoke, strove and suffered, lived and trusted and hoped, has been to a large extent hidden for us by the theology we have inherited"; and he shares the conviction—which animates so many of the best scholars of the Continent—that "as earnest and truthful studies reveal again his features, his spirit will enter with fresh energy into the life of his followers."

This is in truth the real aim of all the higher English Gospel investigation. It lies at the back of the writings of Professor Gardner, and it is one of the hopeful signs of the times that his admirable lectures, "A Historic View of the New Testament," may be bought for sixpence at almost any railway bookstall. Meanwhile, a new estimate of Jesus is entering English Judaism. It gleamed a few years ago in Mr. Jacobs' interesting sketch, "As Others Saw Him"; it has received penetrating expression from the pen of Mr. C. G. Montefiore (through whom we hope to learn so much more) in the current number of the *Hibbert Journal*. Within the pale of the Church, however, the problems of the Gospel narratives bear another aspect;

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* A paper read at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Geneva, August 30.

† Prof. Sanday on "Criticism of the New Testament," in St. Margaret's Lectures (1902), p. 8.

‡ "Evangelion Da Mepharreshe" (1904).

* St. John in the "Century Bible," p. 27.

† Dr. Moffatt and Mr. Moulton have traced the presence of Zoroastrian elements in the New Testament, in the *Hibbert Journal* (1903), and the *Journal of Theol. Studies* (1902).

and Canon Sanday could remark a little while ago that "the criticism which lies outside the literary sphere is at the present moment rather in a state of flux; neither the questions to be asked, nor the answers to them, stand out as yet with sufficient clearness."* Only slowly does this great scholar feel his way. Nevertheless, in his "Outlines of the Life of Christ" (reproduced from Hastings' "Dictionary of the Bible"), he shows clearly that he is moving. The editors of Smith's "Dictionary of the Bible," as late as the enlarged edition of 1893, were content to reprint the article on Jesus Christ by the late Dr. Thomson, Archbishop of York, who had remarked that the Temptation was "the trial of One who could not possibly have fallen." "This makes a complete conception of temptation impossible," added his Grace, naïvely, "for minds wherein temptation is always associated with the possibility of sin." Very different is the treatment of Professor Sanday: "It is impossible for us to understand it in the sense of understanding how what we call temptation could affect the Son of God: it could not have touched him at all unless he had been also and no less really Son of Man." The effort to see things from different points of view is conspicuous throughout, as in the frequent emphasis on the different values of different strata in the Gospel narratives. Yet the result is too often an unsatisfactory compromise. On the one hand we are told of the current belief in demons, in so far as "it was shared by Jesus, that there was a certain circle of ideas which Jesus accepted in becoming man, in the same way in which he accepted a particular grammar and vocabulary." In other words, this belief showed him to be to that extent a man of his time like Peter or Paul. But that inference might be too bold, and we accordingly read in the next paragraph: "But it is still a question which is probably by no means so clear, whether, allowing for its temporary and local character, the language then used did not contain an important element of truth. The physical and moral spheres are perhaps more intimately connected than we suppose." It would be easy to cite other instances of uncertain judgment, such as the Mission of the Seventy, or the darkness at the crucifixion. But it must suffice to remark, with respect to the miracles, that the Gospel miracles can no longer be reserved in a class apart. Professor Sanday has, indeed, observed elsewhere: "The belief in miracles is surely one that God has permitted—we may even say encouraged—on a very large scale. It must have a place in his eternal purposes. So that the problem rather is to find out what that place is than simply to discard it."† But when a devout Buddhist relates that the Teacher fed five hundred brethren at once out of an old woman's basket of cakes, and had enough over to supply the wants of the poor around; or that a pious disciple walked across the waters of a river to hear his Lord preach, and, when he was sinking in the waves in mid-stream, found them once more solid through an act of faith, the Christian Professor can see no room for these wonders in the Providential Order, though the reverence and trust which live in such tales are precisely analogous to the motives of our Gospel stories.

Most interesting, perhaps, in this respect is the contrast between the theologian of Christ Church and the Principal of Manchester College, Oxford, in their treatment of the Johannine Gospel. "The Inquiry into the Character and Authorship of the Fourth Gospel," issued two years ago by Dr. Drummond, won sincere admiration from Anglican divines. With exact scholarship and minute investigation, the evidence, alike internal and external, was patiently surveyed. "In literary questions," said the author, "we cannot look for demonstration; the result, therefore, is an estimate of probabilities." Dr. Drummond declared himself, as is well known, in favour of the apostolic authorship. But, while Dr. Sanday uses the Fourth Gospel as the real basis for the historic life of Jesus, since it is (in his judgment) the only Apostolic record, Dr. Drummond is unable to regard it as a narrative of actual events. He may prefer its date for the Last Supper; so does Dr. Abbott, who rejects the traditional view of its origin. But he has no hesitation in following the Synoptic account of the clearing of the Temple, and he frankly treats the raising of Lazarus as a symbol and not a fact. The book is to be accepted more in the spirit than in the letter. "It is an interpretation of a life already known from other sources."*

Throughout a large part of the work we seem to wander amid majestic thoughts and expositions, but hardly to come into contact with a living man; and, if we analyse our own state of mind as we read, we discover that he who is present to us, and whose grace and truth we feel, is the speaker of the parables and the beatitudes, the friend of publicans and sinners; the man who proffered tender encouragement to the penitent, and rebuked self-satisfied hypocrisy; who went about doing good, careless of his own ease and comfort; who prayed alone upon the mountains; who loved the fields and the flowers; who blessed the little children, and sympathised with the falling sparrow. It is to him that we cheerfully accord the greatness and the high communion in which our gospel finds the secret of his power; it is with him that we wish to be in vital union, that we too may have the spirit of a divine humanity; it is as coming from him that his words of promise and of peace so deeply move us, and it is because he has made his way into our hearts that we are not offended at hearing that he is the light of the world, and the giver of life, for so our illumined and quickened hearts have said.

Some such view as this in varying forms is forcing itself on those who still retain the Church tradition. The high-minded Dean of Westminster, for instance, whose little book on the "Study of the Gospels" is an admirable model of elementary exposition, confronts the claims raised by Jesus at the beginning of his ministry in John with the view of "gradual development" offered by the Synoptics. "No contrast," he declares, "can possibly be more startling than this, and we are constrained to ask: Can both these representations be historically true? or is one the simple and natural story of the facts and the other the poetic creation of an ideal life of Christ?" Even more emphatically do the differences in the representation of the locality and duration of the ministry demand "that we should either dismiss the Fourth Gospel from serious historic consideration, or else largely re-model the general framework which we had constructed from the reading of the Synoptic Gospels."* When such alternatives are presented to us by one of the highest dignitaries of the Church, it is evident that great changes are at hand.

For a time, indeed, a small but somewhat noisy group of the High Church party meets the advance of criticism with the pleas of M. Loisy† without realising how completely they thus undermine their own historic base. More significant is the fact that belief in the Virgin Birth is seriously shaken. Dr. Sanday has recognised that "Matthew i. and ii. appear to belong to that portion of the First Gospel that is latest and least certain."‡ If the opening of the First Gospel may be thus surrendered, why should that of the Third be retained? No one raises his voice in defence of the marvellous birth of John the Baptist, yet it rests on precisely the same authority so far as Luke is concerned. The Lucan story of the Nativity is traced by Dr. Sanday to the Mother herself, through Joanna, the wife of Herod's steward Chuza; but, in the total absence of all evidence, we cannot be surprised to hear Dr. Sanday "acknowledge the right of those who plead that this article of faith was held in reserve and not included in the public teaching either of our Lord himself or (for some time, we may believe) of the Apostles."§

Meantime, bolder spirits see clearly that the subject cannot be separated from the much larger theme of the whole Messianic idea. It has been reserved for another Oxford scholar to expound with uncompromising lucidity some of the questions suggested by recent research. In the remarkable lecture addressed a year ago by Professor Cheyne to the English Churchmen's Union,‖ this fearless investigator analyses the fourfold Christian belief summed up in the doctrines of the Virgin Birth, the Descent into the nether-world, the Resurrection, and the Ascension. Starting from the researches of Gunkel into the mythic background of Rev. xii., he argues that the popular Messianic belief "was probably much more definite than we might suppose from most of the Jewish religious literature." The occurrence of the word *parthenos* (virgin) in the Greek version of the Immanuel prophecy (Isaiah vii.) cannot be regarded as the germ out of which the narrative of Matthew was developed, for it is shrewdly observed that it needs itself to be explained. The cause suggested is the existence of a wide-

* St. Margaret's Lectures, p. 30.

† "An Eirenicon from Culture," *Journal of Theol. Studies*, iii., p. 217.

* "Inquiry," &c., p. 65.

* "Study of the Gospels," pp. 137, 139. In "Contentio Veritatis" the Rev. W. G. Allen surrendered the apostolic authorship altogether. In this connection may be noted Dr. Robinson's cautious explanation of the Baptismal formula of Matt. xxviii. 19: "The Evangelist does not here report the *ipsissima verba* of Jesus, but transfers to him the familar language of his own time and locality" ("Encycl. Bibl.," col. 474).

† "Harnack and Loisy," by Rev. T. A. Lacey (1904), with a letter from Lord Halifax.

‡ "The Virgin Birth of our Lord," in "Critical Questions" (1903), p. 148.

§ "Critical Questions," p. 145.

‖ Since published under the title, "Bible Problems."

spread mythic tradition respecting a solar deity, which may be traced in Arabian, Babylonian, and Egyptian cycles. The descent into Hades is only a Christianised version of the conflict of the Divine Redeemer with the dragon of chaos and lawlessness. In the Resurrection and Ascension the archæologist finds the complement of the story, describing the triumphant return of the Deliverer to the skies. The references in Professor Cheyne's notes to the "Christusbild" of Professor Pfleiderer, the brilliant discourse first addressed to this Congress two years ago, will show how far the English and the German scholars are in agreement. Professor Cheyne treads with surer foot than another of our compatriots, Mr. J. M. Robertson, who thinks that the whole of the Gospel narrative can be reduced to shreds and patches of uncertainty because it assuredly contains mythical elements. Of the historic reality of Jesus, the uniqueness of his personality, and the immense worth of his act of absolute self-sacrifice, Professor Cheyne has no doubt. But this only renders it more incumbent on the disciple to disengage these abiding truths from their temporary form. It is even boldly conjecured that there was probably some pre-Christian Messianic biography, known to the Apostle Paul, in which these elements already held a place. As soon as Jesus was identified with the Messiah they were immediately attached to him, and the opening and the close of his life were thus conformed to a prior type. The new direction which research is likely to take in the near future, therefore, is that of inquiry into the form and sources of the Christology of the Apostle Paul. The approaching publication of an edition of the "Testaments of the Twelve Patriarchs" (edited by Professor Charles), with proof of the pre-Christian date of this interesting work, the clear realisation of contemporary ideas of the world and the heavenly powers, the study of Greek and Oriental cults with their numerous parallels to Christian terminology, the fuller comprehension of the religious atmosphere in which so many of our sacred books were produced (see, for example, the very remarkable bas-relief from Koloe in Lydia, displaying the heavenly counterparts of the worship of earth, recently published by Professor Ramsay*), will help us to understand the records of the origins of Christian thought and worship as we have never understood them before. And side by side with this the might of the first Christian impulse will emerge with new power, and the conception of the Kingdom of God with its immense personal and social implications will send us forth afresh to work out in the conditions of the present day the deathless thoughts of Jesus Christ.

IT is not the workers and fighters for the right who despair of God.—*G. S. Merriam.*

THERE is no vainer thought than to imagine that you can sit down and live upon what faith you have got. Unless you are willing to go forth strong in its might to overcome the evil of the world, you will soon find that it will droop and die.—*C. J. Perry.*

* "Letters to the Seven Churches" (1904), p. 63.

THE RELATIONS OF LIBERAL RELIGION TO SOCIAL REFORMS.*

BY THE REV. W. G. TARRANT, B.A.

IT is said that a most orthodox king once declared that, if the Almighty had taken his advice, he believed the scheme of creation might have been amended. I hope it may not be deemed improper for unorthodox persons like ourselves to express a wish that at least some things in this world were different. Doubtless we are men of faith, but we are (or ought to be) men of works as well, for we find ourselves in the midst of circumstances that call aloud for energetic action. Leaving to exponents of religious theory to reconcile the temper of trust with the spirit of profound dissatisfaction, I would respectfully urge upon all the impossibility of taking refuge from social problems in an easy-going optimism.

Are we—is anyone—satisfied with the social conditions of the present day? Do those conditions justify us in taking a merely academic interest in the subject? While we jealously preserve the speculative freedom of our theology, have we no settled and definite aims as social reformers?

We surely cannot need reminding that the contrasts between different grades of society are profound. Not to indulge in extravagant views, let us consider our own present lot and that of many of our brethren. I suppose we are mostly middle-class people. We meet to-day amid some of the most beautiful scenes on earth; we give and receive courtesies as persons who are exempt from the sterner severities of the struggle for life. Necessaries at least we possess, if not luxuries; and we have abundance not only for the body, but for the mind. To us a wide range of mental activity is possible; literature, science, art, and religion open before us ways into the highest realms of feeling. But, while we meet thus, we know well that millions are so placed that nearly their whole time and power are perforce spent in the endeavour to get daily bread, and what respite they have from burdensome toil is necessarily passed amid surroundings that forbid refinement of feeling, and that so deaden the intellect that much that is the daily food of the mind to us would be unattractive, if not absolutely unintelligible, to them. Let Liberal Religion preach its Gospel where it will, how small a hearing does it secure in the weltering slums!

We may be told by students of biology that stress elicits effort, and that vigorous life comes of manfully "suffering hardship." It is very true, but it is not the whole truth. Nature's methods are certainly not indulgent, but stern and uncompromising—until there is room and scope for a new and higher line of departure. The social reformer steps in, not as an opponent of Nature, but as an exponent of Nature's "second thoughts." When the organism is worth preserving, and too hard a discipline would not really develop its latent resources but would simply crush it out of existence, mitigating influences are introduced. Infancy is prolonged by extended parental care; the individual is protected by the group; and thus, and thus only, are the higher possibilities of human life realised. Humane co-operation and re-adjustment of the common burden, the foresight of the prudent, and the succouring care of the large-hearted—these are among the "second thoughts" of Nature, without which there is no one of us here present but would have perished miserably long ago. When, therefore, a reference is made to the necessity for struggle in human affairs, whether that reference be made in strict loyalty to the laws discovered by our science, or insincerely as a cloak to cover indolence and selfishness, the wise answer must be one that is based on a wider view of the subject.

There is no need to labour this point. All religious groups that rightfully claim our regard have simply—I would say honourably—accepted the challenge which is clearly offered to man in the harsher conditions of his world. Whatever their philosophy may have had to say as to the problem of evil, their practice has been to try by all means in their power to lessen its incidence. Looking back upon the story of Christian benevolence, we can, no doubt, detect many mistakes. We might, without difficulty, point to present-day methods of charity which are something worse than failures. Narrow and short of vision, would-be reformers have forgotten the complexity of human nature; they have adopted plans for immediate relief which have ultimately aggravated the disease. All this is painfully obvious to the student of social science; but the question for us is: Are we, who are indefinitely, but perhaps sufficiently described as belonging to the Liberal Religious group, to stand aloof from these endeavours to lessen the sum of social misery? Have we satisfied ourselves that our whole duty is done when we have laid a finger here or there upon the mistakes of predecessors or contemporaries?

Surely there is no one of us who would willingly be only a "hearer of the word" and not a "doer" also. If ever there were a group of thinkers upon whom there lay a supreme obligation to act, it is ourselves. As theologians, our characteristic note is "*the Man* above the Dogma." Our theology is, in fact, largely an outburst of protest in the name of the simple human instincts that have been outraged by the abstractions and artificialisms of the schools. As regards our ecclesiastical polity, doubtless considerable variety shows at present upon the surface, but at heart we all approve the declaration: "*The Man* above the Church." Our love of individual liberty does not stop short of the contest with even the most august of social organisations; and if a crisis arises in which the nation itself, acting through its officers, seeks to crush out the free life of the citizen by sheer weight of authority, our sympathies go with "*the Man*" even before the nation. Our reason for laying this emphasis on the rights of the individual soul and conscience is a ready one: *there*, in the inner life of a man, and not in things external, however dignified and imposing, lie the highest values of existence.

It is easy to say such things, and easy to applaud them; but they imply a corollary of vast significance. The more

* A paper read at the "International Council of Unitarians," &c., at Geneva, Aug. 31, 1905.

clearly we discern the worth of every individual soul, the more imperative the duty becomes to secure, as far as we can, that every individual soul has a chance of living its worthiest life. What we see around us in the case of many, if not the actual majority of human beings, is surely, in heaven's name, *not* their worthiest life. By every declaration we make of the rights of men we are the more bound to do battle for them. Others may do as they will, but we cannot evade the duty of directly interfering with the drift of things, lest the brute elements crush out the human. The way of civic and commercial life must be altered till no unnecessary obstacle stands in the way of individual development. The social reform we desire is simply this—the opportunity for men to be men indeed, not drilled all into one pattern, but every one his best self.

But, to secure it, how much is needed! The pith and centre of our reformation is just there. The struggle has its political aspect, and here, I am well aware, we meet with disturbing passions which are more keen to-day, I think, than those of the theological world. Pitiful it is that the simple desire for "all men's good" is so often missed amid party conflicts; but, at whatever risks, Liberal Religion must do its duty, even at the risk of entering, when necessary, the field of politics. Imagine, if you can, a Moses, Amos, Jesus, or Paul, abandoning his duty to be a helper of men, and driven into religious quietism by the cry of "politics"! Rather let us be insistent that no department of human activity can be excluded from religious influences without suffering loss—least of all the department where laws are made and applied, where taxation is incurred, and the daily life of the people is involved in the quarrels of states.

Obviously, our time to-day permits of only the briefest reference to detailed facts; but two salient factors in the social problem demand at least a word or two. Who can consider without sadness and apprehension the *Congested Population* in our great modern cities? Even if the swarms of these human hives remained without increase, the spectacle of them must stagger all but the stoutest or the most callous. Here, in the densely thronged streets and alleys, is a source of enormous evils—physical, economic, moral. The sanitary inspector, the schoolmaster, the missionary, the magistrate and police—all are busy, and undoubtedly with good results—and yet, who of us would wish his own child to be a dweller in those mean streets? What a slender chance there is for a healthy mind or body to develop in such conditions? But the tide swells continually into these backwaters of civilisation, and ever as the numbers grow the problem deepens. We are doing what we can (I trust) to grapple with the misery thus generated; but let us be frank, and confess—as the first step to radical reform—that all we can do by way of amelioration is tragically insufficient, especially while this tendency to congestion continues and increases as it does.

Let us also be honest, and confess that some of the worst evils in these overcrowded centres arise through the luxurious and vicious tastes of the well-to-do. An idle rich class, with its propensity to extravagant outlay, to silly or pernicious amusements, to incessant gambling, sets the pace to those who think it fine to imitate the so-called leaders of society. Frugality and industry, such as might thrive in self-respect in simpler communities, find themselves out of fashion where artificial needs are so ingeniously multiplied. Well may the voice of the reformer be heard amongst us pleading for *La Vie Simple*. The welcome given far and wide to that voice is a gratifying sign; but, after all, it is, I fear, but the sign of a bad conscience, and the evidence of genuine repentance is but slight. What room is there for the works of repentance while Vanity Fair is still so densely crowded around us? What possibility is there of "sweeter manners" for the poor and healthier virtues for the rich in such vast, bewildering mælströms as these that swirl around us?

Glance also at the *Chaos in Industrial Life* that leaves, as one very obvious evidence of its existence, the ragged regiments of "unemployed" in our streets, not only in winter time, but all the year round. It is an old evil, and the resulting waste and woe have been a theme for warning voices since the rise of modern industrialism. Granted that *some* progress has been made towards the better organisation of labour; granted, also, that there is grave risk of increasing the evils of the present state of affairs by short-sighted (still more by self-interested) interference—still, *laissez faire* is impossible. The poverty, crime, and misery, more or less directly resulting from the absence of intelligence and morality in our industrial and commercial methods, are too awful to be let alone. "*Why* this waste?" Men and women, who are of our own flesh and blood, do not become paupers, criminals, drunken, and depraved by deliberate preference!

Must not our relation to social reforms, then, be one of more than mere criticism, more than sentimental and fruitless sympathy? Must we not, in due gravity, dare to interfere, so that Nature's "second thoughts"—thoughts of kindly graciousness to her human children—may be brought to bear? By all means, let us *study*; but, while we are studying, men are corrupting and women are starving—or worse. Some things, surely, we see clearly; and where the vision is clear, who will shrink from the responsibility of taking action? Rather, who will not shrink from inaction? Better a mistake, if honest, than inhuman disregard of the woes of men.

We are servants of religion. In our "ministry of the Word," whether in the Press or in the Pulpit, we must protest incessantly against every form of the assumption, often so thoughtlessly and selfishly made, that the masses at the base of society must of necessity be degraded, and the weakest be crushed out of existence by the strong and clever. But we must go beyond this protest. Our "ministry of deed" must be earnest, however isolated our work. In our separate apprenticeships to the work of redeeming souls and bodies from wretchedness, we are preparing the world, let us believe, for a more collective advance. Perhaps any proposal at present to establish among ourselves a new "Institute of Social Progress" would be deemed premature; yet, will it not come by-and-by? Scores of beneficent agencies exist among us—would it not be worth while to get them all in full view? To realise how many there are, and how nobly served, must encourage us—even if, the next moment, we realise afresh their inadequacy.

We have schools and classes, temperance and thrift societies, labour bureaux, relief committees, and so on; our coming together should serve to incite each to further work in his own place. Co-operation will surely and naturally grow among these our agencies, where so much sympathy already exists.

The world, if it takes notice of us, may observe that we describe ourselves as "thinkers *and workers*." The need for everybody's work in this field is clear. Whether Liberal Religion *can* materially affect the course of Social Reform, some may doubt. I do not. The research for truth which we have made, long and earnestly, in matters critical and speculative, has not been without results (we are bold to think) in affecting the course of theological reform. If only we bring the same zeal and intelligence into this part of our duty, we may hope, few as we are, to work not in vain. Be that as it may; if the crying need for Social Reform does not seriously affect Liberal Religion, kindling in it more and more the fires of a sacred passion, perish such liberalism from the face of the earth!

THE war is ended. Russia and Japan have at last agreed to terms, principally owing to the intervention of President Roosevelt. It is as though the whole world breathed one great sigh of relief, after waiting with every nerve tense, now hopeful, now doubtful, whilst the makers of history decided what should and what should not be conceded. Peace is assured, the cloud is lifted, but the terrible effects that war leaves in its train will be felt for long in desolate homes—maimed bodies, and memories of the scenes of horror to those who have passed through it all. The resolute stand taken by the Japanese nation from the first against her powerful neighbour cannot but be admired by all. There has been a calm, quiet order in her going that has seldom failed to reach the goal at which she aimed, an apparently unemotional attitude which is a source of wonder to the western mind. We have heard reports of the consulting of astrologers before taking any decided action, the invoking of so-called supernatural forces; but, by whatever power she has succeeded, it seems she has proved that a nation working in harmony—the mind fixed on one point, the determination unwavering—is adamant against superior material wealth. The war is ended, and may the day soon dawn when we shall turn our instruments of warfare into "ploughshares and pruning-hooks," and the brotherhood of nations be no longer the dream of idealists, but a practical possibility.

TRUTH is a conquest, and no man holds her so fast as he who has won her by conflict.—*Channing.*

UNITARIAN CHURCHES IN GREAT BRITAIN AND IRELAND.*

By W. COPELAND BOWIE.

I HAVE been invited to give a brief account of the number, organisation, and condition of Unitarian Churches in Great Britain and Ireland. Had I been addressing an audience of Unitarians in England, objection might have been taken to the title of the paper, for there are some Unitarians who have a deeply-rooted antipathy to calling their churches by the name which fitly enough describes their worship. The late Dr. Martineau, a robust Unitarian, in a speech at Leeds in 1888, rhetorically said that a Unitarian, who designated his church by his own name, was "a traitor to his spiritual ancestry." But no Unitarian who does this (and a great many do) feels in the least like a traitor to any principle of liberty or progress. The distinction has its meaning and value, but its discussion is academic, usually barren, and to one unacquainted with traditional Unitarianism not a little perplexing. The etymology of words carries us only a short way in reaching their real implication. The word "Unitarian," first used in English literature in 1687, has passed through various changes in its meaning and application. It has become enlarged and ennobled in its use. In recent years a worse fate has befallen the word "Free"; for the nonconforming Evangelical denominations in England have applied it to churches and societies from which Unitarians are rigorously excluded. This has made the use of the Unitarian name more necessary than before.

"Churches free in their constitution and open to the laws of natural change"—that is what we mean now-a-days when we speak of Unitarian Churches in England. At the annual meeting of the British and Foreign Unitarian Association, held in June, 1905, a resolution was adopted unanimously, in which it was laid down that the only way to safeguard the truths of the Christian religion is steadfastly to adhere to the principle of non-subscription to creeds and formularies, so that no restriction may be imposed on the liberty of a congregation to change its opinions with regard to religious doctrines or modes of regulating worship. This principle of non-subscription to creeds is the key to the meaning of the Unitarian movement in Great Britain and Ireland; and amid many changes and much diversity of opinion this principle gives unity to its history.

Unitarians at the present time hold divergent views on many questions, and yet they are probably fundamentally more at one than any other denomination. If you attended regularly the Sunday services in any one of the 364 places of worship whose names appear in the Essex Hall Year Book for 1905, you would discover, among other things, an entire absence of certain doctrines upon which the great churches of Christendom continue to lay the emphasis. The doctrines of the Trinity, the Deity of Christ, the Atonement, the Infallibility of the Bible, Eternal Torments, and other orthodox beliefs would not be mentioned, except by way of disputing their truth or rejecting their validity. Incarnation and Revelation would be proclaimed not as partial but as universal truths. Articles of faith, confessions, creeds, and priestly rites would be treated as of small moment; the worship which is in spirit and in truth would be held to be supreme. The development of character would be insisted upon, and the good and simple life presented as the ideal for this world and a fitting preparation for the next. Truth, goodness, and justice would have no barriers placed in their way; nor would science, criticism and evolution have any terrors for the worshippers. Unitarian Churches, if they are true to their principles and to their traditions, welcome every fresh gleam of truth and right revealed by God to the human mind and conscience, and seek to cultivate the natural pieties of the soul which never grow old. They are free because they are Unitarian; and it may be added that some of them would probably never have become free, if they had not first become Unitarian.

ENGLAND.

There are in England 285 places of worship, named in various ways, but all Unitarian in their principles. The early history of several of them is wrapped in obscurity. Twelve, mostly of Baptist origin, place themselves before 1662, the year in which the Act of Uniformity was passed, the year also when the Unitarian John Bidle died. Twenty-three exisiting churches give this memorable year as the date of their birth; and to the ten following years thirty-two others belong, so that 116 of the 285 were founded before the close of the seventeenth century. During the eighteenth century 38 existing churches were founded, among them Essex-street Chapel, London. In 1774 Theophilus Lindsey seceded from the Established Church of England, and opened the first avowedly Unitarian chapel in Essex-street, Strand (transferred in 1888 to Kensington, the building in Essex-street being converted into a hall, book-rooms, and offices for the British and Foreign Unitarian Association, and the Sunday School Association). In Lindsey's time it was a crime publicly to profess Unitarianism in England, punishable by forfeiture of citizenship and by imprisonment; in Scotland it was a capital offence. The law had not been enforced for many years, and it was repealed in 1813, when civil rights were accorded to Unitarians.* During the first half of the nineteenth century 31 Unitarian Churches were founded; in the second half, 91; while from 1900–1905 nine new movements have been started. Of course several of the older churches in town and country, owing to various causes, have disappeared; and although the total number of Unitarian places of worship at the present time is larger than at any previous period, the increase is not, I fear, keeping pace with the growth of population.

There is now no legal impediment in the way of Unitarians worshipping God as they deem truest and best. Difficulties which had arisen in connection with some of the older churches, originally more or less orthodox, were set at rest by the Dissenters' Chapels Act of 1844, which provides that where there is no express statement in the deed of foundation as to the particular doctrines for which a church building was to be employed, twenty-five years' usage shall be conclusive evidence of the legality of the doctrine.

It is difficult accurately to determine the number of members belonging to these 285 places of worship, as statistics are not usually kept. Several of the congregations are very small, and only a few have a membership exceeding 200. There are probably connected with these Unitarian Churches about 35,000 adults, while the 254 Sunday-schools in 1904 had 32,000 scholars, of whom 8,500 were over 16 years of age. These form only a small proportion of those holding Unitarian opinions in England; the Anglican, the Congregational, and other so-called "orthodox" churches contain large numbers, and there are many Unitarians who do not connect themselves with any church. I doubt whether the number of members in several of the older churches is so large to-day as it was thirty years ago. The sons and daughters of Unitarians are seldom as zealous as their parents were; and the influences which make against attendance at worship are operative in a peculiar degree among people over whom the old religious motives exert little influence. Tolerance and indifference sometimes go hand in hand. Speaking generally, it is the newer churches, and those that display some measure of propagandist zeal which attract the largest congregations, especially if the minister be a cultivated and interesting preacher, alert and in touch with living problems of thought and life.

ORGANISATION.

In respect to organisation, several of the older churches were nominally Presbyterian, while others were avowedly Independent, but the congregational principle has prevailed (sometimes in a narrow and exclusive form) throughout their history, and is now accepted by all. There were in early days Assemblies in Lancashire, London, Exeter, and elsewhere, to which some of the churches belonged, but these bodies exerted very little ecclesiastical control over individual congregations. Nowadays, so far as England is concerned, the Presbyterian name is employed by Unitarians as an expression of the undogmatic principle (orthodox Presbyterians vigorously protesting against its use in this way); and beyond this, as the Rev. Alexander Gordon observes, "it is little more than a London court-dress in which Unitarians, since 1836, have enjoyed a privilege of separate access to the throne."

The church property is legally held for the congregation by a small body of trustees; and usually the management of affairs is entrusted to officers and a committee elected annually by the subscribers or enrolled members. The minister in a few cases is appointed by the trustees, but generally by vote of the congregation at a duly convened meeting. His engagement may be for a fixed period, terminable by three or six months' notice on either side. The salary paid to the minister is fixed by the congregation, and varies according to its position and wealth. £800 a year is the highest salary paid to any Unitarian minister in England, and few there

* A paper read at the International Council, Genova, Tuesday, August 29, 1905.

* The last Unitarian martyr in England was burned in 1612.

be that receive so much as £500. The average salary does not exceed £200; and there are at least fifty congregations unable to pay £100 a year. There are no grants in aid from the State, but some of the older churches possess endowments, yielding in some cases a large proportion of the income. The majority of the churches, including those founded in recent years, are supported by the voluntary contributions of the members, aided by grants from local Missionary Societies, Sustentation Funds, and the British and Foreign Unitarian Association. The subscription entitling to membership is sometimes as low as one shilling a year, and occasionally as high as two guineas a year; a minimum of five shillings is the more general rule. An offertory or collection is taken at each service in about half the churches, and for special purposes on fixed days in all. Some Unitarian Churches are managed on the most thorough-going democratic principles; others by an oligarchy. Both methods succeed; both occasionally fail. In some churches the minister is a member of the committee; in others he is carefully excluded from all participation in the management of secular affairs.

There are sixteen district missionary societies in England with which most of the churches are loosely connected, and through the agency of which aid is given by the richer congregations to the poorer. These local societies, aided by the British and Foreign Unitarian Association, originate church extension and propagandist work. There are two chief funds for the augmentation of the salaries of ministers, and several smaller funds from which occasional grants are made. A Benevolent Society and a Pension and Insurance Fund provide for the needs of infirm and aged ministers. A National Conference of the Churches, formed in 1885 on the model of the Conference of the Unitarian Churches in America, is held every third year, and its meetings are largely attended. It possesses no ecclesiastical authority over the churches. Unitarians are exceedingly jealous of any infringement of their liberty, and are therefore the despair of the church organiser, as the late Dr. Martineau discovered to his grief. The British and Foreign Unitarian Association, founded in 1825, is the chief national and international missionary organisation of the Unitarians of Great Britain. Its income is derived from the annual subscriptions of individuals, collections by congregations, donations, and investments. The Association supports ministers, sends out missionary preachers, assists in establishing and maintaining churches, holds conferences and meetings, publishes books, sermons, hymnals, devotional works, and tracts, controversial and practical. It is managed by a committee elected annually by the general body of subscribers. Its income and expenditure last year (1904) exceeded £8,000. The office, book and assembly rooms are at Essex Hall, London. The secretary has to deal with upwards of 6,000 letters annually, and the book-room staff are busily employed in sending publications to all parts of the English-speaking world.

Education of Ministers.

There are three Colleges at which Unitarian ministers are educated—one in Oxford, one in Manchester, and a third at Carmarthen, but their combined annual output of students is generally small. The Essex Hall Year Book for 1905 contains the names of 364 ministers: of these about 100 were educated at the College now in Oxford, 100 at Manchester, 25 at Carmarthen, while 75 were formerly Roman Catholics, Anglicans, Baptists, Congregationalists, or Methodists; the remainder, among whom are several very earnest and efficient ministers, received no regular collegiate training. Congregations are free to appoint anyone they like, and their selections are occasionally a little surprising. A man who has had no special education for the ministry is sometimes preferred to one who has spent three or four years at College in Manchester, or six years at Oxford. The freedom of entrance brings into the ministry now and again meteor spirits who light up the Unitarian sky for a few moments and then disappear into the unseen. The same freedom has also attracted to the Unitarian ministry some of its ablest and brightest men.

Ireland.

In Ireland not only were the Unitarian Churches of the present day Presbyterian in the beginning, but they still remain, with few exceptions, Presbyterian in their constitution and general management. Of the 39 existing churches, 30 were originally "orthodox"; 23 were founded in the seventeenth, 6 in the eighteenth, and 10 in the nineteenth century. With the exception of Dublin and Cork, and small places in Tipperary and Derry, the congregations are confined to the counties of Antrim and Down.

The Presbyterians of the north of Ireland were mainly of Scotch descent, settlers and exiles, who in their native land had withstood Popery and refused to submit to Episcopacy. In 1726 several ministers and congregations, forming the Presbytery of Antrim, separated from the General Synod, for the purpose of maintaining Christian worship on non-subscribing principles. They were known as the "New Lights." In the early part of the nineteenth century, the Arian controversy raged hot and strong, culminating in the formation of the Remonstrant Synod of Ulster in 1830, the members of which refused to insist on subscription to the Westminster Confession of Faith. The Remonstrants maintained that the Bible was the only infallible rule of faith and duty, and that it was the inalienable right of every Christian to search the Scriptures for his own instruction and guidance; to form his own opinions in regard to what they teach; and to worship God agreeably to the dictates of his own conscience "without privation, penalty or inconvenience inflicted by his fellowmen." Five years later the Association of Irish Non-subscribing Presbyterians was established for the protection of its members, and the maintenance and extension of the principle of non-subscription. For thirty or forty years onward the non-subscribing congregations in Ireland were exceedingly active and eager in the promotion of their work; they were led by able and devoted ministers; and many of the laymen exercised a deep and widespread influence upon the thought and life of the community. In more recent years there has not been much missionary activity displayed. Several of the churches are largely attended, but the majority have only sparse congregations, and a few are decadent. There are probably at the present time about 10,000 members and adherents holding Unitarian opinions connected with the 39 non-subscribing churches in Ireland. Dr. John Campbell, in an address at the annual meeting of the Association of Irish Non-subscribing Presbyterians, held June 29, 1905, said:—"We badly want some of the old fighting instincts of our forefathers, and their determination to make their opinions felt in the world." In their theology the ministers and congregations, speaking generally, adhere more closely to what may be called primitive Christianity than their English brethren; although complaint has recently been made that emphasis is not now laid on the sufferings and sacrifice of Christ and the future consequences of sin, after the manner of the old Remonstrants.

Since 1870 there has been no State Church in Ireland. The bulk of the population is Roman Catholic. Protestantism has a very limited existence outside Ulster and Dublin.

Scotland.

Presbyterian Scotland has never taken kindly to Unitarian Churches, but in no other part of the British Isles, during recent years, have the faith and principles held by Unitarians made greater progress. The land which owed its theology in such large and deep measure to John Calvin, and which remained true to his teachings for a longer period than any other country in Europe, promises to become thoroughly liberal and progressive in its religious thought and life. There is little danger of the United Free Church expelling from its ranks any future Professor Robertson Smith; and now that Mr. Balfour's Government has made it possible for the Established Church to relax the terms of subscription to the Westminster Confession of Faith for its ministers, progress is not likely seriously to be impeded.

It is evident that for the younger Presbyterian ministers of Scotland, as well as the educated and thoughtful laity, the theology of Calvin has lost its hold, and is rapidly being replaced by a wider and more humane religious faith, which in its essential spirit closely resembles the teachings of Unitarians like Dr. Channing and Dr. Martineau. The sturdy character and high intelligence of the people, along with their keen inborn interest in questions of theology, the thorough and systematic education of all accredited Presbyterian ministers, the absence of creeds and fixed liturgical forms in their religious services, place Scotland in a most enviable position, and mark her out for leadership in the greater reformation proceeding in our own day. Many of her sons are eagerly devoting themselves to the task of reconciling reason and religion, criticism and faith, nature and God.

There are seven Unitarian Churches in Scotland. The date of the establishment of the oldest, in Edinburgh, is 1776; the present church was erected in 1836. There are churches in Glasgow (1810, with a second church in 1871), Aberdeen (1833), Kirkcaldy (1890). The church at Kilmarnock, springing from the mother church of the

Evangelical Union movement in Scotland, drifted into Unitarianism in 1885, under the influence of one of its ministers, but its strength departed, and it soon became a burden rather than a help to Unitarianism in Scotland. At Paisley, Perth, and a few other towns, religious services by Unitarian ministers were held at intervals, but with no permanent result so far as the establishment of churches was concerned. Each congregation manages its own affairs, although only two are entirely self-supporting, the other five being aided by substantial grants from the McQuaker Fund. The total number of members in the seven Scotch Churches is about 1,000; and the returns for 1904 show that there were 486 scholars and 44 teachers in the Sunday-schools. There is a Unitarian Association in Scotland, but its operations and the support it receives are very limited. Apart from the efforts of the ministers and congregations, the duty of maintaining and diffusing the principles of Unitarian Christianity in Scotland is discharged chiefly by the Committee of the British and Foreign Unitarian Association, to whom Mr. McQuaker, of Glasgow, bequeathed in 1888 a sum of nearly £30,000, the annual income of which is used in supplementing the salaries of ministers of congregations who show such an amount of income as attests a living interest in the work, in contributing to the support of missionary preachers, in printing and circulating Unitarian literature, and in various other ways. As showing the interest taken in Unitarianism by so-called "orthodox" ministers, students, and teachers in Scotland, I may mention that a few months ago, in response to an advertisement offering certain books expository of Unitarian Christianity, five hundred applications were received in the course of a few days. It is also reported that Dr. Martineau's "Seat of Authority in Religion"—his most radical and outspoken theological pronouncement—had a larger sale in Scotland than in any other part of the British Isles.

If I read the signs of the times aright, the church of the future in Scotland will gradually approach more and more closely in its theology to what may be described as Christian Theism, that is to Unitarian Christianity. The churches will doubtless retain their own names, and follow the line of national development, ultimately to become "Free" in a far wider and truer sense than the leaders of the disruption of 1843 conceived.*

WALES.

Unitarianism in Wales, as a distinct movement, had its origin in the revolt of Jenkin Jones, of Llwynrhydowen, in 1726, against the doctrines of Calvinism. His Arminianism became Arianism in the preaching of his successors, David Lloyd and David Davis, the famous bard of Castel Hywel, great-grandfather of the Rev. V. D. Davis, editor of THE INQUIRER. Dr. Charles Lloyd and John James were the pioneers of Unitarianism at the beginning of the nineteenth century; and it has ever since kept in close touch with the Unitarianism of England and of America, and has followed the same general lines of development.

There are at the present time 34 Unitarian Churches in Wales. Several of these churches were originally "orthodox;" one, that of Ciliau Aeron, has 1650 as the date of its foundation; but the majority were Unitarian from the start. They are confined to South Wales; and all except three to the counties of Cardigan and Glamorgan. It is almost the dominant sect in central Cardiganshire, to which it has imparted the name of "The Black Spot." The congregations have had to contend against bitter and sustained attacks from the orthodox bodies. It is estimated that the Unitarian Churches in Wales have at present about 5,000 members and adherents; the Rev. W. James, of Llandyssul, to whom I am indebted for aid in preparing this brief record, says that this number would have to be multiplied by five if all those in Wales who hold or sympathise with Unitarian opinions are to be included. In 25 of the churches the Welsh language is employed; in 9 English is spoken. There are 28 Sunday-schools, with 1,960 scholars and 174 teachers; 900 scholars are upwards of 16 years of age. Each congregation manages its own affairs. There are two missionary societies—one in connection with the Welsh-speaking congregations dating from 1802, a survival of "The Society of Believers in the Divine Unity," the other with the English-speaking congregations, founded in 1890. The South Wales Association publishes a monthly magazine, "Yr Ymofynydd," with a circulation of 1,200 copies.

Several of the ministers take charge of two congregations; their salaries do not average £150 a year. Few of the congregations are wealthy, and were it not for the grants received from the Sustentation Fund it would be impossible for them to retain the services of educated ministers. Students for the ministry in Wales were, some years ago, educated mainly at the Presbyterian College, Carmarthen, an institution open to all denominations, and dating from the latter part of the seventeenth century; at the present time, many are educated along with English students at the Unitarian Home Missionary College, Manchester, and at Manchester College, Oxford.

CONDITION OF THE CHURCHES.

There is no ecclesiastical organisation or priesthood which fixes the theology, or defines the work, or moulds the character of Unitarian Churches. They are made what they are by the men and women connected with them. When a strong, eager man, belonging to one of our churches or societies, tells me that he is disappointed with the poor achievements of the denomination, I immediately reply: "Set to work yourself, lend a hand, strive to make the Unitarian body what you would have it be." We are not lacking in candid critics. The trouble is that our critics are so often smitten by paralysis when it comes to doing any work.

It is not easy, therefore, to indicate in a few words the condition of these churches. Many of them are a strong and vivid influence for good in the towns and villages in which they are placed; some are somnolent, only dreamily conscious that they are alive. The late Charles Wicksteed, after travelling for nine years in all parts of England as a missionary minister, testified that "the mere existence of a Unitarian congregation in a place, however apparently feeble and decadent it might be, exercised a marked educational influence, and insensibly enlarged the views and leavened the ideas of the neighbourhood." In Parliament, on Municipal bodies, on School Boards, as Poor Law Guardians, as workers on behalf of social reform, Unitarians have always been represented far beyond their numerical proportion in the community. They have laid emphasis on character not on creed, and have shown readiness to co-operate with men of all churches and of none in promoting the public good. The Domestic Missions in London, Liverpool, Manchester, and other cities, and several of the Churches and Sunday-schools, in Lancashire and Cheshire more particularly, are hives of industry, and centres of wholesome helpful life.

On the practical side of religion there are few who would question the earnestness and strength of Unitarians; on the devotional side they are sometimes represented as defective. There may be a degree of truth in the complaint; and yet you will find among the older Unitarian families of England beautiful examples of reverent trust, of strong tender piety. It is a type peculiarly Unitarian; calm, self-contained, unobtrusive, optimistic, thinking no evil—a type which may be a little out of touch with present day thought and life, but its passing away will leave the world the poorer.

In theology there have been many and deep changes, and the end is not yet. It is sometimes said that if the Unitarians of a century ago had found the doctrine of the Trinity explicitly taught in the Bible, they would have believed it. I have my doubts about this. Their rationalism would have discovered some other way out of the difficulty. To-day, Biblical perplexities have no disturbing influence upon Unitarians. The method, spirit, and results of modern criticism are accepted, and produce no alarm. Conceptions of the person and mission of Christ open a wider field of difference. Some ministers and congregations hold opinions and employ language concerning Jesus which others have abandoned. The Communion, or Lord's Supper Service, is observed in the majority of the churches, but only a small proportion of the members participate. The rite of infant Baptism is generally, but not universally, observed among Unitarians: a few General Baptist Churches, holding Unitarian views, adhere to adult baptism, at least in theory.

What the future of these Unitarian Churches will be, no one can tell. I do not even venture to prophesy. I do not know that the problem need disturb us, for each succeeding generation has a way of settling its own questions. But of this I am

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* The Rev. R. B. Drummond, of Edinburgh, to whom I submitted the MS., writes:—"As regards your forecast of the future, no doubt Dr. Dods, Prof. G. A. Smith, and others would have something to say in deprecation of its claim that they are approaching Unitarianism. They would not deny having departed from Calvinism, but the Church, even in her most advanced section, is likely, I think, to adhere to the Nicene doctrine of Christ's person, notwithstanding any broadening of her views of Scripture."

convinced, that our country would be benefitted if there were more of these churches; and if those that already exist could renew their strength. They have done heroic service on behalf of civil and religious liberty; they have helped to cleanse and sweeten public and private life; they have brought the inspiration and joy of faith and hope and love to many perplexed and troubled souls; they have made the thoughts and emotions which centre round the Fatherhood of God and the Brotherhood of Man more real; they have sought to infuse into the thought and life of men the strength and tenderness of a reasonable religion. "Christianity without priest, or creed, or ritual" has been one of their guiding principles. The force and truth of the words recently spoken to his former students by Dr. Drummond, Principal of Manchester College, Oxford, are recognised, I believe, by all Unitarians:—"Our negations have no value except as they render more distinct and glorious the great affirmations which can never die; and a great work still lies before us in presenting to the world a religion which, along with truth for the free intellect, has warmth of sentiment and depth of devotion for the longing and aspiring soul."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ROUSSEAU AND WORDSWORTH.

SIR,—So far as I know, Mr. E. L. H. Thomas is right in denying that there is any *direct* influence of Rousseau upon Wordsworth. Yet beyond this point there would certainly appear to be room for speculation. That Rousseau's visit to England made some stir, we have the evidence of Burke's well-known diatribe, and the pension that was granted to him by George III. Nor can Wordsworth's visits to France twenty years after and his youthful enthusiasm for the Revolution have left him in entire ignorance, one would think, of a name and doctrine so much "in the air" as those of the philosopher of Geneva. As regards the poetical treatment of the "return to nature," Wordsworth owed much to both Goldsmith, Cowper, and Burns, upon each of whom Rousseau's influence is acknowledged. In the first volume of his "Essays on Literature and Philosophy," Dr. Edward Caird has shown that Wordsworth's teaching had some important points of contact with that of Rousseau—his love for the wilder and grander aspects of natural beauty, his vindication of the dignity of simple peasant life, and his faith in the individual man. "Wordsworth," says Dr. Caird, "is Rousseau moralised, Christianised, and, as it were, transfigured by the light of imagination." May we not add that, in a way, Wordsworth was Rousseau "Anglicised"? A more favourable estimate than Mr. Thomas's of the work and personality of "Dr. Jean-Jacques"—though still discriminating—is to be found in James Russell Lowell's Essays, published in the Camelot Series.—Yours, &c.

August 21. HARRY S. PERRIS.

AN OBJECT-LESSON.

SIR,—The war, now happily brought to an end, is a signal instance of the insanity of the doctrine that the way to secure peace is to prepare for war. When Russia took possession of Port Arthur its real interest was peace, in order to consolidate its useful work in Siberia and Manchuria, in relation to commerce and agriculture. The strong probability is that it would have secured peace by keeping Port Arthur as an open commercial port. What did it do? It vigorously applied the doctrine that in order to secure peace you must be prepared for war; and it turned Port Arthur into one of the strongest fortifications in the world, and filled its harbour with ships of war. What was the result? The creation of a mightier fleet by Japan, and the creation also of warlike suggestions and terrorisms. What came of that we all know, and yet some of us go on repeating, like a lunatic parrot, that the way to secure peace is to prepare for war.—Heartily yours,

August 30. J. PAGE HOPPS.

A VAN MISSION.

SIR,—The idea of instituting a Unitarian van seems to me in every way an excellent one. Surely there should be no doubt among the hearers as to what is being taught from the van. In view of the false creeds insisted upon still by what are called the orthodox churches, and so persistently preached therein; remembering, moreover, the doubts, difficulties, and unrest sown in many minds by such teaching, why not proclaim boldly the Unitarian gospel?

I see no need for trouble with curates or local preachers; but I do perceive the necessity of carrying the glad tidings of Christianity as understood by Unitarians to many a doubting, struggling soul, separated from the Church of his fathers, hungering and thirsting after what Unitarian Christianity can alone supply.

So long as Trinitarian doctrine finds a place in the Christian Church, so long is there need for the Unitarian protest against it.

Do not Unitarians seek to know and teach the truth about God and Christ and our daily duty?

Have not great and gifted men associated themselves with the Unitarian body and preached and written with no shadow of uncertainty of the faith that was in them?

It seems to me that there is room for more than one Unitarian van to visit places where the truth is neither known nor taught. Doubtless many people are not yet ready, but "the truth spoken in love" from such a platform would, I believe, win respect everywhere, and would carry help to many in urgent need.—I am, Sir, faithfully yours,

ARTHUR E. GAMMAN.

WHERE'ER a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine!
There is the true man's birthplace grand;
His is a world-wide fatherland!

J. R. Lowell.

CENTENARY OF FREDERICK DENISON MAURICE.

II.

WHEN Maurice was ordained in the Church of England (1834), he expressed the belief that all sects were fast breaking up and that we might again have one Church throughout Christendom, with the parts nationally and universally united under their true Head. Disillusionment soon followed, and he found his ecclesiastical life did not lead along the paths of peace. He obtained, indeed, at once a hearing; his books were widely read, and men of mark became his constant hearers and devoted followers. Such men as Ludlow, Tom Hughes, and Charles Kingsley were co-workers of whom any leader might be proud; and the causes for which they laboured, Christian Socialism and the larger education of the people, were in themselves noble inspirations. But Maurice and his friends were attacked by the so-called religious newspapers of those days with a bitterness and injustice which is now scarcely credible. Sometimes a chapter in the history of the nineteenth century should be devoted to the *Record*; it will furnish a record of calling good evil and evil good likely to remain for ever unbroken, especially in view of the sequel in the biographies of some of its writers. These attacks, at the time anonymous, were very cruel; they were most unscrupulous in their misrepresentations; and those who read them never read any replies, seldom, indeed, read anything but their favourite periodical. No doubt Maurice lent himself to misunderstandings through his attempts to combine incompatibles. When a lad on a walking tour he and a companion of his own age received an invitation to dinner. Maurice alone possessed a clean pair of stockings, which with characteristic generosity he offered to his friend The friend could not accept such sacrifice, but was finally persuaded to take one clean stocking, and the two boys entered the drawing-room each presenting a remarkable contrast on his two legs, and were observed all the evening to be very anxious to put the best foot foremost. Somewhat similar was Maurice's conduct in reference to many theological difficulties. He would never join in an attack on a man who was already being assailed, he always wanted to lie alongside of the man who was down, or to do something on behalf of anyone whom he thought hardly used, however much he disagreed with his views generally. Thus he objected to the prosecution of Colenso as much as to the books which formed the grounds of the charge, and it is not wonderful that he was often credited with sympathy for views from which he profoundly dissented. But there was no excuse for Croker pretending that Maurice and his friends shared the Socialistic follies and worse which Christian Socialism was expressly designed to extirpate.

The largest trouble of this kind was connected with the meaning of the word "eternal." Maurice taught that in the New Testament eternal punishment does not mean punishment lasting through endless time. He insisted that the word eternal must mean the same in the two phrases, eternal life and eternal death, and eternal life he found defined as knowledge of God and Christ. Eternal life he main-

tained to be life in the presence of God, life in the Divine communion, the reward of righteousness, while the punishment of eternal death meant being deprived of such presence and communion. This teaching, which he found clearly stated in the New Testament, he accepted and taught with all his power. He found no clear statement there about the final fate of the wicked, and he, too, was content to leave that a solemn mystery. This was the teaching which was again and again most fiercely assailed during his life. In 1846 he was appointed Theological Professor at King's College, London. An attempt was made to turn him out in 1852, but failed because there was some sort of a trial, and competent theologians reported in his favour. The attack, under the leadership of Lord Radstock, was renewed the following year. An amendment proposed by Gladstone referring the charges to the Bishop of London was defeated, and at a subsequent meeting of the Council when the "Nobodies" attended in full force and most of the "Somebodies:" were busy elsewhere, the desired condemnation was secured. This action was especially noteworthy in contradistinction to the decision of the Privy Council in 1864 in regard to Inspiration and Eternal punishment giving the Church of England legal freedom in such matters. One consequence was that Maurice was set free to found the Working Men's College, London, where Ruskin promptly offered his services as art master, and other remarkable men, including Woolner, D. G. Rossetti, Fitz-James Stephen, Godfrey and Vernon Lushington, Frederick Harrison, M. E. Grant-Duff and others, came together and helped to influence the leaders of the working classes during the eventful years which led from 1848 to the establishment of household suffrage and the ballot. Maurice's own share in the work may be best judged from his book entitled, "Learning and Working," six lectures delivered in Willis's rooms in 1854. His contributions to a series of tracts entitled "Politics for the People," were also important.

A final outburst of impotent rage accompanied the offer made to Maurice by the Government of the living of St. Peter's, Vere-street. The *Record* called for signatures to protest, and a few insignificant henchmen responded. In reply came a memorial signed by hundreds of the true leaders of English thought, both lay and clerical; and the date, 1860, commemorates a significant change in the influence of anonymous journalism. Six years later he was appointed Professor of Moral Theology and Philosophy at Cambridge. He had devoted his best energies to the study of Ethics and Metaphysics for very many years; his book on "Moral and Metaphysical Philosophy" is one by which he wished to be judged, and he thus won a tardy recognition of his position as one of England's greatest teachers. It is curious, however, to learn how largely and how long his books have been used as useful "quarries" without the pilferer deeming it prudent to acknowledge the source. His Cambridge lectures on "The Conscience" and on "Social Morality" are solid contributions to a school of philosophical thought opposed to that which unfortunately has some claim to be called the English school. This was the last public recognition that his services received. His health became infirm, and, after a quiet, happy eventide, he died in 1872. That the nation, and in particular the English Church, made the best use that might have been made of his gifts and zeal few now reviewing his life will be disposed to admit.

It must often have been difficult to foretell which side Maurice would take in a controversy, save that if he took an active part in the warfare it would be on the weaker side. He warmly supported the Dissenters' Chapels Bill, and perhaps on the same principle we may explain his advocacy of the belief in a personal devil. He warmly upheld Co-operative Societies at a time (about 1850) when they were denounced with a bitterness now incomprehensible. But his sympathy with working men and zeal on their behalf never brought him near Republicanism during the period when such a feeling was rather widely prevalent. He believed in a Theocracy as a living fact, and this passed him on to a belief in a sovereign invested with a certain divine right to rule, and to be, under Heaven, something more than the mouthpiece of the majority. He believed in an aristocracy having a similar divine right of leadership. And he believed in Humanity, as we all do in theory.

Another characteristic position he took up was in strong opposition to Dean Mansel when that dignitary essentially anticipated Huxley's Agnosticism by eleven years, and denied us all possibility of knowing anything about God. J. S. Mill's powerful rejoinder, with its "To hell I will go," met with Maurice's warm commendation. A final indication of his habitual bent of mind is afforded by his attitude towards the Pan-Anglican synod which met at Lambeth in 1867. Their encyclical spoke of Christ reconciling the Father to us. So does the second of the Thirty-nine Articles. Maurice had spent his life preaching that Christ reconciles us to the Father, which is also what St. Paul says. Maurice had maintained that the Article derives all its force from the opposite statement in St. Paul, and in that sense had accepted the Article. But he did not like its reproduction by the Bishops. It was a bad case of "odd stockings." The truth seems to be that Maurice was great in affirmations, but never realised the importance of the corresponding negations. No man was a more sincere lover of truth than he, but he did not see that clear thinking requires the distinct denial of that which contradicts the truth. He was a fearless witness to what he felt to be positive truth, but he continued to combine with this something which is really incompatible, with the result that his theology is involved in an obscurity from which disciples vainly endeavour to rescue it.

But it was a life full of splendid purpose and fine achievement. The corner-stone of his religion was faith in a Deliverer. He heard the cry for this Deliverer all through the pages of the Old Testament, as well as the promise that one should come. He found the fulfilment of this promise in the New Testament. So do we. So did St. Paul find the deliverance which he describes in passing from the 7th to the 8th chapter of the Epistle to the Romans. With this Maurice could not rest content, but it is difficult to believe that he attained any deeper, clearer knowledge of the truth when he passed on from the teaching of the Bible to that of the ecclesiastical creeds.

Now leaving theology, we will conclude our notice with an extract from a letter written, 1862, to a son who had entered the army and was going out to India. He begins by speaking of the calling which clergymen receive, and of that which is common to all men, and proceeds to the special calling of the soldier. "They will "say that your calling cannot be a godly "one, that I am profaning what is holy "when I am daring to talk of a Spirit "of love and peace as dwelling with the "soldier and prompting his deeds. I "have considered the arguments of those "who speak thus—I was brought up to "regard them as almost self-evident; "I have deliberately rejected them. The "Bible has convinced me, history has "convinced me, personal experience has "convinced me, that they are not true. "I find the expression, Lord of Hosts "everywhere in the Scriptures, and I "accept it as a right and honest expression "of a great truth. I find that the leaders "of armies and that armies themselves "have done nobly, works which I recog-"nise as God's works. I find a spirit "of order and obedience in them which "I scarcely find elsewhere, and which I "wish civilians could imitate. I find "justice, gentleness, tenderness, not merely "mixing with such qualities in military "men, but eminently characteristic of "some among them. That being the case, "I have solemnly and with my whole heart "and soul refused to make an exception "from the maxim which I think governs "all offices and undertakings in the case of "the office and undertaking of the soldier. "I recognise him in battle and in the pre-"paration for battle as the servant of the "living God. I believe the Spirit of God "really calls him to his duties and fits "him for them as He calls me to mine. "And having this faith—without which "it would be anguish to think of you in "India or anywhere—I feel more bound "to insist on this principle when I discourse "about soldiers than in almost any other "case. For I see how terrible have been, "how far more terrible must be, the "effects of a loss of this faith, in the mind "of armies generally, and of the indivi-"duals who compose them. The sense "of power which armies give is so tremen-"dous—the illustrations of it in the history "of the Roman armies, which had pre-"vailed through discipline and obedience, "when they began to think they could "govern the state and make emperors, "are so palpable; that every true citizen "must ask himself, 'Who will guard "'our guardians, who will keep them "'from being our destroyers?' The "question is serious at all times; it was "never so serious as now, when the faith "in mere constitutional arrangements "is growing faint, when so many are "crying out for that organisation of force "which they say is only to be attained "under a military despot. If while this "temper is appearing among civilians, the "soldier parts with the feeling, which

"has never been extinct yet in the English-
"man, though at times desperately weak,
"of a vocation, if he accepts the state-
"ment of pious men that he is only a
"devil's instrument, the prospect for this
"land and for all other lands is darker than
"one dares to contemplate. But a mere
"vague impression of there being some-
"thing good, gentlemanlike, patriotic,
"in your profession will not avail to
"counteract this temptation, which will
"become greater every day, which many
"of the circumstances of such a country
"as India is likely to foster. Nothing,
"I believe, short of a firm conviction,
"growing with the experience of personal
"weakness, that you have a calling,
"that it cannot be fulfilled unless you are
"just, manly, gentle, in all your doings
"to all the people with whom you con-
"verse, and that there is a Divine overseer
"of your thought and purposes who is
"inspiring you with justice, manliness,
"gentleness, who is fighting in you against
"what is false, inhuman, ungracious,
"and that your Guide, Teacher, Restrainer,
"is the Guide, Teacher and Restrainer,
"whether they heed him or not, of all your
"superiors, equals, dependents, of your
"own countrymen, and of the natives,
"nothing but this will stand you in stead
"when savage impulses get hold of you,
"and there are motives which seem to
"justify them, and the public opinion of
"your class is in favour of them, and you
"have the power of indulging them."

Some of us know how grandly this ideal of the true soldier was fulfilled in one of our own household of faith, the late Sir Neville Chamberlain. But Maurice was a follower of the Prince of Peace, and the divine calling which he would not deny to the soldier he laboured all his life to set forth as a divine reality for every one.

H. SHAEN SOLLY.

THE OMISSIONS OF RATIONALISM.

II.—THE MORAL SENSE.

THE Rationalist holds that the improvement in the moral and social conditions of mankind has been due to the exercise of reason and is consequent upon advances in knowledge. In a former article I pointed out that the principal agent in the improvement of the social conditions has been due to sympathy or love. And to this also in a large measure may be traced the improvement in man's moral condition; by moral, as distinguished from social, I mean the improvement of the individual as distinguished from the improvement of the general condition of the community; but the social improvement of the community depends upon the moral improvement of the individual. And, particularly, very often the improvement of the social conditions is consequent upon the moral superiority of a few individuals, who are morally more sensitive than the bulk of the community. Their sympathy not only leads them to feel acutely for the sufferings of others, but their moral sense leads them to regard these sufferings as *wrongs*.

But this conclusion is not arrived at by a logical process of reasoning; it is intuitive or instinctive, it is felt directly though subsequently it may be justified by evidence. The sufferings, which are further recognised as wrongs, caused by injustice, inhumanity, oppression, extortion, tyranny, cruelty, fraud, robbery in all sorts of shapes, which deprive the poor of the due reward of their labour, which curtail their liberty, which inflict upon them innumerable injuries, arouse in the morally sensitive and sympathetic man not only feelings of pity but of indignation, and he pleads for justice, mercy and freedom, and his pleadings excite the sympathies of other like-minded men; wrongs are remedied or diminished, and not only are particular evils abolished, but a general improvement in moral and social conditions is effected. In other cases in which no direct or intentional wrong is inflicted, society often suffers by the immoral conduct of its members; vices of various kinds prevail, and moral degradation is widespread. Again, it is the moral sense of a few which comes to the rescue; their sorrow and indignation arouse the moral sense of the community and a moral reformation ensues. Mr. McCabe admits that "there have been great outbursts of moral fervour over large districts, and even over whole countries, when the fiery words of some religious teacher have swept over them." (*Agnostic Annual*, 1905, p. 66.)

Moral feeling, then, is one of the great agents in the improvement of mankind, and whatever may be its origin, and however it may have been developed, for ages it has been instinctive and does not wait for the exercise of reason before it is aroused by the sight of injustice or wickedness. Moral feeling in both of its aspects is admirably and tersely expressed by R. L. Stevenson in one vigorous sentence: "There are some things I cannot do, and some things I will not stand." The sentiment of what Herbert Spencer calls "altruistic justice" may or may not have been developed from the sentiment of egoistic justice, but the importance of the sentiment in the progressive improvement of human conditions cannot be denied. It has destroyed social wrongs, it has cleared away obstructions to progress, it has raised whole communities to a higher level. And yet it is only a "sentiment." But the man who from time to time comes forward in the presence of some great injustice and says he will not stand it is not only a hero but a deliverer and saviour of his kind. It is this impulsive justice which is most effective; theoretical justice, the justification of the impulse upon rational grounds may follow, but that is not the force which moves.

Arguments in favour of justice are undeniably useful, but to effect a reformation more is required. Anger and indignation are often necessary to arouse the feelings of a community to a proper pitch, and the moral sense of a community once aroused is overwhelming. "Man," says Herbert Spencer, somewhere, "is a bundle of passions," and the bad passions cannot always be held in check or overcome by reason, but they can and have been often checked and overcome by good passions; the passions of justice, mercy, freedom have broken the chains of slaves, rescued the weak from oppression, delivered the poor from their misery. In comparison with this, advances in knowledge, the exercise of reason, the weighing of evidence seem tame, cold and ineffectual. Erasmus tried what reasoning would do; Luther himself tried what reasoning could do, but he found it powerless to destroy the corruptions of the Papacy; he had to resort to different means before his purpose could be accomplished. "If he shewed any great severity," said Melancthon, "in combating the enemies of the true doctrine, it was from no malignity of nature, but from ardour and enthusiasm for the truth."

"I care not," said Luther himself, "about being accused of violence, it shall be my glory henceforth to have it said how I rage and storm against the Papists. For more than ten years I have been humiliating myself and speaking them fairly, to what end? Only to exasperate the evil. Well, since they are incorrigible, since there is no longer any hope of shaking their infernal resolutions by kindness, I break with them, and will leave them no rest from my curses till I sink in my grave."

It was not reason, but passion which made the Reformation effective. As men are not always swayed by reason it is not by reason alone they can be improved. Even the politician knows this; when he is dealing with his colleagues he must appeal to their reason, but when he wishes to carry his point with the people he knows he will fail if he does not appeal to their feelings. The religious teacher knows it as well, but both politicians and preachers sometimes make the mistake of appealing to the lower feelings of the people instead of to the higher; but still they recognise the truth that the mass of men have to be moved as well as instructed, to be agitated in order to be persuaded. It is true that sometimes feeling needs to be directed by reason, but it is none the less true that, more often, feeling instinctively finds the right road and goes direct to the proper end. It would have been a sorry thing for the human race if it had had to wait for the "Rationalists" of the twentieth century to show it the right road in its pursuit of the moral life. Their criticisms of some by-products of religious belief may be very useful in their way, but the manner in which they ignore the part which moral feeling has played in the improvement of mankind seems to show a great neglect of the study of history and of human nature.

WALTER LLOYD.

WHAT is wrong? It has been the unfortunate experience of two inquiring non-Unitarians to visit three of our churches in London on recent Sunday evenings, only to be met by closed doors, notice-boards giving the time of evening service, and no information as to its discontinuance or date of re-opening. This is not encouraging to those who are trying to get into closer touch with Unitarianism. Responsible officials should see that their work is properly done.

TO CORRESPONDENTS. — Letters, &c.; received from W. H. J., D. B. S., R. S.; G. F. M., O. A. S.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.—VI.

ELSIE and Mab left the boys and Uncle Ned to continue their search among the rock pools, and went towards the tent to prepare for their bathe. As they approached it they saw Mrs. Holden and Maggie waiting for them. Maggie, who was an expert swimmer, was going to join the two younger girls in their bathe, and give them such instructions in swimming as they needed. Nip also was waiting eagerly for an excuse to plunge in and show them that he also was a swimmer.

As the tide was by this time very far out the girls had to run a considerable distance from the tent to reach the water, and this they enjoyed greatly, as the moist sand was pleasantly cool to their bare feet.

When they reached the water's edge, they found the little waves languidly breaking with hardly any commotion at all, as if they were overcome by the warmth of the day, and were too tired to exert themselves.

The three girls waded out some distance until they were in water deep enough for floating and swimming, and then Maggie gave the two learners directions as to how to float, and the best swimming strokes. They were both very eager to learn, and the calmness of the water enabled them to make rapid progress. Altogether they were less boisterous at first than the boys had been in the early morning; but I believe they enjoyed their dip just as much, and when Mrs. Holden came down to the water's edge to tell them it was time to come out, they, like the boys, begged for "five minutes more," and I regret to say that she relented and gave them the extra time. Then, instead of continuing their swimming practice, they began frolicking and chasing each other, tumbling and splashing, greatly to the delight and excitement of Nip, who had been thinking them rather slow before.

At last, when the extra five minutes were up, the girls lay down on the sand at the water's edge, and allowed a wave to roll up and break over them and then flow back, leaving them to jump up and run to the tent in as great a state of delight with their first bathe as the boys had been.

Meanwhile, Uncle Ned and his party followed the retreating tide further out, and out, to dead low water, finding many objects of rare beauty and interest. Some of the rarest were found in a large shallow pool, into which Uncle Ned waded in order to raise and overturn some large flat stones, which lay at the bottom, on the undersides of which the sharp eyes of the boys discovered many prizes; sea urchins and brittle stars, beautiful sea slugs, and still more beautiful many-jointed worms, glowing with all the colours of the rainbow.

But of all the creatures found, none delighted Uncle Ned more than some lovely rosy-feather-stars, which he found lying curled up in a nook of the rock, and which had to be got out with great care. These wonderful creatures are very delicate and fragile, their arms, or rays, of which they possess ten, will break off if at all roughly handled. The body, in the centre, is something like an ornamental vest button, nearly as large as a three-penny-piece. From this central body the ten arms branch out, each about three inches long and made up of about forty joints. From each joint a side ray, also jointed, branches off, so that each arm is like the pinnacle of a fern, only, instead of being green, it is a delicate transparent rosy pink in colour, and it can move and bend itself into most graceful and perfect curves. Of all the living creatures to be found in the rockpools I think hardly one is more marvellous in form, colour, and structure than the rosy-feather-star.

So keenly interested were our four pool-hunters that they were surprised and startled by a wave which came rolling in, re-filling the half-empty pool, where they were capturing the feather-stars, and warning them that the tide had turned and was now rising, and that, for the next two weeks, the pool would not again be bare and approachable.

"We were indeed fortunate in finding these beauties, boys; they can only be found at dead low spring tide, and that is why I wanted to be here to-day," said Uncle Ned.

"But can't we come again to-morrow?" said Frank, who was keenly interested in natural history, and who had been in a state of great delight all the morning.

"Yes, but we shall have to be content with the pools higher up to-morrow, and, indeed, for the next fortnight," answered Uncle Ned. "Still they contain many more wonderful things than we shall have time to deal with!"

Whilst they lingered and talked another wave came, and drove them yet further back, and then another, and another, so that, bit by bit, they had to retreat until they came once more to the "anemone pool," as Charlie named it. Here they could not resist the temptation to have another admiring look at the lovely rocky cavern and its gorgeous inhabitants, and Uncle Ned, with his chisel and hammer, knocked off a corner of rock on which was an anemone, and another on which a tuft of coralline weed was growing. These were at once transferred to the big jar of sea water, and then the four naturalists hastened to join the girls who, after their bathe, had been carrying out Mab's suggestion of a lie down in the tent shade, watching the white summer clouds sail past and day-dreaming.

As it was now nearly time for lunch the whole party trooped back to Brookside, well pleased with their morning's experiences and captures.

"And what are we to do this afternoon, Uncle Ned?" the children asked.

"Well, we have found so many things in the rock pools that I must spend it in the ogre's den dealing with our prizes," answered Uncle Ned. "I think the rest of you had better do just what you like until tea, at half-past five, after which there will be *a great exhibition of marine marvels* in the den, to which you are all invited, *free of charge*, but you must come in slippers and quietest manners."

"Hurrah!" "How delightful!" "What shall *you* do this afternoon?" "Where shall we go?" These were the exclamations and questions of Ernest and the girls. Frank and Charlie, however, said nothing; what they very much desired was to be allowed to remain with Uncle Ned and watch his proceedings with the specimens.

Over lunch, Mr. Holden asked the children if they would like to walk with him and Mrs. Holden to a small fishing village, which lay on the other side of the hill opposite Brookside, about two miles off. Ernest and the two girls said "Yes!" eagerly, but Frank and Charlie looked at each other and remained silent.

"Don't you want to go too?" Uncle Ned asked them.

"No! We want you to let us stay and watch your preparations — will you, *please?* We'll be *very quiet*," said Frank, and Charlie echoed the wish, and said it would be a great treat to see Uncle Ned's manner of dealing with the living specimens.

Now, although Uncle Ned preferred to be quite alone when he was doing work of this kind, he could not resist the pleading of the two youths, so he said they might stay "and help him." Then, turning to Ernest he said, "I want *you* to help me too. Will you, laddie? I want you to take a message to a fisherman named Joe Kelly who lives in the village. Anyone will direct you to his cottage. When you have found him, ask him to come round to the bay with the nicest of his sailing boats next Monday morning, at nine o'clock, if the weather is fine and the sea not rough. We shall want him and his boat all the day, tell him, as we propose to do some fishing and tow netting."

Ernest, who had looked a little glum when Frank and Charlie got permission to remain with Uncle Ned and he did not, brightened up at once, and promised to deliver the message. He was proud and glad that he had been entrusted with it, and felt very important in having to make arrangements for a day's sailing and fishing.

So all things having been satisfactorily fixed up, they all rested for half an hour in the garden, and then divided into two parties—Mr. Holden's "walkers" and Uncle Ned's "workers"—each party going its own way until tea time.

T. ROBINSON.

THE recital of the Apostles' Creed at the international meetings of the Baptists, recently held in London, gave Earl Nelson "the greatest possible satisfaction." Writing in *Church Bells* on the subject of "Home Reunion," he expresses the belief that the Congregationalists would be ready to go and do likewise, and so also the Wesleyans. In regard to the English Presbyterians, he thinks that if they would recite the Apostles' Creed at all their meetings it "would be a great panacea against the drifting into Unitarianism." The English Presbyterians drifted that way long before Earl Nelson was born; and, as for the Presbyterians now in England, the drift towards Unitarianism is quite as strong among Baptists and Congregationalists, and among not a few Anglicans. The noble Earl must look round for some more effectual "panacea."

QUIET in inquietude, calm and silent in the rising tides of death, untroubled, undefeated, blessed and blessing, behold the perfect repose of the saint in "God our home."—*P. C. Mozoomdar.*

MUSINGS.

By a Minister.

XXVIII.

VALENTINUS asks me to explain more fully what I mean when I say that there is much that is humorous in the Bible. Is it that he is a little shocked? Does he think that humour and seriousness cannot go together? Truth, said Horace long ago, may be told in jest. And there is a way of looking at it deeper still. A clergyman once wrote to Kingsley as to the possibility of a sense of humour in the Creator, and Kingsley's answer was that he did not see why the possibility should be denied. This is not a thought that I care to pursue, though there is so much evidence of pleasantry in creation—of fun in nature—that it would not be difficult to follow it further. The thing to be asserted is rather this, that there is no unworthiness in the sense of the ridiculous, though there may be unworthiness in the way in which we are affected by it. Moreover, there are laughable things which, to use Augustus Hare's happy paradox, are "pathetically ridiculous," and then smiles, as he says, are as near to sorrow as tears. The humour of the Bible is of this softened kind, and it is the good-humouredness of it that makes us forget that it is humour.

To the Hebrew mind nothing was more pathetically ludicrous than idolatry. Pity and derision run together through the passages which deal with it. The helplessness of the idol is a point often seized. He must be set in a wall, and fastened with chains, that he may not fall; when he falls, his fall is as grotesquely pitiable as fall can be. Carried in procession to-day, to-morrow he is part of a bundle put together for hasty flight. In the end he is cast to the moles and the bats. The manufacture of idols is touched in the same light way; the interior of the factory is exposed with indulgent glee; but you cannot miss the absurdity of deities made by their worshippers, planted before they are made, and furnishing fuel in the making; of limbs which cannot be moved, of organs which cannot be used; and raillery reaches, for once, an almost boisterous height in the mocking excuses made for unheeding Baal.

Sloth also is a mark for many shafts. The sluggard's hands, now folded, now hidden, his broken wall, his over-grown field, his swinging door, and, most of all, his weak excuses, are all turned against him to his own confusion.

The failings of women, it must be confessed, are more severely handled, their vanities and affectations almost caricatured. One prophet, with deliberate minuteness, gives an inventory of feminine adornments, twenty-one in number; hoping, it would seem, in this daring way, to laugh the love of dress and jewellery out of fashion. Next to frivolity in public, nothing is so grievous to Eastern gravity as the disturbance of domestic peace, and for this reason many jests are levelled at scolding wives. There is a glimmer of sad, yet half-amused, experience in some of these sayings—in this, for instance, of the Son of Sirach: "As the going up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man."

On the other hand, the "fool" in Scripture is always a man. He is a contemptible figure, and more than redresses the balance. It is better to meet a bear robbed of her whelps than to fall in with him; his lughter is as the crackling of thorns under a pot; his eyes are in the ends of the earth; his heart is at his left-hand; a parable in his mouth is like a lame man's legs, or a thorn in a drunkard's hand, or a gem in a heap of stones; brayed in a mortar, his foolishness will not leave him; to teach him is to glue a potsherd together.

It is pleasant to turn to the witty comparisons drawn from animal life. Ill-gotten gains are like a partridge's unhatched eggs; to be cruelly forgetful is to act the ostrich, whose wings are strong, but unkindly; a harried land is like a speckled bird beset by her fellows; the sluggard should go to school to the ant; the spider (lizard?) is little, but wise, and makes her way into king's palaces; to interfere in a quarrel is to take a dog by the ears; those who oppose heaven's will are like shepherds shouting at a lion; the wicked can as little be tamed as the deaf adder can be charmed; to threaten the unresisting is to hunt a flea; a wise man may lose all his credit through a little folly, as ointment may lose all its sweetness through a dead fly; those who can act together voluntarily are like the banded locusts who have no king; to old age troubles, light as grasshoppers, are a burden; the never satisfied might be the two daughters of the horseleech (vampire?), crying, Give, Give.

It is the humour in a proverb that makes it live, and there are proverbs so familiar in their English dress that we have forgotten their Jewish origin: Riches make themselves wings; In vain is the net spread in the sight of any bird; Lean not on a broken reed; The washed sow turns to her wallowing in the mire; If ye had not plowed with my heifer, ye had not found out my riddle; Wine is a mocker; The ass knoweth his master's crib; A living dog is better than a dead lion; A bird of the air shall carry the voice; Where the tree falleth, there it shall be. There are many more proverbial expressions which do not fail in wit, though they sometimes lack brevity: Be not as a lion in thy house; What fellowship shall the earthen pot have with the kettle; Poor men are pasture for the rich; A slip on a pavement is better than a slip with the tongue; As a jewel of gold in a swine's snout is a fair woman without discretion; Whose trust shall be a spider's web; No doubt wisdom shall die with you; Doth the wild ass bray when he hath grass? I have said to the worm, Thou art my mother; He trusteth that he can draw up Jordan into his mouth; Canst thou play with leviathan as with a bird? They have sold the needy for a pair of shoes; Ephraim is a cake not turned.

The fable—fancy's fairest child—can hardly be said to have a place in Hebrew literature; its ludicrous associations, and the violence of attributing human qualities to lower animals, made it unsuitable for higher teaching; but there is true Æsopic humour in the two stories of talking trees in the Old Testament, and in the story of trees and waves taking counsel in the Apocrypha. And here and there in plain narrative traces of playful suggestion appear, and especially in description of living characters, as in the presentation of Samson and Goliath and Balaam and Ahab and Jehoiakim and Haman and Nebuchadnezzar.

This, then, by way of illustration of Jewish humour. I hope to convince Valentinus, another day, that the vein which runs through the Old Testament is not altogether lost in the New.

SHORT NOTICES.

From the De La More Press we have received two volumes of the "King's Classics," issued under the general editorship of Professor Gollancz: *The Gull's Hornbook*, by Thomas Dekker (1609), edited by R. B. McKerrow (1s. net); and the *Memoirs of Robert Cary, Earl of Monmouth* (1560–1639), edited by G. H. Powell (1s. 6d. net); also two volumes of the "King's Novels," edited with introductions by Dr. Richard Garnett: George Eliot's *Silas Marner*, a charming edition (2s. 6d. net); and *The Household of Sir Thomas More*, by Anne Manning (1s. 6d. net). The little books are beautifully printed and attractively bound. (Alexander Moring, Ltd., 32, George-street, Hanover-square.)

Immortality, and Other Sermons. By the Rev. A. W. Momerie, M.A., D.Sc., LL.D. 4th edition. This is the volume published four years ago by his widow after the author's death. In addition to the sermons on the main theme indicated by the title, it contains an address on "My Position in the Church," delivered by Dr. Momerie in October, 1898, on the first Sunday of his services in the Portman Rooms, and also another brief sermon on "Broad Churchism," delivered at the same place, October 7, 1900, after the disappointment of his hope as to Berkeley Chapel, Mayfair. (Allenson. 3s. 6d. Popular edition, 6d.)

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Lewins Mead.—On August 18, at the Domestic Mission, Montague-street, Mr. J. B. Robinson was presented with a travelling case as a mark of appreciation of his unwearied labour and untiring energy in directing the musical services at the Mission during the past four years, with the hope that God's richest blessing may attend him in his new sphere of labour at Shepton Mallet. Mr. W. G. Fry, the organist, made the presentation on behalf of the choir, and Mr. Robinson very feelingly responded, thanking the choir most heartily for their beautiful present, saying it would always be a constant reminder of the many happy hours spent with them. The members of the mothers' meeting presented Mrs. Robinson with a hand bag as an appreciation of her kindness to them.

London: Kilburn (Appointment).—The Rev. Charles Roper, B.A., of Moss Side, Manchester, has accepted an invitation to the pastorate of Quex Road, and will take up his duties in December next.

Manchester: Willert-street Mission.—A sale of work will be held on Saturday next, to be opened by the Mayor, Sir T. T. Shann, at 3 p.m. (see advertisement column). The object

is to raise a substantial sum to help on the very necessary work of extension, which it is hoped will be commenced early next spring. Contributions in goods or money will be very acceptable.

Portsmouth: St. Thomas's Street.—A very large congregation was present on Sunday evening, including many of the former friends of our cause, to hear Rev. J. A. Brinkworth, a collection being made on behalf of the General Baptist Assembly. In the afternoon the rev. gentleman addressed the Portsmouth P.S.A. Mr. Bond presided. One gentleman offered to take 100 copies of the address if the speaker would have it printed. The chairman also offered to take 100 copies, so the consent was readily given. Friends wishing for copies please send P.O. to T. Bond, 19, Hanover-street, Portsea.

To steady fidelity come steady growth and enlarging vision, as surely as the harvest follows the sowing.—*G. S. Merriam.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 3.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. ST. CLAIR.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. GEORGE CARTER.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Mr. H. G. CHANCELLOR.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Rev. JACOB THOMPSON, and 7, Sir ROLAND K. WILSON.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Eastfield, 11 and 7, Rev. C. E. PIKE.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. F. TEASDALE REED.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. MORLEY MILLS.
BRIGHTON, Christ Church, New-road, North-street, 11, and 7, Short Vesper Service, Holiday Sermon, "The Downs," Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, off Watergate-street, 11 and 6.30, STUDENT.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. CAPLETON.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. H. DOLPHIN.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. P. BARROW, M.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. B. MOTT.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. M. CONNELL.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. W. F. TURLAND.
PORTSMOUTH, St. Thomas-street, 11, P.S.A. 3, and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. SYDNEY H. STREET, B.A.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. CHARLES CRADDOCK.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WINDERMERE, Sunday morning in the INSTITUTE at 11 o'clock.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

DEATHS.

FIELDING.—On the 30th inst., at his residence, Peel Moat-road, Heaton Moor, Manchester, Robert Fielding, aged 71 years.

HIBBERT.—On the 27th inst., suddenly, at 7, Parsonage-street, Hyde, Cheshire, Alexander Thornely Hibbert, J.P., aged 62.



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PEACE.

THAT was the joyful word passed from one to another on Wednesday morning last week. Peace, a message echoed with the greater gladness, because the nations had almost despaired of any good result from the Conference at Portsmouth. The news came to us at Geneva, and added a deeper note to the thanksgiving in that morning's Cathedral service. The preacher having spoken in his sermon of the true freedom, to be gained in the spirit of Christ, through love and self-sacrifice, gave thanks in his closing prayer for the glad tidings that had come, and the International Congress, meeting immediately afterwards in the University, joined with its President in fervent rejoicing, and sent messages of congratulation to President ROOSEVELT for the beneficent part he had played in securing the happy result, and to the MIKADO and the TSAR, rejoicing that Russia and Japan were once more at peace. Again and again throughout the day reference was made to this triumph of wisdom and moderation, as when the venerable Hyacinthe Loyson turned aside in his discourse to ask why we spoke of the Japanese as heathen, who, with the glory of their victorious arms had covered themselves with the greater glory of a people magnanimous in making peace, and when, at the evening reception, Charles Wagner and Edwin Mead joined their voices in ardent expressions of thankfulness.

On Tuesday afternoon this week the Treaty of Peace was actually signed at Portsmouth, and we can realise more clearly what has been accomplished. After eighteen months, the war between the two great Powers in the Far East, unexampled in the magnitude of the carnage and suffering it involved, is at an end. It has been an object-lesson to Europe, which, we must earnestly trust, will not be without lasting effect for good.

Now we can realise, as never before, what present-day warfare between two great Powers must mean, and in particular what an awful thing a great naval conflict must be. And another most salutary result of this war is that Europe now sees a new Power risen in the East, which commands respect, and can put a check upon the greed and violence of nations professing to be Christian, whose dealings in the Far East have too often brought disgrace upon the great name they bear. We may feel it a humiliation to be compelled to greater justice by superior force, but the fact remains that Japan is now teaching Christian Europe lessons which it has been lamentably slow to learn.

Speculation has been rife as to what it was which actually induced the MIKADO and his Elder Statesmen so unexpectedly to agree to the conclusion of peace, giving up the very natural claim to an indemnity, and allowing Russia to retain so much, which an overbearing Power would have insisted on wresting from a defeated foe. There appears to be some popular discontent in Japan, on the ground that too much had been conceded; but the really substantial things have been secured, and it is the more noble in the victors to be willing to pay the heavy price of relinquishing the money claim rather than let the war drag on for months and perhaps years to come, with its hideous carnage, and the long train of misery which follows for victor and defeated alike.

Wisdom, moderation, magnanimity, these seem to be the lessons of the hour, which "Christian" Europe may learn from the statesmen of Japan. May the lesson be taken to heart in Russia, for the welfare of her suffering people, and in all the nations who have still so much to learn of self-control and mutual consideration, to secure the concord of the world. In any case, let the motive have been what it may, the great word of Peace is spoken, and over this the people of all nations must rejoice.

THE GENEVA CONGRESS.

RECORD OF THE WEEK.

THE third biennial meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers was held at Geneva, from Monday to Thursday of last week, August 28-31. Established at Boston, on occasion of the seventy-fifth anniversary of the American Unitarian Association, at Whitsuntide, 1900, the first International Meeting was held in London, 1901; the second at Amsterdam, 1903. The Geneva meeting worthily maintained the tradition of fraternal cordiality, of lofty aspiration, and unity of spirit, established by the previous meetings. Eleven different nationalities were represented, and fifty-four different religious associations, so the zealous general secretary, the Rev. C. W. Wendte, reckoned; there were members present from twenty-two different church connections. About 500 members took part in the meetings, and a considerable number of others had given in their adhesion, but were unable to be present. The Cathedral services, especially the opening service on Monday evening, were attended by large congregations, in addition to the members of the Council.

The countries represented were Switzerland, France, Germany, Holland, Belgium, Italy, Hungary, India, Japan, Great Britain, and America. Prof. A. Chantre, of Geneva, was President d'honneur of the Congress, and Prof. Montet, Dean of the Theological Faculty of Geneva, the working President. Among the Swiss representatives were Dr. E. Rochat, secretary of the local committee, and M. J. Roux-Eggly, the treasurer; the venerable M. Hyacinthe Loyson, of Geneva, Professor Furrer (preacher of the German sermon), Professor Schmiedel, and the Rev. G. Schönholzer, of Zurich, and the Rev. A. Altherr, of Basle, President of the Swiss Verein für freies Christentum. From France, the Rev. E. Roberty and Professor Jean Réville represented the Délégation libérale, with whom were also Professor Albert Réville, of the Collège de France; the Rev. Charles Wagner, of Paris; the Rev. A. Reyss, editor of *Le Protestant*; Rev. A. Bourrier, of Sèvres, editor of the *Chrétien Français*; Rabbi L. G. Levy, of Dijon; the Abbé Houtin, of Paris, and others. Germany sent only a few representatives, but Professor Pfleiderer, of Berlin, was a host in himself; and Professor Harnack sent a cordial message. So did Herr Direktor Schrader, President of the Protestantenverein, which was represented

by its secretary, Dr. Websky, editor of the *Protestantische Monatshefte*. The Netherlands Protestantenbond was represented by Miss M. van Berlekom, the Rev. J. van Loenen Martinet, editor of *De Hervorming*, and Dr. C. J. Niemeyer, the secretary; and the Remonstrant Community by Professor H. Y. Groenewegen. Among others who came from Holland were Professors B. D. Eerdmans and F. Pijper, of Leiden; Professor Meyboom, of Groningen; and the Rev. P. H. Hugenholtz, of Amsterdam; Professor Oort, of Leiden, who was President at Amsterdam, sent a cordial message of greeting and regret for absence. The Revs. J. Hocart, of Brussels, and A. Rey, of Liège, were among the Belgian representatives; while from Italy came Dr. Tony André, of Florence; and from Hungary, Dr. George Boros, of Koloszvar, and the Rev. N. Jozan, of Budapest, with others. The Indian representatives were Professor B. Nath Sen, of Calcutta, and Mr. V. A. Sukhtankar, of Bombay, recently the Brahmo student at Manchester College, Oxford, now continuing his studies in Germany. Islam was represented by Mr. Abd El-Hakim, of Fez, Councillor at the Court of Morocco; and among the party from England was Mr. Toko Murakami, of Japan. The American contingent included Dr. M. J. Savage, of New York (preacher of the English sermon); the Hon. S. J. Barrows; the Rev. C. E. St. John, secretary of the American Unitarian Association; President Southworth, of Meadville; Mrs. Hackley, founder of the Hackley School, N.Y; Mr. Edwin D. Mead, President of the Free Religious Association; Rev. J. W. Day, of St. Louis; Rev. C. W. Wendte, the general secretary. It had been hoped that Professor F. G. Peabody, Dean of the Harvard Theological School, who is in Europe, would be present, but he was prevented from coming, and the Rev. S. A. Eliot, President of the American Unitarian Association, also sent a message of warm greeting and regret for absence. From England came a party of over 220. The British and Foreign Unitarian Association was represented by two vice-presidents, Mr. W. Blake Odgers, K.C., and Mr. W. Arthur Sharpe, nine members of the Committee, and eleven other members of the Council, and the secretary, Rev. W. Copeland Bowie. The National Conference was represented by its president, Mr. W. B. Bowring; the vice-president, Rev. J. Estlin Carpenter; and the secretary, the Rev. James Harwood; while fourteen local associations were represented and seven other bodies, including the Sunday-school Association, by its president, the Rev. C. Hargrove, and Miss M. Pritchard, vice-president. Of English ministers, in addition to the above-named, there were present the Revs. Dendy Agate, V. D. Davis, S. Farrington, F. K. Freeston, J. L. Haigh, Alfred Hall, W. Harrison, W. H. Lambelle, W. Lindsay, R. Lyttle, J. McDowell, J. J. Marten, T. Paxton, W. R. Shanks, T. P. Spedding, F. W. Stanley, C. J. Street, F. Summers, W. G. Tarrant, L. Tavener, F. H. Vaughan, E. A. Voysey, J. Wain, Joseph Wood, F. Wood, and W. Wooding. Dr. Baart de la Faille represented the Dutch Church in London.

The sessions of the Council were held in the Aula of the University, where, in the Professors' Room on the ground floor, the local committee also had its office. From the University, across the pleasant gardens and up the hill to the Cathedral, was a short walk, and the rooms of the Literary Society, in the Corraterie, where the Monday evening reception was held, and the Palais Eynard, the scene of the Wednesday evening conversazione, were still nearer at hand. Nor was it far to the quay from which the steamer started for the Tuesday evening excursion on the lake; while a convenient tram or the electric launch across the lake took many of the guests to the final banquet on Thursday evening in the Parc des Eaux-Vives. If there was any drawback in the arrangements, beyond the broken weather, it was the narrowness of space at the Literary Society's rooms for the crowd which thronged to the reception; but there was no drawback in the happy spirit which prevailed throughout the week nor in the warm hospitality of our Genevan hosts.

MONDAY, AUGUST 28.

Members arrived at Geneva for the most part on the previous Saturday, and of the special service for the English contingent in the Chapel of the Maccabees, conducted by the Revs. C. Hargrove and Joseph Wood, we wrote last week. Monday morning and afternoon saw the committee room in the University busy with the issue of membership tickets, and the ready furnishing of information of many kinds to the visitors.

The Opening Service.

The actual proceedings of the Congress opened on Monday evening at eight o'clock, with an impressive service in the Cathedral of St. Peter, conducted by the Rev. E. Roberty, the eloquent liberal preacher of Paris. The "stiff-backed chair of Calvin," to which we referred last week, and which on Saturday occupied its accustomed place beneath the pulpit, had been removed, doubtless from no symbolic motive, but in expectation of the crowded congregation, which did, in fact, fill all the space within reach of the preacher's voice. There must have been at least a thousand people present.

The whole of the service was in French; and, while the congregation stood for the opening invocation and the prayer, the hymns were sung sitting. So also at the German service on Wednesday morning. On Thursday the congregation stood up to sing the English hymns. The book used on Monday was the revised Psautier Romand of the National Protestant Churches of Neuchatel, Geneva, and Berne, issued in 1899.

After the opening invocation, the first and last stanzas of the version of Psalm cxviii were sung—"O give thanks unto the Lord, for He is good; for His mercy endureth for ever,"—and then M. Roberty read lessons from John xv.: "This is my commandment, that ye love one another," and from Gal. v.: "Ye, brethren, were called for freedom." An earnest prayer followed, and, after the singing of the first two verses of Luther's hymn, "A mighty fortress is our God," the sermon. It was a very striking utterance. The preacher, with his keen face, grey-bearded, robed and with the white bands upon his black gown, as he rose to the height of his impassioned eloquence, in word and gesture alike, recalled pictures of John Knox preaching before Queen Mary; but there was no threatening in this sermon; it was aglow with the holier passion of freedom and charity, and its whole burden was against anathema, making for those fruits of the Spirit, which are love, joy, peace.

The text was from Rev. xxii. 3: "There shall be no curse any more." The preacher recalled, at the outset, the great memories of the cathedral in which they were met, so significant in connection with the spirit and purpose of their gathering—the proclamation of the Reformation from that pulpit, and of the establishment of the Academy, of which Beza was the first teacher, for the education of ministers, out of which their University had grown; the welcome given to refugees from France, Italy, and other countries in the days of persecution. Other memories there were, of the days of Calvin, and they rejoiced now in the progress of freedom and the victory of a milder spirit, so that now heretics from every quarter of the globe, could gather there for worship and bear their witness to truth. The sublime prophecy of the Apocalypse was that in the new city of God there should be no more injustice, no more anathema or curse; no one, on account of doctrine, should be shut out from communion either with God or man. Thankfully they came together as enemies of fanaticism, and recognised how far that prophecy was now fulfilled in the victory of the spirit of truth. There were those who thought that the scientific spirit could not be reconciled with ardent religious faith, but he pointed to what he held to be the true way of reconciliation. Criticism of history and of dogma had done their work; they sought for a theology scientific and philosophical, and yet faith remained, a practical need of the spirit. That faith they would preserve as they entered into the full meaning and the mystery of personality; it would be not merely a negative faith, but strong in the power of will and of love. The dangers of Protestant individualism were escaped as they realised the life of true humanity, at one in God; and to that end they must preserve their living communion with Christ, because in him they found the fullest personal life, and the mystery of the divine in man. In that communion they found health of spirit and a true human brotherhood. The prophet's answer to the cry: "Watchman, what of the night?" was enigmatical. "The day cometh, but the night cometh also." "Yes," said the preacher, "if you neglect communion with Christ, you compromise the future of the church, and the night will come. But if you consecrate yourselves practically, personally, in family and in the state, to that communion with Christ, in fellowship with his spirit, then the day will come—the great day in which there shall be no curse any more!"

This is a most imperfect attempt to catch the drift of the sermon, which we must hope that M. Roberty will be able to reproduce for our perusal, though no printed word can recall the fervour and dramatic eloquence of his appeal. A hymn of invocation to Jesus as King and Saviour followed the sermon, and then a prayer to the Father ("Thou knowest in what spirit we have sung that hymn"),

the Lord's Prayer and Benediction, brought the service to a close.

The Reception of Delegates.

From the cathedral members made their way through drenching rain to the Rooms of the Literary Society in the Corraterie. There, in the course of the evening, PROFESSOR MONTET, on behalf of the Genevan Committee, offered a very hearty welcome to their guests. The Rev. CHARLES WAGNER, of Paris, well-known as the author of "The Simple Life" and other popular books, was the first to respond. Mounting on a high stool in the midst of the crowded room, the genial Alsatian beamed upon the company. "The tribune is narrow," he said, "but the heart is large." He stretched out his hands to brothers unknown, and rejoiced in the unity which brought them all together, by different ways, with their different thoughts, yet all to one end and as one family.

The Rev. P. H. HUGENHOLTZ replied for Holland, and spoke of the close ties which united them with Switzerland, the two little countries, strong in democratic principles, having both owed much to the old Calvinism, and now rejoicing in liberal government and political and social progress.

The Rev. N. JOZAN, of Budapest, replied in English for Hungary, delivering the greetings of the Koloszvár Consistory and Bishop Ferencz. They were thankful, he said, for the aspiration after higher thoughts which had brought them together there. A torch had been lighted at Boston, it had been handed on to London, and to Amsterdam, and now was aglow in Geneva, not to burn heretics, but to kindle the hearts of men with living fire, in the fear of God.

Professor PLEIDERER, of Berlin, who spoke in German, said he rejoiced in that council of heretics meeting in the city of Calvin and Rousseau. Calvin, with his strong character, secured the freedom of the Gospel for his church, yet bound on it the fetters of the letter. Then, two centuries later, came Rousseau, who secured freedom for man—freedom of heart and conscience; freedom from all political, social, and church conventions. The cry, "Back to Nature," had, perhaps, nowhere such deep influence as in his own country; their greatest spirits had been pupils of Rousseau. They had realised the significance of a free personality on which their preacher that evening had laid so much stress. Their present problem was to determine how such a free individual might be a member of an organised society. It was a question for the State, and it was now the greatest question for religion. Whether their preacher had given the right answer he was the less ready to say, because he was not sure that he had fully caught his meaning. He did not think there was one simple solution of the problem, but a *modus vivendi* they would surely find. They must live together, man to man, respecting one another, if possible loving one another. That was the true way for people of all countries, and it was the way in religion. Their meetings in that Council must help to that end.

Mr. V. A. SUKHTANKAR replied on behalf of India, delivering the greetings of the Brahmo Samaj—greetings, as he said, from the Himalayas to the Alps. The Spirit of God was working for liberty, old barriers of traditon and national pride were being broken down. In the name of that universal faith, which they cherished in the Brahmo Samaj, Hindus of the Hindus, but also close to the Christian spirit, he came to that gathering, as one of those working, from different traditions, but for the same cause, in the search for truth, and for the establishment of God's kingdom on earth.

The Rev. C. E. ST. JOHN, secretary of the American Unitarian Association, brought "with both hands and a full heart" the greetings of their friends across the Atlantic. The Unitarians in the United States and Canada, he said, had fought a good fight for freedom, and were stronger to-day than ever. The days of controversy over creeds were past. They held to their Unitarianism in no sectarian fashion, but with absolute hopefulness, setting aside the supernatural and miraculous, feeling deeply the bond which united their souls with the heavenly Father, with abundant faith in the ever-present power of God and the bright vision of the immortality of every living soul. A Unitarian church was simply a body of people brought together by the common purpose to make the world purer, sweeter, more beautiful, as God's world, regardless of creed, respecting every man's honest opinion. They might be little churches, but they were full of hope for all, full of faith, each doing its own work.

The Rev. W. COPELAND BOWIE responded on behalf of England, and delivered the greetings of the British and Foreign Unitarian Association. They must have been of dull mind and cold heart, he said, if they could have taken part unmoved in that great service in the beautiful cathedral. They were touched by one common feeling, inspired by the same ideals of life and duty, the same faith and hope and love. He still felt as though it were a dream. When, as a youth, some thirty years ago, he left the Calvinistic Church of Scotland, it would have seemed to him impossible that he should so have worshipped with many brethren in the church of Calvin; but they were moving on, and the world was moving. The meetings of that Council had been a great gain to them, and had brought them many new friends. To none were they more indebted, or more drawn in love and admiration, than to their friend Professor Montet, who had done such splendid work for those meetings. They who came from the British Isles came not as Englishmen, but as brethren.

These various speeches were a happy reflex of the spirit which prevailed throughout the week.

TUESDAY, AUGUST 29.

At nine o'clock on Tuesday morning the first session of the Council opened, in the Aula of the University, with the Lord's Prayer, repeated by a venerable minister, the Rev. L. Audemars, of Lausanne.

PROFESSOR CHANTRE, as Président d' honneur, then delivered the opening address. Having welcomed the members of the Congress, he said Unitarians ought to feel at home in Geneva. From the earliest days of the Reformation Unitarianism had set itself against the Trinitarian theology; and, though Calvin made short work of it, scattering its representatives to the four winds, there came a change, when, after a century and a half, Turrettini broke the yoke of the Calvinistic Confession of faith. Then the Reformed Church in Geneva moved in the direction of Arminianism, on to Unitarianism. In the second half of the eighteenth century the great majority of the ministers in Geneva were Unitarians. The revival at the beginning of the nineteenth century, beneficent in many respects, brought a doctrinal reaction to the creeds of the sixteenth century; yet Unitarianism was not supplanted in the church, and now many who professed semi-orthodox or evangelical opinions were not really Trinitarians.

The Unitarianism of to-day was not merely opposition to an article of the ancient creed. Its horizon was infinitely wider; it represented free and independent theology, repudiating authoritative creeds, enthusiastically welcoming the religion of the spirit. It desired that the Church should be founded as truly on liberty of thought as on a personal, vital, and active faith. They held to genuine freedom of thought, declaring that Truth must come first, and that there must be absolute sincerity in religion. And he continued:—

"Free Thinkers, sincere Men, we are at the same time and in the best sense of the word religious men, Christians. The essential principle of religion, as Vinet has well said, is outside dogma; it is time to make this principle clear, to draw from it its inferences, to proclaim that a man is religious not by the creeds he professes, but by the direction in which his conscience and life are turned. The religious soul is the soul constantly turned toward the ideal; its impress it bears within itself, as no vain dream, no flower without root, but the higher law in man, the mark of his destiny, and, at the same time, the sovereign order of the universe, the energy which shall one day triumph over all opposition, the will which is leading the world towards its supreme goal, the ideal—in a word, *God*. That, in its essence, is our religion—as firm on its own foundation as it is respectful towards the rights of thought; that, I say, is our faith. It nourishes itself on the words, the thought, and the spirit of Jesus of Nazareth, recognised by us in the dignity and greatness of his spiritual personality as it stands out from the tradition of the first century of the Christian era, independent of Church dogma. In him we find religion exalted to the height of morals and morals exalted to the height of religion, a mysticism as healthy as it is profound, calming the soul, and, at the same time, illuminating and inspiring, allied as it is to the most effective motive of individual and social activity. In a word, we find in him the secret of life, and so we joyfully confess him before men. Many amongst our contemporaries who are animated by the same aspirations after the ideal and urged on by the imperative desire to realise it in the midst of the world, do not confess his name; yet we extend to them also the right hand of

fellowship, because the unity we seek is that of the spirit, not of opinions.''

More complete unity, he said in conclusion, would come through the natural attraction of sincere feeling, in the encounter of individual beliefs, purged in the crucible of science and experience. That Congress, he trusted, would throw their principles into clearer relief, dissipate prejudice and misunderstanding, and strengthen them in the endeavour to render the world in which their lot was cast happier and purer. He offered them a cordial welcome.

Professor Montet's Address.

Professor MONTET, who was the working President of the Congress, followed with a more extended address, in which he referred to the founding of that Council, on May 25, 1900, and the progress it had made, in carrying out its object: ''To open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them.'' The need of a Christianity, at once vital and broad, was felt, he said, more and more. There were many souls, both in Europe and in America, and beyond these two continents, who felt profoundly the need of faith, but of faith unshackled; and as representing that position he referred to two distinguished teachers of theirs, both closely associated with Geneva—Auguste Bouvier, who had been a Professor in their University; and Auguste Sabatier, who had been a warm supporter of their Theological Faculty, and had been heard there as a lecturer. They two were inspirers of free religious thought in French speaking countries. They represented in the heart of liberal Christianity two different tendencies; they formulated diverse systems of dogma; but the method they adopted, the spirit with which they were animated, and the religion they professed and lived were the same, viz.:—the scientific method, the broad Christian spirit; the religion of Jesus. Bouvier, Professor Montet spoke of as a deeply religious soul, who sought to express what was fundamental in his nature in his theory of ''The Divine Life.'' This he conceived sometimes as the immanent God and sometimes as the evolution of the divine in man and the universe. That conception was to him the foundation of all religion, and it implied the harmony, especially of all monotheistic faiths, and the great duty of religious brotherhood. To Sabatier, on the other hand, the central thought was of salvation; Christ, he regarded not as a great philosopher, but as physician of souls—his mission was to bring new life to men. Thus religion to Sabatier was built upon the personality of Jesus, practical religion, free from the limitations of creeds. Such free and vital faith was the rallying point of their International Congress, which had drawn together representatives not only of different Christian Churches (Protestant and Catholic), but also of Jewish and Hindu Theism and of Islam. Their friends of the Brahmo-Samaj had been the first to respond to the invitation; and to the representatives of progressive Catholicism and progressive Hebraism they gave a hearty welcome. All the monotheistic faiths were represented though not all religions. Islam had sent a representative of that liberal religion which existed among its adherents as truly as among themselves; and such a representative was not out of place in that assembly, for there was a veritable bond of union between Islam and Unitarianism. As the Rev. James Harwood had recently written in his tract, ''A Message to the Mohammedans,'' ''In the sublime doctrine of the unity of God, the Mohammedan and the Unitarian are at one.'' ''What fills me with pleasure,'' said Professor Montet, ''as I look upon this assembly, what not only fills me with pleasure, but lifts my heart up in devout thankfulness to God is this spectacle of the union in common religious fellowship of so many eminent men, belonging to different Churches and even different religions, each having his individual theological opinion, belief, conviction, but all united by the same religious idea, that of the adoration of our Heavenly Father.''

He then spoke with regret of the absence of a number of distinguished men, whom they had hoped to welcome—Professor Harnack; Dean Fremantle, of Ripon; President Eliot; Dean Jalabert and the Baron F. de Schickler, of Paris; Professor Bonet-Maury and M. Paul Sabatier; Dean Kambli, of St. Gall; and Pastor Bost, of Brussels, and concluded as follows:—

''Before declaring the Congress open, I desire solemnly to affirm that we are believers. It is because we have a profound faith in the truth of the cause of religion, that we defend it, and that we have worked with such zeal in preparing for this Congress. It is because we are men of faith that success has crowned our efforts: It is because we are men of faith that our deliberations will be fruitful in results. We shall work with joy and enthusiasm, for we can take up in all sincerity the words of the Apostle and say, 'I believe, therefore have I spoken.' ''

Report of the Executive Committee.

The Rev. CHARLES W. WENDTE, of Boston, the General Secretary, then read the Committee's report. It dwelt upon the significance of that meeting in Geneva, and upon the value of such an International Association. ''As we survey the religious situation throughout the world,'' it was said, ''we find that while there exists everywhere a vast amount of latent, inorganic liberalism, the representatives of conscious, reasoned, and reverent free-thought are everywhere in a minority. Everywhere, too, this liberal minority is engaged in a determined struggle to maintain the religion of the spirit against an aggressive orthodoxy and reactionary powers in Church and State. The forces of modern science and scholarship fight on our side, the constant growth of political liberty and social justice exercises a great influence in our favour, yet arrayed against us are the principalities and powers of the earth, entrenched in ignorance and timidity, prejudice and superstition, the very loyalty and unreasoning affection of mankind. Great is our need, therefore, confronted by such adversaries, to unite our scattered forces, to hearten and strengthen each other, that we be not discouraged and overborne in the struggle for religious freedom. For our own sake, for the truth's sake, for the sake of our brethren who are still in bondage to erroneous beliefs and unworthy spiritual autocracies, we must come into closer, more fraternal relations with our fellow liberals throughout the world. We must extend to one another that sympathy and co-operation which alone can assure our individual safety, and the ultimate and general triumph of our cause.''

Details were then given of the steps that had been taken through extensive correspondence and through personal visits of representatives to the meeting of various religious associations, to bring the liberals of different countries into closer touch; and the report added:—''No Church or sect in Christendom can be perfectly free or prosperous until all are free and prosperous with it. None should stand selfishly apart, and disregard the struggles and needs of the others. In the work of religious enlightenment and emancipation the saving word is *together*. According to our loyalty to that sentiment we all alike stand or fall. Beneath all ties of blood, or nationality, or language, or custom, or doctrine, there is a deeper union. It is the oneness of principle and method which unites the lovers of truth and freedom in all lands in a common endeavour for 'pure religion and perfect liberty.' Only as we are loyal to this ideal, and combine for the common welfare, can we be victorious in our struggle with unreason and tyranny, both at home and abroad.''

Suggestions for a central treasury and a missionary agent were then made, and the idea of a representative organ, which had been considered by the Committee, was left with the recommendation that wider use should be made of existing organs of liberal religion in the various countries. Sorrowful reference was made to the loss sustained by the death of Richard Armstrong in England, Protab Chunder Mozoomdar in India, and John Kovacs in Hungary, and the report concluded with a note of confident hope. The general tendency of modern society in things religious, it was declared, is onward and upward, from bondage to freedom, from night to light and the glorious liberty of the sons of God. The granting by the Tsar of Russia of religious toleration to Dissenters was noted as a remarkable sign of the times, and the report concluded:—''When such a measure can proceed from such a country we have reason to take courage, and look with faith upon the incoming century as the era of a new spiritual resurrection, the dawning of freedom, fellowship, and character in religon.''

REPORTS ON THE POSITION OF LIBERAL RELIGION IN VARIOUS COUNTRIES.

German Switzerland.

The Rev. A. ALTHERR, of Basle, read the first detailed report, on Liberal Religion in German Switzerland. He brought the greetings of the Swiss ''Verein für Freies Christentum,'' expressing their thankfulness to have part in that Council. They had received great spritual gifts from other lands. As the streams from their home country flowed out to many seas, so many streams of spiritual life and blessing flowed into their land. ''We

give you water, you give us wine of the spirit.'' In the first centuries of Christianity it was monks from Irish cloisters who brought with them the message of the Cross; and in the Reformation time it was such Frenchmen as Farel and Calvin who were their teachers; while refugees from Italy, Spain, and other countries were now represented by families who were the pride and blessing of their land. From America, also, they had received much through Channing, Parker, and Emerson. As to the religious condition of German Switzerland, they had had to fight for their freedom, and through political they had gained religious freedom. Since 1864 they had secured freedom in matters of doctrine and of conscience. All penalties on that account were banished, and they had free, compulsory, interconfessional schools. The religious orders were not allowed to interfere in school or home. He referred also to the Old Catholic Movement, and to the presence among them at Geneva of that great orator and defender of freedom, with a young heart in his old age, Père Hyacinthe. There was movement also among the orthodox, or the semi-orthodox, and they were all living at peace with one another. Their position as liberals had been gained not without difficulty, and they might learn much from one another. Yet there might be a heavy hour before them. Their churches were, to a large extent, State churches, and in France they saw what was being done to separate Church and State. If the State interfered with liberty, he should be the first to say: ''Throw off the fetters! Do not sell conscience to Mammon!'' In Switzerland, however, they had not to do with such a master, but with a Father, and there was something to be said for the State caring also for the culture of religious life. Two years ago he had been in America and had seen something of Church life there. He bore willing testimony to the greatness of the impression made especially by their works of beneficence. But their development in Switzerland had been different. Yet, if it was to come, he had confidence in God that their religious needs would ever find satisfaction. ''God our Father, all men his children and brethren, Jesus our leader, salvation by character, unlimited progress of mankind upward and onward for ever''—that was a confession of faith and programme of work in which they might all unite.

French Switzerland.

The Rev. J. MAYOR, of Motier-Vuilly, Fribourg, followed with a report on French Switzerland, where, he said, except in Geneva, there was little of the avowedly liberal movement remaining. The movement of M. Buisson in Neuchâtel, in 1869, and Dr. Forel's League for moral action at Lausanne, had not had the permanent results hoped for them. In Geneva, for the last twenty-five years, liberal theology had enjoyed a free course, but not many of the younger men in the ministry now stood openly on that side. At the same time progress was being made throughout the French-speaking cantons, and the old dogmas were losing their force even in professedly orthodox circles.

Great Britain and Ireland.

The morning session concluded with the paper by the Rev. W. Copeland Bowie on ''The Number, Organisation, and Condition of Unitarian Churches in Great Britain and Ireland,'' which we published in full last week.

THE AFTERNOON SESSION.

After lunch six more reports were read, of which we can furnish only the briefest notes.

France, Italy, Belgium.

First came M. BOURRIER, of Sèvres, editor of the *Chrétien Français*, telling once more the pathetic story of the priests who have broken away from the Roman Church, for whom it is often so hard to find any useful career, and noting how the seriousness of the movement of revolt has led to a more conciliatory attitude on the part of the French Bishops. Then the Rev. TONY ANDRÉ, D.D., of Florence, spoke of the great difficulties besetting liberal Protestantism in Italy, and the Rev. J. Hocart followed in a similar strain on the work in Belgium.

Holland, America, Hungary.

Professor EERDMANS, of Leiden, then read a paper, in German, on ''Liberal Theology and Religion in Holland.'' He referred to Dr. Kuyper's Conservative majority of 1901, and the attack of his party on the Liberals as anti-Christian. The independence of the Theological Faculties at the Universities had been secured in 1876, but the new Universities Bill, which had been passed, opened the way for the establishment of private universities in which dogmatism would be supreme. But now again there was a Liberal majority, and the new law would probably not be able to do serious harm to the old universities. The position of the liberal theologians was established on a scientific basis, but there were serious questions of practical religion which had to be faced. The older generation had a strong dislike of Socialism, but the younger men were attracted by the Socialist ideal, some had even joined the Social Democratic party and others published a paper, to maintain that social efforts must look to religion for their true strength. In liberal circles the wide-spread indifference of educated people to religious observances was a very serious problem; he also deprecated the tendency of the smaller religious bodies to multiply their societies in the same towns, when it would be better to unite to form one strong liberal congregation. They hoped that the Protestantenbond would prove effective so to unite the liberals in common work.

The paper of the Rev. FRANKLIN C. SOUTHWORTH, President of Meadville Theological School, on ''The Condition and Prospects of Liberal Christianity in the United States,'' we hope to publish in full next week.

The last paper of the afternoon, was by Professor GEORGE BOROS, D.D., of Koloszvar, on ''The Position and Prospects of Religious Liberalism in Hungary.'' He referred to the fact that he belonged to a church with a bishop and a consistory, organised 360 years ago, and he had come straight from the meeting of this consistory, which represented a community of 80,000 souls. He delivered the greetings of Bishop Ferencz. The Reformation had been a popular movement in Hungary. When in 1526 the Turks had annihilated the Hungarian army, with their king and the flower of the nobility, the whole nation turned, amid the ruins of desolate towns and villages, to the consolation of religion, and carried on the great work of Reformation. It was soon after the death of Servetus, that Francis David began to teach in Hungary, and became the founder of their Unitarian Church. He noted the strong movement in Austria at the present time towards Protestantism. 40,000 Catholics had come over, but it was partly a political, as well as a religious movement. This ''Los von Rom'' movement was not known in Hungary. There the Roman Church was making progress, partly through want of zeal on the part of Protestant leaders, and neglect of the light of the new age. But the liberals were making progress, and the condition of the ministry had been recently improved, so that men would be able to devote their whole lives to that high service. Socialism was growing strong in the land, and thus the liberal thinkers and workers had a great opportunity. As real friends of the people they must find a way to open channels of new truth, which would satisfy the popular aspirations. He brought also hearty greetings from three Protestant professors, not of their fellowship, and from a liberal Jewish Rabbi.

There was to have been another paper by Professor Nat Sen, of Calcutta, but he telegraphed that his ship was delayed, and he could not arrive in time.

EVENING EXCURSION ON THE LAKE.

Towards five o'clock the weather was fair, and the company, on the invitation of their Geneva friends, embarked on board the fine steamer *Général-Dufour* for an excursion on the lake. Supper was served in the saloons at six, and again at seven for the second half of the party. Later in the evening cold wind and a storm of rain beat upon the ship, but after this came wonderful effects of cloud, lying along the low hills bordering the lake, and although a quiet, sunny evening would have been very delightful, and would have better served the purposes of sociability, it could not have furnished anything more striking and beautiful than what we saw. The course taken was close along the Savoy shore to the point beyond Yvoire, passing on the return close by Nyon. As the steamer approached Geneva, on a signal from the bridge the towers of the Cathedral were illuminated by the burning of Bengal fire with very fine effect. The stars were out, and it was again a quiet night when the party disembarked.

WEDNESDAY, AUGUST 30.

On Wednesday the news of peace was joyfully spread by those who had seen the morning papers. At nine o'clock a German service was held in the Cathedral, conducted by the Rev. Professor Furrer, of Zurich. The hymns were taken from the ''Gesangbuch für die Evangelisch-reformirte Kirchen der deutschen Schweiz.'' (Zurich, 1891.)

Dr. Furrer's Sermon.

The sermon was from 2 Cor. iii. 17, Where the spirit of the Lord is, there is

liberty.'' All great emotions, the preacher said, were associated with freedom. '' Froh und frei, wie klinkt das gut zusammen ! '' All higher life was possible only in the air of freedom. There must be freedom in the search for truth, and for the creative artist. And so it was with the highest life of communion with God. There could be no compulsion in the holiest life of the human soul. Yet freedom must be distinguished from licence. The good soldier was under discipline, and the freest of the free had said, '' Whoever would follow me, let him take his cross.'' A true man must hold fast to his obligations. To be truly free was no easy thing. How could that freedom be won ? One of the freest of men, the Apostle Paul, gave them the answer : '' Where the spirit of the Lord is, there is liberty.'' He himself won his freedom in closest spiritual union with Christ. It was Christ who brought freedom into the world. He was free in presence of the piety of the fathers and of old traditions. The Son of Man was Lord also of the Sabbath. His great rule was, ''Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neighbour as thyself.'' Love was the freest thing in man ; what we do for love is done in the most joyful freedom—love that endures and hopeth all things. Such love was perfected in the cross. So Christ gave us an example of the perfect life. They must hold fast to Christ, because so only could they keep their hold on the love of the eternal God. Without Christ, in face of all the sufferings and sorrows of the world, it was too difficult. They needed the cross as witness of the eternal love and pity of God. It was needed under the sense of guilt, when a man could not forgive himself or trust in the forgiveness of others. Only the thought of God almighty, our Father, forgiving, as Christ has shown us divine pity and forgiveness, can take away the burden. There was no other appeal, that would compel men to trust, than that to the crucified, who was nearest to the heart of God, and went to his death, that men might believe in the eternal mercy. That was the truth of vital religion. Life in God and with God, the reconciled life, from person to person. It they would maintain that true life, they must again and again renew their inward union with Christ, entering deeply into the meaning of his life and death. Then they would have the true freedom, and the joy of youth and great thankfulness.

In his closing prayer Dr. Furrer gave thanks for the glad tidings of peace.

The Morning Session.

At the opening of the morning session at the University, Professor Montet referred with thankfulness to the news of peace, and amid a scene of great enthusiasm it was agreed to send telegrams to President Roosevelt and to the Mikado and the Tsar of Russia, congratulating them on the conclusion of peace, and invoking the blessing of '' God, the Father of all men,'' on the rulers and their respective countries. The session was devoted to communications '' d'ordre religieux théorique'' though the classification did not prove very exact.

Mohammedan Women.

The first paper, in English, was by Madame Loyson, of Geneva, on '' The religious condition of Oriental monotheistic women.'' It gave an enthusiastic and, we should say, somewhat rose-coloured description of the condition of Mohammedan women, but with salutary notes of comparison between the condition of these women and their Christian sisters, and pointed comment on the quality of our professed Christianity.

Liberal Judaism.

The Rabbi Levy, of Dijon, followed with an eloquent address : '' An attempt at a methodical deduction of the fundamental principles of Judaism.'' He noted it as a sign of true progress that he should be invited to speak at that Congress, and pointed to the close kinship between liberal Christianity and the progressive movement among the Jews, which turned back from the Talmud to the ancient prophets for their ideal of religion. He concluded by reading the printed theses, which succintly stated his position. Religion he defined as '' the effort of man to apprehend the absolute essence, the whole trend of things, in order to bring his actions into harmony with this reality, this universal order.'' Self-knowledge led to knowledge of the eternal spirit, God, '' an eternally living principle of order, beauty and love.'' And because such knowledge had been revealed in a marked degree in the Hebrew Prophets the Bible gained its supreme religious value. The theses concluded with a demand for religious worship in harmony with aspirations and needs that are ever evolving.

At the conclusion of this paper the Rev. Charles Wagner added a few words of appreciation and of sympathy with the spirit of progressive Judaism.

Professor Pfleiderer's Paper.

The concluding paper of the morning was by the veteran Professor Otto Pfleiderer, of Berlin, on '' The Sources of the Christian Doctrine of Redemption.''

A doctrine of redemption, he said, was found in other religions before Christian times ; they must strive for a brotherly understanding of those other religions. They no longer received the orthodox doctrine, but when they argued against it, they did not touch those who believed, for their belief did not rest on reason, but on feeling and tradition. Reason, they said, reason spoilt in sinful man, can have no power against the doctrine ! But when they turned to history, and showed how the supposed supernaturallygiven doctrine had been gradually formed in the course of human experience, before Christian times, then something was effected. Of this paper, which traced in a most interesting manner two forms of the Christian doctrine of redemption to the separate sources of their origin, we hope to give some fuller account in a subsequent issue.

The Afternoon Session.

The first paper in the afternoon, begun during the last quarter of the eclipse of the sun, was that by the Rev. J. Estlin Carpenter on '' The recent progress of New Testament Study in Great Britain,'' which was published in full in last week's Inquirer. At the conclusion the Rev. J. Hocart rose and said that Mr. Carpenter had modestly passed over the part he himself had played in the progress of those studies, particularly in his book on '' The Bible in the Nineteenth Century,'' and the two lectures he had given in Brussels, subsequently published at Paris, on '' The Gospels in the light of modern criticism.''

Of the next paper, by Professor J. J. Gourd, of Geneva, on '' The distinctive character of Religion,'' a paper referred to as marked by great philosophical power, we must not attempt any synopsis, but shall look forward to studying it, when published in its complete form.

Humanitarian Ideas.

The Hon. S. J. Barrows next read, in what the President described as excellent French, a paper on '' The Influence of Humanitarian Ideas and Sentiments upon Christian Theology,'' noting the modification of the old dogmas, and particularly that of the damnation of infants and of the heathen by the growth of a more humane spirit and the progress of thought. The new philanthropy, he said, was a new victory for the principles taught by Jesus of Nazareth in the parables of the Good Samaritan, the Good Shepherd, the Golden Rule, and the Lord's Prayer.

Père Hyacinthe.

Then came a striking address on '' Monotheism and its forms'' by the venerable M. Hyacinthe Loyson, of Geneva, formerly so well known as the eloquent and popular Catholic preacher in Paris, Père Hyacinthe. He received a very warm welcome from the audience, and still in his old age displayed the great orator's skilful mastery of words. He spoke of himself as still holding to a form of the doctrine of the Trinity, as his friend Sabatier did, believing in God, in His interior nature as Power, Thought, and Love. Yet he had always regarded the unity of God as the supreme doctrine of religion, and thought of Jesus as man not as God. To him the first Œcumenical Council was not that of Nicæa, but that of the Parliament of Religions at Chicago in 1893, opened by a Roman Catholic bishop with the Lord's Prayer, and closed with the same prayer by a Jewish Rabbi. Therefore, he would salute men of all religions, not only Christians, but Jewish, Mohammedan, and Hindu. In religion he was a man, and nothing human was alien to him ; he was a Christian, and in the same way nothing human could be alien. He maintained that Christ did not institute a church or a new religion, but simply pleaded for the ideal of the kingdom of God, established in justice and love. He believed in the true humanity of Jesus, subject to the limitations of his time, but with a fervent loyalty and devotion to him as a pure soul in whom was manifest the eternal word of God. He looked forward to a universal church founded on faith and the immortal soul of man, with room for all, trusting always in the Divine compassion. It would unite the three great monotheistic faiths of Judaism, Christianity and Islam, and there would be no curse any more. In a passage loudly applauded, M. Loyson referred to the message they had sent that day to the Mikado, and asked why the Japanese

should be spoken of as heathen, who were distinguished not so much by the glory of their success in battle as by the greater glory of their generosity in making peace. The whole audience rose to greet the aged orator as he descended from the platform.

There was another item in the programme, but it was postponed to the following day.

To the Memory of Servetus.

Later in the afternoon a large company of English and American delegates, with other friends, made their way to the Servetus monument at Champel, to add their own tribute to the martyr's memory by laying a wreath upon the monument.

Professor MONTET spoke a few introductory words, saying how natural it was that English and American Unitarians should wish to perform that act of homage, and thanking them for the generosity of their thought.

Miss TAGART then gave an address, in which she spoke of Servetus as a martyr to the bigotry, not merely of a man, but of a church, and went on to speak of modern martyrdoms which still had to be endured. They desired, she said, to express their faith and their love of truth and progress.

The Rev. C. W. WENDTE then took the wreath and conducted Miss Tagart to the monument, that England and America together might place the wreath at its foot.

The Hon. S. J. BARROWS afterwards spoke of that monument as one of the mile-stones of history. There was another wreath, recently laid at the foot of the monument by the Anatomists of Great Britain and Ireland, which reminded them that Servetus was also a distinguished man of science. He referred to those noble men, Castellio and others, who at the time protested against the putting of Servetus to death, but paid a warm tribute also to the greatness of Calvin, as one of the makers of his age.

THE EVENING RECEPTION.

In the evening the local committee gave a reception to the members of the Council at the Palais Eynard, adjoining the grounds of the University. The building was admirably adapted for such a purpose, and there was a large gathering of friends. A band played in one of the rooms, and the pleasant garden was lighted by Chinese lanterns. During the evening the news of peace was again celebrated by representative speakers.

Mr. EDWIN D. MEAD said there was good reason why an American should be heard on that occasion, because their President had played so decisive a part in bringing about the result over which they were rejoicing. He spoke in high praise of the magnanimity of Japan. She had shown such self-control that the "yellow peril" could not be for them compared to what the white peril must be to those people of the Far East. The one thing he feared was that possibly Russia had not suffered enough to be compelled to do justice to her own people.

The Rev. CHARLES WAGNER spoke of war as contrary to the spirit of the time; since the terrible war in the Far East had been going on, it had meant the shipwreck of their principles. He referred with warm regard to the splendid character of President Roosevelt, who had done so much for the concord of the nations.

The Rev. G. SCHÖNHOLZER referred to the eclipse of the sun they had witnessed that day, a thing of nature, which soon passed over and all was clear again. Now the long eclipse of the war was also over, and the news brought them a great joy. He spoke also of the unity of spirit in that gathering from many nations, and found a happy parable for it in their own Swiss geography. From their St. Gotthardt four great streams ran down to as many lands, and when he asked what it meant, the Netherlanders came to him in a dream, and said, "You simpleton, it means, the heart of God." So where there were waters of life, they were born in the heart of God, and would lead them back thither. And when they asked a company of people whence all the different national words and thoughts and feelings, the answer was the same, "out of the heart of God." The Gotthardt represented a system, which was a unity, and held all together. There was one feeling which animated them all: "Alle nach dem St. Gotthardt reisen!"

THURSDAY, AUGUST 31.

The last day of the Congress opened at 9 o'clock with the English service in the Cathedral, conducted by the Rev. C. J. Street, of Sheffield, when the sermon on "Religion: its changing forms and its eternal essence," which appears in full in our present issue, was preached by Dr. M. J. Savage of New York. The hymns were printed on a special hymn-paper, and were very heartily sung. They were, "All people that on earth do dwell," "God of ages and of nations" and "Nearer, my God, to thee." The lesson was from 1 Cor. xii. and xiii.: "The greatest of these is love."

Papers on Questions of Practical Religion.

Such was the classification of the papers for the closing day, but again not to be taken very exactly, especially as the programme had been somewhat rearranged.

The first paper in the morning was by the Rev. A. BERTRAND, of Castres, an academic study of "The holiness of Jesus." The Rev. P. H. HUGENHOLTZ, of Amsterdam, followed with a paper on "The Church and Free Religious communities," setting forth (in French) his ideal of the religion of the future, in which the church would be simply a free congregation, devoted to the religious instruction and edification of its members. The last paper before lunch was the Rev. W. G. TARRANT'S, on "The relations of Liberal Religion towards Social Reforms," which we published in full last week.

In the afternoon Professor JEAN RÉVILLE opened with a paper on "The Separation of Church and State in France," of which we hope soon to be able to publish a complete translation. Then followed Professor B. NATH SEN'S paper on "The problem of Religion in modern India," which we shall also publish in full. Belore reading his paper Mr. Sen delivered the greetings of the Brahmo Samaj to the Congress, the cordial greetings of India and the East.

The concluding paper was by the Rev. M. REY, of Liège, on "The opportunity for Liberal Protestants to frame a Declaration of Faith." It pleaded the need for a clear declaration of principles, as a standard and rallying point for their efforts, and as helpful for popular propagandism.

At the close of the paper, Professor ALBERT REVILLE proposed that the executive should be charged to appoint a special committee to draw up such a statement for the consideration of the next meeting of the Council.

After a brief discussion, in which Professor Pfleiderer urged the gravity of such a step, and several English members spoke of their experience of the danger of any attempt to formulate a general confession of faith, and it was made clear by the movers that it was *principles* and not doctrines which were to be formulated, it was agreed that the Committee should consider the whole question and report thereon to the next meeting of the Council.

Concluding Resolutions.

The proceedings of this third International Congress were then brought to a close by a series of resolutions. The questions referred to in the report of the Committee as to a central fund, a missionary agent, &c., were not discussed, but were left to be dealt with by the new Committee, which was unanimously appointed, on the motion of the Rev. James Harwood, seconded by Professor H. Y. Groenewegen, as follows:—

Professor Dr. Edouard Montet (Geneva), President; the Rev. Charles W. Wendte (Boston), Secretary; the Rev. Dr. George Boros (Hungary), the Rev. W. Copeland Bowie (London), the Rev. J. Estlin Carpenter (Oxford), the Rev. Dr. Samuel A. Eliot (Boston), Professor Dr. B. D. Eerdmans (Leiden), the Rev. P. H. Hugenholtz (Amsterdam), Professor Dr. Otto Pfleiderer (Berlin), Professor Dr. Jean Réville (Paris), the Rev. G. Schönholzer (Zurich). One other member, from Germany, is to be elected by the Committee as the way becomes clear.

(II.)

Moved by the Rev. M. J. Savage, D.D., and seconded by Dr. Herbert Smith:—

"That this Congress assembled in the historic city of Geneva expresses its conviction that the cause of religious progress is inseparably linked with personal and civic freedom, and offers its earnest sympathy to all seekers after truth and workers for righteousness in every land."

(III.)

Moved by Professor F. Pijper and seconded by the Rev. Dr. Rochat:—

"That this Congress, having already offered its congratulations to the Mikado of Japan, the Tsar of Russia, and President Roosevelt, of the United States of America, on the conclusion of peace between Russia and Japan, requests Professor Montet, as President of this assembly, to convey to the forthcoming Conference on Peace and International Arbitration at Lucerne, its earnest and fraternal greetings, and the declaration of its profound hope that the spread of true religion may establish among the peoples of the world those sentiments of brotherhood and goodwill, which it is the purpose of the Conference to promote."

(IV.)

Moved by Mr. W. B. Bowring, seconded by Miss Marian Pritchard, and supported by Professor F. C. Doan, of Meadville:—

"That this Congress expresses its warmest gratitude to the Municipality and the citizens of Geneva for the facilities which they have so considerately given for the meetings of the Congress; to the Consistoire for the permission to hold religious services in the noble Cathedral of St. Pierre; to the Conseil d'Etat for generously granting the use of the Aula and associated rooms in the University; to the Hon. President, Professor Chantre, the Hon. Secretary, Pastor Dr. Rochat, the Hon. Treasurer, M. Roux-Eggly, and to the local Committee of Organisation, for their admirable arrangements and conduct of the proceedings; and, above all, to Professor Dr. E. Montet for his untiring labours and ever-ready courtesy, to which the success of the Congress is so largely due."

This resolution was passed with the utmost heartiness, the whole audience rising amid loud applause to express its gratitude especially to Professor Montet. Mr. Bowring said that the city of Geneva had set a bright example to the whole of Europe by its hospitable reception of the Congress. Miss Pritchard, speaking in French, said that it was fitting that a woman's voice should be heard in support of that resolution, as they by their presence had taken so large and appreciative a part in the proceedings. Professor Doan, in a few earnest words, said that in offering their gratitude to the friends who had done so much for the Congress, in which they had felt the Divine Spirit very near to them, they were at the same time rendering thanks to God for what that week had been to them. The resolution was gratefully acknowledged by Professor Montet.

The Rev. J. W. DAY, of St. Louis, on behalf of the American Unitarian Association and the National Conference, extended a very cordial invitation to the International Council to hold its next session in America, at a time and place to be hereafter fixed. Whether the time should be two or three years hence they could not at present decide, but he was charged by Dr. Eliot, President of the Unitarian Association, who regretted very much that he was unable to be present, to urge the acceptance of that invitation. A most cordial welcome was assured to them, if they would come to America.

The invitation was unanimously accepted, and the Rev. P. H. Hugenholtz then delivered a message of greeting and regret that he had been unable to be present, from Professor Oort, of Leiden, who was President at Amsterdam in 1903.

The final resolution was a warm vote of thanks to the Rev. C. W. Wendte, the general secretary, for his devoted services to the Council, which he accepted on condition that they included in their thanks the Rev. W. Copeland Bowie, than whom no one had given more faithful and efficient services to their cause. This was very heartily agreed to, and the President declared the Congress at an end.

ORGAN RECITAL. BANQUET.

At half-past five an organ recital was given in the Cathedral by M. Otto Barblan, the Cathedral organist, which opened with passages from a Mendelssohn sonata and closed with a Fantasie of Bach's. Mr. Francis Thorold sang some solos, and a small choir rendered a setting of the Twenty-third Psalm by M. Barblan.

Then in the evening came the final social gathering of the week, the banquet held in the beautiful Parc des Eaux-Vives. Some five hundred guests, it was estimated, sat down together in a large pavilion, which was decorated with the flags of many nationalities, and which is used, we believe, as a kind of summer theatre in the park. It was an animated scene, over which Professor Chantre and Professor Montet together presided, and the evening was much enjoyed. The programme of speaking, however, had to be curtailed, for it was impossible for a great part of the audience to hear, nor did time and some of the actual speakers quite fit in together.

Representatives of the city and the churches were, however, present as guests, and the toast of the City and the authorities of Church and University was very heartily received, and responded to by M. Henry Fazy, President of the State Executive Council, M. Deletra, Vice-President of the Consistory of the National Church of Geneva, and Curé Chrétien, of the old Catholic church. Then Professor Albert Réville, mounted on a chair, gave an address, recalling the former battles of liberalism, and expressing his confidence in the good cause. Even those who could not hear were glad to see, and the venerable man received an ovation at the conclusion of his address.

Then it appeared that the meeting was dissolving itself, and a succession of electric trams drawn up in the Park hospitably carried a great proportion of the guests back into the city. Thus the third International came to a happy close, and Friday saw the members scattering for home, or for further holiday in Switzerland.

Here, in concluding this long report, we can only repeat what we said last week, that to the memories of London and Amsterdam we now gratefully add those of Geneva.

THE gratitude of the members of the Congress to the President and other members of the local committee, was very warmly expressed on more than one occasion. A word of acknowledgment is also due to Professor R. Mobbs, who has been resident for some years in Geneva as a teacher of English language and literature. He not only contributed two articles on the Congress to the *Anglo-American Gazette* of August 28 and September 4, published in Geneva, and rendered admirable service in the translation into English of the Presidential addresses and various synopses of papers distributed to members, but was constantly active in helpful kindness towards visitors who needed direction in seeing the things of chief interest in the city.

RELIGION: ITS CHANGING FORMS AND ITS ETERNAL ESSENCE.*

BY THE REV. MINOT J. SAVAGE, D.D.

I WILL ask your attention this morning to the theme which I will thus put into words—Religion: its changing forms and its eternal essence.

As a text I have chosen the last clause of the 20th verse of the 5th chapter of St. Paul's second letter to the Corinthians: "Be ye reconciled to God."

It is not so many years ago, as the epochs of history are measured, that the creed of Christendom was supposed to be in all its grand essentials substantially fixed and settled for all time. The Reverend Doctor Richard S. Storrs, of Brooklyn, now a part of the greater city of New York, once said that progress in theology was absurd. From his point of view, and granting his assumption, there would be no questioning the statement. Theology, as he regarded it, was only the rational interpretation and manifestation of the divine and infallible revelation of truth which God had made to man. In such a revelation, of course, there could be no progress. I suppose that it could hardly have entered into the mind of the great man who used to stand in this place and rule from here as from a throne, that the essential teaching of his creed could ever be in any definite way changed or outgrown. John Milton, when he made this theological scheme the framework of his great epic, could not for one moment have imagined that he was constructing it of such stuff as dreams are made of. And yet we are to-day face to face with the fact that not one single item of the supposedly fixed creed of Christendom remains unchallenged. And it is not the bad people who are asking questions; it is not those who wish to destroy the faith and the hopes of the world. Neither is it the ignorant people, those who do not know any better. As a matter of fact, it is the very wisest and best people of the age who believe the least in nearly all of these once so firmly established dogmas.

Something has happened, during the last hundred and fifty years, that has already changed the face of the world. The world has been explored, nations have come into communication with each other, and in this way the great religions of the world have been brought face to face. We have studied other religions, their growth, their decay, and to-day we know that the pathway of human history has always advanced, from the jungle towards the angel that we believe to be its goal; that it is strewn all the way with decaying and dead religions, as the highways are strewn in the fall with the outworn leaves of the trees.

Another thing has happened. We have developed the great science of criticism. We have studied the origin and growth of these traditions; we have studied the origin and growth of these writings; we have found out, in some degree at least, the process by which human compositions come at last to be looked upon as divine.

Another thing has happened. There has been a great advance in scientific research

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* A Sermon preached in the Cathedral of St. Peter, Geneva, on Thursday morning, Aug. 31, to the members of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

and discovery, until to-day the theories once held in regard to the world, in regard to man, his origin, his nature, his destiny, are held among intelligent people no longer. In the old days men knew what God was thinking in the eternal ages before the world was created. They knew to a day when and why the earth was created. They knew when and why the race fell, and how it has lain under the wrath and curse of God since the very beginning. They knew, I say, or thought they knew, these things. To-day we know that none of them are true. We live in another world; other thoughts are ours; other dreams engage us; other hopes lead us on.

Now as a result of these great changes that have taken place, I wish to note the attitude of two classes of people toward religion. Were there time, or were this the place, I might enlarge this discussion, but for the present purpose I confine myself to these two.

Many of the finest people in the world believe that religion is dying, and are glad to believe it. One of the finest men I ever knew, a personal friend, used to say frequently, and say it with an exultant tone, "Religion is dying and humanity is taking its place." He believed, as do many others, that religion belongs to the childhood period of the race, that it is one of the things to be outgrown and left behind.

There is another class of people, those noble, sweet, true, faithful ones in the churches, who are afraid that religion is dying; that it is going to pass away; and under the impulse of this fear they attack and abuse science, criticism, investigation of every kind. They are alarmed, troubled, sometimes angry, and often indignant, when people raise these questions which appear to them to destroy the very existence of the Bible. They were indignant and angry with Charles Darwin and his compeers, because they dared to question the Mosaic statement as to the creation of the world and man. These men, I say, are afraid that religion is going to pass away. I wonder if it every occurred to them that this fear is not an indication of faith, but that it is downright infidelity. He who is afraid that God may be dethroned, that God's truth may be discredited, certainly is not entitled to the name of believer. If I find a man with his back firmly placed against a door and with his feet braced I feel perfectly certain that there is something behind that door that he does not wish discovered. If I find people afraid to have any of their beliefs investigated, I feel sure that there is a deep-down doubt in their minds as to whether they will bear investigation. God is not afraid of light; God's word cannot be afraid of the truth, for the truth, and nothing but the truth, is God's word.

I am not one of those who share the opinions of either of those two classes to which I have referred. I do not believe that religion is going to pass away, and I am not afraid that it is going to pass away.

I invite your careful attention now for a few moments, while I attempt to define religion, so that we may see whether there is any danger of its decay.

Looked at from the point of the intellect, religion is man's thought as to the relation in which he stands to the Power manifested in the universe. Men were polytheists when they thought there was more than one power. We are monotheists now, because science, so much dreaded, has taught us that the power manifested in the universe is one.

But the great thoughts of the world are always accompanied by feelings corresponding to those thoughts, so that we have the emotional side of religion, and the feeling or emotion will correspond to the thought and answer to it, being high and noble and inspired and fine, or fearful and degrading, as the thoughts are high or low.

But all the great thoughts and all the great emotions of the world tend inevitably to incarnate themselves in external forms, and so we have the institutional side of religion. We have altars and sacrifices and temples and mosques and churches; we have rituals, public services of every kind. We have ceremonials, sacraments; we have priesthoods and ministers; we have hymns, Bibles, prayers, all those things that attempt, however inadequately, to express the thoughts and the feelings that are essential to the religious life—thought, feeling, institution. But what are all these for? The attempt is to get into right relations with God. Men have always had their thoughts about God, their theories about themselves, their thoughts and theories as to the actual relations existing between themselves and God; their ideals as to what those relations ought to be, and the one peculiar aim and end of religion has been to get into right relations with God. This is true not only of Christianity, not only of Mohammedanism, not only of any one of those religions, it is true of them all. And so, in some certain profound sense, there has never been, from the beginning of the world, and there never can be until the end, more than one religion. There have been a thousand religions and ten thousand theologies, but one religion, from the Indian placing a tobacco leaf upon a stump of a tree and praying to the spirit that he imagined to inhabit the place, up to the temple at Jerusalem and St. Peter's at Rome. In the finest and highest religious service of the world there has been underlying it only this one single simple effort and aim to get into right relations with God. Suppose we could succeed in that effort!

But before discussing that question I wish for a moment to raise another and to answer that. When we look at the definition of religion, which I have attempted so briefly and baldly to outline, do you not see how in the very nature of things, it is utterly impossible for religion to pass away, or to be outgrown? No matter what theory you may have concerning the Power manifested in the universe, that Power is there. That Power is your Father. Out of that Power you have been born. It was there before you were born and it will be there after you have passed away. And meantime, while you are between the earth and the sky, the one essential, important, supreme thing for you is that you should know something concerning the laws of that Power, and that you should be obedient to those laws. All the things you desire turn simply upon that. Here is life, here is health, here is happiness, here is prosperity, here is manhood and womanhood. This, then, the relationship existing between you and this eternal Power manifested, in the universe—this is the essential thing in religion, and this in its very nature is eternal.

Suppose you are an agnostic. No matter, so far as this argument is concerned; that Power is there. Although you may say you do not know anything about it, you do know something about its laws and manifestations, and meantime your life, your happiness, your prosperity, all your desire, turn upon so much as you know about them, and on the degree of your obedience to those laws. Suppose you are an atheist. No matter, so far as this argument is concerned. This Power is there, though you call it matter, though you say it is only force, though you degrade it till you think of it as dirt. It is there. It was there before you were born; it will be there after you have passed away, and meantime your life, your health, your happiness, your prosperity, depend upon the degree of your knowledge of that Power and of your obedience to those laws. So long then as the universe exists, and so long as there is a man in it capable of thinking, of feeling, and of action, so long religion must abide in the nature of things. You can change your attitude toward it, you can forget it, but you cannot destroy it. A shipmaster might as well imagine that he could outsail the horizon which for ever closes him around; the eagle might as well imagine that he could outsoar the atmosphere in which he finds leverage for his wings, as for man to suppose that he can outgrow or escape the eternally enclosing force of religion.

Suppose, then, we could live out completely this religious life, what would be the result? In the case of the individual it would mean perfection. Suppose I could become completely related to God as far as my body is concerned, that would mean perfect health. So far as the mind is concerned, it would mean perfect adjustment to the truth; so far as my moral nature is concerned, it would mean perfect righteousness. So far as my spiritual nature is concerned, it would mean a perfect filial relation to the Eternal Father on the part of His eternal child.

Suppose this relation could be perfect so far as society is concerned, it would mean a perfect world. Consider for a moment. I have time only to suggest, in the briefest possible way, what deserves careful elaboration. If the race could become perfectly religious, that is, perfectly related to God, vice would cease, crime would be wiped out, and forgotten; poverty would be no more. If all the men in the world to-day were obedient to the laws of God, loving and helping each other, poverty would speedily be a thing of the past; disease would be outgrown, for that means always a breach of God's kindly and loving laws. Commercial dishonesty would be no more; political corruption would pass away; tyranny on the one hand and abject slavery and submission on the other, would be things of the past. War would cease, and all men under the roof of the common house of the common Father would recognise each other as brothers. All evil then would pass away if the world should become perfectly and completely religious—that is, if all men should be rightly related to God and rightly related to each other.

Does it ever occur to you that we are civilised just to the extent and no more that we are religious? It is not the telegraph, or the telephone, or the railway, or the automobile, or the attempt to fly in the air, or the ships that cover the sea: it is not the exploration, not the discoveries, not the control of the natural forces of the world, that make men civilised. It is not literature, it is not science, it is not music, it is not art, that make the world good. Herbert Spencer—and he is not a man to be prejudiced, at least on this side of the question—in the last book that he published before his death, tells us that the intellectualisation of the world is not necessarily accompanied by its moralisation. The educated, intelligent man may be only the keener, sharper scoundrel. He is not necessarily good because he has learned literature and art and music. These things do not necessarily make men civilised. They express the thought, the feeling, the life, of the age. They do not necessarily lift it or lead it forward. Ancient Athens and Italy at the finest artistic period of its career—the period of the Renaissance—teach us the truth that art and literature and music, oratory and painting, may be accompanied by inexpressible personal and social corruption.

What is it that makes men better? It is simply the development of love, of sympathy, of the sense of justice, of the willingness to co-operate and be brothers; it is helpfulness and care; it is these spiritual qualities, these religious virtues, that make men and women civilised, that lift up and lead on mankind. Why am I any better because instead of being able to be heard fifty yards away I can speak from Geneva to Paris, from Paris to London, from New York to Chicago? The distance my voice may be heard is not so important as the kind of man I am when I speak, and what I have to say.

When my father was born, in 1794, no man that lived could travel any faster than Abraham could. All these marvellous changes have come since that day. But why should I ride at the rate of fifty miles an hour instead of four, or six, or ten? It is a great convenience, but I am not necessarily a better man, and the errands on which I go may not of necessity be any more kindly, just, or humane. It is what we *are*, not what we can do, or how rapidly, or how astonishingly we can do it, that makes us civilised.

The one thing, then, in all the world of chiefest importance to us is this kind of religion of which I am speaking: getting into right relations with God and with our fellowmen. This is the hope of the world.

I am now ready to speak for a few minutes about the church and its relation to this kind of religion of which I have been talking. The church at any particular period of the world—and when I use the word church I include temple, mosque, and every kind of religious institution—the church is only the organisation of the religious life of the time and place in which and where it exists, and it shares the characteristics of the people of that time. That old New England minister put a profound and important truth into a humorous and quaint statement when, apologising for the church over which he was minister, he said that if the Lord was going to have a church at all in that place it had got to be made up of the kind of people who were there! If you are going to have a religious organisation at any period of the world's history and in any place under the sky you must expect it to be made up of the kind of people who are there, and you must expect to find that it is limited, that it is crude, that it is superstitious, that it is barbaric and cruel, if the people and the age are characterised by these qualities.

But I wish to pronounce what I regard as a most important truth—namely, that I consider the church to be the best and the grandest organisation on earth. It always has been and always must be. Why? Because it is the only organisation that ever existed that has for its one distinctive, definite purpose to make men and women what they ought to be, to get them into right relations with God and with each other. There is no other organisation, and never was or can be, unless it becomes a church, that has that one distinctive purpose and aim.

Faulty, then, crude, superstitious, cruel at times though the church may have been, we must remember that the age was no better. We sometimes think of John Calvin as though he were the only cruel man of his time, because through his influence Servetus was put to death. But were the other organisations and institutions of Calvin's day wise and liberal and humane and broad, and tender and true, and he the only one at fault? He was representative of his time.

And now let me put my finger upon what I regard as the most distinctive, peculiar, and definite fault of the church in all ages, one that has been at the root of most of the evil that has attended its action and career. If there were time I might show you how this evil has virtues connected with it, but for the present that must be passed by. The one fault of the church has been its unauthorised and utterly unsupported assumption of infallibility. Until modern times every religious organisation in the world has claimed to be infallible, to speak for God and to rule man by God's truth and God's power. From this have come nearly all the religious tragedies of history. Why was Jesus led out on that Friday afternoon to the hill just beyond the limits of the city to hang upon the cross between the earth and the heaven, in the agony that lasted until he gave himself into the arms of his Father? Because the Jews believed that they had all of God's truth which was necessary for the world, and that he who dared to question that truth, or add to it, was an enemy of God and man. Why was Servetus burned? Because John Calvin believed that he had in this book an infallible revelation of God, and Servetus had questioned what he regarded as its teaching. And so many of the great tragedies of the world spring out of this assumption of infallibility. Infallibility cannot be improved, infallibility cannot grow, infallibility cannot advance, and so it has been the office of the church to hold the world back in the name of God in all ages. Religion has been the one thing on earth that men have not dared to improve.

Along with this infallibility of its creed has gone, of course, the assumption of the infallibility of its sacraments and its rituals; and so we find that these have hardened themselves into immobility and have become substitutes for character. Creeds, rituals, sacraments, services, symbols, services—all these are good only when they express or stimulate life. When they are offered to the world as substitutes for life, it is giving men stones for bread; they become not helps, but hindrances, and evil. The church must learn that the revelation of God is not a fixed and finished quantity, that it must go on for ever. John Robinson uttered a truth that the world will never forget when he said to the Pilgrims, in his farewell sermon, that they must look for more truth to break forth out of God's holy word. And we must widen our definition of God's holy word, so that it shall include more than this book, include all books, and all religions, include the universe and man, include whatever expresses God, for *that* is God's holy word. We must learn that a mistake, however old, may not be venerable, and that a truth, however young to our apprehension, is still as old as God, and demands the reverence we accord to Him. Truth is the one thing that is sacred, and the truth-seeker is the God-seeker. We must, then, assert not only our right to truth, but we must proclaim the universal duty to seek for truth. We must not simply tolerate people; I want no man's tolerance; I claim the right to be free.

This, then, being the object of the church, what is our duty in regard to it? Let me suggest what may seem a commonplace, and yet to me it is especially important. It is our duty to become members of some church, some religious organisation, for the sake of the church and the world. If you can help men better single-handed and alone, well; but we have found out in every other department of life that we cannot do as much alone as we can through organisation. Organise, then, for the sake of God and humanity. What church shall you join? Join that church which will best answer to your ideals, which best answers to your place; but remember that you are to keep your eyes and your heart open for any new truth that may come to you, and be ready to listen and to come out like Abraham, though you may not know where you are going; going out at the call of what you may believe to be the voice of God.

We are sometimes discouraged that the world seems to progress so slowly. God does not appear to be in a hurry, but it does advance. I was trained in the idea that the world was near its end, that the morning and noon were passed; that we were well on toward the evening twilight, and that we might soon expect the end, to be followed by the day of judgment; but we have learned in this modern time that hardly as yet has the sun risen. It is early morning, and humanity instead of being old and decrepit, and hastening to its doom, is in its infancy. Humanity is the child Hercules strangling some of the serpents that hiss round its cradle; but the great labours that are to cleanse and purify the world are still ahead of it.

Look up and on, then, with hope and cheer. It is possible for us as individuals to climb up out of the animal into heart

and brain, and live as sons and daughters of God! It is possible for the race to achieve this same result, and to conquer, control, and glorify the world.

I see a time when all the evils of the past shall be forgotten, remembered only in contrast with the glory that has been attained, universal peace, universal brotherhood, the lines between nations blotted out in the intermingling of peoples everywhere; freedom and joy, all natural wants supplied, the earth become a great garden, the world controlled and finished by perfecting the religious thought and the religious life. And this life I see only as a vestibule, leading to that low, dark doorway, through which we pass only to emerge into another room of the eternal Father's house, where the sun shall no more go down.

Father, we thank Thee for the light that has come to us, for the hope that cheers, for the consecration that may be ours; may we be glad that we can co-operate with Thee for the saving of the world. Amen.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

AGAINST THE WAR SPIRIT.

SIR,—The letter by Mr. Felix Moscheles and Mr. J. F. Green in a recent issue of the INQUIRER was a protest against the proposal of Lord Roberts to establish compulsory rifle shooting in our schools. It is a protest which, in my opinion, ought to be strongly supported.

The arguments in its favour rest mainly on the assumption that the best security for peace is preparation for war. The history of Europe for the past two generations and its position to-day illustrate the effect of this doctrine. During that period the struggle for military superiority or equality, always demanded under the sanction of this ancient formula, has been continuous, with a result disastrous to civilisation and shocking to its higher sentiment. Take the last twenty years. During that brief space of time—a period of "peace" (I do not include the war in South Africa)—the nations of Europe have expended on preparations for mutual destruction, and wholly without economic benefit, about four thousand millions sterling. They have withdrawn from productive industry and maintained in complete idleness, save for the arts of destruction, during the whole of that time nearly three millions of men; they have passed through the ranks of their armies over sixteen millions more, and appropriated two to three years of the life of each—the total constituting, without counting the far greater numbers of the reserves, a waste of energy incalculable in its economic effects, and in its hindrance to human progress. International jealousy has been fostered; a false patriotism engendered; European civilisation has been degraded and distorted; right has been powerless against might, for war has been the sole international tribunal. Yet still the old, hopeless, helpless cry goes on: "Prepare for war; it is the only security for peace." If for a few years these vast forces of destruction are held back, and the nations stand with frightened gaze on the brink of nameless horrors, afraid to look forward, distrustful of each other, feverishly calling for greater and greater armaments, we call this *peace*. It is the only sort of peace we need expect, or ever shall receive, from such a preparation.

Are these the traditions we desire to hand on to the next generation? Yes, according to Lord Roberts, and to others who, if they could, would bring for us the unrighteous bonds of a military conscription. Cabinets, not Parliament, still less the people, decide the questions of peace or war in these days, and a dozen men, weak or strong, may irretrievably commit this country to war.

Then comes the whirlwind of passion and of "patriotism," the outpouring of life and of money, the reign of incompetence, to be followed by honours and rewards for some, a maimed and useless life for others, the silence of brave men rotting in their graves, and not seldom the stern condemnation of succeeding generations.

What is the force that has made possible and still maintains this state of things? Public opinion—that and nothing else. Let men once see the folly and futility of it, and it would cease there and then. It is only by a radical change in public sentiment in Europe that we can hope for the abolition of militarism.

It is, therefore, a clear duty not to make our schools the nurseries of the military spirit and warlike tradition which they unquestionably would become were rifle shooting encouraged and made compulsory. The very object of Lord Roberts is to ensure this.

Abroad, every citizen is compelled not only to learn to shoot, but to fully qualify for war. The "professional soldier" in the ranks has been eliminated. Has this, as Mr. Squire suggested, diminished militarism, or the military spirit?

I say, therefore, it is our duty to do our utmost that the next generation shall grow up with a truer appreciation of what war now means; what the armed truce of Europe means; how false and fatal is the doctrine if you desire peace prepare for war; how infinitely higher and stronger for this end is a policy based upon international justice and goodwill. In a word, that boys should be taught as a matter of ethics and of history the evil of war, how possible is peace, and its necessity for human progress. If this were done in every school in the country (I say nothing now of the homes), I venture to think it would in one generation do more to advance the cause of peace than many generations of compulsory rifle shooting. It is not suggested that our armies should be disbanded, or our fleets dismantled, but that by both people and Government the strongest effort should be made to bring about an international reduction of armaments, to create a public feeling convinced of the criminality of war, and determined to substitute for international violence international law.

Of one thing, indeed, I am well persuaded—namely, that the era of peace, and not merely a crushing military truce, has dawned; that forces are accumulating which will hasten on the day with ever-accelerating speed. The rapid spread in Germany and elsewhere of socialism, which, whatever else it stands for, stands at the opposite pole to militarism, the rise here to political activity of a Labour party whose ideals are wholly opposed to war, the establishment of an International Court of Arbitration, the multiplication of international arbitral treaties, the remarkable development of the peace movement in France—all these are facts which no one can mistake or ignore, and which show that the rule of the soldier, like that of the priest, is drawing to its close on the Continent.

We who ought to be in the van of this great progress are not, but at least let us not join the forces of reaction. However excellent Lord Roberts may be as a man, or distinguished as a soldier, it is not to him or his profession that we must go if we desire to help on the peace of the world and the evolution of a nobler social order.

RUSSELL SCOTT.

SIR,—Mr. Page Hopps' striking object-lesson seems to want another to complete it. Let us suppose our amiable friend, on high and peaceful thoughts intent, walking along a lonely highway. Suddenly he encounters a big bully, intent on purposes less high and peaceful, who, seeing our friend defenceless, proceeds forthwith to pound him into a jelly, and leaves him in the ditch, crumpled up and disorganised, and minus his watch and purse. May one venture to think that even Mr. Hopps would not have been sorry if a stout friend, prepared and willing to compel peace, had turned up coincidently with the bully? Would not the coward have slunk by, damning, like Mr. Hopps himself, those who try to ensure peace by being ready for war?

EDWARD S. HOWSE.

Lyncombe, Bath, Sept. 3.

SIR,—I dislike and disapprove of needless polemics, and I hope it may be unnecessary for me again to address you on this subject, and also that what I say may be expressed with such moderation as to prove the strength of my conviction of the justice of my view. "The wise Jesus," to use Mr. Page Hopps' words, had a small following surrounded by hostile power which it was obviously futile to attempt to resist with a sword or two, and accordingly his injunction was *wise*, and was, apparently, given on account of its wisdom under the circumstances. The lesson of the South African war, *begun by our opponents*, was, as I read it, that we ought to have been much better prepared, so that the war might have been sooner finished, with less loss of life on both sides. It would not be desirable to *name* the two Powers I had in my mind, and I can give no evidence, as asked by Mr. Robinson, without naming them, but I gather that Mr. Hill knows which they are. By "Powers" I meant nations and their rulers, not newspapers. Mr. Hill is in error in thinking I am in favour of conscription. I do not believe that our free nation needs, or would submit to, it. I think all who are between certain ages should compulsorily receive military, or naval, instruction, and I believe that if war became necessary Englishmen would

not flinch from the defence of their country. Practically British Governments cannot now engage in any considerable war unless backed by the large majority of the nation, and I submit the Government were so supported in the Boer War, and I believe that this majority may be relied on to fight in any war with which they are in sympathy. I do not think "recent wars" deserve the character Mr. Hill gives them, but of this each must judge for himself. Important changes, to be satisfactory, must usually be gradual, and it may be long before we can do without a considerable standing army, particularly for foreign service, and a navy also; but the more we can entrust our defence to the civilians the better, provided they do not think they can accomplish it by merely allowing themselves to "sleep peacefully."

DENNIS B. SQUIRE.

August 27, 1905.

SIR,—In a general way it is our filibusters who are so unctuous in their insistence on the blessedness of a state of preparation for war as a means of maintaining peace. But when they were trying to hound us on to fight the Boers they could think of no more effective lie than that the Boers had long been preparing for war. That was the strongest reason they could urge why we should lose no time in smashing them. And it was our own belief in our preparedness for war—illusory though it proved to a great extent—that encouraged our people to play the bully and thus to precipitate one of the direst calamities in English history. That is how it always works. Whenever one nation prepares for war, or is even supposed to be doing so, there is always another nation ready to assume that the preparation is a menace and a danger, and will immediately begin to make counter preparations. All the world over and all through history that has been the commonest course of things. It has led to innumerable wars, and has been one of the main causes of the piling up of our frightful modern armaments; and still there are seemingly sane and good people who never hesitate to promulgate and support that hoary humbug that the way to keep the peace is to prepare for war.

August 29, 1905. GEORGE F. MILLIN.

THE OMISSIONS OF RATIONALISM.

SIR,—An article has appeared in the INQUIRER under the above title. I shall not presume to offer any criticism upon its arguments, but it appears to me singular that it should appear in a Unitarian paper, since it aims to cut away the very basis of Unitarianism. I have sought for some principle that can explain Unitarianism, and I can find but this—*Rationalism.* Indeed, we shall find that human progress as a whole is best expressed by the same word. Reason, or Rationalism, is the mother of all religions, of all sciences, of all noble works. Lao Tsze says: "That which in its depth seems the first ancestor of all things may be regarded as the mother of the universe. I know not its name, but give it the title of Reason. Virtue in its grandest aspect is neither more nor less than following Reason."

Of wisdom the Jewish writer says: "Love is the keeping of her laws."

This is the Reason of the Stoics, the Logos of the Platonists—"that which was in the beginning with God."

Rationalism, then, *must* be "supreme in every department of human activity," so long as that activity is to be sane and wholesome. What the world has suffered from and still suffers from is *defect* of rationalism. We do not want less of it, but more. Nor do I think it desirable to use the word in some other sense (as logic or dialectic). If another sense is meant, another word should be used.

I do not know much about the "Rationalist Press Association," except that I see it is reprinting a Unitarian work—"The Creed of Christendom." Some of its writers may have made "omissions." We all make them—Unitarians among the rest. But I should think its writers wanting in common intelligence if they used the word "Rationalism" in the sense attributed to them.

O. A. SHRUBSOLE.

[When the series of articles on this subject is completed (there are two more still to come) our correspondent will be better able to judge of the writer's meaning.—ED. INQ.]

THE SOUL OF JAPAN.

OWING to the sudden rise of Japan in national importance we are all interested to learn what are the ideas that have inspired this people. The following brief sketch is intended to indicate the main sources of their religion and ethics.

The chief religion of Japan is Shintoism, the worship of ancestors and of nature—a religion which bids men look inward and know themselves. Next to that stands Buddhism; but even those who are Buddhists are for the most part Shintoists as well. The influence of Confucius and Mencius also survives. But the great transforming power in Japan has been ethical rather than religious. It is the moral teaching known as *Bushido*, which has been rightly termed *Yamato-Damashii*, the Soul of Japan. In support of this statement we have the witness of unbiassed European travellers and the writings of the Japanese themselves. Professor Inazo Nitobe, who has written the best book available to English-speaking people on Bushido, says: "In a work of such magnitude as the transformation of Japan many motives naturally entered; but if one were to name the principal, one would not hesitate to name Bushido."*

What is Bushido? Bushido gets its name from the ancient knights of Japan, called *Bushi*, or the *Samurai*. As the knights of the middle ages in Europe had their code of honour known as Chivalry, so the knights of Japan had moral rules for their guidance in warfare and in peaceful daily life. These were known as Bushido, the Way of the Knights or Teachings of Knightly Behaviour. They were crude at first, encouraging suicide and giving instructions as to Seppuku—a most revolting way of taking one's own life. But Bushido has now been developed, added to, and refined, and it has been extended in influence until it has become the ethical teaching of Japan. It is now taught in the schools, and is part of the education of every Japanese boy.* It is not a religion, if we understand that word in its usual sense. It is certainly not a theology. It is simply *morality.*

This moral teaching, as it exists to-day, is not entirely a native product; it has taken to itself the best teaching of many faiths. It is still indefinite and incomplete; it has grown and is still growing. The Japanese are still using their remarkable eclectic power, and extracting and claiming as their own whatever they find to be good and true in the systems of morals, ancient and modern. At first there were only the moral ideas of the ancient knights. With these have been combined ancestor worship, filial piety, and loyalty to the Emperor. Professor Nitobe says, in "Japan by the Japanese": "I am strongly inclined to believe that the simple Shinto worship of nature and of ancestors was the foundation of Bushido." Calm resignation to the events of life and contemplativeness have been added from Buddhism; the simple, stern life from Brahmanism; the beauty of the five moral relations between master and servant, father and son, husband and wife, older and younger brother, friend and friend from Confucianism. And lately on to these has been grafted the ethics of love taught by Christianity."

Bushido is not, then, a native growth, and yet we must speak of it as native, for the Japanese alone have had the open mind and large heart that will receive good from all these faiths.

To come to the teaching itself. In the ancient form of it there was much that was brutal and repulsive. It glorified suicide. So much so that the Japanese still take their own lives for trifles. It was essentially martial. But the main outlines of the teaching command our deepest sympathy. They are summed up by Professor Nitobe as follows: Rectitude or Justice; Courage, the Spirit of Daring and Bearing; Benevolence, the Feeling for Distress; Politeness; Veracity; Honour; The Duty of Loyalty; Self Control.

Rectitude is placed first. It is higher even than loyalty to one's country. Conscience must always be respected, even though patriotism suffer.

Courage is scarcely considered a virtue. Rash physical courage in battle is spoken of as the courage of a serf.

Politeness has a prominent place. It means not the veneer of manners, as with us, but sympathetic regard for the feelings of others. That cold, distant, patronising politeness shown by the high to the low, so common in England, is vulgarity to the Japanese.

* "Bushido, the Soul of Japan." By Inazo Nitobe. (Simpkin Marshall, 2s. 6d.), from which most of the quotations in this article are made. See also chapter on religion in "Japan by the Japanese" (Heinemann, 20s. net). *Monthly Review* for March and April, 1904. Articles by Alfred Stead on "Bushido and Ancestor Worship."

* Two interesting little manuals which every Japanese boy learns by heart, as our children do the Commandments and the Beatitudes, are "Jitsu-go-Kyo" (The Teaching of the Words of Truth.) Translated in the *Cornhill Magazine*, August, 1876, vol. xxxiv., pp. 177-180; and "Doji Kyo" (Teaching for the Young). Translated. Asiatic Transactions, vol. ix.

Honour is at the root of Japanese virtue. Undoubtedly, what Bushido teaches more than anything else is the avoidance of those things that make men ashamed of themselves. Centuries before Carlyle lived it was taught in Japan that "Shame is the soil of all virtues, of good manners, and of good morals." This sense of shame is cherished in the Japanese from childhood. The reproof "You ought to be ashamed," appeals more to the Japanese boy than whippings and blows. In business relations it makes their men honest. It is the surest guarantee that a man will be faithful to his contract. "It was quite a usual thing," says Professor Nitobe, "to insert in promissory notes such clauses as these: 'In default of the repayment of the sum lent to me, I shall say nothing against being ridiculed in public'-; or, 'In case I fail to pay you back, you may call me a fool,' and the like."

One of the best and safest guides to character is money. Let us see a man's bank-book, ledgers, and accounts balanced up to date, and we can easily tell what kind of a citizen, what kind of a father, what kind of a husband, what kind of a man he is, and we can confidently assert whether he is just, munificent, patriotic, and loving. How did the ancient Samurai regard money? They simply despised it: "It was considered bad taste to speak of it, and ignorance of the value of the different coins was a token of good breeding." Some of this spirit still remains, though contact with the Western world is fast causing it to disappear. Judging from report, the Japanese can use their unique imitative power in copying the bad as well as the good. Still, the old proverb is repeated: "Less than all things men must grudge money; it is by riches that wisdom is hindered." The expansion of Japan in the commercial world was not due in the first instance to love for money or desire for trade, or increase of luxuries, but to the sense of honour. The Japanese saw the superiority of our Western commerce, and they could not endure being looked down upon. They were ashamed that they were behind us. And, with their marvellous adaptability, they assimilated the best the West had to give, just as they accepted those precepts of Christianity which they saw were better than their own.

This sense of honour also worked in the hearts of the soldiers who were fighting in the Far East. It is the chief secret of the daring and endurance which have been exhibited during this war, and which have never been surpassed by any people, ancient or modern. The sense of shame is so strong in a Japanese soldier that he would rather die the most horrible of deaths than prove a coward or a traitor. To be considered a true and worthy man, in his own eyes as well as in the eyes of others, is his great incentive to fight well and to die well. And, in addition to this, there is always in the background the consciousness that his family will remember him and his deeds, and respect and love him, not for a few years only, but through the centuries. So strong a hold has ancestor worship on this people.

Another important duty of the Bushi is loyalty to the Emperor, and many a heart-stirring story of Japanese allegiance to superiors could be told. But, while disobedience to those in authority is severely condemned, no one is required to be faithless to conscience even to please the Emperor. The teaching that underlies the Japanese idea of loyalty is that the individual must always sacrifice himself to the state. It is not self, but the Fatherland that must stand first.

It will be noticed that this teaching is stern and masculine. But the gentler virtues are not neglected. Benevolence, love, magnanimity, affection for others, sympathy, and pity are recognised as supreme qualities, the highest attributes of the human soul. This truth had been learnt from Buddhism before the arrival of Christianity. It is needless to dilate on their magnanimity and benevolence. The fact that the Buddhists of Japan, after the war with China, refused to take any compensation for the destruction of their sacred buildings tells of a magnanimity which we have not learnt in the West. Bushido teaches: "The best-won victory is that obtained without the shedding of blood."

We can see in what esteem this ethical teaching is held by the people from the proverb "As the cherry-blossom is among flowers, so is the bushi among men." The cherry-blossom is the national flower of Japan. It is the queen of flowers. So the bushi, the truly honourable man, is king among men. All men, of whatever class, who live moral lives can attain the position of Bushi.

Bushido has a strong hold upon the Japanese officers. The war correspondent of the *Times* says: "When a number of officers of any standing or rank are gathered together, it is nine chances that the doctrine of Bushido is the subject of conversation, since the practice and precepts of this philosophy exercise a passionate attraction upon those who study and endeavour to live in them."* Can we imagine the officers of the British Army discussing at even one meeting in ten the Sermon on the Mount, which is our system of morals, or is said to be? If it is true that Bushido does exercise this moral influence on the soldiers, then there is out in the East an army of men who are second only to Cromwell's Ironsides, who were animated by a lofty ideal and made the finest soldiers England ever produced.

Is Bushido capable of becoming the world ethics? Not in its present form. In the first place it is *too national*, and in the second place it is *too martial* in its spirit. These are its weaknesses. But it has a quality which the Christianity of our times sadly needs. It is capable of expansion. It is ready to learn and willing to receive the good that is in other faiths. It is progressive rather than aggressive. It is not so lofty as the best Christian teaching. It contains nothing that will compare favourably with the beatitudes. But hard-and-fast and unyielding dogma will never have any chance against it. Christianity has more elements of the world religion in it than any other; but Christianity, as at present understood, can never be a universal religion. It must learn humility from its founder. It must gladly take the best from Shintoism, Buddhism, and Confucianism, as Bushido has done. Christianity must once more be a living spirit, capable of taking on the forms of truth, whatever their source. We have much to learn from the East. Wisdom still comes from that direction. And our cry must not be—Christianity a complete revelation of God's truth, or Christianity against all the other religions of the world, but Christianity plus the best that is in all other religions.

ALFRED HALL.

* *Times*, October 4, 1904.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.

VII.

MR. AND MRS. HOLDEN, with Ernest, the two girls, and Nip, crossed the stream by a wooden bridge, leading to a road over the sand-flats, and, by a cliff path, to the fishing village on the other side of the hill. From the top they had a glorious view over the sea, on one side, and up the wooded valley towards the moorlands on the other. As they looked down upon the sheeny surface of the water, they were charmed with the beautiful purple shadows cast by the light summer clouds upon the surface of the vividly blue sea, and, as they neared the village, they saw a number of fishing boats about to leave the tiny harbour, whose coffee-coloured sails, spread out to catch the breeze, made a lovely colour contrast with the vivid greenish blue of the sea near the shore.

All these things were noted with great delight by Mrs. Holden, who was a skilful artist, and so had her eyes always open to take in all lovely colour effects. What a world this is to live in, where on every side there are wonderful and beautiful sights for those who keep their eyes, *and minds*, open, and their hearts pure!

All along the way, over sand-flat and cliff-path, Mr. Holden and the girls had been finding flowers of kinds seldom or never found inland—yellow-horned poppy, wild mignonette, purple sea rocket, rock-rose, sea-campion, bugloss, mallow, stork's-bill, sea-thrift, sea-lavender, chicory, wormwood, centaury hare-bell, mullein, teazel, sea-spurge, scabious, and a score more, among which was the beautiful-leaved sea-holly, now nearly past blooming.

And whilst the botanists were busy Ernest also found the birds interesting—great white and grey-winged gulls, wheeling in easy soaring circles, graceful silvery grey terns, and jet-black jackdaws, all screaming and chattering. Sometimes a pair of long-necked cormorants would fly along close to the surface of the water in hurried, direct flight, looking, as Ernest said, "as though they wanted to catch a train and were behind time."

There were also multitudes of butterflies—painted ladies, tortoise-shells, dingy meadow browns and skippers, fritillaries, glowing small coppers, and vivid blues. Grasshoppers also abounded, and, occasionally, a bright green tiger beetle would run across the path, or fly in front of the party for a few yards. The heather and wild thyme were alive with bees—hive bees from the village and wild humble bees.

But although Ernest was greatly interested in all this teeming summer life, he was eager to reach the village and find Joe

Kelly and give him Uncle Ned's message, so all the way he and Nip kept well ahead of the others.

When they had descended by a steep zig-zag path and suddenly found themselves in the very centre of the quaint little village, they were all charmed. There were lovely little white-washed cottages, each one in its own little garden, glowing with flowers and sweet with rosemary, lavender, and mignonette; there were rosy-cheeked, brown-skinned children playing about in the road; and, here and there, a dear old grey-haired grannie in white cap and blue-check apron, sat knitting or making lace in a cottage porch, looking like a picture framed with honeysuckle or climbing rose. One cottage was nearly covered with a great blue-flowered clematis in full bloom—another was smothered in Virginia creeper.

There was one shop only, but it seemed to contain everything likely to be wanted. Near to the shop stood a group of brown-faced fishermen, gossiping and waiting for the tide to rise and help them to float their fishing boats—many had already gone down to the "quay" and, as had been noted, were just putting off in their brown-sailed boats.

Ernest went up to the group of fishermen and asked to be directed to Joe Kelly's house, and one of the men was about to show him when Joe himself came up to the group.

"Here's a young gent lookin' arter ye, Joe," the man said.

"And what may he be a-wantin' wi' me?" said Joe, with a bright, good-humoured smile.

Joe was such a big strong-looking man that Ernest felt quite a dwarf before him, and, at first, almost forgot his message in his sudden sense of smallness. However, he soon recovered, as the giant appeared to be very good-natured, and gave him Uncle Ned's message. Joe Kelly said: "All right, sir, I'll come with the boat; but—would ye mind just telling me who *your* 'Uncle Ned' may be. *My* Uncle Ned's 'gone where the good niggers go'—who's your Uncle Ned, sonnie?"

Ernest blushed. He had forgotten that everybody did not know his uncle by that name. Then, recovering himself, he said with some dignity: "*My* Uncle Ned—*our* Uncle Ned, I ought to say—is Dr. Edward Ashton, and he told me that once when he was a student at college, years ago, he spent a long vacation here in the village at your mother's cottage, and you and he used to go out together tow-netting and fishing."

"And Ted Ashton's *your* uncle, sonnie! Is that so? And he a great doctor now! Well, well! Right glad shall I be, an' right glad will many another of us in the village be, to see Ted,—I beg his pardon—to see Mr. Edward Ashton once again!"

Mrs. Holden, who, with the others, had come up in time to hear the last part of the conversation, was delighted to find her brother so great a favourite in the village. On Joe's invitation they went to see his mother—still a very handsome old lady—who welcomed them joyfully into her little parlour, sweet with the scent of a mighty pot of musk which flourished in the window, and a bowl of dried rose leaves set in the fender.

The old lady presently produced dishes of white cream curds and stewed whortleberries, cool and refreshing, which the children did not need much pressing to partake of.

"And so young Mr. Ted is round in these parts again after all these years," said old Mrs. Kelly. "And why did he not come over himself, I wonder?" And the old lady pretended to be a little put out.

"Oh, he has been too busy planning for our pleasure," exclaimed Elsie, who could not endure to hear a word of blame against her dear Uncle Ned.

"Beside, we only came yesterday, and you would be surprised to hear of all the things we have done. Even now he and the two older boys are busy preparing for our entertainment when we get back," said Mrs. Holden.

"Well, well, I suppose I'll have to forgive him before he asks me," said the old lady. "He always was busy about one thing or another, and would have his own way too. Tell him there'll be fresh cream curds and whortleberries new gathered on Sunday afternoon if he cares to come and see an old body."

Joe laughed and added, "Tell him mother'll be puttin' on her new starched cap and lace apron too! That'll fetch him. Ha! ha!"

Mrs. Kelly blushed like a girl and told Joe "he'd get his ears boxed if she could come anigh him."

So they chatted and chaffed awhile, all of them falling in love with the dear old dame and her good-humoured giant of a son—who held his mother in great affection and reverence.

Then they walked down to the "quay" and saw the bonny sailing boat which was to be theirs all day on Monday, with Joe to manage it. Afterwards Joe and his "hands" got their larger fishing boat ready, and spreading its lovely brown sails glided out to the open water on the rising tide to catch fish.

As they walked home in the late afternoon, Mab went up to Mrs. Holden and putting her arm round her said, "Dear Mrs. Holden, I want to thank you all for bringing me and Charlie to such a beautiful place along with Elsie, and Frank and Ernest. It seems like a lovely dream and it gets better as it goes along." And Mrs. Holden stooped down and kissed the little girl, glad that she had overcome her shyness and spoken the joy she felt. "My dear," she said, "it is good for my boys and girl to have you two along with them as it is good for you to be with us. We all enjoy our joys more when we share them with others. Elsie, too, told Mab what a joy it was to have her school chum with her.

So, in friendly chat, they walked back over the hill to Brookside, full of pleasure in their afternoon's experiences.

Uncle Ned, who had found the two boys a help and no hindrance at all, had got all his live specimens into the tanks ready for the evening's exhibition, and the three had come out to meet the others, whom they saw descending the cliff path towards the sand flats. He laughed heartily over old Mrs. Kelly's messages, and thanked Ernest for the success with which he had carried out the commission to Joe Kelly.

T. ROBINSON.

OBITUARY.

MR. ROBERT FIELDING.

By the death of Mr. Robert Fielding, of Heaton Moor, near Manchester, the congregation in that place loses one of its most devoted members. Some fifty years ago an enthusiastic band of young people established a Unitarian Sunday-school in Miles Platting. By their zealous endeavours the school chapel was erected in Varley-street and, later, the church on Oldham-road. Mr. and Mrs. Fielding were both of them members of this little group, and set a healthy example by their regular attendance at public worship and their unflagging interest in all that concerned the welfare and prosperity of the church and its connected institutions. Their sympathy, encouragement and helpfulness will always be gratefully remembered by the writer, the first settled minister of the Miles Platting congregation. Mr. Fielding was, for more than twenty years, treasurer of the congregation, and it was a great loss when, for reasons of health, they removed from the neighbourhood. That removal, however, did not take place till they had found a house near enough to a place of worship to allow regular attendance at services in which they could join in perfect sincerity. First at Wilmslow, within reach of Deanrow, and afterwards at Heaton Moor they were among the most regular attenders at the Sunday ministrations. Mrs. Fielding died eight years ago, and Mr. Fielding, faithful to tradition, continued his interest at Heaton Moor to the very last, taking especial interest in the choir and the musical services. A few years ago he had a serious illness from which it was thought he had perfectly recovered; but of late his health became again unsatisfactory. Accompanied by two members of his family, he took an extended holiday on the Mediterranean. He returned only a few weeks since, but never regained his health, and died on Wednesday morning at the age of seventy-one. True to his principles, kindly in disposition, a faithful and valued friend, he will be greatly missed by all who knew him. Two sons and two daughters survive him, one of whom is the wife of the Rev. R. C. Moore, of Horwich.

W. G. C.

NEWS FROM THE CHURCHES.

Pontypridd.—The Rev. Simon Jones completed a series of open-air services on Sunday last, held on the common after evening service at the Vestry Hall. His addresses, founded upon the teaching of Jesus, have been very earnest and powerful. Crowds have been attracted to hear him, and much interest has been manifested in the services. There has been no interruption in the proceedings, and the people have listened to his pleadings for a truer and fuller life with rapt attention. At the end of each discourse, questions have been invited and many questions of a thoughtful nature have been put. Mr. Jones dealt with the questions with tact and skill, throwing much light on many interesting and serious subjects.

Rochdale.—Mr. Fred. Duxbury, known to many of our readers as an elocutionist and a member of the Manchester District Lay Preachers' Union, on Sunday conducted the services at Blackwater street Church. In the evening there was a large attendance, and after opening the service with a lesson and prayer, he gave three recitals—Tennyson's "Dora," Will Carleton's "The Settler's Story," and a pathetic piece, "The Irishman's Love for his Children."

NOTES OF THE WEEK.

PROFESSOR BENOYENDRA NATH SEN, of the Presidency College, Calcutta, who attended the International meetings at Geneva as representative of the Brahmo Samaj, has been in London this week, and is proceeding shortly to America. It is hoped that, together with President Southworth, of Meadville, he will be the guest of the Ninety-Six Club in Liverpool, on Tuesday evening, and if a berth could be secured for him he would sail next day with Mr. Southworth. His intention is to spend a quiet month at Meadville, and then to see what he can of other cities in the States, returning to this country in December. Professor Sen, who belongs to the family of the great Brahmo leader Keshub Chunder Sen, and is secretary of the Brahmo Committee in Calcutta, is taking a special eight months' vacation from his college work, and on his return from America we shall doubtless have opportunities of hearing him in our churches.

THE Geneva daily Press took full cognisance of our International meetings last week. The *Journal de Genève*, in particular, published from day to day an admirable summary of the proceedings, completed in the issue of last Sunday morning, with some concluding notes on the permanent value of the contributions to the Congress, and a tribute to the religious seriousness and sincerity of the gatherings, and the positive nature of the liberal faith there presented.

A CORRESPONDENT, referring to Mr. Bowie's International paper, published in last week's INQUIRER, draws attention to the omission from the enumeration of Scottish churches by name, of Dundee, where Unitarian services were held towards the close of the eighteenth century, and where, from 1866 to the present date, services have been conducted uninterruptedly by the present minister, Rev. Henry Williamson.

OUR humanity, touched with divine freedom, has larger and more liberal limits than its critics and its students dream. It is not base; it is not noble: it is a vast possibility of baseness or of nobleness; and nothing so kindles its high spiritual consciousness and transfigures it with light divine as the appeal of trustful sympathy, and the expectant light of a brother's faith.—*James Martineau.*

TO CORRESPONDENTS. — Letters, &c. received from J. G. D., G. J. J., I. S. L., F. A. M., R. M., H. R., J. K. W.



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 10.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. A. S. HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Dr. JOHN CARROLL PERKINS, of Portland, Maine, U.S.A.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. ROWLAND HILL.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. I. FRIPP.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Mr. H. G. CHANCELLOR.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. F. H. JONES, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR,
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11, Rev. W. H. ROSE, and 6.30, Mr. W. R. MARSHALL.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. C. E. PIKE.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. EDGAR THACKRAY, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11, and 7, Short Vesper Service, Holiday Sermon, "Town and Country," Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11, Mr. W. CARTER, and 6.30, Mr. W. TARRING.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. EDGAR LOCKETT.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. F. TURLAND.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. Principal SOUTHWORTH.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11, P.S.A. 3, and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. HENRY DAWTREY, B.A.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WINDERMERE, Sunday morning in the INSTITUTE at 11 o'clock.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. V. CROOK (of Newry).

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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MARRIAGE.

HARMAN—CHAMBERLAIN.—On the 5th inst., at the Church of The Messiah, Birmingham, N. Bishop Harman, F.R.C.S., of Harley-street, London, to Katherine Chamberlain, M.B., third daughter of Arthur Chamberlain, Esq., of Moor Green Hall, Birmingham.

DEATHS.

BROTHERS.—On September 5th, at Orchard House, Wincheap, Canterbury, George Brothers, aged 86 and 8 months. No flowers.

GARGORY.—On August 13th, at Bournemouth, Mary Anne, elder daughter of the late James Gargory, Birmingham, aged 72.

SLATTER.—On August 28th, Charlotte Slatter, 31, Campbell-road, Brighton, in the 82nd year of her age.

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NOTES OF THE WEEK.

OF the papers contributed to the Geneva meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers we publish this week that by the President of Meadville on "The State and Prospect of Liberal Religion in the United States," and Professor B. Nath Sen's on "The Problem of Religion in Modern India." Next week we shall publish a translation of Professor Jean Réville's paper on "The Separation of the Churches and the State in France."

ON the Sunday morning following the International meetings in Geneva, about eighty members of the English party, who had gone on to Chamonix, joined in a religious service in one of the hotels at Les Praz, a little hamlet about a mile and a half further up the valley, where the secretary of the British and Foreign Unitarian Association and a number of friends were staying for a week. The Geneva hymn papers were used, and Mr. John Harrison presided at the piano. The service was conducted by the Rev. W. Wooding, and brief addresses, happily appropriate to the occasion, were given by the Revs. C. Hargrove and W. G. Tarrant. Mont Blanc and the great glaciers seemed close to the worshippers as they looked out of the hotel windows. The service was beautifully simple and uplifting. It was a memorable gathering, for which those who took part in it will long be grateful.

THE fourteenth Universal Peace Congress meets at Lucerne on Tuesday next, Sept. 19, and its sittings will continue throughout the week. The usual September number of *Concord*, the journal of the International Arbitration and Peace Association, will not be issued, but a double number will be published in October, with a full report of the Congress.

ON Saturday week, Sept. 30, the memorial stone of the new Unitarian church in Skene-street, Aberdeen, is to be laid by Sir J. T. Brunner, Bart, M.P., supported by Mr. C. F. Pearson, president of the British and Foreign Unitarian Association. The buildings, which are to be in the Italian Renaissance style, will have on the basement floor a hall, with seating capacity for 350, the church, on the upper floor, being seated for 600.

THE Trade Union Congress, which met this year at Hanley, was attended by 458 delegates, representing 214 organisations, with a membership of over one and a half millions. This great body of workers possesses a huge potential political force, and indications are not wanting of a clearer determination to use it for securing much-needed social reforms. Some of the unofficial meetings were among the most successful and significant. The speakers at a meeting on the Housing Question (noted below) included Mr. Robert Williams, F.R.I.B.A., and Mr. Geo. Cadbury, who declared for taxation of land values, and the socialisation of all monopolies. Another crowded gathering demanded adequate maintenance of all children in State supported schools. The full Socialist faith was sounded at the demonstration arranged by the Independent Labour Party.

THE chairman of the Congress, Mr. James Sexton, in his presidential address, ridiculed the inadequacy of the Unemployed Act, declared that the only solution of the unemployed question lay in abolishing the private ownership in land, and as a step to this appealed for political labour representation entirely independent of the Liberal or Conservative parties. On the whole we must recognise here the stiffening of the labour forces of the country, and a temper which will be less and less satisfied with the constant postponement of reforms. Among other points dealt with was that of Free Trade, which was affirmed by an immense majority. It was also stated that the necessity of placing a Trade Unionist representative on the proposed Royal Commission on the Poor Law had been pointed out to Mr. Balfour, and that the Prime Minister was giving this his serious consideration. The proceedings came to an end with the announcement of the election of Mr. Steadman, L.C.C., to the secretaryship of the Congress. Mr. Steadman, who has done sterling service in the past, thus enters on one of the most important positions in the labour world.

AT the Housing Conference preceding the Trades Union Congress, Mr. George Cadbury gave a very lucid account of the Bourneville Trust, its aims and methods. He made special reference to the benefit to working men and other householders of the garden plots which are preserved for every dwelling. Valuable as the Bourneville achievement is in itself and as an example of what may be done by others, Mr. Cadbury does not consider that such voluntary Trusts will be sufficient to solve the land question. Mr. James Sexton, Chairman of this year's Congress, pointed out that even Messrs. Cadbury's well-laid plans could not prevent an increase in land values all around the estate, due to the very success of the Bourneville Trust.

MR. CADBURY moved a resolution calling the attention of Members of Parliament and other authorities to the need for sweeping away slum areas and providing better housing, and also calling upon working men to endeavour to secure healthy and attractive houses with gardens, and to protest against the block dwellings and dreary, monotonous rows of houses so often provided for them. He said: "The suffering of some fifteen millions of our fellow-citizens in the slums of our cities calls for a drastic remedy. I believe this remedy will be found when we realise that the people of a country have a claim to the land on which they live." Before the close of the Conference Mr. Cadbury declared, with evident approval of his audience, that there could be no possible violation of justice in the resumption by the State of the people's heritage in the land after fifty years' notice to quit to the landlords.

THE Forty-Second Annual Report of the Working Men's Club and Institute Union records the existence of over 1,000 affiliated clubs with a membership of 350,105. There was a time when the increase of these clubs was looked forward to with enthusiasm as bound to lead to the speedy regeneration of society. The early and generous hopes have not been fully realised. Indeed, at

the present time the feeling in regard to them has veered to an extreme pessimism. There are some bad clubs, and it is too hastily assumed that there are few good ones. For the most part the members are not men of a great devotion. They are just ordinary people, who crave recreation for over-tired limb and mind. They seek a not too exacting companionship. These needs the clubs largely supply. And a reading of this latest report of the Union certainly does not justify a gloomy view of their social influence.

WHEN we turn to the evidence as to the work of the Union, which still honours as its veteran President, Stephen Seaward Tayler, we find a record of excellent work. And the present report contains some features of special interest. The year has been marked by the unveiling of the portrait of Mr. Tayler, painted by Miss Minna Tayler, which is now placed in the Union Hall as a companion to the portrait of Mr. Hodgson Pratt, by Mr. Moscheles. The report contains a full account, which may serve as a permanent record of this interesting birthday party. We find also a full report of the visit paid by a large body of clubmen to France. In such ways the Union does bring vigorously before the members those thoughts of larger solidarity and nobler life—those ideals with which man cannot dispense.

A FURTHER feature of the report to which we would call attention is in reference to the Convalescent Home maintained by the clubs. It is hoped at an early date to establish a second Home for the Northern districts. This convalescent work is not only of great benefit to those who go into residence. They regain strength there. They also carry away a higher ideal of health, so that it often falls to a man who has been at the Home to become a health missionary to his friends, spreading a knowledge of the value of fresh air. The existence of this convalescent work gives point to the agitation of the need for increased sanatory provision. And the report includes two very valuable papers by Drs. Latham and Lister on this subject. It is not only more humane, it is also more economical to cure than to neglect consumption. Thus Dr. Latham refers to German experience. When the Sick Insurance scheme was enacted, the insurance societies, simply as a matter of business, began to build sanatoria for the workers. These instances must suffice to suggest the varied and valuable contents of this report, with its record of the social life of the workers of our country.

IT unfortunately became necessary at the last to find a new location for the Friends' Summer School, which was to have been held at Sidcot at the end of August. The choice of the Committee fell on the growing manufacturing village of Street, near Glastonbury; and the enthusiasm and ability with which the local Friends carried out at very short notice the necessary arrangements for accommodating two or three hundred scholars laid the foundation of what was felt to be a very successful gathering. The lecture timetable was a full one, but left time for visits to the ruins of the great western Abbey buildings, to Wells, and to other of the smaller but beautiful churches for which Somerset is famous. The two Sundays during the continuance of the School were pleasantly utilised in visits to some of the smaller meetings in the surrounding villages. The result of this stream of vigorous life is likely to be felt for long in this part of the country, and to strengthen the feeling, in itself a promise of its own fulfilment, that the Society has still a larger part to play in our common religious and social life. This faith in the future was very prominent, and linked itself to the memory of John Wilhelm Rowntree, whose leadership seems to become even clearer and bolder now that he himself in the flesh is no more. His message of Fellowship as the basis of life was constantly heard.

DR. RUFUS JONES' lectures on the "Psychology of Religion" proved very stimulating, and his fearless treatment of such subjects as the Atonement and Prayer was welcomed and received with deep attention. Other lectures were those by Dr. A. C. McGiffert on "Christian Thought in the Apostolic or Post-Apostolic Age." Four lectures on the "Meaning and Worth of Philanthropy" were given by Mr. Kirkman Gray. There were also courses on the Old and New Testaments, and other single lectures on social subjects. We are glad to know that Dr. McGiffert feels himself restored to full strength after the illness that threw him aside from work, and is returning with confidence to his professional tasks in America. It is good news, also, that we may shortly expect another book from him. Readers of the *Hibbert Journal* already know that his pen is not idle, and may guess at the direction of his thought.

THE recent appointment of Miss Gardner, of Tunbridge Wells, who is a Unitarian, to be head mistress of Blackburn High School for Girls (says Wednesday's *Liverpool Echo*), was discussed at a largely attended meeting of the Blackburn Ruridecanal Chapter yesterday, the rural dean presiding. A resolution was carried, almost unanimously, regretting the appointment, and recording an emphatic protest against Church bursary-holders being sent to that school by the education authority, believing, as the Chapter does, that a sound Christian education can only be imparted by one who acknowledges the divinity of the Lord Jesus Christ.

DR. W. F. ADENEY sums up some of the reflections prompted by a visit to America in an interesting article in the *Christian World* upon American Sunday-schools and problems of reform. It is well worth the attention of our own school managers. We even hope for some practical profit from the article, inasmuch as Dr. Adeney has it in his power to influence the men at the Lancashire Independent College in the right direction. Our colleges, he tells us, have done much to turn out scholars and preachers, but not much to fit them for that most important ministerial function, the religious education of children. He finds the Americans ahead of us in various ways; they draw their teachers much more than we do from their foremost men; and they have carried out more thoroughly the work of teaching their teachers what and how to teach. And this in part because the schools are not regarded as "secondary adjuncts to the churches."

IN the Fernley Lecture of Dr. Fitchett on "The Unrealised Logic of Religion," the man who doubts Christianity is reasoned with as follows:—

"Suppose it were discovered beyond "doubt that Shakespeare never existed; "his plays are forgeries; the grave at "Stratford-on-Avon is empty. Still, *Ham-*"*let* and *Macbeth*, the *Midsummer Night's* "*Dream*, and *The Tempest* exist. It takes "a Shakespeare to invent a Shakespeare." Perfectly correct. The argument may be commended to the writers of sensational tracts who go about to prove that if men lost faith in some supernatural story in St. Matthew or St. Luke, the whole world would be full of darkness, that all rational faith and all decent morality would be banished from the civilised world. In point of fact, what is most important in the work of Christ (as in the work of Shakespeare) is not at the mercy of investigation at all. The Sermon on the Mount is as independent of Joseph of Arimathea as the plays of Shakespeare are independent of his traditional burying place.

THE Methodist Pastoral, recently issued by the Wesleyan Conference, sounds a reassuring note on the subject of the "Higher Criticism":—

"Some men take fright because most leaders of Christian thought are no longer able to accept views about Holy Scripture which were generally held a few generations ago. But we believe that, putting aside the mischievous innovations of a few reckless extremists, the trend of modern Biblical study is decidedly to throw us back upon views of Scripture which can be deduced from Scripture itself, in the place of theories which only a later tradition has evolved. You need not fear that the Word of God has anything to lose from the minute examination of scholars who come to it with the same principles of study as are applied to secular literature. We commend to you the saying of a great Christian scholar, who records that he entered upon his studies determined to treat the Bible just like other books, and that it was in this way that he found it was not like other books. Such must always be the result of candid and reverent study of a Book whose all-sufficient evidence is the unchallengeable supremacy it holds among the books that have influenced mankind."

As regards the doctrine of the Deity of Christ, of which the Pastoral declares "It is everything to-day," the declaration is:—

"We have learnt the necessity of recognising in Him a humanity as real as our own; and when we come to define His Godhead we cannot agree on formulæ as precise and logical as former ages thought themselves able to frame. But Christendom has recovered its *Te Deum laudamus*, 'We praise Thee as God,' and is united in the conviction that every

doctrine of the faith must be tested by this touchstone.''

Thus are we, as Unitarians, decisively shut out of "Christendom" by our Wesleyan brethren!

THE notes on the subject of amusements we have read with fuller sympathy:—

"There are men of education and refinement working to-day in our great town Missions who owe their own conversion to the cricket or the concert they undertook for the toilers of the slum . . . Do not, we pray you, leave the saloon, the betting-ring, the low theatre and music-hall to provide the recreations of the masses. Shun like the pestilence everything that is debasing and everything that is doubtful, but draw others to shun them by providing what is better—merriment which has the ring of health and purity in it, laughter which will be welcome to the Father's ears, 'in Whose right hand there are pleasures for evermore.'"

THE September number of the *Mill Hill Pulpit* completes the thirteenth year of its monthly issue of the Rev. Charles Hargrove's sermons. This sermon is on "The First Harvest and the Last," and has on its title-page those splendid lines from Browning's "Abt Vogler" beginning, "There shall never be one lost good." From the wonder and the faithfulness of the annually recurring natural harvest we learn to look with deeper faith to the things which abide, in the spiritual life with God.

"Wisdom, Power, Love, shown in the never-failing gifts of Providence, these are one and these are God; as they sung of old in the Temple Courts: 'Who giveth food to all flesh; for His mercy endureth for ever.' And in return for the Love which desires our good, for the Wisdom which contrives, for the Power which effects, we give Love, Hope, Faith. Love to Love, Faith in Wisdom, Hope in Power. And so we rise above this the order of the visible Universe to the invisible, from that which lasts 'while the earth remaineth' to the Eternal which is before the earth and forever."

THE *Theologisch Tijdschrift* for September bears upon its front page an "In Memoriam" tribute to the late Professor van Manen of Leiden, and the promise of a fuller memorial article in the November number, by Professor Meyboom, of Groningen. Since 1874 van Manen had been a contributor to the *Tijdschrift*, and in 1890 he joined the editorial board.

THIS month's *Contemporary Review* gives a large proportion of space to religious subjects. Principal Lindsay writes on "Revivals," and Emma Marie Caillard on "Centres of Scientific and Religious Thought." There is an article on "The Religion of the American Negro," and Mr. Richard Heath discusses the religious bearing of the coming separation between Church and State in France. That is the subject also of an article by M. Combes, the ex-Premier of France, in the *Independent Review*, while in the *Nineteenth Century and After*, Mr. Mallock writes on "Christianity as a Natural Religion."

DANTE GABRIEL ROSSETTI.

I.

THAT sense of Beauty which in most of us, with exception of rare outbursts of brilliancy, flickers but feebly, burned in Rossetti with a constant and steady flame giving rare illumination. It not only dominated every other faculty, but used up every energy that produced their pale ineffectual fire. Beauty not so much attracted him as a devotee, as held him a thrall; she was not so much served by him as he was enslaved by her.

One thing needful.

He had no patience for philosophy; the intellectual problems of theology left him in astonishment that things so remote could ever engage the mind; he hated politics with a lordly hate; science might have its use in the manufacture of pigments, but why, oh why, should men of passion and of imagination waste effort on playthings when there were supreme realities to consider, to be found let us say, in the poems of Keats or the Italian lyrists; why engage in such trivialities while there were "tremendous" and "stunning" pictures to adore and to produce? An anecdote is related how, at a gathering of men of many minds, someone present professed an interest in metaphysics, but was immediately pounced upon by Rossetti, and metaphorically torn limb from limb. The host was constrained to ask Rossetti if he would have all men painters, and if there should be no other occupation for mankind; to which the artist stoutly answered in an emphatic affirmative.

A Master of Men.

This attitude of regarding his life-work as the sole thing worth living for, this exclusive pre-occupation in his art, will largely account for the quickening effect exercised by Rossetti upon the dormant energies of others, for the enthusiasm he evoked, and the loyal discipleship rendered by a group of young men to one fondly called of them "the Master."

A young man, Burne-Jones, is at Oxford preparing for the Church, but under influence of the wizard, he "left all and followed him," becoming a painter instead. A sturdy and self-sufficing nature like William Morris' passes under the same spell, until to him as to his enchanter, the craft of weaving wondrous words and decorative art became the supreme business of life. Another youth intended for the Indian Civil Service, Val Prinsep, no sooner meets this fisher of men, than he may not resist the call to play 'prentice to the merry band who are giving their service in decorating the Oxford Union. That pathetic example of unpractical idealism given by these young giants with vine-leaves in their hair and roses of laughter on their lips, may in its phantom glory outlive many a more permanent work achieved in days of prosperity and eminence.

Personality.

To explain this curious influence which was felt even by much older men like Madox Brown, many factors claim notice. All who knew Rossetti intimately, testify to his possession of personal magnetism, an attractiveness and charm, which exercised an irresistible fascination upon those who came within range of his influence.

Appreciativeness.

Further, inconsiderate as Rossetti appeared in the capricious nature of his domestic habits, whether in his friends' homes or his own, he displayed a genuinely sympathetic interest in the efforts of brother bards and fellow-craftsmen, and felt and expressed an admiration so utterly free from any taint of envy or jealousy as could not fail to win their reciprocal equivalent from his friends. Easily as he made money in the successful years of his career, clever as he proved in making good business over the sale of his pictures, he as easily parted with his wealth under motion of his generous impulses.

Bath-Kol.

Add to this, the possession of a magnificent voice, rich in resonant musicality, through which he communicated his ardent enthusiasm, the fire of an imagination ever prolific of lofty ideas, and laid his deep poetic feeling upon others, until they became inspired by his faith and believed in his belief. To such intensity he aroused the powers of his compeers, that critics claim their more vital, their best work was produced during the period of their close contact with him, as is exemplified by Holman Hunt and Millais.

If it is a greater thing to create poets than to write noble poetry, if it is a greater thing to make artists than to produce pictures, Rossetti must be allowed the title of true master. He at least had the secret of generating the loyalty that builds up great causes. "Why (wrote Philip Marston to another disciple) is he not some great exiled king, that we might give our lives in trying to retore him to his kingdom?" Such is the attachment engendered by enthusiastic leadership in an ideal. To the man who makes us feel how much worth while our pursuit is, who not only shows a path to tread but also the glory and wonder of its treading, we give not our head alone, but our heart; he not only gains our sympathy, he gains us.

Poet-painter not Painter-poet.

Rossetti, however, suffered from the defects of his good qualities. In a sense, he was too ardent to be an expert in technique. He was too much of a poet to become a good painter; conversely, his painter-habit of thinking in terms of painting, his inability to dissever his most purely intellectual ideas from colour and form, marred his work as a poet. The criticism passed by Leigh Hunt in answer to the youthful Rossetti's letter, upon the poems he had enclosed, contains the surmise that the writer was "not so musical as pictorial." The vivid passion which always burned at the core of Rossetti's nature, and for which poetry offered an outlet, does not find attractive means of expression in sculpture to which our subject was never attached, nor in correct drawing based on anatomical science or the mathematics of perspective. Colour does offer such an outlet, over which the painter had an instinctive mastery, enabling him to produce "poems of colour than which (according to Mr. H. Quilter) the world has seen nothing finer since Titian."

Importance of Technique.

But, as Mr. T. Watts-Dunton points out, without knowledge, the artistic camel has to be drawn from the artist's inner consciousness, and the result is rarely a satisfactory quadruped. When we consider how in our day, men with not a tithe of Rossetti's imagination, have conquered the world by sheer cleverness, by a blazing dexterity, we are affected by sublime conjectures of what he might have achieved had his fine frenzy been wed to a more patient industry. The perfection of the plodding craftsman was denied him. He chafed against every yoke. He shirked discipline. Never was a Pegasus more restless in harness. "As soon as a thing is imposed on me as an obligation, my aptitude for doing it is gone," he once said. He therefore remained an amateur of genius to the last. Yet in spite of defects of draughtsmanship, his ignorance of anatomy, nay his repudiation of nature's methods as in the long swan-like necks of his beautiful women, in spite of his lack of equipment furnished by the advanced art schools, he succeeded in communicating to his designs a spirit of poetic romance, an atmosphere of indefinable witchery, making itself so distinctly felt, that Rossetti was enabled to dispense, early in his career, with an appeal to the public, by securing a body of patrons willing to accept everything that came from his hand.

Whatever may be said of a painter who will only work when he is in the exalted mood, when he is possessed by his subject, it can never be made a cavil that he has perpetrated monuments of laborious and ingenious industry; and it is more likely he will be found to have conveyed to his work that peculiar distinction, if only of aloofness from the workshop, which attaches to Rossetti's works.

His soul was like a star, and dwelt apart.

That we have in him a strange and a wilful genius already doth appear. He has been described as an alien in race and an alien in spirit. His family came from Southern Italy, and there was but a dash of Celtic blood, derived from Miss Pierce who became his maternal grandmother, to prevent him from being a thorough Italian. This Southerner by race was born and bred in London; "a great Italian tormented in the Inferno of London" is Ruskin's description. Moreover, he was the son of a proscribed exile, a revolutionary poet who had to flee his country for his sympathy with political reform; something of a mystic too, who published an exhaustive work on Dante of which only one copy is supposed to be extant in this country, the copy in the British Museum. The eldest son received as a precious heritage, the name of the ather's favourite poet, a name which to the bearer became more than a name—a determining influence, even an obsession. His noblest pictures derive their interest from the *Vita Nuova*, which the author's modern namesake lovingly translated into English.

This banishment from the sunny Italian skies to the city of fogs on the Thames, the sense of alienation from the people among whom they lived, may partly account for the inwardness, the egoistic seclusion, the melancholy, the morbidity which seem to characterise the moods of the painter as they did those of his sister Christina, amply testified by her poetic work. They may partly account, also, for the affectionate family life in which the Rossetti household was drawn closely together, and it is sweet to remember that the poet-painter's attachment to his mother remained steadfast and reverent till his death.

Child, father of the man.

The four children inherited great mental gifts, which were manifested in early years, for at the age of twelve, Dante Gabriel honoured his grandfather by allowing him to print a poem of his in four parts. The eldest boy, Dante, who was born in 1828, displayed almost in infancy, signs of a love of drawing and verse-making. One of his earliest recollections connected itself with his use of paper and pencil in attempting to fix the shapes that rose within him, for his hope, even then, was to be a painter. At a later period he considerably hesitated whether to devote himself to literature or to art. He received training in an art school, on the assumption he was to become an artist. It was Leigh Hunt's advice, that poetry was not a thing for a man to live upon while he is in the flesh, however immortal it may render him in spirit.

LITERATURE.

MR. BALMFORTH'S NEW BOOK.*

In a series of well-planned books Mr. Balmforth has shown that it is quite possible to bring the main results of Biblical research within reach of popular interest and intelligence. Something of the fascination of a journey into unexplored lands must have been experienced by many readers of his book on the Old Testament. He now imparts the same fascination when he tells afresh the tremendous story of Christian origins in his latest work. The same courage, lucidity, and impassioned advocacy of high intellectual and ethical ideals which marked his other books are here again; the same broad appeal to the average reader who is acquainted with the great names at least of literature, and wants to square his religious outlook with a sane recognition of "the modern spirit."

Perhaps the characteristic ideas of the author can best be indicated by referring to his attitude towards the Christian religion and his view of its importance and validity to-day. He holds that there are certain "eternal verities," for "every man has a creed," and "A creed is necessary to every man who would live a wisely-ordered life." This creed and these verities are said to be different, in some way not quite made out, from "purely speculative creeds." It would probably be to mistake the author's meaning if we supposed his eternal verities to mean simply "moral convictions" as distinguished from religious, although he thinks that Jesus placed morality before religion (p. 108). But it is clearly religion that he intends to set forth, and the verities spoken of appear to be God, the soul, morals, and a future life. The attempt to put these things aside from controversy and away from the rest of "speculative creeds" is a somewhat large order; but his instinct is no doubt right when it tells him that religion cannot be stripped of such verities if it is to retain its name. Only, by the inclusion of these beliefs he considerably weakens the force of his protest against "merely speculative beliefs." The age-long and salutary conflict of creeds cannot be settled in this summary way. Is not this kind of protest against speculative creeds, as such, a fight against a man of straw? Are not all beliefs infinitely more than speculative? Our author, however, draws his dividing line at the cardinal beliefs mentioned, and he has no difficulty in finding them (mixed up with a great deal of superstition) in the teachings of Jesus and the early Christians. Mr. Balmforth's historical method is to regard the pure and unadulterated milk of these cardinal truths as the real meaning of Christianity, which became corrupted and soured by a long line of perversions, beginning with Paul, who "helped to forge new fetters for the spirit of man" (p. 146). On this theory there is no such thing as a progressive development of ideas and spiritual motives, in the sense of E. Caird or Loisy, or the early (and, alas! unworked) theory of Martineau. The secular upheavals of thought and faith during nineteen centuries go for nothing, or worse than nothing. The primary truths of the Gospel were buried as soon as enunciated, not to be disinterred again till the arrival of the twentieth century. Have we not here a curious reversion to the sixteenth and seventeenth century manner of referring to the Apostolic age for the pure Gospel? Indeed, the fundamental thought in the author's *rationale* of the history of religion seems to be that we can go to the ideas of the Founder, and separate out the essential from the accidental; whereas a more fruitful view seems to be that all we can do, in the case of a growing faith, is to decide what is, for us, the true outcome of the development which Christianity has at the present time reached; in other words, the stage of its development which most fully preserves the tradition of a full and growing spiritual life. It might even be argued that this is actually the method which our modern thought follows (although often unconsciously) when at its best. Mr. Balmforth himself follows it when he defends himself against the charge of modernising and adding to the thoughts of Jesus. "Revelation," as he says, "never ceases, and the Spirit is with us also" (p. 106). Surely, then, revelation did not cease all through the long interim between A.D. 30 and A.D. 1905? May not even the speculative creeds of atonement and mediation, of Trinity and the rest, have been channels of that revelation? All this suggests that we shall never be able to further the growth of the tree of Christianity by digging up and scrutinising its roots, but only by a profound appreciation of and insight into the Christian consciousness to-day at its best. Those, however, who are indifferent to the future career of Christianity will not consider this an important result to aim at. Mr. Balmforth, in fact, seems to cut himself off from the Christian tradition at a point where even most advanced thinkers find a

* "The New Testament in the Light of the Higher Criticism." By Ramsden Balmforth. (Swan Sonnenschein & Co. 1905.)

vital connection with it. This is in the chapter (XV.) in which he endeavours to state what he thinks to be the relation of New Testament teachings to modern thought. Very fascinating reading it makes, for one hears in it that fateful crumbling away of the old certitudes of faith which seems inevitable when the immense significance for history of Christianity is lost sight of. It is "the Fatherhood of God" that Mr. Balmforth seems to indicate as the cardinal point in the teaching of Jesus which our modern thought must reject. We are to think of God, not as Father, but as "the Spirit, limited somehow by the laws which condition its development"; for "the ways of God, in nature, and the ways of our human fatherhood are at issue. We strive to mete out justice, nay, more than justice, to our children . . . God does not, or cannot" (p. 249). Here, of course, in this unmistakably earnest and solemn passage, is the natural outcome of the particular historical method already hinted at. An atomistic, or individualistic, or ultra-Protestant treatment must always tend in this direction in the hands of an utterly sincere thinker, as in the present case. A Theism which consists of any chance generalisations on the nature of God which may occur to a solitary student must end in abstractions and disappointments; whereas a living religion will take account of, and will grow out of, what has happened through the ages and is now happening in the world of men. Unless we are open to believe in the spiritual solidarity of humanity, particularly as represented in its best heads and hearts; in other words, unless we can find a vital significance (and not merely a dead symbolism) in the great conceptions of atonement, of mediation, of the Catholic body of Christ now spiritually existing in the world; then a chill, devastating and paralysing, must creep up to the very heart of our faith.

It is only fair to say, however, that this is not the prevailing note of the book, which, upon the whole, is filled with a profound and wistful reverence for Jesus Christ. That it leaves Christ and his work still unexplained is perhaps no very strange or discouraging result. No reader can come away from it without having been made to ask all the old questions of the soul afresh, and, sooner or later, that means to ask them in the light of the developed Christian consciousness.

W. WHITAKER.

IN A PARIS FAUBOURG.*

THE Paris of the great railway stations, the great boulevards, of the Louvre, the Bon Marché and the opera is very near to England and quite familiar. But round about the Paris of Baron Haussmann lies a ring of suburbs, almost of separate towns, which are as unfamiliar to most Englishmen as the heights of the Himalayas. This is the Paris of the French working classes, and it is of this Paris we may learn much that is both instructive and attractive from Mr. Steele's slender volume. The author is well advised in assuming that his readers know very little about his subject, and in telling his story quite simply with many slight touches revealing things which to him must have become trivial by their utter familiarity, since he has dwelt for the greater part of his life in France. He draws many comparisons and contrasts with English life, not so much to suggest a judgment of better or worse, but to help us to appreciate the French life he describes. The picture drawn in detail is of life in Grenelle, of the circumstances of the upper grade of the workers, especially of the engineers, his own shop mates and comrades. In such a district we find a local life. The workman when his work is done remains in his own neighbourhood, the last thing he thinks about is to go into the City. On Sunday he may go to the woods of Clamart; he will go in little family groups and together with his neighbours. Indeed, one thing which strikes us is the development of character in the direction of *camaraderie*. The intercourse is frank and constant.

Side by side with this is a family life marked by much reticence. A French working family, e.g., never takes in lodgers. The life of the home is strong. "One of the facts of French family life is that, in spite of the seemingly sordid nature of the marriage contract, there are so few unhappy marriages." An explanation of this may be found in the extent to which the welfare of the children becomes the pivot on which everything turns. An American sociologist has proposed to substitute for the ideal of the Fatherland that of the children's land. The French mother, we are told, devotes "a great deal more of her time to the real duties of motherhood, viz., playing with her children. . . . The parents also take a keen interest in the education of the children and help them in their school life."

This picture of the family introduces us to one form of the class war, which is so widespread. The man is usually a free-thinker. He hates the Church. But the woman wishes to be correctly married by the priest; he shrugs his shoulders and submits. There may be more disputes about the baptism, the first communion, or the burial. But he usually gives way in the end. After all, he argues, it does not much matter. And while in greater matters of thought he is revolutionary, he is by instinct conservative in unessentials.

The experience of the workshop reveals another form of the division of classes, the workers and the employers are more class conscious than with us, and more irreconcileable. But also, Mr. Steele tells us, in their personal relations they are more courteous. They cannot forget that they belong to a polite race. The hours of a French artizan are longer than in England; the stress of toil is less. A man under the eye of a foreman will leave his bench to speak to a mate. Frequently, smoking at intervals is allowed or connived at. Then the French mechanic takes 1½ hours for déjeuner and enjoys a leisurely and varied repast, together with plenty of conversation. But underneath these amenities deep discontent lurks, a discontent which "does not find expression in constant grumbling," for "it is a peculiarity of the character of the French people to look on the cheerful side of things."

The French have fewer co-operative societies and fewer trade unions than we have, but while with us these associations are commonly conservative in the sense of accepting the industrial system, in France they are revolutionary in their aim and look to a reconstruction of society. But if the impression is to be accepted that France still holds volcanic possibilities of disruption and civic turmoil, yet when we think of the French attitude to internationalism we find a presage of peace. Mr. Steele insists that among the workers there was no anti-English feeling during the Boer war. On one occasion a number of boys followed an English working man with the cry *Vive Kruger!* Before he could remonstrate some French working men promptly stopped the cry with, "He is a workman like ourselves. He did not make the war," and then, "Allons! camarade, come and have a cup of coffee with us."

International peace is an ideal to which the French worker is said to be ardently devoted. But there is more security of promise than that. The class-conscious proletarian knows that war is against *his* interest. His rulers may gain by it, He only loses and pays for losing. An illustration of this consciousness is found in one of the université populaire syllabuses where we find a list of social pests,—drunkenness, consumption, war. Then every Frenchman knows what the army means, and when he returns to civil life he remembers his experience.

The hints given on this subject are among the useful and hopeful features of this book. Mr. Steele wishes to assist *l'entente cordiale*. He does well, accordingly, to emphasise the peaceful attitude of the French worker. The picture he gives us is a pleasant one. Of course there is a darker side, which the writer touches upon but, in the main, he is telling us about his own comrades, and he writes with affection. The value of the book is not less on that account. It would indeed be a good thing if in the coming winter it were adopted as a text book in many a reading circle in this country. If we are freely to trust foreigners we need to know them. And Mr. Steele tells us much which English people will do well to learn of the inner life, the experiences, the thoughts and the ideals of the multitude of the people who toil in the fair land of France.

B. K. G.

* "The Working Classes in France: a Social Study by Henry Steele." (Twentieth Century Press.)

FEUDAL SOCIETY IN ENGLAND.

SOMEBODY made a calculation of the number of statements of fact to be found in the average upon any single page of Macaulay's history of England, and the result was astonishing. Miss Mary Bateson's volume upon "Mediæval England"* would lend itself with encouraging statistics to an investigation of the same kind; but while Macaulay narrates, it is Miss Bateson's purpose to compile and record. The book is a history of social conditions rather than of politics, social conditions in England from the landing of William the Conqueror to the appearance of Roger Bacon at Oxford in the middle of the reign of Edward III. We have here a store-

* "Mediæval England," 1066—1350, by Mary Bateson, Associate and Lecturer of Newnham College, Cambridge. "The Story of the Nations." T. Fisher Unwin, 5s.

house of information; collected and arranged with order and method, and the historian has spared no pains to be precise and accurate. Miss Bateson thrice surveys the social changes of the three centuries, passing in review the life of court and castle and monastery, and town and country household, as high and low shared the development and the decline of feudalism. The changes that transformed the household establishment of William the Conqueror into the court of later times; the barons building their keeps and castles; the progress of the imagination called chivalry among armoured knights and squires and ladies of high degree; the lists, the tournament; the pageantry of the church, with its bishops and abbots, its many orders, military and monastic, its ceremonies and services, its cathedrals and books of piety, and stained glass window-panes; the uprising universities, their masters and clerks and poor travelling scholars; the life of the villain, of the burgess, and of the soldier—these are some of the topics which make Miss Bateson's volume interesting to lovers of the past and of their own country. A word must be spoken also for the illustrations, which are numerous, and afford a lively commentary upon the text.

P. E. RICHARDS.

CIVIC APATHY.*

THE sermon preached by Dr. Hunter a few weeks ago, and now published by request, is an eloquent and timely appeal to regard civic duties as a mode of religious responsibility. Incidentally, it affords a refutation of the rather prevalent notion that politics cannot fitly be discussed from the pulpit. This sermon is throughout dealing with politics, and it is marked throughout, as we should expect from Dr. Hunter, by the note of high moral and religious fervour. It does not go into any great detail as to methods of civic service. Nor was that necessary. The two practical conclusions as to the work of citizenship are profoundly simple. Live a true life. That first; and then, "You must make it part of your religion, as William Penn said, to see that your city and country are well governed."

What Dr. Hunter chiefly and successfully attempts is to touch with religious emotion the whole thought of citizenship. "We have a true city only where we find a community of men and women impressed by the idea of a life in common, to which all contribute and for which all feel responsible." And for this civic doctrine the preacher claims the authority of Jesus, "who taught a religion which is the best charter of the city that now is, as well as the prophecy and promise of the Eternal City of God." Here we touch the central thought of the sermon. The city that now is is to become the city of God. The Jews' heavenly ideal *was* a new Jerusalem. Why is not ours a new Paris, a new London? Starting from this civic conception, Dr. Hunter turns his appeal to young men—who ought to be enthusiasts. Many influences hold them back. The systematic teaching of selfishness to boys, the cult of wealth, a spurious pietism. His appeal secondly was to women: "The domestic life is not the whole life of a woman. . . . Give the women of London and England the sense that they belong to a people." And this religious conviction of civic duty, of responsibility for right life conditions, is to be worked out in imperial relations, in national politics, in municipal work. It is to be concrete, pertinacious, thoughtful, as continuous as the care we give to home or business, and as fervent as our worship itself.

In one respect only do we suggest a criticism. Dr. Hunter more than once argues that this work to which he calls women and men can be carried out without touching party politics. If party politics have become mere struggles for party ends and for official prestige, this is true. But if, and so far as, "party" represents a real cleavage of thought as to the ends to be secured, so far it would seem that we must make our choice. There certainly is such a cleavage of thought to-day, although the historic parties may not represent it. After all, this is a minor point in a strong challenge to that civic religion which shall be the "germ of the true commonwealth."

* A sermon by the Rev. John Hunter, D.D. Williams & Norgate, 6d.

"FROM Generation to Generation" is the subject of the late Rev. R. A. Armstrong's sermon published in this month's *Sermons for the Day*. It was preached just a year ago, on September 11, in Hope-street Church, and, taking for parable the beautiful unfolding of a begonia flower, it passed, with a reference to H. G. Wells's essay, "Man in the Making," to speak of what we owe to the mothers of the world, and how the striving for a better future must not blind us to the sacredness and worth of the present and the abiding value of each living soul.

"So we dissent from the sardonic preacher of old who thought all labour defrauded of its wage because one generation sows and another reaps the harvest; and we agree with our English essayist that, contemplating the story of the world as an infinite series of births, our labour has its highest dignity and wage in that it serves not ourselves alone, but shall serve such as shall inhabit the earth when our names are no more spoken by the lips of men. And yet, as I said at the beginning, the truth which he proclaims needs balancing by a supplementary and complementary truth if it is to be true indeed. There could be no good in providing for the men and women of the next generation, unless to be a man or woman were in itself a thing essentially good and sacred. Unless a human soul is a thing of great worth, I know not why I should slave for a group of souls who are to be here in my place and the place of my friends forty or fifty years hence. It is true that we hope they may be on the way to becoming higher and better beings than we are ourselves, that we believe that it is the destiny of our race to rise to higher things than we have yet attained. But that hope and trust are based precisely on the fact that we find a human being here and now to be an entity capable of a great and excellent worth. And no man will do much to improve posterity, unless he daily strives to improve himself."

OBITUARY.

THE LATE REV. JOHN WILLIAMS.

THE late Rev. John Williams, who passed away at Nottingham on August 19th last, was a native of the south of England, and both his father and grandfather were clergymen. He was brought up to business, and eventually settled in the United States, where he became Unitarian and entered the ministry, having charge of congregations in Boston and elsewhere in Massachusetts. He there came much into contact with Dr. Edward Everett Hale, with whom he always enjoyed a warm friendship.

Mr. Williams returned to England in 1873, and occupied the pulpit of Christ Church, Nottingham, where he ministered until 1879. After another visit to the States, Mr. Williams again settled in England, and for a short period was minister at Loughborough. His health, however, gave way, and he afterwards lived in retirement, though occasionally preaching, and used not infrequently to read the lessons at St. Jude's Church, Nottingham, with whose late vicar he was on very friendly terms. Mr. Williams had been a widower for two or three years prior to his death. He was a man of much culture, a thoughtful, effective preacher, and an admirable pastor, forming many warm friendships with those among whom he ministered.

MR. GEORGE BROTHERS.

A LONG life of unassuming, faithful service was brought to a peaceful close on Tuesday, September 5, when Mr. George Brothers, of Canterbury, passed away at Orchard House, Wincheap, in his eighty-seventh year. Though Mr. and Mrs. Brothers celebrated their golden wedding four years ago, it was difficult for friends to realise that he had reached so great an age; but during the present year his strength had gradually ebbed away, and without any acute illness he quietly obeyed the final call. The news will touch the chords of pleasant and grateful memory in many former students of Manchester New College, who during their years in London found at Canterbury, as at Ditchling and elsewhere, an opportunity for their first essays in preaching. The quaint old chapel in Blackfriars was the home of only the faithful remnant of a congregation, but there was always a cordial welcome for the young preachers, and from no one did they receive more constant kindness than from Mr. Brothers and the members of his family.

Born at Sheerness, December 29, 1818, Mr. Brothers came to Canterbury, after a short residence at Maidstone, and from the year 1859 onwards was there in the employ of Messrs. Ash & Co., at the Dane John Brewery, until his retirement some fifteen years ago. He had been early instructed in the principles of Unitarianism, for while he was still in the old home at Sheerness, his father discovered through attending a lecture directed against that heresy, that it represented the convictions to which he had been brought in his own religious life. So both at Maidstone and and throughout his long residence at Canterbury, Mr. Brothers was a staunch

supporter of the Unitarian congregation, and for more than twenty-five years at Canterbury he has acted as secretary and treasurer to the congregation. A man of sterling qualities and kindliest disposition, he had many friends and was widely known and respected in the city. By young and old alike his familiar presence will be sorely missed.

The funeral service on Friday afternoon, September 8, was conducted by the Revs. J. H. Smith and V. D. Davis, the beautiful cemetery being bathed in peaceful sunshine at the time.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.

VIII.

TEA was laid in the garden at Brookside, and, although some of the party had but recently partaken of whortleberries and cream curds, they found themselves glad to join the home party, who were by this time quite ready for a hearty meal. It is wonderful how good food tastes when the eater is braced up by a "change of air."

It took all the half-hour devoted to tea to recount all their experiences in the village, and on the way to and fro.

"And now, what have *you* been doing?" Elsie asked her uncle. "Did the two boys get in your way and spoil everything?"

"No, miss, they didn't; so you can just sit down and be quiet, like a good little girl. Little children should be seen and not heard." It was her brother Frank, of course, who said this, and Elsie was about to answer back, when Uncle Ned said: "You had better all come into the Den and see for yourselves whether there has been any spoiling! But, don't forget the slippers and quiet movements. Our beauties are some of them very shy and modest, and will quickly withdraw from the gaze of rough and boisterous folk."

So, when they had changed thick boots for soft slippers, they were all ushered into the Ogre's Den and shown round.

In the bigger aquariums and tanks they found many wonderful forms of sea life so placed that their beautiful structure and peculiar habits could be watched quietly and at leisure. Uncle Ned gave the name and a brief description of each, noting its habits, and the adaptations to its surroundings displayed by each. The creatures were very beautiful to look at, even without any description or explanation; but after hearing all that Uncle Ned had to tell about them, they appeared ten times more marvellous, and, as Mab said, they were "*beautiful with a meaning.*" Mr. Holden was much struck with this remark of Mab's. "That is always a result of loving nature-study," he said, "we find that there is a meaning and reason for the beauties we note, and when *our* reason discovers reason in nature, the discovery makes us wondrous glad; we feel that somehow we and nature are of one parentage and source, and that a great and *Infinite* Mind is expressing Itself in all things around us and within."

In one of the aquariums Uncle Ned had placed the fragment of rock which he had chipped off with his chisel, on which was a lovely sea-anemone, which, believing itself at home in the still waters of the rock pool, was now fully expanded in all its beauty of colour, form, and texture.

Into the same vessel he had dropped the scallop shell, on which a small colony of Serpulæ had constructed their tubes. Tube-dwelling worms are very shy, and hard to persuade to display their plumy breathing gills; but, when they do so, there are few more wonderfully magnificent objects to be found in the sea. It was chiefly on account of these lovely creatures that Uncle Ned had laid down the rule about slippers, in order to avoid startling the serpulæ by the vibration of heavy treading. And now they were all rewarded, for the little colony was all ablaze with gorgeous scarlet crowns of branchiæ (or gills), all fully expanded and waving to and fro, like living plumes of feathers.

In another tank there were prawns, transparent as glass and "lively as crickets." So transparent were they that it was possible to see what they had been having for dinner, and it was noticeable that those which had fed on green food chose to rest on bits of green seaweed, whilst those who had pink or purple dinners inside them rested on the pink and purple bits of weed, which Uncle Ned had been careful to provide. Owing to this habit of the prawns, it became necessary to tap the sides of the tank to make them dart off the weed in order to see them at all. Very knowing they looked, with their eyes set on little movable stalks, and with their three pairs of feelers (antennæ) reaching out in front, at the sides, and behind. It is believed that they hear and smell with their antennæ, as well as feel.

Very curious and interesting, also, were some star-fishes and sea-urchins, which were slowly creeping up the side of their tank by means of sucker-"feet." Using the watchmaker's lenses, provided by their uncle, the children could see these minute "feet" writhing and fixing themselves to the glass, and so pulling their owners along.

But of all the graceful and delicate sea-folk there were none to equal the rosy-feather stars. One of these—a special beauty, rosy pink in colour, with vermilion spots down the sides of each pinnule of the ten arms—was placed all by itself in a deep jar of sea-water, so as not to be disturbed or interfered with by any meddlesome companion. As it lay at the bottom, it appeared to be going through exercises in graceful movements. At one time all the ten arms were stretched out at full length, so that the creature appeared, indeed, like a feathery star; then the tips of each of the arms, and the side pinnules, were slowly curved upwards in regular spiral coils, giving the appearance of a Persian tiara or Jewish high priest's mitre. An outward curve of the tips then made the creature take the form of a gracefully shaped flower-vase with spreading rim. Hardly for a minute was the feather-star quite still, and always its changing movements resulted in graceful and beautiful patterns. At length, tiring of slow movement, it began to lash the water with its ten arms, alternately raising one set of five, and then the other set, by which motion it raised itself in the water and swam to the surface; and never at any time were its movements awkward or ungraceful. Mrs. Holden said it reminded her of a beautiful verse of poetry, or of an exquisite piece of music, full of harmonies and beautiful with rhythm.

There were many other marvels large enough to be seen without magnifying glasses, but there is not time to tell you about them, and you must get *your* Uncle Ned to take you to the seaside and show you the living things. But *our* Uncle Ned had brought a microscope with him to Brookside, and now he displayed to the delighted young folk sea-creatures so small as hardly to be visible to the naked eye, and yet, when seen through the magic glass, perfectly marvellous, and much too beautiful for me to attempt to describe them, gliding about and disporting themselves, or waving their tentacles, or their "cilia," in mazy calisthenic movements, more graceful than those taught in any "musical" or "Swedish" drill.

So, for nearly two hours, they visited Fairyland in the Ogre's Den, and, being wholly interested and perfectly happy, they forgot the flight of time, and marvelled greatly when told that the exhibition must close as it was now bed-time.

T. ROBINSON.

MESSRS. CHAPMAN & HALL announce a new edition of Mr. G. H. Perris's "Russia in Revolution." Among the additions to the new volume are the substance of many conversations with Father Gapon, a remarkable hitherto unpublished portrait of the latter, and a critical account of the decree establishing an Elective Assembly.

NATURE cries aloud for freedom as our proper good, our birthright, and our end, and resents nothing so much as its loss. It is true that we are placed at first in subjection to others' wills, and spend childhood and youth under restraint. But we are governed at first that we may learn to govern ourselves; we begin with leading strings that we may learn to go alone. The discipline of the parent is designed to train up his children to act for themselves, and from a principle of duty in their own breasts. The child is not subjected to his father to be a slave, but to grow up to the energy, responsibility, relations, and authority of a man. Freedom, courage, moral force, efficiency, independence, the large, generous action of the soul, these are the blessings in store for us, the grand ends to which the restraints of education, of family, of school, and college are directed. Nature knows no such thing as a perpetual yoke. Nature bends no head to the dust, to look for ever downward. Nature makes no man a chattel. Nature has implanted in all souls the thirst, the passion for liberty.

Channing.

WHAT does wisdom say, from experience, are the grand ends of human life? Goodness, purity, affection—simply doing God's will, and trying to make others happy. For attaining most completely these ends, a very humble sphere of duty and small allotment of intellectual ability—if faithfully improved—abundantly suffice. And let us remember he who well improves what God has given, hearkens to the voice within, and does right, is the truly wise, is God's accepted child, and is in the sure road to heaven.—*J. J. Tayler.*

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LONDON, SEPTEMBER 16, 1905.

MUTUAL ENCOURAGEMENT.

THE echoes of the International Council meetings in Geneva have by no means died away, and for many a long day we shall have with us the quickened sense of fellowship and of faith confirmed, which we received from that great gathering of friends from many lands.

What we propose in the present article is to furnish to our readers some proof that it is not only on our side that such gladness and encouragement are felt, but that both in the faith in which the meetings were anticipated and in the happiness of their accomplishment, Switzerland, our hospitable entertainer, Germany and France, Holland and, we may be sure, the other countries which sent representatives, were with us and our American brethren, of one mind and heart. Indeed, the whole record of the proceedings, which we published last week, proved that to have been the case. The testimony, which we here produce, simply widens the range of that impression.

And, in the first place, we have to make good an omission in our report of the proceedings. At the farewell banquet on Thursday evening, after the speeches to which we referred, Professor MONTET, the indefatigable President, offered a further toast of all the visitors, and spoke in terms of the warmest gratitude of their presence in such numbers and from so many lands, and of the acknowledgments which they had made of the hospitable welcome accorded to them in Geneva. Professor MONTET spoke first in his native French, but then in English added the following words:—

"Ladies and Gentlemen, Representatives of England and the United States, it is a special pleasure for me to thank you. You were the founders and organisers of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. To you the Association owes its origin and its life. *You are our strength.* It is through you we have learned of the extension in every part of the world of our principles and convictions. We are profoundly grateful to you, and cannot too often repeat it.

"I have not yet had the pleasure of visiting the United States, though I hope to have that pleasure shortly. But when I was in England, I saw with joy the vitality and activity of your Unitarian churches, and I know that it is the same in America. If other evidence were needed, your presence amongst us is enough. Thank you for having come, and having come in such large numbers.

"And my thanks are extended beyond England to India, to you, the representatives of the Brahmo-Samaj. You, too, are our spiritual brothers, and we are very grateful to you for having undertaken so long a voyage to be present with us."

From the side of German Switzerland the feeling was no less cordial. We have reported Pastor SCHÖNHOLZER's happy expression of that sense of unity which pervaded the assembly. Here are some words of welcome published on the previous Saturday in the *Schweizerisches Protestantenblatt*, doubtless from the pen of the Rev. A. ALTHERR, of Basle. The days of intolerance, stained in Geneva by the crime of the burning of SERVETUS, were past. Liberals and strict Calvinists, he said, had united in erecting the expiatory monument, and that welcome to the champions of religious freedom and free religion, they might offer, in the name of the whole community of the educated and the tolerant of heart:—

"Let us recount to one another how it stands with religious freedom among the different nations of the earth. Whoever in his home still sighs under unchristian compulsion and godless intolerance, let us take that man's hand and strengthen his heart for a good fight. And whoever in this conflict can tell of victory, let him do so, to the glory of GOD, who has called us to this freedom. Above all, let our personal intercourse, friend looking into the face of friend, strengthen us all in the confidence that our work is not in vain in the LORD. Let no place where there is freedom be strange to another! And let him who has a difficult and solitary battle to fight at home feel his heart strengthened by the certainty that GOD is with him, and that he has friends and comrades the wide world over. 'The LORD is the Spirit, and where the spirit of the LORD is, there is liberty.' Therefore, friends and brothers from many lands, Welcome!"

On the same day, in the *Protestantenblatt*, published at Bremen and Berlin, a cordial greeting to the Council from Germany appeared. Having told of the previous meetings, and wished every success to that at Geneva, in the interest of religious tolerance and freedom, the article continued:—

"We liberals in Germany, especially those of us who are united in the German Protestantenverein, feel our kinship with the Unitarians, and, if we were in England or America, should doubtless belong to them. Often have we drawn strength from the history of the Unitarians. They are a people whom no persecution or oppression has been able to suppress. From their youth up they were sorely pressed, but not overcome. So they strengthen us to believe in the victory of our good cause, for which in Germany also many have already fought and suffered. And we thank that brave company for the powerful testimony of the great preachers and prophets, born of their fellowship, whose light has gone forth far beyond the borders of the English-speaking nations.

"To unite the scattered forces of Liberalism in all lands, to exchange common ideas, to unfurl everywhere the banner of progress, to further our cause both by thought and deed, that is the end to which all who are taking part in this Congress promise their help; and to this we also would give our support. If now the intolerant in Germany, both in public meetings and secret gatherings, are pledging themselves to fight to the death against our cause, we promise the free men of all nations gathered in this Geneva Council that we will defend the old flag with German faithfulness and courage. A true German greeting to the free Council in Geneva! May it be proclaimed in all tongues that GOD is a GOD of truth, and that we will no longer suffer ourselves to be caught in any yoke of servitude. 'Where the spirit of the LORD is, there is liberty!'"

And, finally, in last Saturday's papers—in *Le Protestant*, published at Paris, and in *De Hervorming*, published at Amsterdam, we have the testimony of members, who were present at Geneva, to the happy sense of unity in the one Spirit, and of strong encouragement, which were the fruit of those meetings; and we are certain that our Unitarian brethren from Hungary would be at one with us in this feeling.

We have to be very thankful that our English contingent was able to make so substantial a contribution to the success of the Geneva meetings, both in the numbers present and in the papers and the personal influence of our leaders. It is no matter for boasting; it should be a stimulus to more strenuous and humble service in the time to come, since there is laid upon us not only the duty of bearing a faithful witness to the truth and the true life with God in the midst of the churches and the work-a-day affairs of this nation, but the duty also, and the happy privilege, of helping and encouraging our brethren in other lands on whom is laid, perhaps, a harder task than ours.

THE STATE AND PROSPECT OF LIBERAL RELIGION IN THE UNITED STATES.*

BY THE REV. F. C. SOUTHWORTH, PRESIDENT OF THE MEADVILLE THEOLOGICAL SCHOOL.

IN the covenant drawn up by the Pilgrims on the *Mayflower* nearly three hundred years ago, whereby they agreed to walk together in the ways which God had made known or should in the future make known to them, are contained the germs both of the political and also of the religious liberty to which the American nation seems from the beginning to have been implicitly dedicated. To the greater portion of the Christian world the idea that there is a field for the free exercise of the human reason in the objects of religious faith, is still a new and startling one. In the providence of God it was given to a little company of churches in Eastern Massachusetts early in the nineteenth century to commit themselves to that proposition; and the result was American Unitarianism. It was not an accident that the Plymouth church of the Pilgrims, organised at Scrooby, should have been found upon the Unitarian side at the time of the Congregational schism in New England, and that it is found on that side to-day. It was a part of the inevitableness of history. And it was equally inevitable that a land of free schools and a free press and an unrestricted ballot should refuse permanently to tolerate the restriction of such freedom in religious thought. It was entirely fitting therefore that the city of the New World which was the first to express its resentment against the principle of taxation without representation, should have given birth to a religious movement, which, more consistently than any similar movement in history, has contested the right of any prelate or synod or hierarchy to define authoritatively the faiths of the human heart; and it seems almost to have been a part of the same inevitableness of which I have spoken that "the shot heard round the world" which was fired at Lexington, should have been followed by Channing's trumpet-blast at the ordination of Jared Sparks, demanding in the name of pure religion the same liberty which the yeomen of 1776 had demanded in the name of a just government.

The most cheering word which I can bring to this meeting, in behalf of those of us in America who, in a certain way, look to Channing as our prophet, is that we are trying to be true to the splendid traditions which are ours by inheritance.

To refer briefly to the work of our organisations which are national in character:—Since the last meeting of this Council the National Unitarian Conference has held a successful session in Atlantic City, where reports from the meeting at Amsterdam were listened to with warm interest. Meanwhile, the American Unitarian Association, our most important missionary society, under the vigorous leadership of Samuel A. Eliot and Charles E. St. John, has been conducting its business with its usual efficiency. It has been actively engaged in the planting of new churches, in helping to bring to self support societies already formed, in the publication and distribution of books and tracts, and in maintaining missionaries in the field. In some of these activities the Association has received able assistance from a kindred society, the National Alliance of Unitarian Women. This unique and admirable organisation increases from year to year in vigour and efficiency. Choosing its officers as it does with unusual care and discrimination, retaining them in office long enough to secure in them that wisdom which comes from experience, and adhering steadily to those lines of work which it can do effectively, it seems to combine the energy of the prophets with the consecration of the apostles and the perseverance of the saints. None of our denominational gatherings are so loyally attended, and nowhere is the flame of missionary zeal more constant than in this splendid society of women.

During the opening years of the century God has blessed the garners of the American people with liberal store, and the constituency for which I have the privilege of speaking has shared in the general prosperity. But what is more important, the hearts of some of the possessors of large wealth have been opened, to the end that they have given largely of their substance for religious purposes. By this means the burden of debt by which the usefulness of many churches had been hampered has been removed, a goodly number of noble church edifices, among them one of the most beautiful in America, have been erected, and the endowments or existing denominational institutions have been largely increased. One of the most important achievements of recent years has been the founding, under Unitarian auspices, of two splendidly equipped schools for boys at Concord and Tarrytown, the latter bearing a name which has become a symbol of unstinted generosity in the promotion of liberal Christianity. The Tarrytown school is located in a spot which is unsurpassed for natural beauty, and is already filled to overflowing with active and promising boys.

But I would not convey the impression that our little company of five hundred Unitarian churches are alone in upholding in America the banner of liberal religion. They are not even the largest among the liberal bodies. The Universalists, with a somewhat larger number of churches, are actively in the field. Reformed Judaism is discovering a growing constituency in our larger cities, and is coming into a position of moral and intelligent leadership there. The Hicksite friends continue true to their traditions of spiritual freedom, and though their funeral sermon as an organisation has been preached many times, they are continuing quietly, but none the less effectively, their interesting work of emancipation. A group of German churches in the Central West, less than a hundred in number, but of considerable influence in some of our larger cities, have broken away from their respective synods, and are proclaiming Unitarian doctrines. Several of their ablest preachers, indeed, received their training in the Meadville Theological School.

But to deal in these terms with the state of liberal religion in the United States is to create a painfully wrong impression. For what are these few churches and missionary organisations in the face of a a population of eighty millions with an enormous annual increase from immigration and all the social and political and ecclesiastical problems which such an increase involves? A stranger in America might properly ask the question why, with our unsurpassed resources, church extension had not been far more rapid, and why, at the present time, having attained the prerogative of free speech in a free pulpit, the best youths of our land are not turning in large numbers to the ministry of liberal religion.

These questions bring us face to face with the peculiar service which American Unitarianism has rendered to American life, and also with the peculiar obstacles which have retarded its growth as an organisation. It is a commonplace among those who are familiar with the situation, that the growth of organised Unitarianism has been retarded by the fact that it has done its work so well. Doctrines which were at one time regarded as its peculiar property are now accepted without question by progressive minds everywhere, and are proclaimed from a thousand professedly orthodox pulpits. They are published daily to the world by the American press. They find weekly and monthly expression in our leading periodicals. They are even taught, more or less covertly, but with increasing frequency and boldness, in theological schools which were dedicated to the doctrines of Calvin. The Faculty of the Theological School of the University of Chicago, for example, is publishing them broadcast in their *Journal of Theology*, and the *Biblical World*, where they have ceased even to provoke polemic criticism. Something akin to Ritschlian thought is expounded daily in the class-rooms of such institutions as Andover, Union, Oberlin and Yale. Courses of study on the Bible from the standpoint of the higher criticism have grown more and more popular in colleges which until recently were regarded as strongholds of orthodoxy. Increasing apathy toward the old dogmatic system throughout the country is attended by growing interest in psychological and biological studies of religion under the leadership of such men as William James and Stanley Hall. And the most inviting opportunity for a heresy trial in the Presbyterian church, since that of Professor Briggs, was sacrificed only last year by the motion of a member of a New York presbytery, who, in referring to a minister that had recently proclaimed boldly his entire dissent from Presbyterian standards, exclaimed: "I move that Brother Carter be burned at four o'clock." The motion was jocular, but the jocularity was deadly for the spirit of persecuting orthodoxy.

The dissolution in America of the theological system known as Calvinism is inevitable. The only question is how rapid is to be the process, and how serious the injury to existing ecclesiastical institutions by which it is to be attended.

But along with this altogether auspicious tendency there has gone another equally necessary to reckon with, though less hopeful in certain of its aspects. I refer to the increasing absorption in materia

* A paper read at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Geneva, August 29.

pursuits, the apparent lowering of business standards, and the diminished interest in the ideal side of human life. We have been inclined to view with apprehension the general decline in church attendance throughout the country, and especially the absence of men from the church services. But let us investigate the amount of interest taken by these same men in other things of the spirit. Poetry? It is rarely read outside a few centres of culture and literary clubs and organisations of women. Music? Years of hard experience have conclusively demonstrated that symphony orchestras are impossible even in our largest American cities without a generous subsidy from millionaires. Art in America has not yet outgrown its swaddling clothes, and it has recently been deemed necessary to import a gentleman from England as the head of the chief art institution of the United States. And with this absence of ideal interests there has gone an intensity of devotion to the things which make for the material development of the country, the like of which the world has never seen. The beau-ideal for American youth at the present time is not the great poet or the great painter or the great preacher, or even, with rare exceptions, the great statesman. He is the great captain of industry or the successful manipulator of combinations, or the man who is able to carve a vast fortune out of the products of the earth. Such is the person who now occupies the centre of the stage in America. The man, in short, who is able to do things is everywhere in demand. Those high in political life seek his advice. University presidents have been known to sit at his feet. Men, alas! who prophesy in our pulpits in the name of the eternal verities sometimes cater to his opinions. Meantime, the ideal interests suffer, and with their decay the standards of business morality deteriorate, and the power of religion to stimulate men to their best and highest seems somehow to be on the wane.

I spoke a few minutes ago of a certain inevitableness which seemed from the beginning to have shaped the attitude of our Unitarian churches. They were, in other words, the only fitting response to the environment from which they sprang. It is because I seem to see a certain lack of correspondence between conditions in America as they are and the Christian Church as it is that I venture to suggest certain modifications which the church must undergo in order that it may regain its ancient prestige, and enlist once more the loyal devotion of strenuous, practical men.

It has been the glory of the liberal church to do an important work in bridging the chasm between religion and modern culture, to insist that there is no necessary breach between thought and worship. It remains for it now to take the lead in demonstrating to the world that there is as necessary a place within the church for the man of action as for the man of prayer. It is a utilitarian age, dealing with realities. Instead of contenting itself with telling about the past or prophesying concerning the future, the church, I believe, is about to turn its attention to the things which are of supremest moment at this present time. As a nation we have as yet little reverence for the past. It was only a month ago that the body of the founder of the American navy was rescued from an unknown grave across the sea, where it had lain forgotten for a century. But we have large respect as a people for the man or the institution that has the power to achieve. The liberal church is fortunate in having no theological scheme to vindicate. It has time, therefore, to throw itself with all its energy into the moral and spiritual struggles of the age in which we live.

Hoary and venerable tradition denies a place in the Christian Church not only to the heretic but also to the thoroughgoing reformer. It seems the part of worldly wisdom to refrain from questioning accepted doctrines and attacking long-standing abuses. But in the age-long struggle between the priest who would preserve things as they are and the prophet who would overturn and overturn and overturn until the church of God is renovated from the foundation, the liberal church finds itself committed irretrievably to the prophetic side.

If I interpret correctly the genius of the American people and the spirit of their institutions, such an attitude as this is the only attitude which will receive permanent favour on American soil. The typical American church must provide a home for the doer as well as for the thinker. It must not only tolerate him but make him welcome and learn from him something of its opportunity for service; for only thus can it regain that note of reality which it at present, in a measure, lacks.

So, when I am asked to forecast in this paper the prospect for liberal religion in America, I assume, without hesitation, the rôle of the prophet, and affirm with entire confidence that there is no permanent prospect for any other kind of religion. It is the inevitable response of the American people to the conditions which prevail.

In order that the church may confront successfully the present crisis in American life, it is looking for leadership once more, as it looked a century ago, to the descendants of the Pilgrims, and to the churches which have played so large a part in winning for the entire Protestant world freedom from dogmatic servitude. God grant that in their efforts to prove themselves equal to the responsibility which is laid upon them they may be sustained and encouraged by the co-operation of their brethren from the Old World, and that during the coming years you may join hands with us across the sea in our efforts to bring into being a renovated Christianity, and to create a church of which it will no longer be an empty boast, but God's own truth, to affirm that Christ himself is Lord and King.

To CORRESPONDENTS. — Letters, &c. received from E. P. B., J. C., F. E., C. G., J. C. H., H. L. J., A. J. L., L. G. L., E, M., G. P. M. (Bankipur); R. W. M.; W. M. (next week); B. L. M. P., B. H. R., H. S., S. A. S., E. T., W. T., P. H. W.

RELIGION is not a new sphere of life. There is only one life; and religion is the highest law and the truest spirit, by which and in which that life can be lived. —*C. J. Perry.*

THE PROBLEM OF RELIGION IN MODERN INDIA.*

BY PROF. BENOYENDRA NATH SEN., M.A., OF CALCUTTA.

To a representative from India an International Conference of liberal religious thinkers and workers has a unique significance. It is a gathering together of those who have felt and welcomed the first impulse of the awakening of the new age, to whom the freedom of the spirit which has been its inheritance has meant not simply the death of the old, but the dawn of a new life. Let it be said no more that liberal religion is only another name for dry, destructive rationalism, empty and barren in itself, which is scarcely to be preferred to the old traditionalism and dogmatism which it claims to have superseded; but it is the actual finding of God under the new conditions of the age we have to live in. The revelation of modern thought is indeed a glorious apocalypse leading one into the unsearchable, inexhaustible depths of the spiritual consciousness of humanity where man is felt more than ever to be a child of the Eternal. Shall we not say that the faith arising out of this consciousness, wherever the pure, genuine one is attained, is stronger, more enduring, more fruitful than any faith in mere book, or tradition, or church dogma, because deeper-rooted in the eternal truth of things? Neither science nor the evolution of history shall be a stumbling-block in the path of this faith, for it has insight to look deeper than the surface and patience to wait till each has delivered its true message and revelation. This faith shall lead on to duty, to love, to reverence—reverence with a clear-sifting insight added, for the past as well as for all times, for men and for systems—love that shall break down all barriers of caste and creed, of race and colour—and duty that shall seek the realisation of this love at all costs, in life, and, if need be, through death.

It is wonderful to contemplate how this faith has dawned and slowly brightened upon us till it has brought us to where we are at present. Shall we say that here also the light dawned first upon the East, and thence travelled to the West; or that it was carried from the West to the East; or that its rays broke forth simultaneously in the Eastern and the Western horizon till they met and mingled into each other? The names of Channing, Emerson, and Theodore Parker; of Carlyle, Max Müller, and Martineau; of Raja Rammohun Roy, Maharshi Devendra Nath Tagore, and Keshub Chunder Sen, occur to one, with other minor names, as the peaks that caught up this light and left it as an inheritance to their generation. But here in the kindling of all these souls we recognise a direct touch of the Divine, a throbbing and upheaving of the World-Spirit for this age of ours. How was all this brought about? Was it simply the outcome of the strain and tension that modern science and modern civilisation laid upon the native, never-dying instincts of reverence and love ingrained in the heart of humanity; or was it the concentrated

* A paper read at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Geneva, August 31.

breathing forth of the highest aspirations which all the tendencies of the age in education, politics, commerce, and social development had called forth? It is useless to speculate. The workings of the Spirit are mysterious, and we in India simply recognise therein the hand of Providence, and call it the New Light, the Dispensation of God for this age of ours.

It is not necessary, I believe, nor would it be quite profitable, perhaps, to enter upon a detailed analysis of this faith. It is better described as a living inspiration within the soul than as something capable of a precise, logical definition. Still, I believe, in a rough sort of way, three points stand out clearly as its marked characteristics:

In the first place, it realises that the whole universe—the whole world of matter as well as the whole world of mind—rests ultimately upon a foundation of the Spirit—and that Spirit is the infinite God.

In the second place, man is a spirit; and the test of his life, of his achievements, as well as his joys and sorrows, must, in the last resort, be a *spiritual* test; and he has a spiritual destiny, which, not simply from the *extensive* point of view in respect of time, but still more from the *intensive* point of view, is best described as *eternal*.

In the third place, all mankind are bound up in a common life in the Spirit, whereof also the ultimate test is a spiritual one, and which also has an eternal spiritual destiny.

It is the working out of this faith in its manifold application to all the details of individual, national, and cosmopolitan life that is the religious problem of the present age. The conditions of the problem in the East and in the West, or in each separate country and nationality, must be different in detail, while being in the essence similar. I can but here attempt to set forth in a rough sort of way some of the conditions under which the problem has to be worked out in India.

Here the very first thing that confronts us is what might be called the extreme tendency towards secularism that meets us everywhere. Modern civilisation has, in general, been charged with materialism, and I believe it must be admitted that the charge is so far true as materialism is taken to mean setting too much store upon what a man or a nation *has* rather than upon what a man or a nation *is*. What, however, I mean by the tendency towards secularism in India has a special aspect of its own. It is due to the fact that the Government in India, being a foreign Government, is bound, and rightly bound, to adopt what is known as a policy of religious neutrality. From a purely Western point of view this might seem to be an unmixed advantage, since the principle of the separation between the Church and the State is being more and more appreciated, and more and more widely acted upon in the West. But in a country like India, where no institution can thrive without Government support or patronage, direct or indirect, the adoption of this principle, while admitted to be a political and even moral necessity, has consequences that are enormously far-reaching. One effect, for instance, is the complete secularisation of the whole educational system of the country, from the highest to the lowest. Just consider what must be the condition of a people and society in which, from the lowest primary school to the highest university, there is no regular provision for imparting any distinct, definite religious instruction. There is certainly a great deal of superstition in India, as there is, perhaps, in every country in the world, and, thanks to English education, all this is being dispersed; but what we have in its place is not a knowledge of the deeper truths of life, not a real insight into human nature, and an acquaintance with the feelings of reverence, admiration, and true humility, but only what is calculated to enable a man to fill a little place in the great wheel of the State if he is wanted, with, perhaps, in the case of the select few, a little of science and literature added, without any proper guidance as to what use to make of them. It is against this sheer blank in respect of religious ideas and sentiments, deliberately fostered, entertained, and developed from childhood upwards, that the faith of liberal religion in India has to assert and establish itself. The temperament of the Indian mind is essentially religious, and the cultivation of some of the traditional forms of religious worship and culture has not altogether gone out; but, with every successive generation, these things are more and more receding into the past, and at the present day we have to face the fact that the fight of liberal faith is not with superstition, but with indifferentism, callousness of heart, and secularism.

In the next place, we cannot forget that liberal religion cannot realise itself as a living faith in the national consciousness if it does not find the basis both for its speculative theology and practical spiritual culture in the faith and culture that have moulded the life and spirit of the people for generations past. And in this respect India occupies a unique position. India claims the Upanishads, the Vedanta Philosophy, and the Ethics of the Bhagavadgita as her own. The Rigveda hymns were composed and sung on her soil. Out of her people arose Buddha and Sankaracharya. Vaishnavism and Sikhism belong to her, while Muhammadanism, though coming from a distant soil, has had a long and striking history within India. The spirit and influence of all these faiths and cults, personalities and systems, have mingled indissolubly with the life and institutions of the people, with whatever is noblest and best in them, and to lose sight of them, or ignore them, or be indifferent to them, would mean a most reckless and deplorable impoverishment of the national life and spirit which could possibly have no rational or moral justification. Here the function of liberal religion in India is practically the same as it has been in the West with reference to the whole domain of the Christian literature and culture of the past. The only question is, What is the method to be applied in dealing with the past, in each case? Here I might be allowed just to make one observation. One of the objects of the method, undoubtedly, is a thoroughly critical study of the past—so as to secure accuracy in things historical as far as possible—and a perfectly *rational* estimate of all beliefs, notions, laws, disciplines, institutions, practices, or whatever else it might be, that had at one time or another the sanction of religion. Be it the account of the life of Buddha or that of Jesus, be it the institution of monasticism in Europe or the caste system of India—everything shall have to pass through this test. But I believe there is another and a higher object still. It is to grasp, appreciate, assimilate, preserve, and perpetuate, in all its realistic depth and intensity, all that wealth of genuine spiritual life and experience which, under the necessary drawbacks of human speech and expression, lies stored up in these records of the past. Woe unto us if we forget or miss the latter, and trouble ourselves too much about the former alone!

Liberal religion in India, however, has not only to study, appreciate, and assimilate a past that is unusually rich and variegated, but it has to deal with a present that is extremely complicated. In respect of simplicity and integrity in the development of social life and institutions, there can, perhaps, be no comparison between India and Western countries. If we consider only the number of languages through which it will have to express and establish itself, before it can be considered to have become the national faith of India, we shall have some idea of the vastness of the work lying before it. The last "Census Report" for India, published by the Government in 1903, gives a list of 180 languages as spoken in different parts of India, and with regard to this most interesting aspect of the question I shall simply quote the following passage from the same "Report":—

"Light comes from the East, but many years must yet be passed in unremitting quest of knowledge before we can inevitably distinguish it from that false dawn which is but a promise and not the reality. Hitherto scholars have busied themselves with the tongues and thoughts of ancient India, and have too often presented them as illustrating the India of the present day. But the true India will never be known till the light of the West has been thrown on the hopes, the fears, the beliefs, of the two hundred and ninety-four millions who have been counted at the present census. For this, an accurate knowledge of the vernaculars is necessary, a knowledge not only of the colloquial languages, but also, where they exist, of the literatures too commonly decried as worthless, but which one who has studied them and loved them can confidently affirm to be no mean possession of no mean land" (p. 342).

If the position of India in respect of the religious problem is unique from so many different points of view, shall I not be justified in saying that it is still more unique in this, that it is on the soil of India, as nowhere else in the world, that the East and the West have shaken hands with each other? It is a real contact of life with life, spirit with spirit, literature with literature, religion with religion; though it is far from being a mingling together of social life or manners and ideals. To what permanent benefit, in the deeper spiritual sense of the term, this contact can lead, so far as the West is concerned, it is not for us to say. There are many in the West, I

suppose, to whom it is a pleasure to respond to Rudyard Kipling's sentiment :

> The East is East, and the West is West,
> And never the twain can meet,

just as there are many, I know, in our part of the world who believe that it would be a curse, and not a blessing, if the influence of the spirit of the West were to reach deeper than our industry and commerce and politics, and affect the inner life of the people. I am not at liberty at this place to enter upon a discussion of the momentous issues involved in these questions. As regards the West, I shall simply ask, Is there nothing in the high contemplative ideal, the God-absorption and communion of ancient Hinduism, the dignified self-mastery and perfect self-abandonment to a world-embracing love of Buddha Sakyamuni, the selfless, love-inspired heroism of the Bhagabadgita, and the passionate intoxication of divine love of modern Vaishnavism, which, if properly appreciated and assimilated, might give to the spirit of the West a fulness, a sweetness, a beauty, and a grace which it would otherwise lack? And, as regards the East, I shall only express our most earnest conviction that for the perfection of its own inner spiritual development, it cannot do without the spirit of the West, so far as that spirit has been shaped and developed under the leading of the cross. Sorrow has been looked upon as a pure evil from the point of view of the Vedanta as well as Buddhism, to be shunned, and to be shaken off even at the cost of extinction of individual consciousness. Sorrow as a gift of God, chastening, strengthening, sweetening human life, not certainly to be sought after, but to be accepted and borne and carried through life in the form in which it comes from the hand of Providence, is symbolised in the cross which comes as a gift from Heaven to the East through the West. Further, the law of *Karma* has found acceptance in the East too much in a cosmic, impersonal sense ; it must find a new meaning in the light of the West in the sense of a stern personal responsibility and obligation, if the East is to be saved from fatalism, caste, stagnation, and death. Liberal religion in India, therefore, looks up with the most earnest yearning to Christ—not the Christ of dogma, but the living Christ as he is in the Christian consciousness of the West. It is this living contact with the living Christ that is necessary for our salvation. Most earnestly do we seek after a true knowledge of the life and religion of Jesus, the history and literature of Christendom, but above all do we want a living touch with the Spirit of Jesus as he is in the depths of one's own spiritual consciousness, and as he still walks about in the world, loving, teaching, blessing, and saving fallen humanity.

This, then, is where we stand, confronted with an ever-growing secularism which is fostered by the very system of education deliberately adopted for the whole country from one end to the other ; with the obligation resting upon us of carefully sifting out and preserving the inestimable spiritual treasure which is our inheritance from the past, while changing, reforming, or getting rid of the beliefs, customs, and institutions that cannot stand the light of a searching rational criticism ; giving perfectly free scope to each section of the two hundred and ninety-four millions of our population to develop along the lines that are most natural to itself while creating for all the common consciousness of a national religious life ; learning from the West its spirit of sturdy manhood and its stern sense of individual responsibility, and accepting from Jesus his sweet, life-giving gospel of the cross. With this most heavy and serious work lying before us, we are just now passing through a most trying period. We have just lost two of our leaders : Maharshi Devendra Nath Tagore, who passed away at the venerable old age of ninety—the man who had taken up the torch from the hands of Raja Rammohun Roy and passed it on to Keshub Chunder Sen, and whose very presence was a source of inspiration and of unspeakable strength to our movement ; and Rev. Protap Chunder Mozoomdar, whose labours in Europe and America had done so much to draw us closer to our fellow-believers in the West. Our organisation is not particularly strong, our workers and labourers are not many, and, considering that the main work before us is a work of education —that of educating two hundred and ninety-four millions of people into the gospel of the New Faith—our institutions are miserably poor and insignificant. But the spirit of the times, yea, the Spirit of God is with us ; and the subtle powers of this faith must have already penetrated into many a soul all over the country from Calcutta to Bombay, from Madras to Lahore, whose name yet does not appear on the list of the members of our Church ; and there must be many a silent force, known or unknown to us, in all quarters, working in the direction of the same end that we are striving to realise. And over and above all this, as a blessing from on High, there comes the fellowship of the faithful, the learned, the devout in the many lands of the West, whom we, unworthy as we are, have the privilege of calling our brothers in faith, and by whose generous courtesy and kindness it is that I have the privilege of being here and speaking as the representative of my beloved Fatherland. May, under the direction and blessing of Providence, the East and the West, Asia and Europe and America, help one another in the fulfilment of that mission which He has appointed and set apart for each !

THE writer of the "News of the Churches" in the *Daily News* has prepared a list of the first twelve British preachers alive at the present time. There are two Anglicans—Bishop Gore and Canon Scott Holland ; three Baptists—Dr. Clifford, Dr. McLaren, and Rev. S. A. Tipple ; five Congregationalists—Rev. R. J. Campbell, Principal Fairbairn, Dr. Horton, Dr. Hunter, and Rev. J. H. Jowett ; one Wesleyan—Rev. W. L. Watkinson ; one Unitarian—Rev. Stopford Brooke. Nonconformity has always had a much larger proportion of able and attractive preachers than the Established Church. In preparing his list the writer has omitted Ireland, and Wales, and Dr. John Hunter is hardly a typical Scotch preacher. Several people are now busying themselves preparing "amended" lists of the twelve best preachers in Great Britain and Ireland.

THE OMISSIONS OF RATIONALISM.

III.—IMAGINATION.

WHEN we speak of the improvement in the mental, moral, and social condition of mankind we must remember that it is not a new thing, not a thing of the last century or two as the modern Rationalist often seems to imply. This improvement has been going on for thousands of years, fr a longer period than history can reckon ; and in order to try to realise what this improvement amounts to we must imagine what "primitive man" was like if we can, but as we cannot we can only guess. He might have been a gentle savage, or he might have been a savage savage, not only ignorant and unenlightened, but cruel, and we must compare such a being with the highest type of civilised man, enlightened, gentle, pure, sympathetic, benevolent, with his intellectual faculties highly developed, his imagination cultivated, musical, poetic, artistic, religious ; not only a maker of laws, a builder of cities and palaces, an inventor of machines, a merchant and a manufacturer, a farmer and a shopkeeper, but a being with marvellous faculties of mind and heart and soul.

What has made the difference ? How has the savage become a saint ? What has transformed the barbarian into a sage ? It is not the knowledge and subjugation of the material world alone which has done this, not the mere development of mechanical power, not alone the knowledge of geology, biology, chemistry, and a hundred other branches of science which has made the difference, for long before the advances in knowledge of which the Rationalist makes so much man was made ; there were heroes, saints, lawgivers, philanthropists, poets, artists, men who are certainly not surpassed in our own day who knew nothing of all our wonderful discoveries and inventions ; judged by some modern standards they were dreadfully ignorant. Even to go a very little way back, Shakespeare knew nothing about electricity, Milton does not appear to have been quite sure whether the earth revolved round the sun, Oliver Cromwell never heard about evolution, and yet man was quite up to his present level in intellectual power, in morality, and in social aims before all the things of which we boast had been found out or done. Some of this development no doubt was due to the exercise of reason, but not all. It was due, as I have already shown, to the activity of other attributes or faculties of human nature, largely to sympathy and the moral sentiments, and next to these and related to these the greatest improving force is probably imagination ; much has been due to the sense of beauty, to the exercise of the imaginative faculties in poetry, music, the drama, painting and architecture. These can scarcely be said to be due to reason, they were born of emotion, of love, pity, sorrow, fear, hope, admiration ; evidence, logic, proof had nothing to do with them.

Some people ask, what does poetry prove ? Well, it proves nothing in the way of facts which would satisfy the Rationalist ; except one great fact which the Rationalist overlooks, that man has heart, soul, imagination, and ideals. That he loves and hates, hopes and fears, and suffers and rejoices, and that these emo-

tions are the principal factors in his life.

That imagination plays a very important part in the improvement of moral and social conditions Herbert Spencer himself admits. We have seen how much has been effected by the sentiment of justice—*i.e.*, altruistic justice, the desire to see justice done to others. But Mr. Spencer says, "to be capable of this sentiment in a developed form, the faculty of mental representation must be relatively great." The "faculty of mental representation" is only another name for the imagination. We do not all see the actual sufferings of the poor, of slaves, of prisoners, or the misery caused by war, but we represent it mentally to ourselves, that is, we imagine it, and the imagination of these sufferings arouses our pity and we are impelled to action by a desire to relieve them. And we not only mentally picture the sufferings, but we mentally picture the improvement which will ensue from the relief of these sufferings or the removal of their causes. This mental representation of improved conditions we call an ideal. We mentally see the effects of social improvements and the way to them long before they are realised. We indulge in anticipations, we forecast, we prophesy. Ideals have a power over us individually. The Christ is often such a moral ideal, the mental representation of man's best idea of what man ought to be; perfectly pure, perfectly loving, perfectly beneficent, what no man perhaps has ever yet been—but an ideal to which a good man aspires, and in the effort to realise this ideal in themselves men become morally better, if they do not altogether succeed in realising it.

The imagination is a creative power. The poet sees the tragedy before he shapes it into verse; the picture is formed in the artist's mind before he fixes it upon the canvas; the musician hears the strain before he brings it out of the orchestra; the cathedral exists in imagination before it is realised in stone. The work actually done is the effort to fix the creation in words, or music, form or colour, and the work seldom, if ever, realises what we call the artist's dream, that is, the creation of his imagination.

Imagination contributes largely to the improvement of social conditions; it acts in advance of knowledge and reason, and shows what is desirable and what ought to be. In early times this mental representation was of a retrospective character, and in a measure ineffective; it painted a lost golden age which men looked back upon with regret; but when imagination began to forecast instead of casting back its creative work produced results. Then men began to dream, not of what the world had been, but of what it might, could, and should be, and their dreams have at least been partially realised. The poet became a seer or prophet. In this mood Isaiah prophesied, Plato philosophised, Virgil sang, Jesus taught, St. John saw visions. The social ideal, the perfect monarchy, the model republic, the Utopia took different shapes and names; the Augustine age, the glory of Israel, the kingdom of God, the new Jerusalem—they were all creations of the imagination, unrealised but not unrealisable social ideals.

Even the agnostic looks forward to an ideal state when man shall be "completely adapted in Society completely developed," which is one way of putting the old poetic and prophetic visions in modern philosophic terms and telling us that the time will come when they will be fulfilled; but the man of imagination was hundreds of years ahead of the man of reason.

But prophecies tend to realise themselves. Imagination pictures a happier state and men labour to realise it, and are not content without some measure of success. And yet prophecies are always in a sense irrational; they do not rest upon calculation, they are born of desire, hope, and imagination.

The geologists, chemists, zoologists, and biologists of the nineteenth century have done wonderful things, have given us a marvellously increased knowledge of the world and power over nature, but social improvements have come in another direction, from poets, artists, idealists.

One of the coming things, it is hoped, will be the garden city: a city of limited extent and population surrounded by a large expanse of fields, gardens and parks. If these garden cities ever come into existence they will have been the creations of imagination and sympathy; they were built in some mind before others took up the idea to give it practical shape, that is to realise the ideal. I do not know who claims credit for the "garden city" idea, but the real creators were the dreamers, John Ruskin and William Morris. The future social improvement of the conditions of life—peace, refinement of manners, beautiful cities, a higher kind of life altogether, the realisation of which is slowly in progress, will be largely due to sympathy and imagination; love desires, imagination creates, and men work to make the desire and the dream come true. It is not in vain that Isaiah in glowing language pictured a regenerated earth, or Jesus preached the kingdom of God, or St. Paul and St. John proclaimed the coming supremacy of love, or Morris and Ruskin saw the land transformed when the love of beauty with its magic wand shall destroy the moral and material ugliness of our time.

These thoughts springing from the heart and the imagination, and not from the reason, have mastered the spirits of the best and greatest men, who have endeavoured, and are still endeavouring, to put them into practice on a larger or smaller scale.

Rationalism is concerned with dealing with certain classes of propositions and in assisting us in determining whether they are true or otherwise, an exercise of reason that is indispensable in all departments of knowledge or pretended knowledge.

But it is not knowledge which moves the world, nor by which man lives,

"We live by admiration, hope and love."

The Rationalist leaves these out of his reckoning, and by some strange temporary blindness overlooks the commanding part which love, sympathy, hope and imagination play in the regeneration of man and of the world.

WALTER LLOYD.

THE only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—*George Eliot.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

AGAINST THE WAR SPIRIT.

SIR,—It appears to me to account for the decline of our influence and our churches that so many exhibitions of the lack of patriotism amongst certain members of the Unitarian body have lately taken place, and this new crusade against the advice of Lord Roberts needs the emphatic protest which Mr. Dennis Squire, Mr. Howse, and others have so ably made.

Mr. Scott Russell's amiable thesis has been torn to ribbons by the Tsar, who, whilst setting up the Peace Tribunal of the Hague, was pushing forward night and day those aggressive preparations in the Far East which led to the late lamentable war. Is it not abundantly clear that, had the Japanese relied solely upon the justice of their cause and the Hague Conference, they as a nation would have been swept away and enslaved by Russia? In the events of that great war we have an object lesson which no amiable aspirations can wipe out, and if we refuse to pay heed to the warning of experience, shall we not deserve the downfall and contempt which will await the British Empire?

Besides, no one proposes to abolish the Fleet; yet surely it is as wicked to fight on water as on land. The fact is, that again and again wise preparation has averted war, as recently as the Fashoda incident, and on the other hand the fear of war and the want of due preparation have led not to peace, but to the outbreak of hostilities. Have we not lately suffered enough from our lack of preparation, due to the very fear of that which it brought on? Shall we, dare we, shirk the tremendous responsibilities of our Empire, and may we not hope that the patriotic spirit of our forefathers will again shine out in their sons?

ARMYTAGE BAKEWELL.

Hampstead.

SIR,—It is distressing to find Mr. Edward S. Howse obsessed by such groundless and gratuitous fears as his letter discloses! Why *should* he choose to go through life (or ask Mr. Hopps to do so) under the alarming expectation that "suddenly" he is going to encounter "a big bully," who, "seeing our friend defenceless, proceeds forthwith to pound him into a jelly, and leaves him in a ditch, crumpled up and disorganised, and minus his watch and purse"? This is very sad! It reminds me, irresistibly, of Coleridge's famous verse:

> Like one, that on a lonesome road
> Doth walk in fear and dread,
> And having once turned round walks on
> And turns no more his head;
> Because he knows, a frightful fiend
> Doth close behind him tread.

In this case, however, we know quite well what the cause of the panic was—a soul oppressed by memory of guilt and racked by remorse and fear of retribution! Can there be some deposit of this at the bottom of the consciousness of our latter-day special pleaders for militarism, empire

resting upon physical force, "civilisation" pushed by bayonets, and Christianity preaching from the powder-barrel? "If you want peace, prepare for war" is the gospel of cynicism, barbarism, faithless distrust, and hopeless fear. It is not what Mr. Howse acts on in his daily intercourse with his fellow-beings—or any other sensible man. And, as applied to international relations, it is a doctrine confuted by history, opposed to Christian ethics, and condemned by its own futility. Peace, like all other good things, does not come by whistling for it; but by effort, *in the direction desired*. "Blessed are the peace *makers*," said Jesus—not the peace *marrers* (in the name of peace). If Mr. Howse desires peace (and others like-minded with him), then, in the name of sound sense, experience, and religion, let him *prepare for peace*, maks smooth its paths, and not take its name in vain!

HARRY S. PERRIS.

London, September 11.

LIVERPOOL '96 CLUB.

As a kind of aftermath of the Geneva Conference, the Rev. F. C. Southworth, President of the Meadville Theological School, U.S.A., was intercepted on his return journey, and after filling the pulpit in Hope-street Church on Sunday was welcomed as an honoured guest by the '96 Club on Tuesday evening.

To meet him the members of the '88 Club and other guests were also invited, and a hope had lingered on that Professor Sen, of Calcutta, might also have been caught on the wing. This hope was, however, disappointed.*

A goodly company assembled, many well-known laymen and ten ministers being present. The Rev. T. LLOYD-JONES presided, and after dinner, in one of his humorous speeches, called upon Mr. A. W. Hall to welcome Mr. Southworth. In this he was seconded by the Rev. J. C. Odgers, who indulged in many interesting reminiscences of noted Americans whom he had met in the United States.

In reply, Mr. SOUTHWORTH, after some jocular and general remarks, made allusion to the great Geneva gathering and the significance of the welcome accorded in the City and Cathedral of Calvin to the advanced guard of Christian thought. He told of a Baptist preacher who, on ascending the mountains and surveying the mighty glaciers, flung off his cap and burst out with a cry, "Great God! what can the Almighty care about baptismal immersion!" So also in the light of the higher religion the differences of human speculation fade into insignificance, and the underlying unity of souls shines out. Speaking next of Meadville, Mr. Southworth said we face the same problem on both sides of the Atlantic. In the increasing rush for wealth and luxury, we need more and more to lay hold of the noblest and best of the young men in our churches, and to train and fit them to go out and proclaim with growing power the demands of the Spirit. Modest as the outcome may seem to be, he had realised in his missionary work over an area of a thousand miles diameter, that wherever a Unitarian Church existed, even though small, there were gathered some of the best forces making for social uplifting. It was our task to multiply and strengthen those forces. In conclusion he noted that the invitation to the International Council to meet two or three years hence in the United States had been accepted, and he was sure that every effort would be used to make that occasion an eminent success. Thanking the members of the '96 Club for their kind hospitality, he extended to them a cordial invitation to come over. He thought a wealthy layman could make no better investment than to charter an ocean liner to convey a huge party of Unitarians to that gathering.

Mr. CHARLES W. JONES, responding to the further welcome offered to the members of the '88 Club, gave expression to the admiration and gratitude felt by all civilised peoples towards President Roosevelt.

The meeting was altogether most uplifting, and was greatly enjoyed.

* Professor Sen was to sail yesterday, we believe, by the White Star boat for New York.

MANCHESTER DOMESTIC MISSION.

A SALE of work was held last Saturday afternoon in the Recreative Rooms at Willert-street, Collyhurst, Manchester, and was formally opened by the Lord Mayor, Sir T. T. Shann. The object was to raise as nearly £100 as possible to augment the fund which is being raised for the purpose of carrying out a scheme of extension at the Willert-street premises. Both Renshaw-street and Willert-street Missions have so developed their work and influence in recent years that it has become an absolute necessity to enlarge the premises. At the former place an extension has been completed, though it is but part of a larger scheme which it is hoped will one day be possible. Moreover, the work there was rendered possible earlier, owing to the exceptional generosity of the late Mrs. James Worthington. For the entire scheme as it affected the two Missions, including the strengthening of finances for current upkeep, a sum of £3,500 was required. Appeal has been made to subscribers and friends, and some most generous responses have come in; but a further sum of about £800 is still wanted. In the present condition of the Mission's finances it has not been considered wise to proceed with the building at Willert-street until the whole of the money asked for had been received or promised. The straits to which the Missionary and his devoted workers are put at Willert-street in providing accommodation for their scholars and for the Sunday congregations are a source of discomfort and discouragement. More scholars want constantly to join; but the six hundred who are at present enrolled have to be unhealthily crowded together under conditions most unfavourable to their teachers as well as to themselves. So the people connected with the Mission, though extremely poor, made up their minds to contribute what they could in material and work in order to raise money by means of a sale. They also put their pennies by weekly so that they might buy some of the goods provided. The Rev. J. W. Bishop organised the effort, and, through his personal influence, secured help both in money and in goods from a number of friends outside the Mission, with the result that at the close of Saturday's sale nearly £90 was in hand. Here is a local proof of downright earnestness and no little self-sacrifice, which should stimulate others who value the uplifting influences of Mission work to at once subscribe the deficiency, so that the lamentably needed extension may be proceeded with without further delay.

Councillor ANTHONY BURGON, who occupied the chair on Saturday, said: "The loyalty and devotion which the Missionary has displayed is evidenced by the success he has achieved since he came here nine years ago. The chapel, which holds 120, was then practically empty; now, even in summer, it is well filled, while in winter many are unable to gain admission for want of room. The Sunday collections in the same period have increased from £4 to £35 per annum. The scholars on the register now number about 600, with an average attendance of about 430; and, when we consider that there is only proper room for about 300, you will agree with me that this is another overcrowded area in the city of Manchester which ought to be cleared at the earliest moment, and be replaced by more suitable and adequate buildings. . . . Although the work of these Missions is supported by the Unitarian body, there is no 'ism' or dogmatic teaching introduced, and no test of membership. The earnest desire is to uplift the ethical and social and spiritual lives of the people by sympathetic and watchful oversight and counsel. . . . Our very hard-worked Lord Mayor has come to-day to mark his appreciation of the good work which is being done here, and to show his sympathy with it as the Chief Magistrate of the City of Manchester, and I cannot allow this opportunity to pass without expressing the appreciation in which he is held by at least the thoughtful section of the citizens for the splendid effort he successfully carried through last winter, to alleviate the widespread distress through lack of employment amongst the workers, and for the signal service he rendered to Lancashire generally by inviting the representatives of the employers and employees in the cotton trade to meet together, and firmly insisting upon their settling the dispute in a reasonable manner before they left the Town Hall (only forty-eight hours before a general strike seemed inevitable), thus averting a calamitous conflict which would have had far-reaching and pernicious results."

The LORD MAYOR expressed great pleasure at being present in order to show his appreciation of the work which the Rev. J. W. Bishop was doing there. Mr. Bishop had acted as secretary to his Unemployed Fund during last winter, and they had distributed that fund and organised their work generally with less friction than ever before. He thought it was a great pity that the officers of a Mission such as theirs should be bothered about finances, and he felt sure that if only people really knew the character of the work they would consider it a great privilege to find all the necessary money. He had declined other—and what some might have thought more important—

public invitations that day, in order to show his sympathy with work that was engaged in for the uplifting of the poor. He knew a good deal about their struggles, their hardships, and their mutual kindnesses to one another, and he much admired the efforts made by such oragnisations as the Domestic Mission to make the poor more reliant, more self-respecting, and happier.

A hearty vote of thanks to the Lord Mayor was moved by the Rev. S. A. Steinthal and seconded by Rev. J. W. Bishop; and the Lord Mayor himself moved a similar vote of thanks to Councillor Burgon, which Mr. Albert Nicholson seconded.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

London: Hackney.—The Rev. Henry Rawlings entered on his ministry at the New Gravel Pit Church, Chatham-place, on Sunday week, Sept. 3. His (temporary) address is 71, Ickburgh-road; after the end of the present month it will be 30, Knightland-road, Upper Clapton, N.E.

London: Peckham.—The winter session of the Avondale-road Church Guild, under the presidency of the Rev. A. F. G. Fletcher, was opened on Sept. 5 with a social evening. There were present 55 members and eight visitors. On the following evening the juvenile section, comprising the Sunday-school and Band of Hope Guild, opened their session with an attendance of 52 members, making a very happy party. Friends in the district are invited to the meetings, which are held every Tuesday at 8 p.m., and the hon. sec., Mr. G. W. Gibberd, 73A, Peckham Rye, will be pleased to forward a copy of syllabus.

Poole.—The services on Sunday last were conducted in the morning by the Rev. W. T. Bushrod, of Chorley, and in the evening by Mr. H. S. Carter. It is an interesting fact that Mr. Carter's grandfather, the late Mr. Alfred Balston, regularly for some years led the congregation in public worship, and his mother, Mrs. W. Carter, of Parkstone, has often rendered a like service.

Walmsley.—At the Harvest Festival on Sunday last, Sept. 10, sermons were preached morning and afternoon by the Rev. E. E. Jenkins. The collection in aid of the choir fund amounted to over £11, an increase on last year.

Walthamstow.— On Thursday evening, Sept. 7, a concert was held in the Truro-road Church, in aid of the Sunday-school and choir funds. The arrangements were well carried out under the direction of Miss Mary Read, the Sunday-school secretary, and an excellent programme was provided. A large number of members and friends of the congregation were present, and a very enjoyable evening was spent.

BE it ours, in all things human and divine, to keep the good heart of faith; and as we accept the clearness of a brother's face and the simplicity of his word, and the freedom of his affection, so to throw ourselves open to the expression of God's life and love, in the beauty of the world, in the law of conscience, in the ample range of thought and aspiration, and in the promises, already pressing to fulfilment, of saints and prophets. It is never a good sign, be it remembered, when doubts beset us founded on no better reason than the thing in question is "too good to be true." The suggestion, we may then be sure, is not from our best and noblest mind, and should be dealt with less as an honest plea than as a low temptation, and swept away as an ungenial mist by a breath of fresh affection, clearing the stars again.—*James Martineau.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 17.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. A. S. HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. WM. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Prof. W. H. HUDSON.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. HANKINSON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Mr. HERBERT RIX.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. F. H. JONES, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR,
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11, and 7, Short Vesper Service, Holiday Sermon, "What Brighton Should Do for its Visitors," Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7 Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. H. FISHER SHORT.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. H. W. HAWKES.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. H. S. PERRIS, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. HENRY DAWTREY, B.A.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 and 6.30.

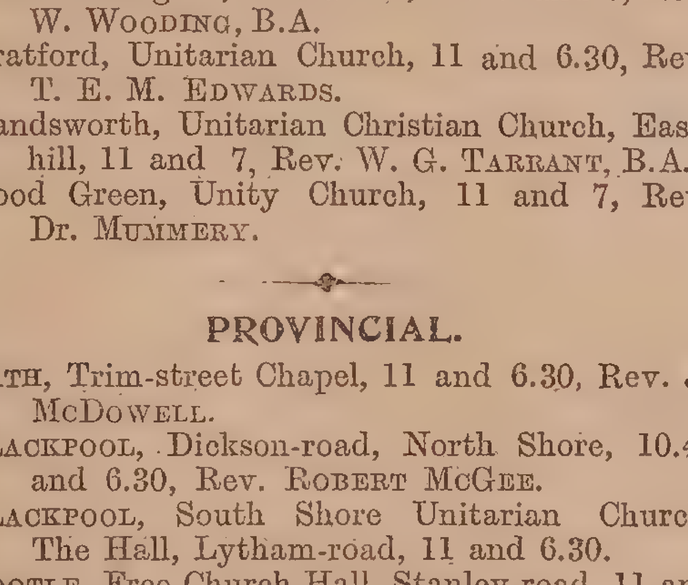
IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G V. CROOK (of Newry).

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



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FERGUSON.—On September 7th, at 5, Beechwood-terrace, Gateshead, to the Rev. G. A. and Mrs. Ferguson, a daughter.

SILVER WEDDING.

WELFORD — MORGAN. — At the Oldbury Unitarian Chapel, on September 14th, 1880, by the Revs. Henry McKean, of Oldbury, and Thomas Timmins, of Portsmouth, uncles of the bride, Jean Agnes, eldest daughter of Mr. John Morgan, to Walter Deverell, eldest son of Mr. Richard Welford, M.A., J.P., of Newcastle-on-Tyne.

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NOTES OF THE WEEK.

PROFESSOR MONTET, as President of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Geneva, received in due course replies to the three telegrams of congratulation sent on August 30 to the Mikado, the Tsar, and President Roosevelt, on receipt of the news of peace between Russia and Japan. From Tokio came a telegram, dated September 3, from the Secretary of the Imperial Household, with thanks by his Majesty's command "pour votre aimable félicitation." The Russian acknowledgment came by letter through the Embassy at Berne, under the date September 12: "Je suis chargé de vous transmettre les augustes remerciements de Sa Majesté l'Empereur pour les félicitations que vous avez adressées à Sa Majesté, au nom du congrès international des Chrétiens libres, à l'occasion des heureux résultats de la Conférence de Paix de Portsmouth." President Roosevelt wrote his own message of thanks in a note from "The White House," dated "Oyster Bay, 6 Sept.": "The President thanks you heartily for your congratulations."

DR. SAVAGE'S Geneva sermon on "Religion: Its Changing Forms and its Eternal Essence" we published on September 9 from a special verbatim report by Mrs. Isabel C. Barrows, who has been for many years the reporter of Dr. Savage's sermons, both in Boston and latterly also in New York. The sermons are never written beforehand, but are so preserved and published from week to week. We were not able to send the report of the Geneva sermon to Dr. Savage before publication, and it is astonishing how few corrections he has since had to make. A revised copy of the sermon will be published immediately, in pamphlet form, by Messrs. G. H. Ellis, of Boston and New York, in the new series of the *Messiah Pulpit*, and will shortly be procurable at Essex Hall. The price, we understand, will be 2d., or by post 2½d. Orders should be sent in without delay, that a sufficient number of copies to meet the demand may be secured. For thirty years without a break, save for the summer vacations, the weekly publication of Dr. Savage's sermons has been continued, first in Boston and since 1896 in New York. The sermons find their way all over the world.

DR. SAVAGE has been in London this week, and on Sunday, with Mrs. Savage and Mrs. Hackley, attended morning service at Wandsworth, where the Rev. W. G. Tarrant gave a delightful account of the Geneva meetings, dwelling upon the significance of that international opportunity of giving and receiving "the right hand of fellowship." Dr. Savage has declined all public engagements while in England, as he felt the need of quietness and rest. He and his party are to sail from London to-day (Saturday) by the s.s. *Minnehaha*, for New York.

WE quoted last week from the cordial article which appeared in the German *Protestantenblatt* of August 26 with reference to the International Council at Geneva. A fortnight later the same paper published the following appeal with reference to orthodox polemics and the work of the Protestantenverein in Germany :—

"Protestant orthodoxy is using every effort to obtain exclusive control of the Church. Its forces are organised, the aim of the conflict clearly determined. It is not now a question of theological debate whether the orthodox confession is true, but whether orthodoxy alone has the right to be in the Church and every other school of thought shall be expelled. If that is accomplished, all spiritual activity in the Church will be choked and all development hindered. Our culture and the whole life of the community will thereby suffer fatal injury. For in its resistance to every free, scientific, liberal tendency, Protestant orthodoxy is the close ally of Catholic Ultramontanism. All Church forces will then be united in a retrograde movement.

"There is need for the most determined and strongest resistance. The German Protestantenverein will undertake to organise it. Both by its constitution and previous activity it is called thereto. The first stage in the conflict, in the case of Dr. Fischer, it has successfully carried through.

"To this end its membership must be increased, and appeal is made to all those who desire to maintain a free and living Church as against the exclusive claims of orthodoxy to join the Union. Notice of adhesion should be sent to the office of the German Protestantenverein, Berlin, W. 35, Steglitzerstr. 68."

This appeal has already resulted in a considerable accession of members.

A LETTER from Canon Barnett, Warden of Toynbee Hall, appeared in Tuesday's *Daily News* in the correspondence on "What is wrong?" which has been going on for some weeks. "The eclipse of faith" is the Canon's answer. People no longer believe in the eternal right. But, as in the age before Christ, this darkness, he believes, comes before a more glorious dawn :—

"The present is a transition moment. There are many idols which have to be broken down and fetishes in both religion and politics which have to be cleared out of men's minds. There are authorities whose claims are unjustified. There are accretions on faith—'traditions of men' which make Divine commands 'of none effect.' The time of destruction must be an anxious time. Many on one side will go to excesses, and many on the other side, to prevent excesses, will lay on burdens too heavy to be borne, while the mass of mankind will live in the cold atmosphere of indifference. The destruction, however, is necessary. But when the hour is darkest Christ is born in some Nazareth—in some despised social movement—in some Pagan yellow nation—'whence cometh no good thing.' Christ is never far off; when he appears faith easily removes the mountains of wrong seen by your correspondents.'"

As the surest way to make an end of the eclipse of faith, Canon Barnett makes the same appeal as Frederick Robertson, in his well-known lecture to working-men :—

"If this be a true diagnosis of this strange disease of modern life, the question is, 'What are we to do?' The obvious answer is 'Cling closely to the things learnt under the light of this old faith, which all recognise to be good.' Purity is better than impurity, unselfishness better than selfishness, love better than hate, temperance better than drunkenness. Here is a group of subjects, as to the value of which no one doubts. John the Baptist is for the time the best example for reformers and missionaries. The people who care for their country or for their children will,

I believe, do most good by teaching a righteousness which is everywhere and at all times and by everybody approved. They will, in my opinion, do it most effectively who, themselves having a vision (a glimpse of the present Christ) restrain themselves while their faith moves them to reason of righteousness, temperance, judgment. The Holy Spirit bloweth where He listeth, and not according to men's directions. An enthusiasm—if possible, a religious enthusiasm—for ordinary accepted morality, seems to me to be a great need of the moment."

AT the end of the present year Mr. Thomas Holmes, who has been for twenty years a police-court missionary in London, is to succeed Mr. Edward Grubb, editor of the *British Friend*, as secretary of the Howard Association. Mr. Grubb succeeded Mr. William Tallack in the secretaryship at the beginning of 1902, and is now obliged by the pressure of other claims to relinquish the work. He has been appointed a member of the committee of the Association.

AT the International Prisons Congress, recently held at Buda-Pest, much attention was given to the American system of special Courts for children, and the appointment of probation officers, the subject being introduced by an able paper written by Miss Lucy C. Bartlett, of Rome (a member of the Committee of the Howard Association), who has, during a recent journey, made exhaustive inquiries into the working of the probation system in the United States.

IN the forthcoming number of the *Hibbert Journal*, Professor Anesaki, of Tokyo, Japan, will contribute an article on "How Christianity appeals to a Japanese Buddhist," in which he pleads for a closer union of the two religions for the purpose of raising the ethical standard of the world. In the same number an article, by the editor, entitled "Is the Moral Supremacy of Christendom in Danger," will deal with the rising in Japan in its bearing on the ethical and religious problems of the West.

THE *British Friend* for September contains a very illuminating article, written by Mr. Percy Alden, M.A., giving an account of present social conditions in Denmark, and of the extraordinary progress made by that country in the last twenty years. A party of "Friends" and others recently visited Denmark, under Mr. Alden's leadership, and this article records some results of their observations. The party were much struck with the homes for the aged, maintained by the State in conjunction with the local authorities, and with the communal Labour Bureau. The remarkable revival of agriculture in Denmark was carefully studied, and is regarded as being in the main the resultant effect of three causes: "first, the present method of holding land in small lots which are cultivated by the owners; second, the principle of co-operation, which is almost universal throughout Denmark; and, third, the system of education through the high schools and agricultural colleges, which has placed the peasant farmer on a level with the keenest intellects of the town."

GENERAL BOOTH'S schemes are usually large and ambitious. They have this to their credit. He is resolved to tax to the utmost the resources of the social wing of the Salvation Army in the attempt to deal on broad lines with the crying problems of social distress. The latest of his plans to be announced in the press is among the biggest of all. Emigrate. Emigrate a million people. Empty the workhouses. Abolish the poor rate by getting rid of pauperism. As a small beginning the General proposes to send 10,000 or 20,000 families to Australia. Not, however, the inmates of the workhouses, but capable men with their families. Pauperism he would reduce indirectly by lessening the pressure of the home labour market. General Booth relies on the co-operation of municipal and other authorities on the ground that it is cheaper to emigrate men before they are paupers than to maintain them afterwards. He has interviewed many mayors and others during his recent tour, and when in Australia, discussed the scheme with Mr. Deakin, the Commonwealth Premier. And the Australasian states seem willing to assist the work. Now, for the men who may be emigrated this is very good news.

THE emigration scheme has aroused great interest in Australia, and has been the subject of animated discussion in the Parliament. But at the present time it is difficult even for an Australian to gain access to the land, so foolishly have the people allowed private interests to come between them and it. And it is recognised that the land laws will need to be reformed if such a policy as this is to be carried out on any large scale. Mr. Watson, the Labour leader, sees in these proposals a way to bursting up the big estates and to progressive land taxation. Thus strangely do the aims of the great apostle of the poor at home link themselves to the political struggles at the Antipodes. Again is demonstrated how closely the world is being welded into one world-state. And two winters of frightful distress in this country are reflected in the distant world of our farthest colonies.

IT is difficult without fuller information to forecast the success of this policy. For the families who depart it will be well. General Booth's previous emigration work has shown how very large a proportion of the men do excellently once they are given a chance. But the reflection will not be denied that, given the chance, they might do as well at home. There is waste land here crying for the waste labour. And, after all, our great problem is not to be solved by removing honest, industrious men—and it is only these the General wishes to send or the colonies to welcome. Our sphinx's question is: How to provide human life conditions for those who remain. We are not helped to this even though Australia should socialise its land. One other reflection lies on the surface. If a few emigrate, it will not affect the home population one way or the other. But if a multitude of the vigorous men and women go, it may leave a bad heritage behind. The countryside already suffers by the loss of its strong blood to the towns. Ireland—*e.g.*, where vast emigration has continued long—is in a most miserable plight. Experts even connect its excessive insanity with the stagnation that follows emigration. In a word, we want our healthy men and women at home. We want conditions of healthy industry, and we must provide in humane fashion for those already impaired by unhealthy surroundings.

DR. BARNARDO, the founder of the National Waifs and Strays Association, died suddenly of heart disease on Tuesday evening. He had suffered much of recent years from angina pectoris, and was known to be in a critical condition. The great work he did for homeless children grew from very small beginnings. Born in Ireland in 1845, the son of a man of Spanish descent, who was born in Germany, Thomas John Barnardo entered as a student at the London Hospital, meaning to go out to China as a medical missionary. He belonged to the Exeter Hall school of evangelicals. One day, at a mission service in the Agricultural Hall, Islington, he told the story of a homeless lad he had found in the East-end, and a report of this in the papers led the late Lord Shaftesbury to invite Barnardo to come and see him. Further investigations followed, and in 1866 the work of his Homes for Waifs and Strays began at Stepney. It was work similar to that which Mgr. Nugent so admirably conducted in Liverpool, and it grew rapidly and received very widespread support; so that it is reported that from 1,200 to 1,300 boys and girls are now annually emigrated to Canada. The work of the various Homes involves an annual expenditure of £200,000. Though the inspirer of this great work is called away, it is well organised to be permanently carried on. In 1899 the property and control were vested in "The National Incorporated Association for the Reclamation of Destitute Waif Children, otherwise known as Dr. Barnardo's Homes."

THE *Times* on Thursday devoted a leading article to Dr. Barnardo and his work, which concluded as follows:—

"It is impossible to take a general view of Dr. Barnardo's life-work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post; and his premature death was no doubt largely due to his devotion. We trust that the children whom he loved so well will still be cared for by those upon whom his responsibilities have descended, and that the nation will not suffer either his example to be lost or the continuance of his work to be imperilled."

THE PURITAN.

A SERMON PREACHED AT CAMBRIDGE BY THE REV. EDGAR I. FRIPP.

"Beloved, we are children of God . . . It is not yet made manifest what we shall be . . . but we shall be like Him. And every man that hath this hope in him purifieth himself, even as He is pure."—1 John iii. 2, 3.

St. Paul speaks of "the earnest expectation of the creation waiting for the manifestation of the children of God." The universe, according to him, was looking for the coming forth of a noble race of people. The object of creation was to produce a God-like type of man and woman. For this end the world had toiled and suffered. The sufferings of its long history of effort and pain and bitter discipline were the upgrowing of sons and daughters of God—lives and women so far raised above the animal and animal selfishness as to realise their divine origin and parentage.

There is the same thought in St. John. The Christian Church, he says, is a band of people who are conscious of their heavenly Father, and who, through the new life that is in them, to the promise and corruption of Roman and Greek society. And he goes on to say that when a man is a Christian, when that is, he is convinced that he is born of God and has God-like faculties and powers entrusted to him to train and use, he looks forward to what he may be, he is inspired by the idea and ideal he has preached. Out of what he may grow unto. He is filled with the thought of improvement, of progress and growth, both for himself and others. "What we shall be" he declares "does not yet appear." Nobody knows what he may become, what he may become, in what heights he may rise under this inspiration. But all true growth and attainment will make us more like God: and let us this great hope in God in the Eternal, and drawn nearer thither, we shall purify ourselves even as God is pure.

It matters infinitely what we think and feel about our human nature. Judge it to be common and unclean, and we shall not do much or be much or care much what we are. Reverence for one's nature, a high sense of the worth of it and of what can be done with it, the least consciousness of the God in it, effects a change in our whole moral life, in our estimate of our fellow-men, in our behaviour towards them, in the control and government of our own impulses. The secret of purification—of devotion and direction and development in man's life—lies just here, in the conviction we have that there is a God and that we belong by right to Him and not to lust and sport and unholiness.

And, my friends, I think the decay of religion and how there is—it more clearly than in the widespread abandonment in our time of this thought of purifying. People of all ranks of life are accustomed to what they like when they have a mind to, when they happen to hunger for themselves; and the goodness of law and truth and justice is demanded. Men think what they like, not asking themselves whether it is true. They follow opinions that are convenient and comfortable, without question whether they are in accordance with fact and honesty. They fall into easy-going habits and indulge their children in the same, not troubling themselves about the kind of people they and their family will become. And what is the result? Why, a general *flabbiness* in the land, a feeble softness of brain and sinew, a want of grit, an absence of principle and trust in principle, a lazy good-nature that does not concern itself with deep and holy things and produces sleek, dull, and vacant features, a spirit of acquiescence and compromise that leaves evil alone and wrong unrectified. In a word, there is an absence of *purifying*, a lack of wholesome self-discipline and self-cleansing, and world-purging. In Church and State, in politics, culture and religion, the influence of what has been called Philosophic Doubt, which is only another name for a polite apology for things as they are, has been, and is still, simply pernicious.

In the sixteenth century, as you know, there arose a body of men who, because of their desire to purify themselves and the world, were nicknamed *Puritans*. Cambridge was a stronghold of such men. Spenser and Milton walked through these streets and quads and gardens. Cromwell was here as a young man, and Colonel Hutchinson, and other leaders in the great struggle for civil and religious liberty. They, and men of their mind, were pointed at for being peculiar—for being different, that is, from most of their neighbours, for declining to do things that most men did, for having scruples about such things, and thereby, unintentionally perhaps, seeming to throw blame on those who did not share these scruples. No doubt some of them behaved as rather superior persons, as if they did not belong to the Scribes and Pharisees, and doubtless there were many needlessly strict and stern. But on the other hand the Pharisaism of the Puritans and their want of grace and charm have been greatly exaggerated by their enemies. Oliver Cromwell was commonly charged with being a hypocrite, but now we may read in his letters how far he was from thinking well of himself. On the contrary, he was full of self-reproaches, and he constantly bewailed his unfitness and unworthiness in the sight of God. Of seven letters remaining of those written by him after the dangers and victory at Dunbar, on September 3, 1650, one was to his wife in London. I know none more touching in its love and piety. He wrote:—

"My Dearest,—I have not leisure to "write much. But I would chide thee "that in many of thy letters thou writest "to me that I should not be unmindful "of thee and thy little ones. Truly, if "I love you not too well I think I err "not on the other hand much. Thou art "dearer to me than any creature; let "that suffice. The Lord hath showed "us an exceeding mercy: who can tell "how great it is! My weak faith hath "been upheld. I have been in my inward "man marvellously supported; though "I assure thee, I grow an old man, and "feel infirmities of age marvellously steal-"ing upon me. Would my corruptions "did as fast decrease! Pray on my "behalf in the latter respect. The par-"culars of our late success Harry Vane or "Colonel Pickering will impart to thee. "My love to all dear friends. I rest thine "Oliver Cromwell."

Again, a Puritan like Colonel Hutchinson the brave governor of Nottingham Castle, one utterly fearless in his devotion to principle, had the genial courtesy and cultivated tastes of the most accomplished Cavalier. His wife, writing of him after his death for the benefit of his children, says of him, in loving memory:—

"He was of middle stature, of a slender "well-proportioned shape, his complexion "fair, his hair of light brown, very "thick set in his youth, softer than the "finest silk and curling into loose great "rings at the ends, his eyes of a lively "grey . . . full of life and vigour; ". . . withal he had a most amiable "countenance, which carried in it some-"thing of magnanimity and majesty, "mingled with sweetness; . . . . was "active and graceful, apt for any bodily "exercise, could dance admirably, had "skill in fencing, had a great love of "music and often diverted himself with "a viol on which he played masterly, "had great judgment in paintings, "left off very early the wearing of any-"thing that was costly, yet in his plainest "negligent habit appeared very much "the 'gentleman.'" This was the man who, though courted by all the landed magnates of Nottinghamshire and offered by the king's party every kind of promotion if he would take their side, preferred the cause of *purification*, and for its sake spent his fortune and died at the age of forty-seven in a dungeon.

Let me speak of one more of these reformers, one known as an "Old Puritan" or Puritan of the earlier type, as described in the words of a Churchman and a Royalist. "Master John Dod," says Fuller, "was a Cambridge scholar, and with so "much that was solid in his character, "together with such sweet fruits grafted "on a stock of grace that Oxford men would "gladly have taken him home with them." When coarsely treated by the Cavaliers he remembered his favourite maxim—"Sanctified afflictions are good promotions." Once, on being asked to visit a masterpiece of English architecture, he desired to be excused and to sit still looking on a flower which he had in his hand. "In this "flower," he said, "I can see more of God "than in all the beautiful buildings in the "world"—a sentiment in which surely every true artist would warmly concur. "With him," writes Fuller, "the old "Puritan may seem to expire, and in his "grave to be interred, humble, meek, "patient, hospitable, charitable in his cen-"sures of as in his alms to others. Would "I could truly say but half so much of "the next generation."

But though all Puritans were not as John Dod, there was something noble about most of them. They had a strong backbone of conviction. They believed in truth and righteousness and God. They could stand firmly without yielding to inclination, fashion or money. The sacrifices they were called upon to make they did make, without flinching or hesitation—enduring as seeing Him who is invisible. They may have had their unattractive side, they may have been, many of them, ungainly in manner, narrow in some of their opinions, insensible to some of the sweeter, gayer aspects of life, but they had in themselves *the spirit of purification*, leading them to do all they could to rid their own

lives, and the community in which they lived, of evil.

Now, my friends, we are descended from such men. We belong to a religious communion founded more than two hundred years ago by Puritans, by men and women who left the State Church because they wanted purity of doctrine, purity in worship and ecclesiastical government, purity in political life. And we still stand, if we stand for anything definitely, for purification in these things. We are not content to fall in with religion as we find it, to accommodate our consciences to what does not commend itself to them. Venerable buildings, though the history of England and of English Christianity for a thousand years be written upon them, beautiful music and words sacred with hallowed associations, the warmth of a multitude of worshippers, the social and commerical advantages of belonging to the great majority, will not conceal from us the crying need of *purity* in the Church and State. We are *unwilling* Nonconformists, but *Nonconformists* we are if we are worth our salt. I cannot express in language the longing I sometimes feel to be in orders, to be a member of that Mother Church which has included a multitude I honour and love, and to feel united to them in the bonds of the same living and visible communion; but a Nonconformist I am and must be if I am to be an honest man. We have, I am sure no sympathy with the spirit of *dissent,* with an eagerness, that is, to find something to disagree with, to quarrel with names and words we ourselves have not chosen; but we do dissent from dogmas that we consider false, from ceremonies we think to be superstitious, from ideas and ideals that seem to us contrary to the teaching of Christ. From such error and bondage, however blended with the good and the beautiful, we must, if we can, purify ourselves even as God is pure—even as Jesus Christ purified himself from the corruption of the Jewish religion. His words have a special and commanding significance for us: "Unless your righteousness exceed the righteousness of the Scribes and Pharisees ye cannot enter the kingdom of Heaven."

My friends, the Act of Uniformity is as unjust and odious now as it was two hundred years since. Our forefathers would do now what they did then. They would refuse to conform, and they would pay willingly the price of their refusal. The Book of Common Prayer, noble as it is and priceless as an English religious classic, needs to be purified as it did in those days, only with a deeper purification. If it offended then by its narrowness and falsehood, far more it offends the modern intelligence and conscience. More than ever there is a need of separating the wheat from the chaff, what is essential and permanent from what is unessential and temporary. If our ancestors felt the creeds a stumbling-block, still more have we reason to regard them as objectionable. The progress of knowledge has made them impossible. And far more than they thought we think the Bible in need of purgation, to demand a thorough discrimination of the spiritual from the unspiritual, of the Christian from the un-Christian, of the Catholic and universal from the sacerdotal. If we are not Puritans we are nothing. If we think it does not matter what men believe or what they worship or what is said in the pulpit or accepted in the pew, then let us close our doors. Our day is done and the spirit of our founders is dead.

And if it does not matter what our religion is, does anything matter—our country, our city, our individual conduct? If we cease to care about God and Christ and the life to come, before long we shall find ourselves ceasing to care about our fellow-men, about progress or knowledge, about our studies and profession, about our homes at last, and, strange result of egoism, even about ourselves. "Whether I live or die does not greatly trouble me" is the last confession of the man or nation that no longer cares to purify himself as God the Father is pure.

My friends, I do want you to be Puritans—not in any raw, bigoted, Philistine sense, but in the meaning of the word attached to it by the best—lovers of culture and beauty, large minded enough to appreciate the qualities and opinions of men different from yourselves, cheerful, yes, playful in your intercourse with your neighbours, yet Puritans all the same—firm for principle, unshaken for liberty, secure against gilded flatteries and gaudy iniquities, unseduced by the temptations of property and all its plausible delusions, refusing to follow this modern fashion in high places of politely refining away the meaning of words—yes, in this sense Puritans to the backbone. And above all, let us be true to the old and lofty tradition—let us keep watch upon ourselves, bridling our thoughts and tongues, masters of our appetites and passions, giving ourselves conscientiously and uncomplainingly to our tasks and duties in the spirit of those splendid words in *Lycidas*, written by a Cambridge man, and inspired by his love of a fellow student, "Scorn delights and live laborious days."

DANTE GABRIEL ROSSETTI.

II.

ONE of the contributions toward decision upon an artistic career came from witnessing Ford Madox Brown's cartoons which had been accepted for the decoration of the Houses of Parliament. These strongly stirred Rossetti's ardour and seemed to him to mark the advent of a new spirit in art. He made himself known to the artist, with the result that the lad was generously adopted by Brown as a free pupil. Inaptitude for performing set tasks found demonstration at this, as at subsequent periods; for while the pupil was supposed to be copying objects like tobacco-jars or pickle-pots, he was actually sketching some image of his own fecund fancy. His vast imagination left no room for the desire to become a good copyist. What he aimed at was to obtain sufficient technical knowledge of brushwork to start upon original designs.

Two Academy students became acquainted with Rossetti about this time—Holman Hunt, who was a year older, and Millais, who was a year younger. Millais was a youthful prodigy who had already exhibited several pictures. Holman Hunt and Rossetti were also sanguine enough to take a studio, which is described by Benson as a "dismal and squalid place, looking out upon a timber-yard." Rossetti had wearied of 'prentice play and was already at work on "The Girlhood of Mary Virgin."

Origin of the Pre-Raphaelite Movement.

A meeting of these three youths led to an important development of, or rather revolution in, English art traditions. They were once looking over a book of engravings of the frescoes in the Campo Santo at Pisa. In the art of their day they had seen mere iterated obedience to the conventional standard in vogue, a feeble and insincere use of sentimental anecdote, or melodramatic subject. But in the designs of the earlier Italian painters who preceded Raphael they believed they found a strength, a sincerity, a simplicity that was fresh and independent. To his great delight, Rossetti discovered that Keats had registered his conclusion that these early men surpassed even Raphael himself, so that there is cause for regarding Keats as the forerunner of the Pre-Raphaelite movement.

"If Newton (wrote Hunt) could say of his theory of gravitation that his conviction of its truth increased ten fold from the moment in which he got one other person to believe in it, was it wonderful that when we three saw, as it were in a flash of lightning, this truth of art, it appealed to us almost with the force of a revolution?"

An Artistic Heresy.

Thus in a spirit of revolt against customary methods, in acceptance of the principle of originality, of taking their inspiration from nature, these youthful enthusiasts formed their League of Sincerity, and adopted the title hurled at their methods as a term of contempt (Pre-Raphaelite). With the mystic symbol P.R.B. that adorned two pictures in the Academy and a third in a Free Exhibition, in the spring of the year 1849, the world did not seem concerned, but when the meaning of the initials leaked out, and it was realised there was a protest and a challenge in the title of this brotherhood, the artistic and literary world, loving a fight and loving to confound the prophet, at once rose up in arms.

With the battle royal that ensued, in which much contempt and foolish misrepresentations mingled with hard knocks, it is futile at this date to agitate ourselves. Of the reforming movement Rossetti became the presiding genius and inspiring leader. Other members were received into the fraternity, each one interpreting the principles of the brotherhood after his own fashion and remaining lastingly more united in aim than in method.

Art and Morals

The writer of the excellent book on Rossetti in the "English Men of Letters" series, in dealing with this movement, emphasises one important point. "It was strongly held in the Brotherhood that purity of mind and heart was a necessary condition for good work, and all that was gross or sensual was strictly tabooed. It is clear that this band of enthusiasts were men of untainted lives, and though they probably had little respect for purely conventional morality, they had a deep-seated desire for nobility of life and aim."

Upon the vexed question of the relationship of art to morals, this instance how a stress on artistic righteousness at once took a deeper ethical significance, has an important bearing.

That this contest, by placing the upholders of an artistic reform upon their mettle, had a vitalising influence upon their creative powers, is proved by their output of work. It touched Rossetti chiefly upon his poetic side. A short-lived magazine (the *Germ*) issued through Rossetti's initiative in support of the principles of the new order of artists, contained several of his poems and romances. The fact that his picture of the "Annunciation" (1850) would not sell, may offer a reason for his fresh literary activity. The "Blessed Damozel," which had been written in his 19th year, appeared in the *Germ*, and at this period he wrote "Sister Helen," "A Last Confession," "Jenny," "Dante of Verona," and others, of which, some critics believe the most likely to win permanent esteem is "Jenny" by reason of its more direct appeal to universal sympathy. A picture on the same subject, called "Found," was begun at this period, in which a peasant bringing a calf in the early morning to London is depicted meeting an old love who has for years been leading a life of shame in the city. It was retouched several times but never finished.

His Home, a City of the Ideal.

It is characteristic that Rossetti's only attempt upon a modern subject, and a realistic one, was never completed. It was begun as a contribution to the kind of topic treated by Hunt at this date. F. G. Stephens ("Encyc. Brit.") attributes this failure to the fact that it was a piece of pictorial moralising, being "far remote from Rossetti's inner self, which was rather scornful of didactic art, and thoroughly indisposed toward attempts to ameliorate anybody's condition by means of pictures." It is eloquent of the strangeness of this genius that he seemed more at home in the subjects of his fancy, or in the landscape of ancient Italy, whose images were stored up as a race-memory in his hereditary constitution, than in any modern source of inspiration. He went to the past for his subjects. He was of those who lived and thought in terms of Florentine Art or Arthurian Romance. He was born out of due time, an alien to that modern spirit which would see the romance of things common, the divinity of things familiar, and know the halo that surmounts homespun heroism.

From their infancy the Rossetti children fed on dreams, and walked the land of fancy, feeding on ambrosia and nectar. This aloofness from practical affairs was voiced by their sensible mother in a very humorous way. "My wish always was that my children should be distinguished for intellect. I have had my wish; and now I wish that there was a little less intellect in the family, so as to allow room for a little more common-sense."

It was, however, born in their blood. The father's esoteric interpretation of Dante sprang from his interest in mysticism. He had departed from Catholicism in his antagonism to the Papacy, and just as his son Dante inherited his parent's religious free thinking, so he also inherited his father's mysticism in the shape of an emotional susceptibility upon matters generally held to fall within the field of "superstition."

The Religion of Beauty.

To say that Rossetti in problems of theology was agnostic is to say he was indifferent to their existence. "I can find" (writes Quilter in his Preferences in Art) "neither in the records of the man's life, all given by friends and partisans, in his letters, of which I have many, and have read more, nor in any of his writings or pictures, any really religious feeling. A spiritual aspect there is to his art, but of a most indefinite and dreamy character; more a protest against the empire of the body, than a forgetfulness of its influence."

Most readers of THE INQUIRER will not look at the question from the standpoint indicated in the quotation just given. If it is true that "a thrill of beauty is a sense of God" (A. J. Balfour); if "beauty is God's handwriting, to be welcomed in every fair face, every fair sky, every fair flower," as Charles Kingsley held it to be, then the claim may be made that Rossetti was religious. He was steeped in a love of the beautiful. He lived and moved and had his being among things that are full of grace and of loveliness. But to use names and titles, he was a pure pagan, with a priest's devotion to all that made paganism beautiful of old.

Occult Tendencies.

In his pictures he uses fifteenth century Christian symbols of haloes and doves and winged angels, because they were symbolic and because they were beautiful. If he discarded theologic dogmas and religious ritual, he kept a belief in what is often called "supernaturalism." "By inevitable instinct he turned to that mysterious side of nature and man's life which to other painters of his time had been a mere fancy-land, to be visited, if at all, on the wings of sport."

Theodore Watts Dunton, from whose article on Rossetti I have culled the paragraph just quoted, of special interest as written by a friend, proclaims Rossetti's pictures and poetry to be steeped in the spirit of what he calls the Renascence of Wonder in modern Europe, which recognises that the sanctions that have made and moulded society are subject to the higher sanctions of unseen powers that work behind the shows of things, that temper of wonder and mystery which has followed the temper of materialism.

In the Sonnet Rossetti wrote in memory of his father, he wonders whether his sire in bestowing upon his child the name of Dante foreknew him to be

> "of those that haunt
> The vale of magical dark mysteries."

An illustration of the employment of these dark mysteries may be taken from his poem "Sister Helen," of which an analysis is given by J. Knight in his book on Rossetti (Walter Scott's "Great Writers"). The use of magic in bringing retribution on a false lover is part of the machinery of this poem of tragic horror.

Among his pictures a less horrible but no less weird and uncanny impression is conveyed in his canvas depicting "How they met themselves." Two lovers walking in a wood are met by their own wraiths or doppelgangers. From these instances it is plain how eminently applicable to Rossetti's art is the phrase employed to express the ideal of another painter, viz., the delineation of "beauty touched with strangeness."

WHICH SACRIFICE SHALL BE MADE?

"WE may well be animated with the highest hope and the surest confidence that the worst is past, and that better days are before us." These cheery words are taken from a "Handbook for the Clergy" by Bishop Pereira, of Croydon. The title of the book, which the laity may profitably read, is "Intemperance,"* and it cannot be said that in the above-quoted remark the author is guilty of that tendency to intemperate language which is sometimes charged upon writers on the subject. If "the worst is past," how bad it must have been! If "better days are before us," how soon they had better come! Let us see what the Bishop of Croydon tells us about the present. The appalling sum of loss, misery, and degradation revealed in his pages *ought* to stagger the most thoughtless into thoughtfulness. "We have heard it all before"—yes, to our shame, we have. But in order to appreciate its significance, and then to shape our own course, let us suppose we have not "heard it all before." Let us imagine we are dealing with some suddenly inflicted pest, and see what it does for our nation.

Here is a trade that, out of equal numbers, kills three men engaged in it for every man who dies, being an abstainer, out of it. Here is a vice that, according to Chief Justice Coleridge, fills nine-tenths of our prisons. Mr. Ritchie, as Home Secretary, attributed to it "nine tenths of the greatest of all the crimes." Here is a daily contributor, of frightful efficacy, to the causes of national physical decay, a decay that fills our wisest statesmen with alarm. One week's list of crimes in Great Britain "committed entirely under the influence of drink" shows "14 murders, 16 suicides, 9 attempted suicides, 15 cases of stabbing, 111 premature, sudden, or violent deaths, 53 violent assaults, 54 assaults on policemen, 9 cruelty to children, 65 assaults on women, &c." Let him who understands supply significance to this "&c."—the dreary and extensive private supplement to this public list of shame. "The Commissioners of Lunacy estimate the *direct* insanity caused by intemperance at 13 per cent., but leave the indirect amount uncalculated, though," says the Bishop, "it must be certainly considerable." Let those who know something of the secrets of family life supply their own evidence as to cases stopping short of declared insanity, but of none the less real and deplorable alienation.

"The worst is past"—and yet in the last thirty years the registered death-rate from intemperance has *increased* more than 100 per cent., and amongst women 150 per cent. Children die by thousands through the drunkenness of their mothers—"three times more" infants are "over-laid in bed" on *Saturday* nights than any other time in the week. Dr. Barnardo estimates

*Longmans, Green & Co. Price 2s. 6d. net.

that 85 per cent. of those children who come into his hands are there "directly or indirectly through drink."[1] Two-thirds of the cases of cruelty to children in a specimen district (Cardiff) were "directly due to drink; 8,386 children suffered, more or less acutely, thereby."[2] Out of 500 children sent by the late Manchester School Board to the industrial schools, 44 per cent. had drunken parents. The Manchester Guardians in 1884 found, after strict inquiry, that 51·24 per cent. of the cases of pauperism in their district were due *directly* to drink. We have 850,000 paupers in the country. If the proportion is anything like this throughout, is it not time the "better days" should hurry up? As to the evidence of medical experts, we are almost daily told of some fresh declaration against alcohol, like that of Sir Frederick Treves the other day. The Bishop reminds us of a petition signed, up to the time of his writing, by no less than 15,000 medical practitioners in this country, asking "that instruction as to the nature and effect of alcohol may be made compulsory in primary schools."[3]

As to expenditure, let us remember that every year a sum far in excess of the annual cost of that most costly Boer War is paid directly out of the pockets of our working population in the purchase of this deadly substance. But the present Chancellor of the Exchequer, like the Bishop, is able to tell us that in respect of outlay on drink "the worst is past."[4]

What is to be done? Are we to read the comforting words of the optimists—who, to use the definition of an American wit, are the people who don't care what happens so long as it doesn't happen to them? Are we to let the cranks and professional philanthropists go on as they may with their often derided and sometimes ridiculous efforts to check this pestilence? We cry out when a case or two of plague gets into a British port. A small-pox epidemic sends us by hundreds in alarm to the doctor to be vaccinated, and to the chemist for disinfectants. We cry out against the processes that result in a few cases of lead-poisoning; while, if some arsenic gets into the beer, our anxiety knows no bounds. Why, there is already that in the beer that kills its tens of thousands to any hundred slain in these ways! What a sacrifice! And for what?—

(*a*) So that appetite may be gratified;

(*b*) So that profit may be made.

I cannot discover a (*c*). The good Bishop, after reciting "really striking evidences of effort for reform," appeals to his brethren in the church to rally to the war against this foe in our midst, to work by all possible ways—social, legislative, and administrative—to stay its progress. May he be abundantly successful in persuading them! As for ourselves and ordinary citizens, the question arises, Which sacrifice do we prefer—this national woe and disgrace, this poisoning of home life and destruction of all that is best in individuals, this wicked waste of means and men, or, on the other hand, a little sacrifice of personal gratification, of idle ease, and a little time spent in service with brethren in the cause?

If there are men and women caring nothing or doing nothing really in earnest to abate this evil, how can they claim the name of patriots, or even of humankind?

W. G. T.

"HAPPINESS."*

II.

DR. HILTY'S religious position is perhaps most clearly set forth in his essay on "The Prolegomena of Christianity." His purpose is not, he explains, to discuss the dogmas of Christian doctrine,—these he willingly leaves to those whose vocation it is to investigate them—but to inquire what presuppositions, what dispositions of the human mind, and especially of the will, are requisite in order to be able to receive and understand the teachings of Christianity. In this sense they are "prolegomena," and they may be summarised as follows:—(1) To hold God to be a reality, not a mere philosophical notion, to fear and serve Him alone, to have no false gods beside Him, neither men, nor possessions, nor honour. (2) To love our fellow-men among whom we are placed as ourselves; not in appearance more, in reality generally less. (3) To devote life not to enjoyment, even of the noblest kind, nor on the other hand to suffering and asceticism, but to action in harmony with the Divine will. (4) To believe that it is possible to fulfil these requirements, everything depending on the human will.

These, says Dr. Hilty, are the prolegomena of Christianity, which must be taken into consideration before its dogmas. "And if," he adds, significantly, "any of my readers should say that in these requirements lies already the essence of Christianity itself, we for our part have no wish to dissuade him from this view; it will, in any case, be less harmful to him than those other opinions which pronounce these requirements to be either too difficult or not necessary for entrance into the Church of Christ."

All the essays contain paragraphs that one would like to quote. Here are a few passages that can, with comparatively little loss, be detached from their context.

"Really magnificent generosity is rarely to be found except among the poor, who come to one another's assistance with all that they possess, and do so as a matter of course. Among them there is no glory in giving and no shame in accepting; while the upper classes, with all their display of charity, often seek to compound with Christianity on the cheapest terms."

"Of all the people whom I have known, the best have been peasants, artisans, and servants—the only ones who attempted to fulfil all the precepts of Christianity."

"In life we need courage and humility combined. This is the meaning of that strange saying of the Apostle Paul: 'When I am weak, then am I strong.' Either alone is harmful."

"A certain inclination to solitude is absolutely essential, both to steady mental development and to real happiness."

"There are but four ways of traversing this mysterious existence of ours; by means of Fatalism, Stoicism, Egoism, and Faith. Deliberately or unconsciously, each of us goes one of these ways, but with very different results. The first makes men blunt, the second hard, the third bad, only the fourth good and happy, as far as this is possible on earth."

"Faith is the courage to live an ideal life, the life of obedience to God."

"There is a sort of spiritual selfishness which is always seeking to be personally edified, strengthened, and comforted, and takes no interest in anything but this personal salvation."

"Piety must always make us more friendly; otherwise it is not genuine."

"For those who wish to lead a life as little troubled by sickness as possible, all good rules may be summed up in these three: moderation in all things; tranquillity of mind, based on religious or philosophical convictions; and a concern for greater interests than one's daily life, or even than life itself."

"If education succeeds in implanting in a youth aspirations after the ideal, and in giving him an abhorrence for all that is base or vulgar, and also a few good habits—especially the love of work, uprightness, generosity, and faithfulness—then it has accomplished its principal task. In our time education promises, it is true, more than this, but in reality it performs far less. . . . Education in general is not, in my opinion, *so* important as is usually represented, and much of the common talk about it is exaggerated and worthless. With the best education in the world a man will be worth little unless it is followed by self-education, while with this the worst education may be amended."

"Even the vainest persons are not in reality satisfied with themselves; on the contrary, vanity generally implies an uncertainty of judgment as to one's own worth, thus requiring continual confirmation by others."

"Genuine pessimists are always vain."

"The true qualification for a ruler among men lies exclusively in the absence of selfishness."

"An efficacious Christianity without a mystical element is inconceivable."

"The prophetic gift is nothing but a more acute and correct insight into human circumstances, their causes and effects, an insight which belongs to every human being who has become, in a high degree, free from self. Selfishness is like a veil of mist that prevents the insight which we should otherwise have."

"The great maxim of antiquity, 'Know thyself,' is really—for all who have got beyond the crudest vanity—a great burden, and even foolishness. Know thy duty, rather, and do it bravely; thyself forget in doing it. That is a better plan, and one of the greatest aids to human happiness."

"Old Testament holiness is on the whole more natural than the later Christian holiness."

"The so-called children of the world are nowhere treated so severely in the words of Christ as the professional ecclesiastics. What the Gospel most dreads is not lack of faith, but merely formal religion."

A. E. O'C.

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* "Glück," von Prof. Dr. Hilty. Three volumes, each complete in itself. Vols. 1 and 2 appeared originally in 1898, Vol. 3 in 1899. Frauenfeld: J. Hubers Verlag. Leipzig: J. C. Hinrichssche Buchhandlung. Price 3 Marks each volume, or bound 4 Marks each.

THE CHILDREN'S COLUMN.

A SEASIDE HOLIDAY.—IX.

ON the morning following the exhibition of their rock-pool captures the young folk were eager to repeat, as far as possible, the experiences of the previous day. The boys, with Mr. Holden and Uncle Ned, sallied forth for their bathe earlier than on the previous day, accompanied, as before, by Scot and Nip. On their way back to Brookside they met Mrs. Holden and the two girls, who were also eager for a morning dip.

After breakfast the whole party went to the rock-pools—the young ones being now keenly interested—and all of them determined to find and capture still more of the wonderful and beautiful creatures and start aquariums of their own in big glass jam-jars, which they borrowed from Uncle Ned or begged of Mrs. Banks or Maggie. In the midst of their search, which promised to be as successful as that of the day before, they were startled by a peal of thunder, followed almost immediately by some large drops, and then by a deluge of rain.

It was a magnificent storm! The dark leaden clouds rolled up from the south-east, *against the wind*. The sea turned dark indigo in colour, flecked with snow-white "sea-horses" of foam. The vivid flashes of forked lightning succeeded each other at intervals of barely a minute, followed by a crackling clatter and explosion of thunder, short and sharp; at others by a rolling roar, which echoed along the cliffs, and lasted often until the succeeding peal. It was terrific, but it was also *magnificent*, and the children were awed by this display of irresistible force in nature. For two days past they had been charmed and captivated by Nature's beauty and loveliness, and now, after their half-fright at the terrible intensity of the lightning had abated, they felt a thrill of strange joy in this new aspect of nature.

For more than an hour the lightning flashed and the thunder rolled and pealed; then, passing inland, the dark storm-cloud was succeeded by a grey, flat, drizzling rain-cloud, which seemed to promise to continue all day and make further pool-hunting undesirable.

On the way back Uncle Ned claimed the help of the young folk during the afternoon in the Ogre's Den, where, he said, he wanted to prepare the tackle for Monday's sailing and tow-netting expedition.

"Are we girls to come, too?" asked Elsie.

"Certainly," replied Uncle Ned, "for it so happens that you girls are likely to be more useful than the boys, as there will be work for your needles in sewing muslin and making the tow-net."

The two girls were delighted to be admitted to so important a sphere in the preparations, and when the time came they presented themselves, along with the three boys, at the door of the Ogre's Den, and demanded admission "on business," pointing at the same time to the card on the door.

There is not time for me to describe all the preparations made, but as some of you young folk who read this may want to go tow-netting along with *your* Uncle Ned next time you spend a holiday at the seaside, I will describe the making of the net.

First, Uncle Ned produced a ring (or hoop) of thick iron wire, almost as strong as the hoops which boys play with, and about twenty inches across. To this hoop he tied three pieces of stout cord at equal distances from each other, and then he tied the loose ends into a firm knot. Holding the knot up in his raised hand, he showed the boys that the iron hoop was hanging quite level, which is important. Then he set Elsie to work to sew a strip of twilled calico, about nine inches wide, to the hoop, in such a way that the iron was covered, and the calico hung down from the hoop all round, like a short curtain. While Elsie was doing her part, Mab was making a long muslin net, as wide round at the open end as the circular curtain of calico fixed to the ring, and narrowing down to a point at the other end. The point was then cut off, and the edge of the small opening was hemmed very tightly over a ring of thick cord. This opening at the small end of the net was intended to be fitted over the rimmed mouth of a small 1 lb. honey jar, and tied so tightly into the groove that there would be no risk of the jar slipping out. The open end of the muslin net was then sewn firmly to the strip of calico, and the end of a stout line of about twenty yards length was tied to the knotted ends of the three cords holding the ring.

"Now," said Uncle Ned in triumph, when all was complete, "with this tow-net dragging astern of our sailing boat we shall be able to surprise and capture dozens, and hundreds, and perhaps *thousands* of wonderful wee sea-folk, and that almost without their knowing it, for the honey jar will hold them safely in sea water all the time if we are careful in lifting the net out of the water."

Other preparations occupied the whole afternoon, and, as the rain still continued to fall, it was decided to spend the evening at the microscope, looking at some of the wee creatures they had captured on the morning before they were interrupted by the thunderstorm. In this delightful occupation the time passed very quickly, and when, about an hour after the setting of the sun, the clouds rose and drifted off, they all went for an evening stroll in the twilight and gloaming, and rejoiced greatly to see the pale thin crescent of the new moon gleaming out of the evening glow in the west.

* * * *

So with walks, and bathing, and games on the shore, or rambles in the woodlands and on the heath in fine weather, and with happy hours in the Ogre's Den when it was wet, three days slipped quickly by, and Sunday soon came. In the morning Mr. Holden conducted a short "nature service" in the garden at Brookside, and it was sweet to hear the children's voices as they sang their favourite hymns.

In the forenoon, after the service, Uncle Ned walked over to see his old friend Mrs. Kelly, and to try her whortleberries and cream, and the young folk went with him "to show him the way," as they put it; but whether they meant *the way to the village*, or the way *to sample whortleberries and cream*, they did not specify, so we are justified in supposing that they meant *both*; at any rate they did both right well!

Before they left the village Uncle Ned and Joe Kelly made final arrangements for the sailing trip next day, and then Joe took them down to the "quay" to see their boat, the "Heather Bell," which he had thoroughly cleaned and repainted during the week. The young folk were all delighted, and they returned to Brookside full of happy anticipations for the morrow.

* * * *

On Monday they were up at sunrise and had made several journeys down to the shore before breakfast, laden with things prepared for their day's tow-netting. Then, at half-past eight, they all stood on the sands waiting for the "Heather Bell" to appear round the headland. When she did appear, with her bonny brown sails glowing in the sunlight, they all raised a great shout of exultation and pride, for was she not *their* "Heather Bell," for that one day at least? At the stern was a small rowing boat, and with the help of this Joe transferred them and all their belongings aboard, and, leaving a boy in charge of the small boat with orders to expect them back at five o'clock, they sailed out of the little bay into the open water.

I cannot describe the delight of that day. The sea was calm, and the breeze very light, so that the boat glided through the water evenly, and with little danger of their suffering from seasickness, and, although some of them did, once or twice, feel qualmy, they were kept in good heart by Uncle Ned, who occupied their attention with the details of tow-netting. As soon as they were well out into the open water, he made fast the end of the tow-net line to the boat's stern, and, dropping the net quietly into the water, let it out gently, and as the "Heather Bell" glided on the net skimmed along just below the surface, ready to pick up all the small waifs and strays of surface life that came in its way. Every half-hour he drew in the net and emptied the contents of the honey jar into a bottle of sea water, and marvellous were the forms of minute life to be seen dancing and skipping, gliding and waltzing in the water. The watch-maker's magnifying glasses were a great help in these inspections of their captures.

Once Uncle Ned had to draw in the tow-net because the boat was passing through a shoal of big medusæ (jelly-fish), which filled and clogged the net, and at another time a lot of floating bladder-wrack became entangled in it. But, on the whole, they had good luck, and marvelled greatly at the abundant life of the sea.

So the happy hours sped and the time to return to the little bay and Brookside came, and as they neared the shore, they saw Mrs. Banks and Maggie and Scot and Nip waiting to welcome them and help them with their baggage.

* * * *

And now the time has come, also, for me to furl my sails. I have told you of the doings of our seaside holiday-makers during one week out of their four. How they spent the rest of that happy time you must imagine for yourselves, for I must bid you all good-bye!

T. ROBINSON.

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LONDON, SEPTEMBER 23, 1905.

THE STRENGTH OF LIBERAL RELIGION.

THE valuable paper on "The Separation of the Churches and the State in France," by Professor JEAN REVILLE, read at the International Council at Geneva, we are glad to be able to publish this week in an English translation. One sees from its closing statement how grave is the crisis which the coming revolution in Church affairs must inevitably bring to our brethren of the Liberal Faith in France. At Geneva the outlook was happier. There, M. DELÉTRA, an orthodox minister and vice-president of the consistory, delivering the greetings of his friends to the International Council at the final banquet, spoke in the friendliest way of the liberals as "the demolishers of ruins," and said that they and the orthodox or evangelicals exercised a happy mutual influence, and indeed were necessary one to another. "If the separation of Church and State should come," he concluded, "we shall not separate from you liberals." On which last Saturday's Paris *Protestant*, remarks, "If only that word had come from the Synod of Rheims!"

But whether the two wings of Reformed Protestantism in France hold together to form one strong, united Church, or not, there will be an urgent call, as M. REVILLE says, for every exertion on the part of "men of faith," to secure the effectiveness of the Protestant churches, as a very small minority in the midst of an enormous population of devout Catholics on the one hand, and unbelievers on the other. And whether in brotherly union with more orthodox Protestants, or in isolation at many a difficult post of duty, the call comes to the liberals to demonstrate the power of their faith, both to prompt that ready self-sacrifice which will be required to furnish the needful ways and means for the support of worship, and to minister to all spiritual needs, so that the people will respond, and recognise that religion in the light of modern knowledge and in harmony with all earnest democratic aspirations and endeavours, is essential to their truest life.

A call similar to this comes also to our brethren in Germany. We reproduce in another column the appeal of the Protestantenverein for united action on the part of liberals against the efforts of the orthodox to oust them from the Church. There is certainly need for organised resistance, and the questions of church polity cannot be ignored. But here also what is most essential is that liberalism should demonstrate its vital religious power, that the bigotry of reaction should be put to shame by the witness of the Spirit in the hearts of the people, who find that in freedom, with all the wealth of modern knowledge and culture, the old message of love and deliverance from evil, and joyful progress in the true life, gains new force, and every human need is met in true and helpful ministry.

And it is the same, if we look at home. The position of our Free Churches is indeed different. We have no urgent question of church polity. We are decisively shut out from the fellowship of the Church of England, and of the growing union of Evangelical churches. We have, for the present at least, to be content to stand alone, to do own own work, up to the full measure of the strength and grace that God may give us, and in all humility to bear a faithful witness to His truth. But the essential call is the same. Miss CATHERINE GITTINS points to it in her letter this week. We are to get a firmer hold on life, the true life with God. We are to be convinced that faith can live, only as we are grappling with the actual needs of present day life, the needs not of any private interest, but of our whole people. It is Christ's ideal of the kingdom that must once more fire our hearts, not as a far off dream, but as a thing most real, here in our very midst—life lived on this common earth, amid all the glory that is there revealed, but also amid all the ugly, evil things man's selfishness and cruelty have made, and his cowardice or greed or slothfulness suffer to remain—amid these things, but with persistent effort to conquer and destroy the evil, to render life on every side true to the law of righteousness and love, and with the faith that righteousness and love must conquer in the end. So are we to find God, with a new and joyful recognition of the divine significance of life, and with new power to make our brethren feel its strength and joy; or rather we are *to be found of God*, in the ways of daily duty and in all true human sympathies, that He may use our strength for the service of His Kingdom, and give us, in the fellowship of Christ and all faithful souls, the perfect heart of love and trust.

GEORGE MACDONALD.

"GREAT-HEART" was the character that GEORGE MACDONALD delighted to represent in years gone by, when he and his children gave the second part of "Pilgrim's Progress" in the dramatic form arranged by his wife, and no character could be in better keeping with the true nature of the man himself. Great-heart he was, as teacher and helper of his people, Great-heart with the poet's vision and more than a tinge of Highland mysticism. He was the liberator and comforter of many burdened souls, beloved for his fairy-tales by a host of children, honoured and revered for the generous humanity both of his direct teaching and of his novels.

Country-born, the son of a miller and farmer at Huntly, in Aberdeenshire, at home among the great hills, he was a poet always, even when he went through the training for the ministry at Highbury Independent College, and for three years was minister of a Congregational Church at Arundel. He had revolted from the teachings and the temper of the Scottish Presbyterianism in which he was reared, but proved too much of a heretic also for that Congregational Church. Alexander John Scott and Frederick Denison Maurice were the teachers who had the deepest influence upon his thought. Of the former he spoke as "the man who stands highest in the oratory of my memory." They were teachers to stimulate the independence and deepen the spiritual earnestness of his nature. The minister became a man of letters and a lecturer, and in his poems first, and then his novels, became a more effectual preacher and reached an immeasurably larger congregation than ever in the pulpit. "David Elginbrod" and "Robert Falconer" are witnesses of his passionate revolt from the narrowness and inhumanity of the old creed, and of the richness of that gospel of love which he lived to declare in so many beautiful forms.

Among his poems there is no more exquisite example of the beautiful play of his fancy, combined with simplicity of faith and depth of feeling, than in these well-known lines:—

Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get those eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in;

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by;

What makes your cheek like a warm white rose?
I saw something better than anyone knows;

Whence that three-cornered smile of bliss ?
Three angels gave me at once a kiss.

Where did you get this pearly ear ?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into bonds and bands.

Feet, whence did you come, you darling things ?
From the same box as the cherubs' wings.

How did they all just come to be you ?
God thought about me, and so I grew.

But how did you come to us, you dear ?
God thought about you, and so I am here.

For young and old alike he had the tenderest sympathy. His was the friendship of an earnest man who believed in the noblest possibilities for human life, and quickened what was best in those who came within the reach of his influence. His faith was that of a child trusting ever in the Father's love, not unacquainted with the secret of the Cross. This morning hymn is a fine expression of the habitual spirit of his life :—

O Lord of life, Thy quickening voice
Awakes my morning song ;
In gladsome words I would rejoice
That I to Thee belong.

I see Thy light, I feel Thy wind !
Earth is Thy uttered word ;
Whatever wakes my heart and mind,
Thy presence is, my Lord.

Therefore I choose my highest part,
And turn my face to Thee ;
Therefore I stir my inmost heart
To worship fervently.

Lord, let me live and act this day,
Still rising from the dead ;
Lord, make my spirit good and gay—
Give me my daily bread.

Within my heart, speak, Lord, speak on,
My heart alive to keep,
Till the night comes, and, labour done,
In Thee I fall asleep.

In these last years his work was done, and he was simply waiting in the quiet evening, when the summons came to him last Monday, in his eighty-first year. He had seen the last of his beautiful home of many years at Bordighera, and had been staying for some time down in Surrey. Thus a correspondent of the *Westminster Gazette* wrote of his end :—

"His son, Dr. Greville MacDonald, who in the last few years has himself developed the family genius for writing, watched very tenderly over his father's comfort ; and there were other relatives and friends who felt it a privilege to do what little could be done to cheer the fine old man in his last days. He himself took small care, as was his wont, about the things of daily life—indeed, latterly he had shown hardly any interest in them. His 'company had gone on before,' and he was weary and ready to join them. He enjoyed very much the heather-clad hills, and would to the last drink in the beauty of the lovely Surrey landscapes without saying a word, but with obvious keen delight. It has been a lovely end to a lovely life, and all the world of readers who have been inspired by the writings of GEORGE MACDONALD may be glad that there was nothing of the pain of farewell as he 'crossed the Bar.'"

In his "Diary of an Old Soul," GEORGE MACDONALD made much confession of the secrets of his own inward life.

O Father, Thou art my eternity.
Not on the clasp of consciousness—on Thee
My life depends ; and I can well afford
All to forget, so Thou remember, Lord.
In Thee I rest ; in sleep Thou dost me fold ;
In Thee I labour ; still in Thee, grow old ;
And dying, shall I not in Thee, my Life, be bold ?

The book ends with this other verse. So "Great-heart" speaks to his children, and many others, who have learnt of him, will now with renewed thankfulness cherish his words.

Go, my beloved children, live your life.
Wounded, faint, bleeding, never yield the strife.
Stunned, fallen—awake, arise, and fight again.
Before you victory stands, with shining train
Of hopes not credible until they *are*.
Beyond morass and mountain swells the star
Of perfect love—the home of longing heart and brain.

NEXT week, from Monday to Thursday, our American brethren are to hold their National Conference of Unitarian and other Christian Churches at Atlantic City, New Jersey. The sermon on Monday evening is to be preached by the Rev. W. H. Pulsford, of Chicago. On Tuesday morning the address of the President, the Hon. Carroll D. Wright, is to be followed by a number of others, by the Rev. George Batchelor, Chairman of the Council, and the following Presidents of Societies :—Rev. Samuel A. Eliot, D.D., of the A.U.A. ; Rev. E. A. Horton, of the S.S.S. ; Miss Emma C. Low, of the Women's National Alliance ; Rev. E. S. Wiers, of the Young People's Religious Union ; Rev. C. F. Dole, of the Temperance Society. Among the greetings to follow is one by Mr. P. Ramanáthan, Solicitor-General of Ceylon ; and then the Rev. C. W. Wendte is to report on the International Council meetings at Geneva. The programme for Wednesday morning includes an address by the Rev. Samuel M. Crothers, D.D., on "Immortality and Ethical Idealism." On Thursday morning, in a series of addresses on "Ideals of Life," one is to be by a negro—Professor Du Bois, of Atalanta University, Georgia. On Thursday evening Dr. Eliot is to give a lecture on "Five Years of our National Work."

THE SEPARATION OF THE CHURCHES AND THE STATE IN FRANCE.*

By PROFESSOR JEAN RÉVILLE.

THE separation of the churches and the State, which was carried on July 3 in the Chamber of Deputies in France, by a majority of more than a hundred, and which is to be submitted this autumn to the deliberations of the Senate, is the logical conclusion to the struggle which the French Democracy has maintained for thirty years against clericalism. In every department of the State the Government found itself in unceasing conflict with the Roman Catholic Church, not only in strictly political matters, but in everything that concerned public education, public grants, the relations with certain foreign states, the existence of the monastic congregations, &c.

The realisation of this Reform, so long an item in the programmes of the Radical party at present in power, was undoubtedly precipitated by the attitude of the Court of Rome in the matter of the Episcopal nominations, and on the occasion of M. Loubet's visit to Rome ; but sooner or later it was destined to be effected by reason of the ever-increasing state of tension which had long existed between the Republican Democracy and the Roman Church. In the long run, in fact, this permanent conflict could only end in one of these two solutions—either, on the one hand, in the constitution of a National Catholic Church, resolved on dispensing with the papal sanction for its dignitaries and for its discipline—a far from likely solution, inasmuch as the adversaries of Rome have no longer faith enough to constitute a Church, whilst the mass of Catholic believers is still completely subject to the spiritual authority of the Pope—or, on the other hand, in the separation of the Churches and the State, in the definite rupture of every bond, not only with Rome, but with the Church in general.

In accordance with the somewhat easy-going logic of the universal suffrage in France, the national representatives pronounced for the most decisive and the most radical solution, hurried on by an irresistible current of popular feeling. But thoughtful people do not disguise from themselves that it is a very big undertaking, and one full of perils, to establish and to accustom people to the Separation of the Churches and the State in a country where the tradition of union between religious authority and civil authority is as old as civilisation itself, and in a nation almost entirely Catholic by birth and disposition. The situation there is totally different from that in new countries like the United States in their early days, or in Protestant countries where the mass of the citizens is divided up into diverse Churches, or, at any rate, into diverse religious tendencies which reciprocally counterbalance each other. Assuredly the Catholic faith has disappeared in the case of a great number of Frenchmen, but the habits of religious observance—that is to say, the habit of having recourse to the ceremonies of the Catholic Chuch for baptisms,

* A paper read at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Geneva, August 31. Translated by the Rev. E. L. H. Thomas, B.A.

first Communion, marriage, funerals, in other words, for all the great occasions of life—is still general, even among those who vote regularly for anti-clerical Deputies. Many very worthy people are feeling not a little uneasy about the consequences of a Reform, which, while it receives their approval in principle, they cannot but judge to be premature.

However, it is no use expatiating on this theme. The Law has been carried by the Chamber, and it will certainly pass the Senate. In the course of a long and thorough-going debate, which redounds to its honour, the Chamber strove to construct a liberal Law, and one in harmony with the principles of the Republic, whilst attempting to avoid the grave dangers which confront the State in the independent existence of a Church as formidably organised, centralised, and hierarchically equipped as the Roman Church. It was anxiety in this direction that constantly influenced men's votes; it inspired the restrictions on the liberty of the Churches, which will be painfully felt by the Protestant Communities, but which were, for the most part, inevitable, if men did not wish to furnish the Roman Church with the means of reconstituting itself a financial and political power, infinitely dangerous to the liberty of all the others. Some there are who even think that the Republicans have done only too well by the Clericals, and that they will possess henceforth advantages even superior to those which they could command under the régime of the Concordat.

A brief analysis of the principal stipulations of the Law of Separation, as it has left the hands of the Deputies, and before it has undergone any possible modifications in the Senate, will enable the members of the Congress to form some judgment of it.

For the future the French Republic will not recognise, pay salaries to, nor subsidise any form of worship. The exercise of any form of worship must be maintained exclusively by the efforts of private associations. These may, in any locality, constitute themselves freely, in conformity with the general prescriptions of the Law of 1901 regarding associations, and with certain conditions specially decreed by the present Law. They may form amongst themselves local or even national unions. On condition that they conform to the regulations of the general organisation of the Form of Worship, the exercise of which they propose to secure, these associations, called associations *for worship* may receive the personal or landed properties which belong at present to the Churches which they intend to succeed, but these properties must be solely such as are actually employed in the exercise of that particular Form of Worship; all other property of the Churches shall lapse to the public service, or to institutions of recognised public utility in accordance with their particular object. The activity of the Associations for Worship is, in fact, strictly limited to worship; they are prohibited from engaging in education, in making grants, and especially from engaging in political and social questions It is evident that an entirely Catholic conception of worship prevailed; the Protestant Churches, for which charity and education have always formed an integral part of ecclesiastical activity, are seriously affected in their traditional efforts, whilst in the case of the Catholics the works of charity or of education are in general entrusted to the monastic congregations or to societies distinct from the parish Church.

These restrictions were pressed on the legislator by the dread lest the Catholic Church should reconstitute the properties of Mortmain and organise a veritable ecclesiastical State within the State. For the same reason it is that the free use of the temples (Protestant churches) and churches is granted to the Associations for Worship, provided they are kept in proper repair, but that the buildings which are in present use as bishops' palaces will only be conceded to them for two years and the rectories for five years. Associations for Worship may receive subscriptions, make collections, annual or otherwise, but they may not receive donations nor legacies, and they may not possess in capital a sum exceeding (according to the importance of the localities) three or six times the annual average of the sums which defray the expenses incurred in worship. They may also create for themselves, under certain conditions, a reserve fund for buildings and repairs. Finally, they may receive endowments from masses. Here, again, the Protestant Churches find themselves injured, since they have no endowments of this nature. As to the priests or pastors in office, those who are sixty years of age and have given thirty years of service, shall receive a life annuity equivalent to three-fourths of their salary; those who are forty-five years of age and have given twenty years of service, shall receive a pension equal to the half of their salary; but these pensions shall not exceed 1,500 francs (£90). The others shall receive for four or eight years, according to the localities, a salary gradually reduced and at length *nil*.

Finally the Law decrees manifold penalties against ministers of any particular form of worship, or any administrators who exercise a political or social pressure over their fellow-citizens or against Associations who shall depart from their ostensible professions.

In the short time at our disposal here, it is impossible to undertake a systematic appreciation of this supremely important Law. We will confine ourselves to saying that its value will depend especially upon the manner in which it is administered and applied. In the hands of a liberal and tolerant Government it will certainly secure liberty of conscience, but under a clerical Government, or an anti-religious Government, it may become a formidable instrument of oppression.

The Catholic faithful repel the Separation as an injustice and a scandal. They consider the grants for religious purposes as a debt contracted by the State to the Church, to compensate for the nationalisation of the property of the clergy by the Revolution in 1790—a poor return due to the clergy in exchange for the confiscated capital. The Separation is in their eyes a forfeiture inflicted on the Church: under the régime of the Concordat she treats with the State as one power with another; for the future there will be nothing more than an assemblage of Associations for Worship, without any official character, and subjected like any other Association to the supervision of the Administration. It is the renunciation by France of her dignity as the eldest daughter of the Church.

Certain symptoms, however, indicate that in high quarters, in spite of protestations against this Separation, which is contrary to the formal doctrine of the Roman Church, the consequences are not so much dreaded for the Church as free-thinkers for the most part are apt to imagine. Assuredly there is some little anxiety about financial results, and notably in the matter of Peter's pence, and above all is regretted the loss of the support of the administrative authority for the Episcopal government based on the Concordat. But it would seem that there is an impression at Rome that the diminution of official prestige and the suppression of the contributary grants will be largely compensated for by a greater independence of the Roman government, which will no longer be restricted by the Concordat. It is really hoped to centralise at Rome the control of the general budget of the Churches of France, and thus to hold the French clergy in a firmer bond of dependence than ever before in relation to the Roman power. These dispositions are encouraged particularly by the heads of the monastic congregations suppressed in France. It is their revenge on the secular clergy who allowed them to be dissolved without making, as they are pleased to think, sufficient resistance. It may be their turn to-day; but to-morrow, when the priests will have difficulties in finding salaries, these good brethren of theirs will be quite ready to step into their places.

In some Catholic quarters of liberal tendencies, it is thought on the contrary, that the new Law will allow priests of an independent turn of mind to create for themselves parishes really independent of the Roman Episcopal authority, with the support of the parishioners united in Associations for Worship. It is not improbable that such a thing will happen in a certain number of localities. But I imagine that the Roman authority has no cause to be unduly anxious about it. It is not probable that these Catholic Churches, in rupture with Rome, would have a durable vitality, unless indeed they separated altogether from the Catholic organisation; for wherever there is still a catholic faith amongst the laity, it is always Roman. And how could one raise a church likely to live without members?

Amongst the Protestants, on the contrary, the Law of Separation has been generally welcomed. For, to begin with they are for the most part all favourable to the principle; their differences arise only on the opportuneness of its application. Then again, they judge that with a few reservations the Law as it has left the Chamber of Deputies is much better than the Bill as it was first introduced in debate. They hope to obtain from the Senate the revision of certain clauses which press particularly hardly upon themselves, but in general they are more concerned about their future internal organisation than with recriminations against the Law.

In the little group of the Lutherans these anxieties do not exist, because they

have an excellent synodal organisation, which, under shelter of the Augsburg Confession, interpreted in the spirit of the faith and liberty of the Reformers, permits every tendency to exist in fraternal relationships. But with the members of the Reformed Churches who form the great majority of the French Protestants it is quite different. Since the Official Synod of 1872 voted a confession of dogmatic faith, which it has striven to render compulsory, they have divided into two distinct groups: the orthodox, who can account for two-thirds of the consistories; and the liberals, who claim the other third. The struggle has for long been very keen between them; the orthodox have constituted a non-official synodal organisation, from which they have carefully excluded the liberals; the latter whilst declining to create a schism, have been constrained in their turn to federate round an ecclesiastical representation.

For some ten years now, however, the struggle has lost something of its vehemence. A new group sprang up amongst the orthodox—the right centre. It has adopted the liberal method, but intends to remain in the orthodox synodal organisation. In theology there reigns a great confusion; the divergences have become less marked. It would not be difficult to find in the liberal group men whose doctrines are more consonant with tradition than those of given members of the right centre or even of the extreme right. Finally there are valiant representatives of diverse tendencies who labour to-day conjointly in the furtherance of certain efforts of popular evangelisation and enter on a common campaign against Atheism and moral disorder.

The question which is being at present asked is this: Will the French Reformed Protestants succeed in concentrating themselves in one single ecclesiastical organisation uniting the diverse tendencies, or will they split up into rival churches and exhaust each other by their intestine dissensions? There is, I think I may say, in the Protestant people for the most part, a very keen consciousness of the need to remain united. If the 550,000 Reformed Protestants desire to exert an appreciable influence in this country of 38,000,000 inhabitants, they must cease to sub-divide themselves into hostile groups. But this general consciousness, insufficiently organised, comes into collision with the opposition from the orthodox ecclesiastical leaders, and from the big fortunes of reactionaries whose contributions will have a preponderating influence in the new state of things. They have no inclination to listen to any suggestions of a union with the liberals. What they wish is that the diverse tendencies should organise themselves separately, ecclesiastically, financially, and administratively, and that they should confine themselves to forming a federation for the defence of the general interests of Protestantism, as they are affected by public powers. And in the orthodox Synod at Rheims, which met in the month of May, a strong majority rejected the proposition to create a National Synod in which all the national Reformed Churches should be represented, with the object of deliberating upon the nature of the future organisation; but it was resolved by a majority of one, that an assembly of the representatives of all the Reformed Churches should be held after the Separation, in order to take counsel as to the means of constituting a union of the Reformed Churches. It is plain that this solution only creates a factitious and impotent unity, since it consecrates the principle of distinct ecclesiastical organisations: in the smallest locality where there will be a hundred or so Protestants, will be seen springing up two or even three rival chapels which will mutually annihilate each other, and which will absorb in pure loss two or three times as much in resources as one single Association for Worship would do.

In the face of these dispositions the liberals have been obliged to take measures to safeguard themselves. A general assembly of the delegates of the liberal churches will shortly meet at Montpellier to lay the foundations of a Synodal Presbyterian organisation, with the object of organising a financial régime and to make a declaration of principles, with nothing of the character of an obligatory confession, but simply to make clearly evident the religious and Christian spirit of liberal Protestantism. These measures of precaution are inevitable if liberalism is not to suffer extinction.

But the liberal Protestants of France are at one in hoping that this distinct organisation will not need to come into operation before the supreme moment when the Separation will come into force, and that the old spirit of Huguenot solidarity will carry the day against the party spirit of the uncompromising and the reactionaries, and that the great mass of the Protestants will force on the ecclesiastical leaders the constitution of one single National Reformed Church, uniting, as in the past, Christians of diverse tendencies, but equally resolved to maintain the principles of Protestantism and fidelity to the Gospel. They are prepared to make, to this end, every sacrifice compatible with their conscience. But if, in spite of all their conciliation, the uncompromising right wing rejects the fraternal hand held out to it, well then, the liberal Protestants are resolved to advance under their own banner. And if they run the risk of losing, alas! many of the smaller churches which they will be unable to support, they cherish the conviction that in the towns and in the cultured centres they will be enabled to create new communities and gain recruits amongst the large number of the old Catholics who are detached from Catholicism, but desirous of finding for themselves and for their children a really modern religious home

Protestantism in general, and liberal Protestantism in particular, will pass through a grave crisis when the moment of Separation comes. There will certainly be churches which must be abandoned for want of resources; there will be individual cases of an extremely painful nature in the pastoral world, and worthy of all the sympathy of our fellow worshippers. But we cherish the strong assurance that Protestantism will come out of this crisis stronger and with more abundant life and that in our democratic society there will be a fair future for liberal Christianity, provided that its representatives be not party men but men of faith.

THE OMISSIONS OF RATIONALISM.

IV.—RELIGION.

THE kind of Rationalist with whom I have been dealing does not ignore religion; on the contrary, it occupies a great deal of his attention; he cannot be said to study religion, but is almost wholly concerned in attacking it.* Or to be more exact, he generally neglects religion and the principles of religion, and attacks some things which have accidentally accompanied it at one time or another; some of them may do so still. He attacks the Bible, he attacks the doctrines of some Christian Churches, he attacks practices which are sometimes, but not always, found in connection with one religion or another. But he especially attacks the Bible and Christianity. As far as the Rationalist chooses to attack the corruptions of Christianity, whether intellectual or moral, I have no quarrel with him; his greatest leader at the present time, Professor Haeckel, admits that these are no part of original and pure Christianity, but few of the writers for the Rationalist press make the distinction, and though the Rationalist spends a great deal of labour in attacking the Bible, it is remarkable that he appears to be so little acquainted with its contents or its history.

All the Rationalists repeat the same objections and parrot-like echo one another. They pick out the early cosmogony of the Bible, the story of Adam and Eve, and the deluge, a few legends connected with the wars of Israel; they pounce upon a few old customs, cruel acts and primitive laws, and then they say this is what the Bible teaches. The Bible teaches nothing of the kind in the sense the Rationalists mean; the writers simply relate what they believe occurred; to relate the story of a crime is not to teach that crime is lawful; to give an account of a bad custom is not to say it is a good custom; it is not rational, it is decidedly irrational to treat history in that way. No one says that because a history of England contains accounts of wars and crimes and improper acts and customs that it teaches these things, and that therefore a history of England is a bad book and ought not to be read; or if bad laws, now obsolete, are to be found in our statute books, shall we therefore denounce the British Constitution and the laws of the realm?

The Rationalists know very well that the Old Testament contains writings and laws of different ages as varied as the statutes and literature of England, and they ought in reason to recognise the progressive improvement in the Hebrews as evidenced by their laws and literature, and not to fasten upon them practices and ideas which they themselves in their progress rejected and which were superseded, are superseded, in the Old Testament itself by higher ones. Ingersoll says the Old Testament, if it were inspired, "should be filled with intelligence, justice, purity, honesty, mercy, and the spirit of liberty." Well, is it not true that we find

* Mr. Charles Watts has recently published a volume entitled "The Meaning of Rationalism and other Essays." The essay on the 'Meaning of Rationalism' occupies only the first eleven pages; the greater part of the book is taken up with criticism of religion.

more of these in the Old Testament than in any other literature in the world? They are taught, insisted upon by the prophets, the psalmists, the collectors of proverbs, and in the most recent parts of the Pentateuch; whether the Old Testament was "inspired" or not, certainly these are the things it teaches and ordains. These are the things which have preserved the Hebrew writings, and justify the importance attached to them at the present day. The cosmogony, legends, chronicles of the Israelites, are very much like those of other people, and are full of interest, but they have not the ethical and religious value of the direct teaching of the preachers and moralists.

The New Testament is treated in the same way. The Rationalists begin by questioning the historical value of the Gospels, by ridiculing miracles and other things of secondary importance, but they refuse to see any good thing in the ethical teaching of Jesus; they never try to find out the meaning of sayings which apparently they do not understand; they scoff at things with which they are, for some reason, incapable of sympathising.

I am speaking of the modern professional Rationalists. Rationalists like Mill, Arnold, and Huxley took a very different view. Colonel Ingersoll says the Bible is the enemy of freedom and the support of slavery. But Huxley said, "The Bible has been the *Magna Charta* of the oppressed—so far as such equality, liberty, and fraternity are included under the democratic principles which assume the same names, the Bible is the most democratic book in the world."

A true Rationalist would distinguish between the history which is contained in the Old Testament, the customs of the early Israelites, particular opinions on various subjects and the positive teaching of justice, mercy, purity, liberty, and devotion which is to be found in the Old Testament. And it is the same in the New. The stories of miracles, expectations of a second Advent, the speculations of St. Paul and the visions of St. John, ought to be, and can easily be, separated from the religious and moral teaching. The duty of kindness, love, peace-making, purity, trust, which he and his disciples commended are still incumbent upon us even if the Evangelists and Apostles and Jesus himself made many mistakes.

If there are some religious people who fall into the error of making religion depend upon some irrelevant things, then the Rationalist should show these people that they are wrong in doing so, instead of condemning the Bible and Christianity altogether.

But after all, this is only of secondary importance, though the Rationalist treats it as of first. He asserts that it is reason and knowledge alone which have improved the mental, moral, and social condition of mankind. He gives religion no credit, but rather implies, when he does not actually assert it, that religion has done nothing but harm. Again I say that distinguished Agnostics are of a different opinion. Herbert Spencer says: "Originally, ethics has no existence apart from religion which holds it in solution." That is to say, that in the early stages of society and civilisation the only rules for right conduct were given by religion, they were proclaimed on religious grounds; they were obeyed on religious grounds. It was not knowledge or reason which was the guide of man in early times, it was religion. It was religion which decided what a man must do and what he must not do. And out of the observance of these early rules, often very imperfect no doubt, man rose to higher stages of morality and social order.

Herbert Spencer gives an illustration of the passage of a race from a lower to a higher stage, and it is the Hebrew race he selects: "After the chronic antagonisms of nomadic life had been brought to an end by their captivity, and after their subsequent wars had ended in a comparatively peaceful state, the expression of altruistic sentiments became marked, until, in Leviticus, we see emerging the principle, often regarded as exclusively Christian, "Thou shalt love thy neighbour as thyself"—a principle, however, which appears to have been limited to "the congregation of the children of Israel," and then, in later days, by the Essenes as well as by Christ himself, the ethics of amity extended so as to include enemies, and was carried even to the extreme of turning the cheek to the smiter."

And this is based upon the much-abused Bible! First the wild and warlike life of the early Israelites, then their peaceful settlement with the recognition of the duty of neighbourly love, and then the broad Christian extension of the principle to the love of all mankind. Here we can trace plainly the course of the moral and social improvement of a small but influential race, and the course was determined by religion at every step. Huxley says the essence of our religion is derived from the Semites, and referring to the prophetic religious ideal: "And what doth the Lord require of thee but to do justly and love mercy, and to walk humbly with thy God?" he adds, "But what extent of knowledge, what acuteness of scientific criticism can touch this, if any one possessed of knowledge or acuteness could be absurd enough to make the attempt?" And yet the Rationalists say that religion has done no good, and is altogether exploded.

What, then, has religion done for the moral and social improvement of mankind? For the present we may leave the question of social improvement, as it is a necessary consequence of moral improvement. Religion has made men just, merciful, temperate, chaste, peaceable and loving, and in so doing has improved social conditions; for bad social conditions arise from injustice, oppression, cruelty, intemperance, and other crimes and vices, therefore as the moral condition of men improves their social condition improves also.

Religion first tends to improve men's moral condition by its commandments. All commandments, *i.e.*, laws, have at first a religious sanction. The Israelites, like most ancient people, believed that their laws were given by God; this was not so in a literal sense, but they were given by their religion, which to them meant the same thing.

Colonel Ingersoll makes light of the ten commandments, first because they were not original, and secondly because they do not contain more than they do. He ridiculed the Sabbath law, not seeing that it was a humane one, and that it secured to every member of a household, from the master to the bond-servant, and alien, and even to the beasts of burden, one day's rest and freedom out of every seven. Ingersoll scoffed at the prohibition of idolatry which was prohibited because it was associated with immorality as well as for other reasons. With the distinctively moral commandments no Rationalist can find fault; they trained the Israelites in morality and in right social behaviour. The precepts of the prophets were based upon the moral law, written or unwritten, and Huxley says that nothing can be taken from them or added to them without spoiling them. The precepts of the Gospel are an extension of the moral law, they do not contradict it, and they only abolish aw in the sense intended by St. Paul when he said the law was a schoolmaster to bring us to Christ—that is, that prolonged obedience to an external law in time fits men to be left to the control of conscience or inward law. The ten commandments, the teaching of the prophets and of the Gospels have thus largely contributed to the improvement of the moral and therefore social condition of the world, first through Judaism and then through Christianity.

But the influence of Christianity is deeper than the influence of law. It introduces into the heart principles and emotions which elevate the life. Truly religious people are not always thinking of history and miracles and doctrines; let us say they believe these things, they generally forget all about them when they are in a religious frame of mind or when questions of conduct arise.

When religious people offer praise or prayer, or ask forgiveness of sin, or seek for help to lead a good life, when the divine ideal of love and holiness takes possession of their hearts, they trouble themselves little about doctrines; and intercessory prayer, which to some people seems so absurd, at least widens their sympathies and is a devout expression of altruism. Mr. Moncure Conway says that Emerson's famous divinity address was a kind of idealised Methodism: "His transcendentalism corresponded with Methodist transcendentalism at various points. The personal character of spiritual life, soul finding the divine in the solitude of the individual life, the mission ordained for every human being—these are interpretations of the Methodist doctrine of miraculous conversion, the inward witness of the spirit, progressive sanctification, and the divine 'call' to the ministry. I believe that my study of Emerson's Essays raised Methodism in my eyes, for this religious organisation was in Virginia alive, earnest, and not much interested in dogmas. I cannot remember ever hearing a Methodist sermon about the Trinity." *

Religion, then, in a real sense, the Rationalists leave alone. Religious people, no doubt, are imperfect, and do not come up to the Rationalist's ideal, but do they ever say they come up to their own? If Rationalists were to speak of art, poetry, and music as they do about religion, and treat them in the same irrational way,

* Moncure D. Conway, Autobiography, i. 81.

they would run a great risk of being thought uncultured and ignorant.

Religious thought certainly differs from scientific and rationalist thought, because it is permeated by sympathy, morality, emotion, and imagination, while science and reason only engage a part of our nature. In the ultimate analyis, according to St. Paul, religion consists of faith, hope, and love. Religion which springs from the heart is tender, loving, trusting, believing, hopeful; it is music without words, until the voice gives expression to the longings and aspirations of the soul; if it is sometimes sad, it is because of sorrow and sin, and if it longs for heaven it is because heaven means rest from sorrow and freedom from sin.

Religion lifts a man above himself and makes him strive to bring his life and conduct into harmony with his aspirations, and thus he becomes gradually a better man. As he becomes better he becomes more sensitive and more loving, more sympathetic and thoughtful for others; so he comes to hate injustice, cruelty, oppression, and to pity and help the poor and suffering; so he improves his own moral condition and the moral and social condition of mankind. No, it is not knowledge and reason that have done everything, the greater part has been done by sympathy, love, imagination, and, above all, by religion.

WALTER LLOYD. *

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender*

GENUINE RELIGION.

SIR,—I am very glad to hear that you have inserted in full the admirable paper read by Mr. Tarrant on the last day of the Conference at Geneva. It was one of the latest utterances, but all that had gone before seemed to lead up to it, for the eloquent sermons of M. Roberty, Pasteur Furrer, and Dr. Savage, no less than the fiery oratory of the Rabbi Léon Lévy and of Père Hyacinthe, were insistent on the one point of the infinite value of the human soul. If we believe this, is it not incumbent upon us, as members of a Christian church, to strive for the social conditions without which there is no chance of its development? How else can we respond to the fervent appeal of Dr. Furrer to be to the world "living witnesses of the everlasting love of God"?

In America the same problem of how to make religion a real and vivifying influence on the masses of the population is before all the churches, and Mr. St. John, the secretary of the American Unitarian Association, told us that they were looking to the followers of Channing to point the way to a solution. We were the pioneers of the Domestic Mission movement in the last century, but Dr. Tuckerman himself, were he living now, would probably be the first to admit that, invaluable as that work has proved and is proving, it cannot be the final word for this generation. Last Sunday I had the privilege of hearing the author of "La Vie Simple" preach in the Cathedral to such a crowded audience as Calvin himself might have addressed, and his sermon was again a powerful plea for *action*—a trumpet call to the liberal churches to be up and doing, in the name of God and Christ, for the moral and spiritual redemption of the world.

All the churches are beginning to recognise the need of united action for this end, and ours, as bound by no creed, but representing the central truth of all religions—the love of God and man—should surely be, not last, but foremost in the good work.

CATHERINE GITTINS.

Veytaux, Suisse, September 10.

A NEW DEFINITION OF "UNITARIAN CHURCHES."

SIR,—The definition thus referred to is to be found in a paper on "The Number, Organisation, and Condition of Unitarian Churches of Great Britain and Ireland," read by the Rev. W. Copeland Bowie, at the meeting of "The International Council of Unitarian and other Liberal Religious Thinkers and Workers," at Geneva, on Tuesday, August 29, and published in THE INQUIRER of Saturday, September 2. The definition itself is that the churches in question are "churches free in their constitution and open to the laws of natural change." The author of this new definition assures us that the question thus suggested has become "academic, usually barren, and to one unacquainted with traditional Unitarianism, not a little perplexing"; but, as he himself makes the definition into the basis, or the starting point, of a long and able paper, neither he nor anyone else can complain if I, for one, venture to discuss this new definition of churches which, if they were what they are so constantly miscalled, would have passed the stage of mere definition at least a century and a quarter since. Mere controversy, however, is at least as far from being my aim in criticising this new definition as it was from the aim of its originator; but holding, as I have long done, clear and strong convictions on the whole question thus dealt with, I am compelled to say what I have to say upon it.

(1) No one can carefully read the definition without noticing that, while it professes to define "Unitarian Churches," as they actually are, it leaves Unitarianism itself entirely out of the question. If the definition takes the Unitarianism of the defined churches for granted, it none the less leaves their Unitarianism in the background or in a shunted position, whether behind or before, on the right hand or on the left. It is quite true, as the author of the definition reminds his hearers or his readers, that "the etymology of words carries us only a short way in reaching their real implication"; but when, as in this case, not only is their etymology dropped out altogether, but their original contents are completely changed, the process to which they are thus subjected is not that of definition, but of evisceration followed by mere stuffing. While the derivation of words may not take us far in the direction of their ultimate meaning, yet, when you knock their derivation on the head and destroy all that has grown out of it, in order to stuff the hollowed-out carcasses of the words themselves with quite foreign matter, so far from putting a large and nobler meaning into them, you do but turn them into very poor scarecrows. Personally, therefore, it seems to me as clear as noonday that, when it is claimed, as in this new definition, that "Unitarian Churches" that have cast out, or set aside, all their Unitarianism are "Unitarian Churches," still the claim cannot be allowed.

(2) It is an equally fatal objection to this new definition of "Unitarian Churches" that it would do equally well, or equally ill, for *Trinitarian Churches* or *Arian Churches*, or any theological kind of churches, provided they were but "free in their constitution and open to the laws of natural change." It might, in reply to this alternation, be said that Trinitarian Churches, or Arian Churches, or the like, could *not* be "free in their constitution and open to the laws of natural change," which would be true enough so long as they maintained their distinctive theologies or Christologies, or both; but, then, the same fatal objection applies equally well to distinctively *Unitarian* Churches. All churches that use doctrinal names to set forth their distinctive features are bound to be actually loyal to the doctrines they thus nominally set up as their standards, and when, in defiance of the distinctive names they have thus fastened upon themselves or had fastened upon them, they claim to be free even to trample on all that their names properly signify, they simply thus claim the cowardly right to commit suicide or the equally cowardly right to betray their own trusts. Just, in fact, as a Trinitarian Church, or any kindred doctrinally distinguished church, can only be "free in its constitution and open to the laws of natural change" within the bounds of its own doctrinal limitations, precisely so it is with a "Unitarian Church." A definition, therefore, of "Unitarian Churches" which would do equally well, or equally ill, as would the one in question, for churches of a totally opposite doctrinal character must be condemned at once as fatally bad in itself, and worthless for the purpose assigned to it.

(3) The more one looks at it the more one sees that this new definition neither is nor can be any approach to a true or admissible definition of "Unitarian Churches," but is simply part of what might become a definition of "free churches." If the definer means, once again, thus to suggest that "Unitarian Churches" and "free churches" are one and the same thing, then, once again, I, for one, must decline to allow the suggestion, as all I have now written has gone to show. It is logically impossible thus to take things that radically differ from each other either as being the same thing or as being equivalents of each other. If a man, either under the power of some foregone conclusion or swayed by some external consideration, were to contend that Trinitarian Churches and free churches were one and the same, we should refuse his contention at once as a sheer contradiction in terms; but do not let us forget that we are equally bound in logic to reject, on the same grounds, the corresponding contention that "Unitarian Churches" and "free churches" are one

* A supplementary article on "Rationalism" Mr. Lloyd will contribute to next week's INQUIRER.

and the same thing. If the churches, which the author of the new definition thus discussed and gave an account of, really are "free in their constitution and open to the laws of natural change," why not give them both a definition and a name corresponding with the facts? Let these futile and contradictory attempts to more and more fasten upon them names that never did rightly belong to more than a seventh part of them come to an absolute and perpetual end. When, on the open confession of its advocates, Unitarianism, like Trinitarianism, has lost all its distinctive meaning, the only wise and honourable course is to let it drop away and get buried; and when "Unitarian Churches" can only be defined by a phrase which is but an incomplete definition of free churches, it is time to begin openly to call them just what they are—free churches, with or without the completed definition. Till that be done, doomsday itself will not terminate these futile attempts to reconcile the absolutely irreconcilable, and to enlighten a public which we have ourselves bewildered by our self-contradictions.

W. MELLOR.

AGAINST THE WAR SPIRIT.

SIR,—Many thanks to Mr. Perris for his spirited and quite sufficient reply to Mr. Howse. It has set me thinking, however, about a letter which, to tell the truth, I did not seriously read. Mr. Howse gravely missed the point. In answer to my plea against the doctrine that the way to get peace is to prepare for war, he ought to have suggested my going armed or in company with a bully for protection when I take a walk on the Thames side. My answer to that would be: first, that this would spoil the walk; second, that it would draw undue attention to me; third, that it would excite alarm and induce others to arm themselves and bring out bullies; and fourth, that it would infallibly lead to a row or to playing the fool. As the matter stands, we are all very happy on the Thames, and we find that the way to keep the peace is to avoid every appearance of war.

Mr. Squire says that the Republics in South Africa began the war. In a technical sense they did, but not in reality. Long before they moved a man we had taken every step that demonstrated our intention to carry through another and an official raid. But let that rest. Mr. Millin well exposed the fallacious reference to the Boer war by showing that our excuse for our assault was that the Transvaal had prepared for war. If that was so, it is another proof that to be prepared for war is the way to get it.

We ought to thank Mr. Bakewell also for his help. He tells us that the Tsar's "aggressive preparations in the Far East led to the late lamentable war." Precisely: that is what I said at first. If the Tsar had been peaceable and merely commercial there would probably have been no war.

Mr. Bakewell, also missing the point, says that "it is as wicked to fight on water as on land." The question is not whether it is wicked to fight; the question is whether the way to get peace is to prepare for war. He says that "no one proposes to abolish the fleet." I am not so sure of that. It would be a violent and perhaps risky thing to do; but there are many of us who think that the late flourishing of fleets was also a violent and risky thing to do. We would keep the hangman quiet and as much out of sight as possible, and gradually abolish him.

England, at any rate, has had one man who looked forward to the abolishing of fleets. Did Tennyson write mere "unpatriotic" nonsense when he wrote this:—

O ye, the wise who think, the wise who reign,
From growing commerce loose her latest chain,
And let the fair white-winged peacemaker fly
To happy havens under all the sky,
And mix the seasons and the golden hours,
Till each man finds his own in all men's good,
And all men work in noble brotherhood,
Breaking their mailed fleets and armed towers,
And ruling by obeying Nature's powers,
And gathering all the fruits of peace, and crowned with all her flowers.

Mr. Bakewell reproves some of us for "lack of patriotism," and attributes our "decline of influence" to that. I don't believe it. I believe the reverse. At any rate, the truest patriotism is shown in the desire to see one's country lead the way in checking the war spirit and preparations for war, and in fostering the spirit of amity and peace. And, as for "influence," well, we can afford to do without that if necessary; but plenty of even that would come if we would prove ourselves worthy of it in the right way.

J. PAGE HOPPS.

Shepperton-on-Thames.

P.S.—Since writing this letter the dispute between Sweden and Norway has reached a crisis concerning which only one thing is clear—that every movement in the direction of preparation for war, so far from making for peace, makes instantly for war. It was only the suggestion of settlement on the basis of disarming the fortress or fortresses and the entering into a treaty of peace and arbitration that made for peace.—J. P. H.

SIR,—I wish to thank you for having opened your columns to letters on this subject. The only difference between your correspondents is as to how peace should be *ob*tained or *main*tained. I adhere to the views put forward by myself and those who think with me, and my faith in the British nation leads me to believe that in a matter of such importance as national defence they will judge justly and act accordingly.

DENNIS B. SQUIRE.

Lymebourne, Sidmouth, Sept. 17.

THE Autumn Provincial Conference of the United Kingdom Band of Hope Union is being held at Oxford, from September 22 to 28 inclusive. At five o'clock to-day (Saturday) there is to be a mass meeting of children in the Sheldonian Theatre. On Sunday there will be special services in various city churches and chapels, and the official sermon will be preached in the cathedral at three p.m. by the Rev. Canon Barker. The National Unitarian Temperance Association will be represented at the Conference by its treasurer, Mr. F. A. Edwards, and Miss Ada Sale, of Northampton.

PREACHER AND ACTOR.

AN admirable subject for controversy is started in last week's *Methodist Times*. A prominent place is given to an article, a full column in length, comparing a Methodist preacher with some actor in one of Shakespeare's plays. The preacher is described as using a harsh voice, without modulation, pausing at the wrong places, and utterly failing to give life and reality to his words. On the contrary, it is said of the actor, "one was scarcely conscious of his voice as a thing apart from the meaning, so perfectly did each fit the other." One of the first reflections of the average Evangelical reader will surely be what a wicked sin it has been in preachers and religious editors to maintain a constant prejudice against the theatre, if it has so much in the way of lesson, both to local and regular preachers, as this article suggests. A further thought may tend to throw some doubt on the soundness of this writer's judgment. Quoting an unpleasantly realistic sentence from a well-known narrative in 1 Kings, the writer says: "How the actor would have played with the words 'wound' and 'blood.'" Exactly. So would some few preachers. But most of them, perhaps one may thankfully say, know that it is not their business to be actors. To a minister who simulates shudders as he reads some horrid detail; who "makes mows" at things, and plays antics before his congregation, the right word is Hamlet's: "Leave thy damnable faces and begin." Begin to preach, that is, not to mouth like a second, third, or fourth rate actor; not to try to emulate a first rate one; but to be so taken up by thy message that there is no need nor opportunity for the smaller tricks or the more clever art that may be well in place elsewhere.

For the rest, to deny that a preacher should be an actor is not to deny that he should use his voice well, and be trained to use it. A man who is not a soldier should learn to walk, and a man who is no actor may well learn to speak. But let the minister not confuse his business with that of an actor, or forget the difference between the pulpit and the stage. More hateful than George Eliot's bitterest criticism of the taste and style of a great London preacher was the merit allowed him by Mr. Lewis that he had some good *actor's tones*. From *such* praise heaven save our ministers.

Is there not a new thirst for an individual and social life more in harmony with Jesus Christ than has yet existed? Can great truths, after having been once developed, die? Is not the human soul opening itself more and more to the divine perfection and beauty of Christ's character? And who can foretell what this mighty agency is to accomplish in the world? The present day is, indeed, a day of distrust, complaint, and anxious forebodings. On every side voices of fear and despondency reach us. Let us respond to them with a voice of faith and hope. Let us not shut our eyes ungratefully on the good already wrought in our times, and, seeing in this the pledge of higher blessings, let us arm ourselves with manly resolution to do or suffer, each in his own sphere, whatever may serve to prepare the way for a holier and happier age.—*Channing.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department hould be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bury District Sunday School Union.—The second summer ramble of this Union took place on Saturday last to Ainsworth, where tea was served to 160 persons, followed by a social. Mr. R. A. Yates conducted the ramblers and Mr. Wm. Yates Greenhalgh (president) acted as M.C. With good weather the afternoon was thoroughly enjoyed.

Bury (Sunday-school Centenary)—The Bank-street Sunday-school celebrates its centenary to-day (Saturday) by a reunion of old teachers and scholars, and to-morrow by special services in which the Revs. Douglas Walmsley and J. Collins Odgers, former ministers of the chapel, will take part with the Rev. E. D. Priestley Evans, the present minister.

Clifton (Appointment).—The Rev. E. I. Fripp, B.A., of Mansfield, and formerly of All Souls' Church, Belfast, has accepted the pulpit of Oakfield-road Church, and will enter on his duties on the first Sunday in December.

Harvest Festivals.—This is the season of Harvest Thanksgiving services, which are so habitual and uniform in general character as to be hardly matter for separate and special report. We hear of successful services at Chatham (Rev. Tyssul Davis), Cirencester (Rev. Rudolf Davis, of Bridgwater), Great Yarmouth (Rev. J. Birks), where members of the Filby congregation were also present; Halstead (Rev. T. E. M. Edwards), Mottram (Rev. J. E. Stead of Mossley), and Stockton-on-Tees.

London: Essex Church (Appointment).—The Rev. Arthur Goland, M.A., who has recently completed his course at Manchester College, has been appointed Assistant Minister to the Rev. Frank K. Freeston at Essex Church, and will commence his duties on Sunday next, preaching at the evening service.

Manchester: Moss Side (Resignation).—At a meeting of the members, held on Wednesday, Sept. 13, a letter was read from the Rev. Charles Roper, B.A., resigning his position as minister of the church which he has held for the past seventeen years, he having accepted an invitation to Kilburn. There being no alternative, the members were forced to accept it, which they did, with very deep regret, as Mr. Roper's ministrations and genial and kindly disposition have endeared him to the hearts of all.

Mansfield (Resignation).—The Rev. E. I. Fripp, B.A., has resigned the charge of the Old Meeting congregation, which he has held for the last five years, having accepted an invitation to Oakfield-road Church, Clifton.

To CORRESPONDENTS. — Letters, &c. received from J. J. B., M. B., W. H. D., E. I. F., E. H., W. L., R. M., A. L. S., F. C. S., F. Y.

JESUS avoided the mistake which is characteristic of men with a high capacity for spiritual emotion. He did not exact an experience like his own from men of different endowment.—*G. S. Merriam.*

No attraction is so powerful as that which subsists between the truly wise and good; whilst the brightest excellence is lost on those who have nothing congenial in their own breasts.—*Channing.*



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 24.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, Harvest Services. 11 and 7, Rev. WM. LYDDON TUCKER, M.A.; 3, Mr. W. R. MARSHALL.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30, Rev. GEORGE CARTER. Harvest Services.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15, B. C. GHOSH, Esq., B.A., "Rajah Ramohun Roy, and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. H. S. SOLLY, M.A.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, B. C. GHOSH, Esq., B.A., "Rajah Ramohun Roy." (Evening only.)
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7 Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. J. RUDDLE.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. H. W. HAWKES.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. T. P. SPEDDING.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. H. S. PERRIS, M.A.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SHIREBROOK, Main-street Free Christian Church, 6.15.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. V. CROOK (of Newry).

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN SQ. W.—Sept.24, at 11.15, DR. WASHINGTON SULLIVAN, "Pre-existence as a Form of Immortality."

MISS LOUISA DREWRY gives Lectures, Readings, and Lessons in English Language and Literature and kindred subjects; reads with private pupils; examines; and helps students by letter and in her Reading Society.—143, King Henry's-road, London N.W.

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BIRTH.

BINNS.—On September 6th, at Scarborough, to the Rev. and Mrs. Ottwell Binns, a son.

MARRIAGES.

BROWN—SMALL.—On September 16th, at Park-street Unitarian Church, Hull, by the Rev. Alexander Farquharson, of London, George William Brown, of Leadenhall-street, E.C., and Feltham, to Sara Ethel, younger daughter of Captain Small, Hull.

FLEMMING—HARBEN.—On September 16th, by the Rev. J. J. Marten, at the Unitarian Chapel, Horsham, Charles Edward, youngest son of the late Henry H. Flemming, of Regent's Park-road, and Mrs. Flemming, of 91, King Henry's-road, N.W., to Edith Caroline, eldest daughter of the late Charles Henry Harben, of Hampstead, and Mrs. Chas. Harben, of Fir Tree Cottage, Horsham.

DEATH.

JEVONS.—On September 16th, at his residence, 39, Hope-street, Liverpool, aged 87, George Jevons. Was interred at the Ancient Chapel, The Dingle, Liverpool, on the 19th inst.

"Never writer wrote with deeper conviction than **George Gissing**; every sentence has come straight from the heart, and this fact alone, apart from its artistic merit, gives a poignancy and strength to his work which separates it at once from the common ruck of novel-writing. These books are terrible arraignments of life—their peculiar characteristic is this poignancy, this painting of life at its moments of unbearable crisis. Between misery and despair lies a whole world of difference; misery is what can be endured—despair is the unbearable, and **George Gissing** is the spokesman of Despair." —**Jane H. Findlater,** in the *National Review.*

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NOTES OF THE WEEK.

PROFESSOR JEAN REVILLE'S paper on "The Separation of the Churches and the State in France," which we published last week, may lead some of our readers to wish to turn back to previous contributions from him on this subject, and generally on religious conditions in France. These will be found in THE INQUIRER of April 25, 1903, June 25, 1904, and Jan. 14 and 21 of the present year.

THE furnishing and general equipment of the new premises secured by the Unitarian Home Missionary College have now been practically completed. The committee have found an excellent matron in Miss Panton Ham, daughter of the late Rev. J. Panton Ham, formerly minister of Cross-street Chapel, Manchester, and Essex-street Chapel, London. The matron and staff are already in residence, and the Principal and students will enter during the present week. The new Hall will open with fourteen students in residence. Of these eleven are students of the College, two are ex-students, and one is a young medical student, a member of the Brahmo Samaj of Bombay.

THE details of the opening arrangements will be found in our advertising columns. The committee have been fortunate in securing some very distinguished speakers, and there will no doubt be a large demand for tickets. As, however, the space available is necessarily limited, application for tickets should be made as early as possible.

THE Autumnal Conference of the United Kingdom Band of Hope Union at Oxford was thoroughly successful, the workers, gathered together from all parts of the country, taking the opportunity also to do a good deal of practical work in Oxford and the vicinity. The jubilee of the Union gave occasion for a paper by Mr. Rowland Hill, of Bedford, on "Looking Backward; or, Fifty Years of United Effort." This and the other valuable papers contributed to the Conference should be read in the *Band of Hope Chronicle*, of which Mr. Hill is editor. On Sunday, as we announced last week, Canon Barker, Rector of Marylebone, preached in the Cathedral, and at Manchester College the Rev. J. Estlin Carpenter spoke at the morning service on the subject of temperance.

THE scathing exposure of Dr. Torrey by Mr. Stead in the July *Review of Reviews* does not appear to have had any effect upon its incorrigible subject, who is now conducting a mission at Sheffield, with his usual success. He has, of course, been repeating his stereotyped slander of Unitarians, which he imagines to be justified by "God's own words" in John iii. 36. The Rev. A. H. Dolphin, of Upperthorpe, preached last Sunday a sermon on "The Unitarian's Point of View," a report of which fills nearly a column of Tuesday's *Sheffield Independent*, and we must hope that many of the Sheffield crowd who heard the stupid slander may read this more wholesome statement also.

THE Ealing Tenants (Limited) are making good progress. The houses let readily as fast as they can be built. People appreciate the opportunity of paying rents which compare favourably with those usual in the district, and without further expense securing an interest in the company and a share of the profits. A considerable estate has been recently purchased to add to that which is fast being covered by houses, and it is probable that the land now acquired will be laid out more on Garden City lines than has hitherto been attempted, the price of purchase making this possible. Ealing Tenants (Limited) has not provided houses for the very poor, but it gives better houses to the fairly prosperous workmen, clerks, &c., than they could get elsewhere for the money; and after 4½ per cent. has been paid on loan stock and 5 per cent. on share capital, the remainder of any profit made will be divided among tenants, who will receive it in the form of shares in the company. Up to the present the company has paid the full interest on capital employed, and has had a surplus, and appears to have no difficulty in obtaining the requisite capital.

MUNICIPAL concerts have been arranged by the Borough Concerts Committee at Battersea for the past five years with great success. The first concerts were free, and it was intended to pay for them out of the rates, but the Local Government Board objected, and a small charge was made which, with crowded attendances, has paid all expenses. It is now decided to establish, in addition to the Tuesday evening concerts, a series of high-class symphony concerts on Sunday afternoons, beginning October 1, for which the British Symphony Orchestra of forty-six professional instrumentalists is engaged.

LONDON has shown a remarkable development in appreciation of orchestral music among the well-to-do classes in recent years. Battersea is giving the working-people the opportunity of similar refining influences. Other municipalities are interested in what Battersea is doing, and it may be that, in time, the long suppressed love of music in the English people will be found again, and add joy to the life of the "common people" as it does in Germany, a joy not without religious significance.

THE twenty-seventh annual report of the Social and Political Education League, which has just been issued, is a record of the best year's work since the League was founded by the late Sir John Seeley. The number of lectures delivered throughout the year was 276, as compared with 183 in 1903-4; of these 135 were illustrated lectures, and 88 different societies and clubs were served. The financial statement is satisfactory, showing a balance in hand, and gratification is expressed at the growing financial support given by organisations to which the League renders service. Professor F. W. Maitland, of Downing College, Cambridge, succeeds Sir Oliver Lodge as President for the current year. The League offers admirable opportunities to literary and other kindred societies in arranging for the discussion of social and political topics from a non-partisan standpoint. All lectures are given gratuitously, although societies and clubs are urged to contribute towards the expenses according to their means. The Organising Secretary, Mr. A. H. Reed, 23, Old-square, Lincoln's Inn, will be glad to forward copies of the lecture list on application.

RATIONALISM.

THE interesting letter from Mr. Shrubsole, which appeared in THE INQUIRER for September 9, referring to my first article on "The Omissions of Rationalism," deserves respectful consideration. Mr. Shrubsole disclaims all knowledge of the Rationalist Press Association, but if he had been as familiar with their publications as I am, he would have known that I did its writers no injustice in attributing to them the use of the word "Rationalism" in a sense of which he does not approve. This Association has had an enormous success with its publications, but it must be noted that its books are of two kinds; its chief success has been with a remarkable series of cheap reprints of famous books, for the issue of which it is entitled to considerable praise. But the Rationalist Press Association publishes another class of books written by its own writers, who, with two or three exceptions, are not widely known; and these writers are known as "Rationalists," their doctrine is called "Rationalism," and they appeal to Reason alone. In my first article I implied, if I did not say, that I considered them justified in their use of these terms, and that I should deal with them on that understanding. Mr. Shrubsole, on the other hand, thinks that if these writers use these words in the sense which I attribute to them, they must be wanting in common intelligence. It is not my concern to defend the Rationalists, but as I accepted their use of the terms, his animadversions, in a measure, reflect upon me. I may add that Professor Carpenter referred to one of these writers in his address at Geneva, and another is a contributor to the *Hibbert Journal*.

"Reason" is an ambiguous term, and is sometimes used in one sense and sometimes in another; but I do not think a writer who uses it in one sense should say that those who use it in the other are wanting in intelligence. The same objection might be made to writers in the Bible. Mr. Shrubsole quotes a saying about wisdom (Sophia) which supports his view, but St. Paul sometimes uses the word wisdom (Sophia) in the very sense in which "Rationalism" is now used. I do not know if any of the "wisdom" writers told St. Paul that if he meant a different sense he should have used a different word.

Mr. Shrubsole also quotes some translation of a passage from Lao Tzse in support of his use of the word "Reason"; but the rendering of the Tâo, by "Reason" is very questionable and certainly misleading. (See introduction to "The Texts of Tâoism," by Dr. James Legge, on the meaning of the word Tâo, "Sacred Books of the East," Vol. XXXIX., p. 12.) Tâoism is (amongst other things) intellectual quietism, and the doctrine of the Tâo Teh *King* is that the world suffers from too much Rationalism, and not too little, which is very much the same as what St. Paul said or meant of the wisdom of the Greeks.

By Reason, in the Rationalists' sense, a perfectly legitimate sense, is meant, as I said, the exercise of that faculty which is engaged in the verification of propositions and doctrines or kindred tasks; it is what we think of when we speak of "reasoning," the use of logic or dialectic to determine the truth or falsehood of a proposition or doctrine; it is a great faculty, but can only be employed in its proper sphere, and in that sphere I am as much a Rationalist as anyone; but I am not a Rationalist who insists that Reason (in this sense) must be supreme in every department of life, because we cannot reduce life to a series of propositions or apply logic to every thought and feeling, word and deed.

I said this use of the word reason was legitimate; and, referring to the "Century Dictionary," I find (amongst others) this definition:—"The logical faculties generally, including all that is subservient to distinguishing truth from falsehood—*except* sense, imagination, and memory on the one hand, and the faculty of perceiving first principles and other lofty faculties on the other."

My difference with the Rationalists is justified by this definition, because it appeared to me from an extensive acquaintance with their writings that they neglected to take into account these other faculties. I am anything but alone in this view. Within the last day or two I have come across, quite unexpectedly, several passages in various books which support my contention. I need only give two of them. The first is by Mr. George Trobridge, a Swedenborgian writer, who says:—

"Reason, indeed, is a God-given faculty, but has been unduly exalted. It is a round-about way of arriving at the truth, as compared with the direct method of 'perception.' The one leads or may lead to an apprehension of the truth, the other alone is the road to wisdom." (*The Foundations of Philosophy*, p. 33.)

And Macterlinck says, even more emphatically:—

"Strangely enough, it is not in reason that moral life has its being, and he who would let reason govern his life would be the most wretched of men. There is not a virtue, a beautiful thought, or a generous deed, but has its roots hidden far away from that which can be understood and explained." (*Wisdom and Destiny*, p. 110.)

The same idea is conveyed in the well-known sayings of French thinkers:—

"All great thoughts spring from the heart" (Vauvenargues).

"The heart has its reasons which the reason does not know" (Pascal).

Mr. Shrubsole also says that my arguments cut away the very basis of Unitarianism; at which I am surprised, for it is "Reason" as used in the Rationalist sense which is the foundation of Unitarian theology, though Unitarianism as a religion contains much more. It is the exercise of the logical faculties, the distinguishing truth from falsehood, which has led (from one point of view) to the Unitarian position. We have always held that Unitarian doctrine, on its intellectual side, rests upon Reason; we bring the orthodox doctrines to the bar of reason and try them by the rules of evidence and logic, and we hold that evidence and logic are against them; and we sometimes call Unitarianism a rational religion, but we do not call it Rationalism, because this term by itself has no religious signification, and at the present time is often used, not only in opposition to a belief in revelation, but as the antithesis of religion. One of the recent publications of the Rationalist Press Association is entitled, "Christianity and Rationalism on Trial"; and as this is a collection of essays by eleven Rationalist writers, it may be considered representative. With many, perhaps most, of their criticisms of orthodox opinions Unitarians might agree, but on some other important matters our differences are so great that the same name could not possibly describe us both.

My only object in this supplementary paper is to show that the Rationalists are justified in using the word Reason in the sense I attributed to them, and that I was justified in accepting it in their sense; but having admitted this, I thought it desirable to point out that there are other faculties besides Reason which have contributed to the mental, moral, and social improvement of mankind.

WALTER LLOYD.

THE JUNGFRAU.

MÜRREN looks up to the Jungfrau,
And the Jungfrau points to the sky;
While the distant rush of the avalanche sounds
Like a desolate giant's sigh.

When the work of the daylight is ended
The mountain its calmness regains;
'Tis the sun that the avalanche quickens,
The night that its movement restrains.

I watched the pure gleam of the snow-clad peak,
Till the fancy seized me that I
Was a youth looking up to a maiden,
Whilst the maiden pointed on high.

Then the moon came out in the darkening
And shone o'er a silent land,
On the brow of that silvery mountain
Its crescent seemed to stand.

And the beautiful scene sank into my mind,
So fitting it seemed to me
That Diana should rest on the Jungfrau,
A link with the sky to be.

Now, whenever I see the crescent moon,
A vision comes floating by,
Of where Mürren looks up to the Jungfrau,
And the Jungfrau points to the sky.

G. W. B.

CHRISTIANITY is the hope of the world and we ought to regard every conspicuous manifestation of its spirit and power as an era in human history. We are dazzled by revolutions of empires; we hope much from the rise or fall of governments. But nothing but Christianity can regenerate the earth, and accordingly we should hail with joy every sign of a clearer comprehension and a deeper feeling of its truths. Christianity, truly understood, has a direct tendency to that renovation of the world which it foretells. It is not an abstract system, secluding the disciple from his kind; but it makes him one with his race, breaks down all barriers between him and his brethren, arms him with a martyr's spirit in the cause of humanity, sends him forth to be a saviour of the lost; and just as far as Christianity is thus viewed and felt by its followers, the redemption of the world draws nigh.—*Channing*.

BOOKS, NEW AND OLD.

THE reader's year does not follow the arbitrary ways of the calendar. His New Year's Day may be celebrated more fitly at the beginning of October than on the first of January. The holidays are over; the summer has become a memory; the lamp is lit early in the library; the long evenings of bookish reverie have begun; and old friends are beckoning from the shelves. It is then, unless he is a slave to the calendar, that he makes good literary resolutions for the future, and repents mildly of his wasted moments. Perhaps he is even betrayed in the exuberance of his virtue into mapping out a comprehensive course of reading, and entering it in a neat hand in a note-book, happily blind to the harvest of self-reproach that he is laying up for the future. Those are among the proud moments of our lives, for imagination turns resolutions readily into facts, and we see ourselves already the masters of many volumes, read, annotated and restored to their place with all their subtle essence distilled into the fibre of our brain. But, alas! for the vanity of human wishes. I have heard of very few cases of faithfulness to those self-imposed ordinances, and in a few months the list of unread books loses even the doubtful virtue of good intentions. Perhaps for some of us the failure is a blessing in disguise. The man who reads the Decline and Fall in the train on the way to town, and refuses all other fare till the daily dose has been measured out to the last drop, may turn out to be a very dull person. Literary medicine is seldom a good mental tonic. In the majority of cases it is to be commended only as a cure for insomnia.

And yet courses of reading have their value. We want some principle of selection to guide us. The student, of course, has his special subject. He knows where to go for his material, and he is not to be enticed from his path by any By-ends that he meets on the way. It is in our desultory reading, in our dealings with what we call vaguely "General Literature," that we hardly know what we would be at. We taste many books in small samples, till the palate is jaded, and the modern novel triumphs over every rival. If there are some books, which, as the catalogues say, "no gentleman's library should be without," there are others which ought to be there because they are good to read. If a man finds them long-winded or dull, he should, as Mr. Frederic Harrison has reminded us, "fall on his knees and pray for a cleanlier and quieter spirit." For in the rush of life and the mass of new writing which comes on us every spring and autumn like a flood, the masterpieces are neglected and the great leisurely books in several volumes seem an impossible task. Let every reader reserve the needful time from insipid novels and give it to something that in its way is really excellent, not out of mere dutifulness, but for his own health and joy.

But "the best books," who shall tell us which they are? The fashion of thinking that they numbered exactly one hundred, and that the volumes to be included in the mystic group could be determined for us by the votes of a few popular writers, has been as short-lived as it was foolish. And yet, there is something which raises a piece of literature above the crowd, some vital quality which gives to it inevitable place among the classics. *Securus judicat orbis terrarum*, which means, in these matters, that the world is no fool, and its judgment should have weight. There is no need to argue that Shakespeare and Goethe are great writers, or that Tennyson had a supreme poetic gift, or that the names of Dante, Milton, Molière and Scott stand for the best achievements of the human mind. It does not follow that we are all to sit down to the "Inferno," or "Paradise Lost." The world is wide, and we must be influenced largely by our own preferences and tastes; but it is a safe rule to remember that the best safeguard against trashy books is to keep company with the immortals.

I have quoted already from Frederic Harrison's Choice of Books, and this well-known essay is an excellent warning against triviality. To some minds, indeed, it is perhaps a little fatiguing in its prodigality of suggestion, a little discouraging in the sheer volume of what it proposes for our benefit; and yet, I confess I can read it always with pleasure. There is something contagious in its enthusiasm, and I am content to marvel at the author's unequalled power of literary digestion. It misses, however, the delightful touches of autobiography which belong to some other pieces in the same manner. Stevenson's essay on "Books which have influenced me," is in a far less didactic vein, and there are pages in the "Private Papers of Henry Ryecroft" which are redolent of the charm of books without any suspicion of doing us good.

The mention of Stevenson reminds me of the three volumes of his essays which have been issued this summer. Formerly, they were included only in the Edinburgh edition, and possibly some of them might have been left with advantage in this comparative obscurity. They are hardly his best work, a few of them are unfinished fragments, and we may doubt whether the fastidious master of style would be pleased by their revival. There is, however, a rage for completeness, and purchasers can be found for every scrap of writing by a great master. The recent issue of Pater's "Essays from *The Guardian*," in the ordinary edition, is another case of the same kind, perhaps, in some ways, even less justifiable. Be that as it may, we think that Messrs. Chatto and Windus have made a little too much of the new Stevenson material. Two volumes would have been quite adequate. Large print, ample margins, and a mass of disfiguring trade advertisements at the end, have all been laid under tribute in order to eke out the third volume, and in spite of all this artifice it has a rather lean appearance.

However, we are not inclined to grumble. It is not given to us every day to read a piece like "The Amateur Emigrant" for the first time. It is of the best, and surely it is by some mischance that it was not included in "Across the Plains," to which it is the proper introduction. The essay on "Some Technical Elements of Style in Literature," has been the cause of some curious controversy and misunderstanding. The people who are all for spontaneity and inspiration, call it preposterous. It is as though we were to decry anatomy because we love human beings. Nobody imagines, and Stevenson least of all, that Shakespeare and Milton wrote with a mass of rules to guide them. They had the quick instinct of genius and training. But the consummate art of good writing requires a fine ear and practised skill in the use of words, and a noble piece of prose is as artificial, if you will, as a musical symphony. It is not necessary for us all to know how it is done; but for the curious, Stevenson has opened up a fascinating inquiry into the art of beautiful writing. Our complaint is not that in a technical essay he is frankly and delightfully technical, but that he has only given us a fragment. There is so much about the value of consonants and vowels, of words and phrases, which he leaves unsaid.

Reminiscences of George Macdonald are sure to be plentiful just now, and rightly so, for he was above all a romantic personality. He began as a preacher, and it is the preacher who reappears in his books, and gives the note of meditative seriousness to his poetry. There was in him a vein of Celtic mysticism, which early proved too strong for the merciless logic of his Calvinistic creed. His novels may fairly be reckoned among the popular influences which have given a richer humanity to religion. Perhaps, in the notices which have appeared of him, hardly enough has been said of his gift for vivid popular speech. A lecture of his on "Macbeth" stands out in my memory, after many years, as a wonderful piece of oratory. It held its audience spellbound, alike by its intellectual force and the dramatic power of its delivery. He had, perhaps, the most eloquent hands of any speaker I have ever listened to. Perhaps that again was a sign of the Celt in him, for to most English speakers the hand is a fatal embarrassment.

The autumn announcements are bewildering in the number of new books which they promise us. Most of them leave us with a sense of amazement that anybody can be found to read them. Here and there, however, there is one which may be looked for with some eagerness. We are to have the long promised book on 'Pre-Raphaelitism and the Pre-Raphaelite Brotherhood," by Mr. Holman Hunt. Morley's "Life of Gladstone" is to be issued in fifteen sixpenny parts. Mr. Chesterton has written a book on George Meredith, which is sure to be brilliant, suggestive and provoking; and Mr. Stopford Brooke has his volume of Shakespeare Lectures ready for the press. The book season will not be dull which brings us such good things as these.

W. H. D.

BACKBITING vitiates ablution and fasting.—*Sayings of Muhammad.*

MY service has not been careless. I have sought to please God. The reward has been humiliation deep and grievous. But this has stimulated further and more careful service. I have cast myself upon the wheel of divine purposes: if I am crushed there, joy and peace are in the thought.—*P. C. Mozoomdar.*

THE QUEST OF THE INFINITE.*

AMID the vast mass of theological and semi-theological literature with which we are flooded year by year it is surprising how few works exhibit any real and lasting vitality. Learning, earnestness, a certain felicity of expression—all these may be largely present in a volume of the kind, and yet there may be wanting just that element of first-hand thoughtfulness and experience which is necessary to redeem the whole from dulness. About Mr. Millard's book there is nothing "dull"; from the first page to the last there is something to hold any reader who approaches the great question of religion on the side of free and open investigation. A lover of dogmatic "schemes" and ready-made definitions must look elsewhere, for it is with the principles underlying theologies that our author is concerned; he does not deny—nay, he strongly asserts—the need for doctrine and organisation, but he shows that the primal necessity in matters religious is not this or that Church, this or that presentment of view, but *individual realisation* of the spiritual and the eternal.

Having, first of all, treated of that "element of 'hiddenness,'" which is the beginning and end of all our knowledge, and having shown that "religion is, in its very nature, full of the element of the mysterious," Mr. Millard goes on to distinguish between a true and a false recognition of mystery in religion; he bids us not forget that, just because "God is inexhaustible"; there is an open way for reason's flight:—"He cannot be 'found out to perfection,' the depths of His Being are far beyond the reach of our longest plummet line; that only gives to the reverent mind the wider scope, provides a field for its exercise worthy of its great powers, and justifies the reason in refusing the fetters which authority would impose to stay its progress and hinder its free activity." There is much in this part of the volume that we should like to quote, but the chapter on "The Place of Reason in a Religion of Mystery" should be read as a whole, and it is, therefore, with the less reluctance that we pass on to glance at the complementary chapter on "The Limitations of Reason." Herein is discussed the subjectivity of all human thinking; for mankind there can be no finality as regards doctrine, since "truth which is of God, must always be greater than doctrine which is of man, and therefore subject to the limitations of the man who frames it." Hence it is that "the doctrines of the Church not only may, but must, be constantly changing their form, readjusting their outlook, varying their emphasis; stepping-stones of our living selves to higher things, and mile-stones which mark our progress towards the ultimate reality." That which we claim as truth must be personally experienced by us, otherwise the truth itself "becomes a lie." Again, our individual freedom is not to be the isolation of anarchy, but the liberty of an ordered community.

And so we are led to consider that religion's final proof rests in "spiritual experience"; the truth of Christianity itself is attested in that personal identification with Christ which the greatest exponents of the faith from Paul onwards have illustrated in their lives. "The supreme witness to the truth of the Christian message lies not even in Gospel or Epistle, but it lies in the living characters of the book of our own life, whose secret pages none other than ourselves can read; the evangel is written plain and unmistakable before us in the Christ within." The man who can write thus has indeed attained a vantage point from which questions are to be seen in a true perspective; for him the close examination of early records, and of the doctrines deduced from them, can have no terrors, since his "apologetic" is based upon a present experience, which is entirely unaffected by the readjustment of dates or the reinterpretation of bygone events. "The cause remains the same, the same eternal truths are at stake, but the battle-ground has changed, the weapons of the Christian soldier are different. The tactics of the foe have altered, and have to be met by a new strategy." The work of the Church should be pre-eminently the *renewal of the individual life;* to this end are (or, rather, should be) all her doctrines and services, and in so far as they do not effect this they are nothing.

And this internal evidence of religion, this direct "contact with Christ," receives confirmation when we look at the story of the Early Church, and at the story of subsequent movements: "whenever in any age or place, in the lives of individuals, or in the experience of the Church, there has been a return to this living fellowship with the Christ present in the heart, there has always been a flood-tide of faith and power."

Again, when it is objected that such a line of argument reduces faith to a mere personal idiosyncrasy, the reply is made that not only every individual, but every religious community, betrays a *bias;* whether it be Roman or Anglican or Nonconformist, each doctrine or creed points to some peculiar characteristic of its framer. "Such a thing as a faith void of the human element is non-existent." Indeed it is the "human content" of creeds that has, at all times, been their strength; unless they can find an echo in the individual worshipper they are empty and worse than useless. Revelation is progressive, and the Spirit of God guides us now, as ever, into a larger faith. A living unity must never be confounded with a dead uniformity; however great the differences of men and Churches, there is a human experience common to them all, and "the historic continuity of the faith rests, not on the unbroken continuance of any external organisation, but upon the persistence of the type, of the human element, amidst all the changes and variety of external conditions."

Our author has some wise words on "The Essential and the Accidental in the Christian Faith." Even the "doctrines of the Incarnation, of the Atonement, of the Trinity," he finds to be quite other than "the Gospel of Jesus"; they are attempts at *interpretation* of the reality—not the reality itself. At the same time we ought not to "ignore or hold cheaply the rich treasure of human experience, the revelation of the human heart in the agonising after truth and God which these doctrines and creeds contain." But, in the last resort, we must go into the inner shrine and listen to the "Christ in us"; in religion a "reflected knowledge" is insufficient.

In treating of the relations between knowledge and faith Mr. Millard uses, in his definition of "faith," the following suggestive phrase: "The spiritual interpretation of the facts of the world and human life." In the light of this definition we can distinguish between the outward symbol or expression, and the truth symbolised: "our perception of the truth will always be dependent on its expression in symbol," and hence our faith can be no more than the "interpretation which at any time may be suggested by the facts which at any time we know. The faith of to-day is sufficient for to-day, but probably not sufficient for to-morrow. To-morrow there may be wider knowledge, and that ought to mean a larger faith." Behind all the shifting scenes of our religious experience stands the "reality of God." In the assurance of that great truth (a truth which is attested by evidence of its own "order") we can boldly face the chances and changes of life.

Lastly, in considering the "Christian Life," we ought to estimate this as an internal principle—not as an external rule. "The Christian life is not, in itself, doing anything or believing anything; it is, at root, simply the submission of the self to the influence of Jesus." In words of persuasive directness our author urges us to examine into the test of Christian *discipleship*, and to see if it is not comprised in the one demand of Christ to "live our life with him." "He does not say: 'Believe in the doctrine of my Deity.' He simply says: 'Believe on me.'" Such is the concluding note, and it is one to which the whole volume has worked up. Believing that we have here no conventional "plea for faith," but the testimony of an experience at once genuine and wide, it has been our aim to furnish readers with such an outline of the book as will suggest something of its value. What may be thought of individual passages in this or that chapter, there can be no two opinions as to the fearless outlook and intense earnestness evinced throughout the entire discussion. It is long since we have read a work so impressive in its depth of religious suggestiveness; and, we would add, though intended primarily for the "average man," such writing can be read, most assuredly, with profit and pleasure by all who (be they learned or not learned, philosophical or not philosophical) yearn after the coming of the Kingdom.

JONATHAN NIELD.

* "The Quest of the Infinite; or, The Place of Reason and Mystery in Religious Experience." By Benjamin A. Millard. (Allenson, 3s. 6d.).

MODERN APOLOGETICS.*

WITHOUT pretension to anything striking or original this volume has a certain significance. It consists of six lectures delivered on a memorial foundation in Harvard University. "In accordance

* "The Witness to the Influence of Christ," being the William Belden Noble Lectures for 1904. By the Rt. Rev. William Boyd Carpenter, D.D., Bishop of Ripon. (A. Constable & Co. 4s. 6d. net.)

with the large interpretation of the Influence of Jesus by the late Phillips Brooks . . . . it is intended that the scope of the lectures shall be as wide as the highest interests of humanity. With this end in view—the perfection of the spiritual man and the consecration by the spirit of Jesus of every department of human character, thought, and activity—the Lectures may include philosophy, literature, art, poetry, the natural sciences, political economy, sociology, ethics, history both civil and ecclesiastical, as well as theology, and the more direct interests of the religious life. Beyond a sympathy with the purpose of the Lectures, as thus defined, no restriction is placed upon the Lecturer." No "Model Trust Deed" could well be more open than that.

Then it is interesting to note that an Anglican Bishop, selecting as his subject "The Witness to the Influence of Christ," should deliberately exclude from view "all questions which deal with the evidential value of miracles and prophecy, and other similar matters." The argument from silence is notoriously unsafe and wanting in fairness, but it is worthy of notice that the "supernatural" evidence for Christianity, once so exclusively dwelt upon, should yield to the moral and spiritual. In short, there is hardly a word in this volume by a Bishop of the Church of England which would be out of place in any chapel known as Unitarian. The style is rather that of the accomplished master of expansive oratory than of the close thinker, who seeks to give terse expression to his thought. As an illustration, and also as a reply to an unreasonable demand often made, we may quote a passage. "The wish for certitude may be a very noble or a very cowardly wish. It may be noble; indeed, it is noble, if it spring from the passionate desire for truth, if it be the expression of that courageous emulation of spirit which will not be satisfied with any vision less that that of the truth itself. But the wish for certitude is often an unworthy one: it may spring, not from the imperious love of truth, but from the ignoble desire for ease, or from the cowardly wish to escape responsibility, and so to shirk one of God's current ways of discipline. I need not remind you that the unhealthy craving for authority, which in some times and places has been so frequent, is a symptom of this slothful disposition and this discreditable timidity. Such a wish can never be finally satisfied under present conditions; it is difficult to believe that any mind could expect, as things are, to reach a state in which no question could arise without finding a reply, no doubt enter the soul without being promptly dissolved, in which there would be no room for misgiving, no possibility of meeting any perplexing problem; for placed as we are, we are surrounded by mystery, whether we look without us or within. We only know in part, and certitude, therefore, in any absolute or complete sense must be looked for only when we reach that realm where we shall know even as also we are known."

J. H.

FAITH feels as though it could die death after death, and only be the nigher God with every change.—*W. Mountford.*

OBITUARY.

REV. IDEN PAYNE.

EARLY on Sunday morning last at his new home, 23, Stafford-road, Sheffield, the Rev. Iden Payne, who only eight weeks before had retired from the ministry at Stannington through increasing years and infirmities, peacefully passed away in the eighty-fourth year of his age. During the last twelve months of his ministry he had often carried on his work under great pain, but it was hoped that a few years of quiet retirement might have been his lot before he passed on. This, however, was not to be. After removal to Sheffield, he began to fail more rapidly, and from last Wednesday week till the time of his death he remained unconscious. He passed away quietly in the presence of his family as the morning of Sunday began.

Our readers may remember that Mr. Payne preached his farewell sermons at Stannington on Sunday, July 30 last, and that on the following Wednesday a large gathering assembled in the chapel to mark their respect and regard by making him a substantial presentation.

Iden Payne was born at Rolvenden, Kent, on January 24, 1822. He was privately educated, chiefly by his uncle, the Rev. Thomas Payne, for whom, when only sixteen, he often read the lessons in the old General Baptist (Unitarian) Chapel in that village, and sometimes read a printed sermon.

In 1842 he took his uncle's place as minister, but five years later was requested by the General Baptist Assembly to reopen and take charge of the old chapel at Deal, which had then been closed for 16 years. He soon drew a good congregation around him, and established a Sunday-school. He remained at Deal till 1860, when he was invited to Northampton. After fourteen years' ministry in that town he removed to Southampton, but stayed only two years. He then went to Congleton, and in 1880 removed to Holbeck, Leeds; and it was during his ministry there that the new church and schools were erected. He was then invited to Stannington, where he settled in 1884 and remained until the end of July this year, a happy pastorate of twenty-one years. He was beloved not only by the members of his congregation but by the whole village, as well as by his brother ministers and many of the laity of the district, and he was always a welcome preacher in any of the churches when he felt himself able to undertake an engagement outside his own parish.

His ministry of 63 years without a break in Unitarian congregations is believed to constitute a record.

At Stannington the news of his death was received with great sorrow. At the evening service at Upper Chapel, Sheffield, last Sunday, the Rev. C. J. Street announced Mr. Payne's decease, to the evident sorrow of the large congregation, and made an affectionate reference to his work and personality.

Mr. Payne leaves a widow, who is also in her eighty-fourth year, three sons, and three daughters; one son and one daughter still living at home. The Rev. William Mellor, of Huddersfield, is his son-in-law. All were present at the funeral, which took place at Stannington on Wednesday afternoon last, the Rev. C. J. Street conducting the service. At Mr. Payne's special request, there were no flowers, but every possible tribute of affection was paid in other ways. The chapel was crowded in every part, the members of the congregation and the villagers being present in great numbers. There were also present at the service the Rev. T. R. Holmes, of Sheffield, the Rev. John Lee, of Loxley (Congregationalists), and Mr. Luther Mallinson, of Stannington (Wesleyan lay preacher). The Vicar sent an apology for absence, as he had a funeral to conduct at the same hour; but his wife was there. The following representatives also attended:—Yorkshire Unitarian Union, the Revs. Charles Hargrove (Leeds), John Ellis (District Missionary), and A. H. Dolphin (Sheffield); Stannington Chapel Trustees, Messrs. Edward Bramley and W. R. Stevenson; Upper Chapel, Sheffield, Messrs. J. R. Wigfull, H. R. Bramley, and Richard Fisher; Upperthorpe Church, Messrs. T. Beaumont and H. D. Leesley; Attercliffe Mission, the Rev. Henry Dawtrey and Mr. Ernest Parker. Mr. Payne's favourite hymn, "Nearer my God, to Thee," was sung during the service; and the "Dead March" in "Saul" was played.

MRS. HARLAND.

THE death of Mrs. Harland, of Far Headingley, Leeds, on the 15th inst., has removed one who was peculiarly endeared to a very large number of friends by her character, which was strong, yet unselfish, tender and genial, united with a very cultured mind and wise judgment. Her zeal and self-devotion, too, exerted a very ennobling influence which will be long cherished by those who were her fellow-workers, especially among the congregations at Monton, Strangeways, and Mill Hill.

Mrs. Harland was born at Salford, October 11, 1830, daughter of Mr. Joseph Pilkington, of Bolton and Manchester, who was a nephew by marriage of the Rev. Thomas Barnes, D.D.—by whom he was educated. This daughter Eliza was baptized by Dr. Barnes' successor at Cross street Chapel, the Rev. J. G. Robberds, who, with his wife were much interested in the girl, and it was largely owing to their influence that she gained the cultivation of character and true refinement of mind, which were such marked features throughout her life. In 1852 she was married to Mr. John Harland, F.S.A., who was a widower with a family of two sons and two daughters. Mr. Harland was on the staff of the *Manchester Guardian*, but in 1860, owing mainly to failure of health, he retired, and devoted himself to antiquarian studies, in which he was very distinguished; he edited a very valuable edition of "Baines' History of Lancashire," and several volumes for the Chetham Society. Mrs. Harland not only tended her invalid husband with perfect self-devotion, but also shared and helped his literary work. Her relations, too, with his children by his first wife were peculiarly happy. From the first she won their entire confidence, and they and their children have always regarded her friend

ship as a most valuable possession. In 1868 Mr. Harland died, leaving her with a young family of five of her own, whose education and welfare received most self-sacrificing care, so that they were all enabled to receive a very thorough training. During the early years of her widowhood, Mrs. Harland and her children attended the Unitarian Free Church, Strangeways, Manchester, of which the Rev. Brooke Herford was then minister. On Mr. Herford's removal to America he was succeeded by the Rev. J. T. Marriott, who subsequently married her eldest daughter, while her second daughter married the eldest son of Mr. Brooke Herford. Her eldest step-daughter had previously married the Rev. T. Elford Poynting, of Monton and the very warm affection and high regard which all these ministers entertained towards her was highly valued and reciprocated. In the work of the Church and the Sunday School Mrs. Harland always took great interest, and a very active share. She was for many years a Sunday School teacher, a district visitor, and member of the Ladies' Congregational Society, and was also on the Committee of the Victoria Lodging House for female strangers, for some years.

In 1892, after the death of the Rev. J. T. Marriott, Mrs. Harland removed to Far Headingley, Leeds, where her daughters established a school for young children. They all attached themselves to Mill Hill, and for some years Mrs. Harland carried on the same zealous work on behalf of her neighbours. But in a few years she became afflicted by a most painful disease, which not only caused great suffering, but made her a chronic invalid. Yet never was any invalid less subject to invalidism. The acute sufferings were borne with most heroic courage, and her unfailing self-control, her cheerfulness, her simple and sincere piety and faith made these years of rare spiritual influence and a true ministry. It was indeed a very real consecration to enjoy the privilege of intercourse with her. After years of suffering she passed away in perfect peace, on Friday, the 15th instant. The remains were interred in the Lawns-wood Cemetery, on the 19th, her minister and friend, the Rev. Charles Hargrove taking the service, which was concluded with Dr. Brooke Herford's Hymn, "*Rest in the Lord.*"

C. T. P.

MR. T. A. WYKES.

THE public life of Leicester is the poorer for the death of Mr. T. Atkins Wykes which occurred somewhat suddenly on Sunday week, Sept. 17, in his 65th year, and the congregation of the Great Meeting has lost an old and honoured member. For many years Mr. Wykes acted as honorary organist and choir master, until he was succeeded by his son. To the last he took the warmest interest in the music and the general welfare of the congregation, and was constant in his helpful kindness. As an amateur musician of rare ability he was indeed widely known throughout the country, and the Leicester Philharmonic and other musical societies owed much to him. Mr. Wykes was head of a firm of chartered accountants, and for more than forty years was the trusted secretary of the Infirmary and also of the Chamber of Commerce. The high esteem in which he was held, both on account of his public services and private worth, was testified by the very large and representative attendance at the funeral service on Friday week, which was conducted by the Rev. Henry Gow, both at the Great Meeting and at the grave in the Welford-road Cemetery. In the course of his address in the chapel, Mr. Gow said that there was no such revealer as death; they learnt to see a man more simply and clearly when he was gone. Through sorrow and striving and love, they were led to feel more deeply the beauty and divineness of the soul. He who lay to-day in that place, which was so long his religious home, needed not many words of praise or honour. They brought to him a tribute of respect, friendship, and affection. They remembered his long and faithful service in the various important offices he held, his attention to detail, his uprightness, his cheerful kindliness, and courtesy. They remembered him also as a skilled musician, and as one always ready to give time and energy in the performance of his part in the encouragement of others. There were many who remembered with untold gratitude his unwearied helpfulness and kindness. They remembered him as a friend—how genial, considerate, and kind; they remembered him in his home, his hospitality, his readiness to please and be pleased, his affection and kindness. It was a true and beautiful home life in which he lived, helped by her whom he loved best, and whose loss he never forgot. They must think of him as united once again with her he loved so truly, still working for right and good in the great labour house of God.

At the conclusion Beethoven's Funeral March was played.

Mr. Wykes, who was born February 20, 1841, married a Miss Rowlett, of Leicester, a member of a family connected for five generations with the Great Meeting.

MISS SARAH HIRST.

THE Sunday-school at Stockport has just lost its oldest and most devoted teacher in the person of Miss Hirst. She had been in enfeebled health for the past year or two, and about twelve months ago, to the great regret of herself and all the school, she was quite unable to continue her work as teacher of the adult class of young women, of which she had been the leader for nearly the whole of the 54 years during which she had been connected with the school. About a fortnight ago she was seized with paralysis, and on Tuesday, September 26, she breathed her last at the age of 75.

Miss Hirst was a native of Stockport, and began to teach in the Unitarian Sunday-school on the first Sunday in February, 1850. Two years afterwards she was appointed leader of the adult class of young women, and continued to occupy that post to the end. Never was there a more devoted teacher, or one whose whole life was more completely identified with the school. She was accustomed to make the dresses for the children's plays every Christmas, and was in her element with a crowd of children about her. Everything was left in her hands with perfect confidence, and she spent days and nights alone in the church and school preparing for the various events. During the cotton famine she spent whole nights there making garments for the sufferers. She was a wonder to all who knew her, and very few schools indeed have enjoyed the privilege of having such a useful and devoted worker in their midst for so many years. In addition to being kind, and gentle, and much beloved, she was intelligent beyond the average, and had distinct and strongly marked opinions on nearly every subject. In January, 1897, she was presented with an illuminated address and a purse of gold, in recognition of her long and valuable services, and subsequently she received one of the long-service gold medals presented by the President of the Manchester District Sunday School Association, in recognition of her fifty years' service as a teacher. In October, 1902, family circumstances necessitated her removal to Marple, but this made no difference in her attendance at school. She longed to return to Stockport, and at last did so, but only a few weeks ago—not, as we had hoped, to renew her strength, and resume the work of her beloved class, but only to lay down her burdens and enter her eternal rest. She was highly respected, and much beloved, and the Stockport Unitarian Sunday-school will always hold her memory dear, and feel that it has suffered an irreparable loss.

B. C. C.

MISS SLATTER.

THE recent death of Miss Slatter, at Brighton, leaves the circle in which she was known and beloved the poorer by her loss. Debarred of late years by age and suffering from taking an active part in the life of the church or in social movements, her sympathy remained warm with all good works and workers. She withdrew into the ministry of quietude and endurance, yielding for praise, patience, and with a cheerful heart its own good company. The experiences of a long life had left her a child in spirit. She lived on the sunny side of the wood, and knew how to winnow pain with mirth. News of the fields and the country from child or older friend ever gave her delight. Her secluded corner of the world during these last years, just off the main thoroughfare into Brighton, was like a cottage garden beside the noisy high road to any wayfarer who called and rested awhile in her company. Even when sight failed and she had to sit in darkness to break the bread of life, it was with a sweet submission that sent others away chastened and happier. Blessed are the feeble who help the strong.

H. M. L.

LOVE hidden in the soul, prays constantly, even when the mind is drawn another way.—*Fénelon.*

I HEARD the Messenger of God say (three days before his death): "Not one of you must die but with resignation to the will of God, and with hope for his beneficence and pardon."—*Sayings of Muhammad.*

THE CHILDREN'S COLUMN.

HAVE you ever thought of all that the word "home" means to you? You know what it is to be at home, to go home, or to want to go home. Is anything more forlorn than a crying child that wants to go home, and can't find the way, and cannot tell anyone where its home is? Yes, there is something still more forlorn, and that is a child without a home to go to.

Of course, you can each tell where your home is. Can you also say what it is?

Is home the place where you live? Yes. It is that, and it is something more than that.

Is home the house where you live, or what is in the house, or both?

If we move from one house to another and take our furniture and belongings with us, we can by degrees make another house home-like. But if our house were burnt to the ground with everything in it except ourselves, could we make another home? Yes, as long as we ourselves are left as one family. For you will see that it is the people who make home for us more than the place.

If boys or girls are sent away from home to school, or if, when school days are over, they leave home to earn a living elsewhere, home is no longer the place where they themselves live most of their time. It is the place where their parents live, where they go back for holidays, or if they have no work, or if they are in trouble.

Little children take what is given them, and all that is done for them, without thinking about it. Then, as they grow older, they learn how much has been done for them from the first, how the father has worked to earn the place where home is, food and clothing for them all, and much besides. They feel how their mother has cared for them all the time, and how all the love that makes home has come to them from father and mother.

Whoever builds the houses and makes furniture, it is fathers and mothers who make homes. And the children themselves. Can they do anything to help in the home-making?

They may look forward to working and earning by and by; and even now they can help to make home happy and bright, by being happy and bright. Each one can find other ways, too, of helping at home. And being happy to help is part of true home-making, doing little things, not grudgingly, but willingly, gladly.

The spirit of peace and goodwill in the home is like a treasure given to each one to guard with faithful care. Its brightness may be dulled by frequent crossness or quarrelling, or even by thoughtlessness in little things. If you learn to guard this home treasure faithfully, you will wish also to do or say nothing in the outside world that would make you feel ashamed at home, and bring grief there.

In his poem of "Evangeline," Longfellow tells a sad story of the destruction of happy homes a hundred and fifty years ago. Acadia (Nova Scotia) had been first settled by the French, but afterwards it came under English rule. Some of the Acadians did not like to promise to fight, in time of war, for their English rulers against their French friends and neighbours. So the governor received orders to turn them out of their homes and to disperse them amongst the English colonies further south.

The Acadians, who were peaceable folk, had gathered in their harvests in the autumn, and were preparing for a quiet winter, when they were suddenly told what fate awaited them. A few days later, on September 10, men, women and children, nearly two thousand in all, were shipped off to different places. Not only were their homes burnt behind them, but in the confusion families were separated, husbands from wives, and parents from children. Many died from privation, and many were too heart-broken to make new homes elsewhere. Others spent years of homeless wandering in search of their relations and friends. Amongst these were Evangeline and Gabriel, who were to be married and begin a new home together. The lads of the village had built them a house, and filled the barn with hay and the house with food for a year. It was on the betrothal day that the terrible news was announced to the assembled men in the village church. They were kept as prisoners there till they were sent on board ship. Then, in the confusion, Gabriel and his father were separated from each other and from Evangeline.

Put ashore on different parts of the coast, the poor exiles knew not which way to turn in their search for each other. At one time Evangeline heard of a new home built by Gabriel's father in the far south; so she travelled in a boat down the great river, Mississippi, to Louisiana, and arrived just too late. Gabriel had set off westwards to the prairies, and they must have passed one another on the way.

Again and again she found traces of him, near the Rocky Mountains, near Lake Michigan, but always too late. Gabriel could not rest at his father's, and Evangeline had no home to go back to, and so they never met.

At last, after long, sad years spent in patient search, Evangeline gave herself up to gentle care of the homeless. Settling down in the Quaker city of Philadelphia, she tended the poor and sick as a Sister of Mercy.

Then one summer a terrible fever visited the city, and numbers perished, rich and poor alike. The poor, who had neither friends nor attendants, crept away to die in the almshouses, home of the homeless. Thither by night and by day came the Sister of Mercy. The dying looked up in her face and were comforted by her pity and love and hope. And one Sabbath morning, when Evangeline entered the hospital as usual, among the homeless strangers who had been brought in during the night there was an old man, who was very near to death; and with a sudden cry she saw that it was Gabriel, whom she had sought so long in vain. Her cry roused him; and though he could not speak, he knew her again for one happy moment before he died.

So they two met again at last. Gabriel, seeing Evangeline, was comforted at the end of his homeless wanderings; and she also, after all her restless searching, had found peace. They were both at rest now with God, who is our Home.

LILIAN HALL.

THE GUILDS UNION.

SIR,—The Council of the National Conference Guilds Union ask the courtesy of your columns in which to make known their aims, and announce their winter plans.

The objects of the Union are (1) To promote the formation of Guilds in connection with the churches on the roll of the National Conference, which shall aim at uniting the young people, together with the various workers of our congregations and schools, into a League of Fellowship to (*a*) foster the religious life, and (*b*) inspire personal service. (2) To promote the efficiency of Guilds as factors in religious work and worship by means of a common manual, literature, meetings, conferences, and any other methods which from time to time may be adopted.

In furtherance of these aims, the following members of the Council are willing to address meetings of young people, elder classes in the Sunday-school, or local Unions in the various districts, on the invitation of the minister or committee:—Miss Edith Gittins (Leicester District), Rev. Jos. Wood (Birmingham), Rev. J. J. Wright (Manchester), Rev. J. Ellis (Yorkshire), Rev. A. Hall (East Anglia), and the Rev. F. K. Freeston (S.E. Provincial Assembly).

In continuation of their Prose Essay scheme they have arranged a fourth set of subjects, with rules and conditions for the various classes of competitors. The subjects for 1905-6 are as follows:—

(1) The Life of Jesus Christ. To be told in the writer's own words and based on the first three Gospels.

(2) The Work and Writings of Mazzini. (Text book and references given.)

(3) The ideal Guild.

The Council again recommend the formation of Reading Circles, in order to encourage the practice of regular reading and common study directed definitely upon profitable subjects; and they are, moreover, prepared to furnish a list of suitable works at reasonable prices, some of which have already been used in the Guilds with much advantage.

For the benefit of any smaller Guilds which may have difficulties in filling up all the dates in their syllabus, they are also prepared to lend type-written copies of prose essays, or other papers, which may be read aloud, considered and returned.

By the foregoing, and other means, the Guilds Union earnestly desires to increase amongst the young the happy spirit of true religion, and the dutiful, willing service which is perfect freedom.

It therefore appeals in confidence to all parents, ministers, school superintendents, and teachers and others, who are in sympathy with its aims, to support its high ideal, and so help our young people to feel both in church and school that religion is something very young, real, thoughtful, and joyful.

A circular giving full and detailed information concerning the plans here announced may be had on application from the hon. sec., Rev. Gordon Cooper, B.A., Mansford-street Parsonage, Bethnal Green, London, E., to whom all communications must be addressed.

FRANK K. FREESTON, President.

Essex House, Campden-hill, W.

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LONDON, SEPTEMBER 30, 1905.

POET AND PHILOSOPHER.

"I HAVE ventured," says Professor HENRY JONES in the preface to his Essex Hall Lecture,* published this week, "to apply the methods of philosophy to the poets. And if I have been wrong, I can offer no apology, for the wrong is deliberate. It has long seemed to me that the current distinctions between the methods of the philosopher and the poet, and of the scientific and the common consciousness, are less significant than they seem to be, that in the last resort there is only one way of seeking to know what is true and one way of holding it when it is found. This fact has not been overlooked by recent writers on philosophy. But, on the whole, the use they have made of it has been destructive. They have sought to expose the hypothetical and imaginative character of reasoned thought, rather than to bring into view the broad principles that give coherence to our great imaginative literature, and stability and sanity to the ordinary experience of mankind. I have sought in this lecture to put this conception of the ultimate affinity of all forms of human experience to another use, and especially in its reference to the objects of religious faith. I have tried to show that to these, too, belong the cogency that comes from reason. In so far as religious conceptions serve to make the world more intelligible and man's practice more rational, they share the right to convince which belongs to the most secure of all the human sciences. The function of reason in religious life is denied or limited only because its nature is little understood. And we wrong our great poets, even as they wronged themselves, when we treat the truths they bring as if they were but rapt, unreasoned utterances, expressing nothing more than their individual moods."

The lecture, which made so deep an impression when delivered last Whitsuntide, is now published in worthy and attractive form, and is sure to be very widely read and earnestly pondered. "The Immortality of the Soul in the Poems of Tennyson and Browning" is a subject which could not fail to waken the keenest interest, and the remembrance of Professor JONES'S well-known book on "Browning as a Philosopher and Religious Teacher" would give an added zest to the expectation.

The theme is great, and it is treated here by a man whom one feels to be thoroughly alive and profoundly aware of the significance of spiritual things. Here is vivid, stimulating thought, and a strong plea for the reasonableness of life, in which God and the universe are seen to be at one, and to involve for man a destiny and an inheritance far beyond what can be bounded by the fate of any mortal body. "If not Immortality, then something better, if better there can be," are the closing words of the lecture, quoted from Dr. EDWARD CAIRD. But on such an "if," as it appears to us, we need not dwell. Life in the spirit, life after what men call death, abiding life with God, is the real conclusion of the argument, and the conviction in which we may rest, for of anything better we can have no conception. That was the faith in which, undoubtedly, both TENNYSON and BROWNING found their strength and joy, and it is a faith, so Professor JONES argues in this lecture, which rests upon a foundation of the soundest reason.

The lecture reminds us how intensely both poets felt on this subject, and the argument is that the feeling which they so passionately expressed rested, far beyond what either TENNYSON or BROWNING realised, upon the strong conviction of reason, that in human life the things of the spirit are the most real and must be the most abiding, and therefore that for the living soul death is not.

It is true that this whole order of thought rests upon hypothesis, the great "hypothesis of God," and cannot be said to be absolutely proved. But in this respect Professor JONES points out, it is in exactly the same position as the realm of natural science. All knowledge rests upon hypothesis, but it is hypothesis *which is being proved all the time.* And as in natural science the conception of uniform order and law gives coherence to our knowledge, so in human life the thought of God. There is no other answer to the great questions of life that can compare with this, as bringing order into discord, and satisfying the demands of sound reason. "It remains a hypothesis," says Professor JONES, of the conception of the world as ruled by law, "and will remain a hypothesis to the end of time; but it is a hypothesis surer than any particular fact, for it is a condition of the meaning of every fact. This is why I should call it knowledge. And in the same sense I call that knowledge which our poets call 'faith.'"

"How can we account," he says in another place (p. 34), "for the fact that BROWNING, who had sat so near the heart of humanity and felt the depths of its sorrow and crime and foolishness and frailty, could so consistently throughout his life strike a note so free and full of joy? Who told him that failure is but success in the making, and that shadow implies light? 'His heart,' you will reply. And I agree. But what is 'the heart' in such a context, except the whole rational experience of the man chastened and purified and enlightened by observation up and down the broad order of things and the ways of men, and made wise by such reflection. His faith was, indeed, 'the faith of reason.' It was reason that penetrated through the shows of life to the reality, and recognised, amidst the rubble, the fair proportions of the spiritual edifice that was being built. It was reason that stretched forth its hands and firmly held the principle that gives meaning and sanity and substance to the whole process. And the method which his reason employed is, in the last resort, identical with that which distinguishes between seeming and reality, first appearance and real meaning, in the sciences; and identical, too, with that which establishes more and more securely the broad hypothesis on which we base our common knowledge of common things and our ordinary conduct and ways of life."

The working out of this argument will be found in the lecture to be of the deepest interest, culminating as it does in the great faith of the two poets, the "faith of reason," as expressed in the conclusion of BROWNING'S "Paracelsus," and in "Abt Vogler," in TENNYSON'S "Two Voices," and "In Memoriam." Man, as a spiritual being, and above all through the power of love, stronger than death, implying GOD, who is most of all GOD in His love, and so for man no despair or shadow of death—such is the faith, firmly grounded upon sober reason, for those who see into the deep things of life.

We are grateful to Professor HENRY JONES for the gift of this lecture. This is not the first time that he has touched for us the springs of hope and confidence in the great spiritual truths of life. "Poet and Philosopher" we set down as the heading for this article, but there is another category under which we have been more than once inclined to think of him, and that is, not simply as philosopher interpreting the poets, but as prophet, giving fresh insight into the things of GOD, and strength and courage for nobler life.

* "The Immortality of the Soul in the Poems of Tennyson and Browning." A Lecture by Henry Jones, LL.D., D.Litt., Fellow of the British Academy, Professor of Moral Philosophy, University of Glasgow. London: Philip Green, 5, Essex-st., Strand, W.C., 1905. 1s. net

TO CORRESPONDENTS. — Letters, &c. received from A. O. A., J. W. A., A. B., M. B., E. C., F. G. H., H. J., A. J. L., F. L., G. M., C. R.

DR. BARNARDO.

DR. BARNARDO was a Ragged School teacher in the days when the country had not yet discovered anything better than those very rudimentary institutions for the education of the youth of the country. Most of the Ragged Schools were extremely faulty, and their work of a low order. They sprang up as a first response to the discovery of a perplexing need, and we may appreciate the zeal which founded them while marking their defects. Perhaps we cannot improve on the judgment of Mary Carpenter, that the chief good of the movement lay in the stimulus given "to exertion in the right direction." It is fitting to make this reference to Dr. Barnardo's Ragged School experience for two reasons. Without it we should not easily appreciate the magnitude of his work. So much has been done since he commenced his life-work nearly forty years ago, and so much owes its inspiration to his faith, enthusiasm, and pertinacity. There were no Board Schools then; the workhouses, commonly unfit for any human habitation, were specially harmful in their effects on children. Boarding out was unknown; separate schools, village homes, all the present devices for giving the children a chance were a thing of the future. Dr. Barnardo, of course, was not the first to care for the little ones, not the first even to raise this as a national question. One of his early schemes was the forming of destitute boys into city messengers; and here he had a forerunner in John Macgregor, of Rob Roy canoe fame, who had tried to do exactly this, and had started the familiar Shoe Black Brigade. But Dr. Barnardo did raise the question in a successful manner, and he carried the work of child culture into some new and most promising developments. Whether, then, we regard a noble record of faithful service, or the mere greatness of the undertaking, we do well to pause and ponder over this man's work.

The Ragged School experience is important further, because it led Dr. Barnardo to the discovery of his first "street arab." Into the emotions which followed on that midnight quest, into the secret of the great resolve to which it gave rise, we may not enter. Except, perhaps, to say this. The impelling force was religious—of a type which may, or may not, seem to be the highest. But in this friend of the author of "Jessica's First Prayer" we recognise that consecrating touch which has quickened men to brave all peril, and bear all strain of toil, and was now to impel him along the paths of social service. From the first arab we pass to the Edinburgh Castle, that transformed public-house so inseparably connected with his name, and from which this week the funeral procession appropriately took its start. From Limehouse we pass to Ilford with its prosperous village of little girls—a population of 1,000 taken from the neglect of the streets to be cared for, and fitted for life. This children's village stands out, perhaps, most prominently in the public mind. It is only one of a great many institutions. There is the Babies' Castle, the Convalescent Home at Felixstowe, the Home for Little Boys in Jersey. One provision or another is made for the child from infancy to the verge of manhood or womanhood. We recall, too, the emigration work referred to in last week's note, the thousands of Canadians who owe their life's chance to the work which radiates from Stepney Causeway.

One branch of social amelioration to which men are now slowly turning is the training and care of crippled children. In a few of the large towns of the country something is being done for them. Special schools are open, crippled children's unions are in existence. To name the places where any adequate effort is being made would seem to over-emphasise what is still a too general neglect. In this work Dr. Barnardo was one of the pioneers and one of the chief workers. The Association for Destitute Waif Children of which he has been the leading spirit has been obliged, not unwillingly obliged, to make provision for the children who cannot be sent out to struggle in the labour world. In the various homes and in the Waif's Hospital, there are some 1,300 of these sick and crippled ones.

Dr. Barnado and his work have been the subject of much criticism, some of it unworthy criticism. He has made his mistakes. We might instance the almost unreasoning fear of the Roman Catholic. Errors, also, doubtless, of administration. Some men are too busy to ask always whether by leaving a thing undone, they may not avoid doing it imperfectly. But the fact I have tried to bring out that Dr. Barnardo has so frequently anticipated or followed what are commonly accepted as the right lines is justification for a good deal of impetuosity. And though accurate criticism might be offered it is not necessary to offer it now.

Dr. Barnardo early discovered what it is hard to avoid recognising, the overwhelming importance of environment. Children's lives were being wasted, blighted, vitiated, destroyed, because they were denied the chance of living healthfully. Mind and body were lost. But with changed conditions mind and body became right and good. Was it in Stepney labour home, or Ilford village, or Canadian farm, the story is the same. If any human material is bad, these waifs of the city purlieus were bad. Given the chance, they proved good. Not all. Some were not rescued. Failures there were, but surprisingly few. In part this is the simple outcome of poor human nature. There is quite an incalculable reserve fund of honour and ability in every slum to-day. Power waits to be freed—that is our hope. Still waits in manacles—that is our shame. But this fact does not detract from the worth of the work which has given fair opportunity to so many lives otherwise to be lost. The policy under which boys and girls have gained so much was marked by humaneness. It was flexible, fitting itself to human beings, not asking human beings to constrain themselves to a system. It was a policy, above all, of reaching the deepest and best in the human heart, of surrounding the children with strong, tender helpfulness, and so evoking in return the nobler emotions and affections.

But the thought of this life leads us not alone to the past, nor leaves us in the present, it points also to the future. The specific work Dr. Barnardo did must continue for a time, and beyond question will continue. But for the children of the future? Is this quest of the waif always to continue? Or shall we not round off the work by abolishing the waif altogether? He is a creation of evil conditions, he could not survive in a healthy and holy society.

B. KIRKMAN GRAY.

DAN TE GABRIEL ROSSETTI.
III.

THAT Rossetti began his artistic career in pursuance of a lofty ideal is evidenced by a romance he wrote in his youth, entitled "Hand and Soul," which is generally held to be autobiographical. It relates an episode in the life of a young painter who has been lured from the pursuit of art by the seductions of city life. Out of this lethargy he is awakened by the desire to achieve great fame, and he nerves himself so strenuously to his task as to reach the goal of his ambition.

When won, however, he realises that there is a deeper hunger in his soul which fame leaves unsatisfied, that if he has achieved success it is because his aim was low, and his ideals are housed under mean roofs. Out of this dissatisfaction grows a new aspiration after a higher purpose than mere worship of beauty and the applause of men, an aim no nearer earth than to devote his art to the presentment of some moral greatness that should influence every beholder.

One day there is a popular mêlée in the streets, and in this bloody affray the frescoes with which the painter had adorned a certain porch abutting on the street, intended to represent Peace in an allegory, are bespattered by the blood of the combatants. So little reverence for beauty his designs had produced. The practical failure of his art-mission filled him with sad thoughts; but, as he sat sadly musing, a light breaks upon his vision, revealing a form of marvellous beauty, who calls herself the image of his own soul. She tells him that, though he has failed, nevertheless, because he has not followed ignoble ends, like wealth or ease, he should cherish stout hope.

He is to work, expecting no reward, even in the shape of success; he is to offer his labours as a humble service.

The value of this essay lies not so much in the beautiful periods, the chaste diction, marvellous descriptions set forth in admirable language—an astonishing production for a lad of twenty—but in the revelation of the ideal which Rossetti evidently set before him, the principles upon which his life-work was to be established.

That he did not always remember that ideal goes without saying. But the main source of defection was the contortion his nature received in sustaining the great sorrow of his life.

Caught in the Rose-Mesh.

The artist met a very beautiful girl with those peculiar features, destined in days to come to furnish a type of Rossettian female loveliness, and fell deeply and utterly in love with her. The faintness which his hero in the romance of "Hand and Soul" felt in sunsets and at the sight of stately persons, the "yearning like one who gazes upon a path of stars," became more than ever his own actual personal experience, when the sweet and stately face of Miss Siddal woke within him dreams of beauty

out of depths hitherto unplumbed. He not only painted and immortalised her in many a picture, but he discovered her unknown gifts in drawing and colouring, which were somewhat too intensely quickened by his artistic ardour and his loving adoration. Ruskin, who was intimate with both, and played the part of a liberal patron at this time, remarked with pleasure that Rossetti's drawing was at its best when he drew the beloved queen of his heart.

Love and Death.

Lack of means and the bride's delicate health prolonged the engagement for ten years, and their married life was brief, but two years, too soon ended by the tragic death of his wife. Rossetti came home late one night to find her dead, through an overdose of a sleeping draught.

Then, indeed, the light seemed to have gone out of Rossetti's life, and in the remorse with which self-reproachful memory gnaws the heart, he placed in her coffin his MS. book of lyrics and poems, that then appeared to have absorbed the care that should have been devoted to the living wife.

An Angel of Memory.

A year after her death, he ventured again to unlock the casket that held the image so closely associated with his great sorrow, and from memory of the dead, painted the *Beata Beatrix*. It gives special interest to the religious teacher in that it conveys the artist's message concerning death. We are back in Florence on a sunny morn in June, 1290, the ninth day and the ninth hour, and it is the time of the passing of Beatrice. She is sitting on a balcony, whence the streets and orchards, and the bridge over the Arno is seen. The figure leans slightly forward, and though the eyes are closed, the half-open lips and the raised face suggest the wonder of an inner vision, which is both promise of liberation and a call to peace. The yellow poppy borne in the beak of a crimson dove is a symbol of that sleep through whose gates Beatrice is to pass to wake in a world of ineffable ecstasy. It is that trance of death, in which the body falls like a dismantled ruin, but the dweller is suddenly rapt from earth to heaven. It is love's messenger that brings the token of death.

Already a haze is blotting out the earthly scene, passing along which Dante is startled to see the Angel of Love beckoning to him, with sad visage; yea, indeed, for him the news is sad. His lady is gone up, her new birth's begun, and Love's presence is left below to mourn with him.

"Beatrice is gone up into high heaven, the kingdom where the angels are at peace; and lives with them; and to her friends is dead."

The Fragrance of Crushed Violets.

To her friends alone is Beatrice dead; for already the face of the dying is suffused with a beatitude and a peace which is but a foretaste of the fuller life for which her perfect gentleness has fitted her. Many have regarded this as Rossetti's finest picture. The colouring receives especial mention, for the tints of the plum-coloured sleeves, the green robe, the hair of burnished gold harmonise with the rest in a noble symphony. Rossetti himself said that no picture ever cost him so much pain in painting, but none ever gave him sense of greater mastery in art. Against the might of his sorrow, against his despair, he has here wrought in obedience to "Love, and man's unconquerable mind," his faith in the deathlessness of the spirit, the indestructibility of life.

To readers of the INQUIRER it will afford a grateful reflection that the possession of this picture by the nation is due to the generous Unitarian philanthropist who built and dowered the Tate Gallery. The large canvas depicting *Dante's Dream*, that adorns the walls of the Walker Gallery in Liverpool, is held by some to be Rossetti's masterpiece, and it is of this that Sir Noel Paton's opinion was expressed that fifty years hence it would be named among the half-dozen supreme pictures of the world.

Both subjects are taken from the *Vita Nuova*, but the substance out of which they were wrought was taken from the painter's own heart, as Olive Schreiner sets it forth in her parable of the "Artist's Secret."

An Oak growing in a Delicate Vase.

The *Beata Beatrix* illustrates a characteristic method of its creator. In early pictures like *Found* and the *Laboratory*, he had expressed moments of intense dramatic purport chiefly in the faces of the *dramatis personæ*, but also by aid of accessory. In the progress of his art, he strove to concentrate this dramatic intensity of emotion in the face alone. Thus it has been said of *Proserpine*, that by sheer force of facial expression, a woman is made to render lofty tragedy as fully as though the canvas had been crowded with figures. Rossetti strained his material in this aim at intensity to the last anguish, both in his poems and in his pictures. If he failed, his failure was as much due to the limitations of his art as of himself.

To strain the face in order to reveal abnormal tragedies or heaven's ineffable rapture, is to attempt to overstep the bounds of matter. The soul can feel more than its material vehicle can ever express.

"Can there not be in the universe (asks Sir Oliver Lodge) a multitude of things which matter as we know it is incompetent to express? Is it not the complaint of every genius that his material is intractable, that it is difficult to coerce matter as he knows it into the service of mind as he is conscious of it, and that his conceptions transcend his powers of expression?". (*Hibbert Journal*, January, 1905.)

Does the Veil hide or express the Face?

To some extent Rossetti was driven to his pursuit of an impossible execution by his theory concerning the inter-relationship of soul and body. It is summed up in his lines as to the type of beauty in which he believed:—

"Whose speech Truth knows not from her thought,
Nor Love her body from her soul."

To Rossetti the body was sacred as a vehicle of an unseen essence, a beautiful form was sacrosanct for its beauty. Rossetti's expressed abhorrence for copying the nude is confirmed by the testimony of a model who sat for Burne Jones and Rossetti of their treatment of her. "I never saw such men; it was being in a new world to be with them. They were different from any one else I ever saw. And I was a holy thing to them—I was a holy thing to them."—(Memorial of Burne Jones.)

Yet Rossetti, by writing poetry, as a painter, by charging his lines with the pictorial sensuousness of colour and form, laid himself open to a charge of voluptuousness, of which he is not quite guiltless. Buchanan retracted the charges made in his attack on Rossetti as exponent of the fleshly school of poetry. None but a saint indeed can be trusted to render what Rossetti strove to render; and, in spite of his robustness and humour, there was an absence of stoic asceticism and a presence of a tendency towards neurotic morbidity that disqualified him from dealing immaculately with the medium through which human passion and emotion express themselves artistically.

Nature the Consoler, forsworn.

Rossetti led a rather unnatural life, especially in his later years. He was city-born and bred; he had no deep love of Nature; he took no exercise; in his conflict with insomnia he became a victim to a drug; he rather cultivated his grief than submitted to its chastening; so his fancy became shadowed and gave a tinge of deep melancholy to his later creations. We miss in them the joyousness of the creator of beautiful images.

His fate is that of a haunted man, haunted by a face, out of which he wove all his dreams, in which his ardour looked to quench his soul's insatiable thirst for beauty. But no physical form can hold so much. In a world of change, the chief purpose of beauty in form would seem to be its testimony to the deeper beauty which that form conceals as much as reveals. Rossetti, as it were, tried to capture in immortal bonds of sense the suprasensuous reality. But the soul's hunger cannot be allayed by any outward shape, however fair.

Therefore his achievements, instead of being an arch wherethrough gleam flashes from that untravelled world, whose margin fades for ever as he moved, became a portal through which he saw the gaunt figure of fate mocking with disillusion his most ardent strivings.

"Throughout the whole of his painting and throughout the whole of his poetry," maintains Mr. Harry Quilter, "there runs one dominant idea, and only one—*Love baffled by Death*. Speaking broadly, this is the beginning and end of his philosophy."

Not Failure, but Low Aim is Crime.

This is largely true; but, except in his later years, it is only true of Rossetti as of all those who "dwell with Beauty—Beauty that must die, and Joy whose hand is ever at his lips, bidding adieu"—that they must strive, and fail, in order to wage a higher strife. It is the malady of the ideal, the pain of all who dream large dreams and make effort to reach the unattainable. Yet through such pain are all men taught, in one lesson or other, to discriminate between the things that are seen, which are but for a time, and the things that are not seen, which are eternal, and, through the exhaustion of illusion, to find the way of life and the Peace that endureth.

J. TYSSUL DAVIS.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

"AGAINST THE WAR SPIRIT."

SIR,—Mr. Page Hopps, answering Mr. Howse, does not attempt to deny that in the case put he would have been thankful for the *casual* assistance of a well-armed friend, but he objects to such *pre-arranged* assistance as would be involved in "going in company with a bully for protection when I take a walk on the Thames side." May I be permitted to point out to our friend that this is precisely what he and all of us do every day of our lives, only that the "bully" whom we employ for the purpose happens to be called a policeman, and that we hire the service of him and his like conjointly instead of separately. The present peacefulness of the Thames side which enables him to dispense with a revolver when walking there, has been brought about by the very same method of careful and sufficient provision against disorder which he deprecates in its application to international security. When, and not until, we have an international police under the orders of a "federation of the world," will the disbandment of armaments be a measure conducive to peace. Till then, the problem for the true statesman is how to contrive that in each dispute as it arises the big battalions shall be on the side of God. It is not "against the war spirit"—if by that is meant the spirit of readiness to fight in a good cause—but against the spirit of national and personal selfishness, of indifference to the right or wrong of our national policy, that sermons are needed. To ask whether one is for or against the war spirit, is like asking whether one is for or against the use of the knife in surgery; the only practical question is whether we can trust the judgment and humanity of the man who holds the knife.

Personally, I do not believe in either conscription for adults, or universal training for boys as methods of securing military efficiency; but that has nothing to do with the question of principle.

R. K. WILSON.

Sept. 26, 1905.

SIR,—The discussion on the question, "Does preparation for war conduce to peace?" which has been going on for some time in the INQUIRER, has made me ask—Can so general a question be answered with a bare *No* or *Yes?*

Clearly, preparation for war does *not* conduce to peace *under certain circumstances*—among such circumstances being the existence of an aggressive spirit in the preparing people or government, the dominance of a military caste, a proud and extreme sensitiveness in a neighbouring people.

But, on the other hand, is there not an analogy between an individual citizen and a nation, as regards the need of security and the steps they must take to ensure it? If it is necessary or prudent to provide the doors of our homes with locks and bolts, our places of business with strong rooms and safes, and our highways with police, must it always be best for a nation to pursue the opposite policy, and to abstain from defensive measures indiscriminately, and without regard to circumstances? For example, is the training of volunteers, unconditionally objectionable as provocative of wars? This, surely, is a *reductio ad absurdum.* Reason and history give one and the same answer.

The peace movement can progress only in proportion as we modify the conditions which provoke war or make it easy; and secure and lasting peace will come only when the whole of those conditions shall cease to be. True, large professional military forces form usually (though not necessarily) one of those conditions. But is it not useless to discuss the increase of such forces by itself and in the abstract? The only effect of such discussion appears to be persistently opposite opinions from persons who are probably equally peace-loving, and a little waste of heat!

H. RAWLINGS.

[So let this correspondence cease.—ED. INQ.]

THE OPEN BROTHERHOOD.

SIR,—Truly, in July last, I read, with all the interest and attention that anything which the Rev. Mr. Spedding writes or says always commands, the report of his Address on his suggestion of a "Van Mission," in furtherance of his desire to stimulate the action of—excuse me for saying—his "Body," and in conjoint effort to extend "our Unitarianism" amongst a larger company of hearers.

But, as I read the report, I felt as large or a larger disappointment, in that so manifest a desire to stimulate the Christian effort of his purpose should have been presented (as it seemed to me) in language, not so much of impassioned zeal for the Good Message, much less of a self-lost evangelical urgency,—as of a certain exaggerated, self-conscious, presuming self-regard and self-satisfaction on the part of his Party, of his Church, and, I must say it, of his Unitarian Sect.

Indeed, it seemed as if I heard again the cry of John, who forbade some one because "he followed not with them," and the Master's kind confidence in their faithful energy;—and felt moved (with other counsel beside my own) to offer our comment upon the address, namely, in my letter of the 12th of August, to the details of which I need not refer.

On the 19th I found my serious remonstrance had only excited what I may perhaps be excused from describing as controversy, somewhat too ecclesiastical in character; lending itself too readily to hasty or isolated quotation, and consequent misrepresentation, amongst which I do not care at this distance of time now to entangle myself; nor indeed is it fair for me to assume offence which, if there be any, is also, I must allow, innocently avowed by many friends, and innocently dismissed.

I have been travelling abroad, and did not receive THE INQUIRER until just lately, and will not now return on the lines of verbal or personal misapprehension,—much of which may, after all, be due to my own inexperience in writing on these great concerns.

I will, however, ask leave to state another view of the Christian teaching and Christian effort (as some of us apprehend them) than that of the WE's and OUR's, of which we certainly hear a great deal too much.

In the first place, none of us ever think of scandalising any "Unitarian" for that name. Any such personal attack is absolutely out of the question. We do deplore and mean to protest and to fight against the Scandal (as it appears to us) of the Unitarianismatic disease now so prevalent, and against its organisation, and its flattering aspiration to prove its dogmatic Name, Position, and Segregation.

Nor can we be seduced to such practice by the curious device of reviving a duly honoured distinction of purely theological definition—the "Unitarianism" of the early last century, and its descendant—and of endeavouring to perpetuate the name to make it easier to rake in less independent thinkers—taking as it has been pointed out—and practised at Rome (under the cunning veil of the most unchristian organisation in the world)—a statue of Jupiter, and offering it to the people as Saint Peter, to the woeful confusion in a great many persons' minds between the Killing Letter and the Life-giving Spirit. But indeed we do want to hear (as Jesus himself said) *not the words of the speaker but the words of the Father that has sent him!*

We do want a genuine humility, a more faithful word than that of the WE's and OUR's who shout around.

We want to pass by the *Images* of Christian Faith, Hope, and Love which are put forward by "Unitarianism," and to leave behind any so-called "Unitarian" Church in order directly to worship Our Father in His own temple not made with hands, and there and outside continually to love and follow our Lord, and love and live and speak as He did. A "*Unitarian*" "*Church*" is, to my mind, quite another thing than the Meeting House or Chapel in which our pious ancestors loved to meet for "the worship of God" in certain Faith, in assured Hope, and in Christian Love.

There is no comparison between "Unitarian Churches" and the Freedom and Openness of meek Brotherhood, spending itself, body and soul, in pouring out to any and every neighbour day and night and everywhere, on every opportunity he can find or make, the very personal faith, hope, and love in which our Master spent himself. It is the same that has kept alive amongst men and women and children to this day His own Personal Christianity of self-forgetting Life and Love, underneath and in spite of all the claims and the controversies and the malice and persecutions of Orthodoxies, of Priests, of Theologians, and Talkee-Talkers, who continually falsely claim and profess an exclusive loyalty, which is not Christian, nor Religious—in the face of a Divine Catholicity such as neither Rome, nor Canterbury, nor—Essex-street, in any true sense, comprehend.

We well know, from much and minute experience, how simple and faithful is the devotion of Spirit to Spirit in the Ministry of the Gospel of our Lord Jesus Christ, amongst unaffected self-forgetting Roman or Anglican men or women, priests or people, Friends, Independents, or Methodists. We profoundly respect and admire

the personal dedication of all (and especially the personal dedication and outpouring of the true soldiers of the Salvation Army), and I now again, for my company of Brothers and Sisters, deliberately repeat our entreaty to every neighbour and friend, and every one of their Associations and Conferences, and every Minister and every one of all to cast aside, once for all, all doctrinal array and its flags and drums and cutlasses and baggage wagons, and humbly and perseveringly to seek the strait gate and the narrow way of personal dedication that "leadeth unto life." Let us all strive and live from day to day a new life in a real Holy Communion in Christian perseverance and goodness, self-lost in the Kingdom of God within us, in the meekest recognition of His eternal power and glory.—For some of Open Brotherhood, R. D. DARBISHIRE.

CAMBRIDGE SERVICES.

SIR,—May I call the attention of readers of THE INQUIRER to the fact that the Unitarian services at Cambridge will recommence on Sunday, October 15. As there is a great difficulty in making known the existence of these services, and our congregation must necessarily be a variable one, we depend largely on the arrival of new members at the commencement of each year. It will, therefore, much assist the committee if all those Unitarians who are entering the University this October will communicate with the secretary as soon as possible after the beginning of Term.

L. B. BOOTH, Hon. Sec.

Christ's College, Cambridge.

WHAT is the end and essence of life? It is to expand all our faculties and affections. It is to grow, to gain by exercise new energy, new intellect, new love. It is to hope, to strive, to bring out what is within us, to press towards what is above us. In other words, it is to be Free. Slavery is thus at war with the true life of human nature. Undoubtedly there is a power in the soul which the loss of freedom cannot always subdue. There have been men doomed to perpetual bondage who have still thought and felt nobly, looked up to God with trust, and learned by experience that even bondage, like all other evils, may be made the occasion of high virtue. But these are exceptions.—*Channing.*

THIS simple openness of mind and heart—this trusting, responsive, receptive attitude of the unspoiled child—holds in itself the secret of scholarship, the highest philosophy, and the wisdom of the angels. There is no other door into the kingdom, no other way into the spiritual order. It is the ground principle of honesty, of moral and intellectual rectitude, to let every fact of the world impress us at its full value, as it is also the part of self-respect and self-justice to meet all realities as if we ourselves were as real as any of them. At the heart's core of it all is a deep instinctive faith in the universal order and the Power which is above all, through all, and in all. To submit our whole being to that Power in fearless, childlike confidence, at every stage of our history, is to be continuously transformed and renewed, re-created and born again. —*Charles G. Ames.*

LIFE—MORE ABUNDANTLY.*

BY THE LATE H. A. R. JOY.

IF religion is mainly an attempt to answer the question how may our consciousness of sin be reconciled with our belief in immortality, the religious significance of Jesus must consist in the light which he threw upon this problem. What then was the answer of Jesus?

To appreciate this we must clearly comprehend the conditions of thought which prevailed at the time of his birth.

Briefly it was a condition of universal scepticism modified here and there by some outburst of unreasoning fanaticism, which at least served to keep alive the memory that religion had once been an emotional reality, and a feeble hope that it might yet prove so again. A cold and barren legality, professing a form of godliness, but denying the power thereof. Ephraim lost in the outer darkness of the gentile world; Judah in proud but powerless servitude to the hated tyranny of a heathen overlordship. And this as punishment for rebellion against a jealous God, who had turned from them in anger and revenge. And what was there left to hope for? Some few there were who yet cherished an unfailing faith in a future consolation of Israel. Of the rest, too many soon wearied of the vanity of abstract ideals, and plunged in cynical conplaisancy into such business and pleasures as life admitted of; ever conscious of a vanished glory that had left them without hope and without God in an inexplicable world. Some few debarred from any prospect of a restoration of the temporal glories of Mount Sion, began to picture to themselves new hopes of the fulfilment in another order of the aspirations doomed to disappointment in this. And yet at every point this dawning hope was baffled by the memory of sin, so that it was only those whose consciousness of consistent right-doing seemed to themselves to constitute a claim upon God's clemency, who could look beyond the grave with any confidence in a happier future, and say to the godless tyrant whose sin seemed justified by success: "It is good, being put to death by men to look for hope from God to be raised up again by Him; as for thee, thou shalt have no resurrection to life."

But surely then, as now, it was they who loved God most who were conscious most of wrong within. So that confidence in the favour of God remained only with the self-righteous, who in the strength of his aristocratic prerogative was content to regard the mass of his fellows as a people who knowing not the law are cursed.

For the rest, if they had any remaining conviction of God's concern for them, it seldom got beyond the despondent deprecation of a punishment that was becoming greater than they could bear, in some such prayer as "God be merciful to me a sinner!"

Such, then, were the characteristics of the religious thought in the midst of which the life of Jesus came to manhood. A general scepticism, tending in one direction to a cultured formalism, in the other to an acquiescent indifference.

That God existed, and was still the God of Israel, had never been denied; nor yet that every Jew still owed him homage and obedience. But it had become the reluctant obedience of a slave who knows his master's power, and respects it for prudential reasons; not in much hope of gain, but at least in determination to merit no further loss.

When Jesus looked out on such a world, and knew in his heart (by the penetrative insight of a pure soul that has held itself aloof from the degrading fiction of a popular theology, and learnt to read the character of God in all that is best and highest in himself and his fellow men) how far the God his people had pictured to their terror differed from the God he himself had learnt to love; he saw as he could not but see, what a revolution was involved in the conception he felt himself destined to proclaim. What wonder if his thought took shape in the familiar forms of his national religion, and that his mission should commence with a public identification of himself with the grand national hope that centred round Isaiah's portraiture of the coming servant of Jehovah, when in the synagogue of his boyhood's home he took the roll of the prophet Isaiah and read:—

> The spirit of the Lord is upon me
> Because He anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord.

Others might judge God by the presence of the evil they are familiar with. Not so He. Evil, indeed, is not difficult to think of in association with evil livers and evil lives; but how to account for the good that is everywhere conspicuous in it? Here surely is the finger of God. And so he rises to the triumphant challenge: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give good gifts unto them that ask Him." Not for a moment is he oblivious of the evil; the consciousness of it weighs on his spirit like a darkness that may be felt, yet does he ever see through it the gleam of a light beyond, and this light he communicates to all who have eyes to see in rich variety of parable and illustration. No sowing, but some seed must fall on rocks; and yet the harvest is not frustrated.

No crop but there are tares among it; yet the tares, though in it, are not of it.

And so when he turns from evil in the mass to the contemplation of evil in its relation with the individual soul, his experience of human life has taught him that though sin may and does condition every normal human activity, it has no essential relation to such activity, while in a thousand and one ways that careless observation misses man is ever rising superior to the seductions of temptations that would lure him from a toilsome duty. And whence this sense of duty, this impelling force of goodness, this co-ordination of wisdom and righteousness, but of God?

Yes, sin there is in man, but there is also goodness, and this goodness explains him as the sin cannot. For the more of sin

* An Address at the Mechanics' Institute, Tunbridge Wells, February, 1902.

in a life the lower, the less worthy of man the life is seen to be; but the more of goodness the truer, the stronger, the more worthy of man it becomes. Is not then the sinless life man's norm and ideal? And do we not think of God as sinless? And so the cry: "Be ye therefore perfect, as your Father which is in heaven is perfect."

Man then, is a son of God, that is to say, in accordance with Hebrew usage of the term, he is partaker in God's own qualities. That being so, immortality belongs to him by right of sonship; and sin, being accidental and temporal, cannot avail to destroy a right which is inherent and essential. And here the parables of the prodigal son, the lost sheep, the lost piece of silver, the grain of mustard seed, and others explain again on human analogy how man, though conscious of his sin may yet aspire in confidence to share the life of God. I grant you the anthropomorphism of the imagery does not satisfy our sense of the Divine, but this does not one whit invalidate the force of the conviction which it represents, viz., that no human life is so far from God that it cannot turn at will and find him.

It is in the will of man that Jesus recognises his determinating factor. And the beginning of a life that is not merely the living death of conformity to the present age is by subordination of that will to Him whose commandments direct in the way of life; or, as Jesus expresses it: "Except a man be born again he cannot see the Kingdom of God."

While in a whole-hearted readiness to conform to the will of God lies the guarantee of a progressive understanding of that will—"whoso willeth to do His will shall know of the doctrine whether it be of God." But how to win the homage of man's wayward will? Was it not exemplified every day? A mother's patient love controls a passionate child. A father's discipline advances the best interests of his household.

And Jesus, knowing his own heart, how it burned day and night in compassionate love for the teeming multitudes whose every sorrow was felt as but another claim upon his sympathy and relief—how could he be conscious of this character in himself and not ask, as others have asked since,

> Derives it not from what we have
> The likest God within the soul?

So that he was able to say to his disciples out of the depth of his own spiritual experience: "I say not that I will pray the Father for you; for the Father himself loveth you."

As also he was able to point inquirers to his own life of self-sacrificing devotion to the welfare of others as an illustration—as a revelation—of the character of God Himself and say, "If ye knew me ye would have known my Father also."

But he did more than this.

Many who had drifted through life in that aimless way which characterises persons whose every day is a separate entity of existence, lacking any great co-ordinating purpose which all the days should intelligently subserve, ranking each in turn as so many completed steps in a ladder of progressive attainment, began to understand that life was more than a constant demand to provide for its comfort and prolongation; and that thought might take intelligent part in wider interests than those which centralise in a man's own personality. For Jesus brought within the grasp of ordinary comprehension the idea that every individual man had part and lot in the life and interests of humanity at large; and that it was by the categories of this wider sphere that the only true life of man could be defined and regulated. Not self-aggression in the petty interests of one; but self-subordination in the universal interests of the many in a sense of sympathetic fellowship that flowed from a consciousness of equal claim upon the affection of a common Father, became henceforth the slowly recognised ideal of daily action. For the children of this world ambition might continue to be regulated by such questions as "Shall I succeed?" "Shall I make money?" "Shall I obtain position?" "Shall I triumph over my competitors?" But for a citizen of the Kingdom of Heaven the criterion must be, can I succeed without injury to another? Can I make money without compromising my integrity? Can I better my social status consistently with justice to my neighbour? And what new worth accrued from the sense of citizenship in such a kingdom? None so mean in the circumstances of his physical existence but that he might live in the conscious dignity of personal relation to a God who noted every movement of his thought, and deemed not slight any service done in the interests of a fellow being.

Surely a personality that broke free from the cramping restrictions of egotism to find itself a responsible agent in the working out of the destinies of the human race at large, called upon to train and subordinate every faculty in the reasonable service of a God who was controlling all things for the common good of man, must have realised a sense of re-creation and new birth that is not more than adequately described in the phrase of the evangelist when he writes, "To as many as received him to them gave he power to become the sons of God." "I am come," said Jesus, "that ye may have life; that ye may have it more abundantly."

Alienated from the life of God. Such is the condition of the children of this world.

But a conscious part in a boundless scheme of infinite good—what is it but to share in the life of God Himself; what is it but to step out of time into eternity; what but, in the phrase of Jesus, to become a son of the kingdom; or in that of St. Paul a fellow-worker together with God?

To understand the purpose of God and intelligently co-operate with Him in giving it effect; so to identify yourself with His will that nothing displeasing to Him could give you pleasure; so to realise His love for men as to interpret it to them in your every act; is not this a life worth living though you may be conscious of being in all respects what the world accounts a "failure"?

You will observe that Jesus does not place eternal life in a beyond that is only to be entered upon after death. Eternal life in his teaching is

> Theirs who live
> Above our finite hopes and fears,
> And from eternal thoughts derive
> The purpose of their mortal years!

St. John, who perhaps more than any other of the disciples entered into sympathetic comprehension of his master's thought, has it thus: "We know that we have passed from death unto life, because we love the brethren. He that abideth in love, abideth in God, and God abideth in him."

This, then, is the answer of Jesus to the question: "How may sinful man make good his claim to immortality?"

Man's immortality is assured by virtue of participation in the nature of God.

The nature of man is essentially good; and the sin which distorts it will be forgiven on repentance.

God's attitude towards man is not of despotic tyranny, but of parental love.

And what, you ask me, of that great doctrine of redemption, which we seem to trace in progressive development from the first chapter of the Bible to the last; nay, which seems to link all the great religions of the world to the cross of Christ as their explanation and fulfilment by the various but universal witness to a common human sense of need?

If I seem to slight the doctrine of the redemption, it is only because I am jealous for the honour of Jesus Christ, in place of whose personality, which is in itself a revelation of God, it has become too customary to substitute a systematised series of his special acts, which can only be rightly estimated in their due relation to his whole life and character. Otherwise, so far am I from denying that the death of Jesus was redemptive in effect that I go further and claim that his life was so also.

Nay, further yet, I claim that the life of every true man is in its degree an act of redemption; that your life and mine ought to be so; if it is not it is missing its ideal. So long as we live in a world where evil is so largely blended with the good there is a redemptive work for every man on every plane. What is the work of all the trades and professions but a redemption of humanity from physical, social, political, or moral evil?

But, though we are thus all, inevitably, and from the very constitution of life co-operating under God in the redemption of the world—except, of course, so far as we refuse to take our shares in life's obvious duties and responsibilities—there are some few whose personality and circumstances combine to single them out to some special vocation of redemptive enterprise. And such are the powers of evil that they are able to make the life of such a man but one long martyrdom to the convictions which animate his action, whether or not a martyrdom, which is sealed by death, is merely a question of his own character and the circumstances of the time. Such a death is not to be estimated apart from the life it terminated; the principle which nerves to the death is the principle which has animated the life, viz., that of submission to the will of God in the path of duty. With what emphasis this speaks to us in the words of Jesus in Gethsemane: "Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt."

And this is a spirit which may animate us each and all, and give a richness of meaning to the thought of Jesus as our great exampler which cannot consist with a conception of his life and death which

puts it out of all relation with normal manhood.

But for the rest, what need to preach to us a scheme for the rescue of men from a divine tyrant who exists only in man's own imagination? And what the meaning of the plan of restitution to a condition from which we have no reason to believe he ever fell?

The sin of which we are conscious does not lose for us its character, because we come to regard it not as the result or cause of a fall from a higher state; but as the imperfection of a nature that is still only progressing towards the realisation of its ideal. Not a piece of good land run to waste; but a piece of waste land half-reclaimed.

Nor, I think, are we justified in assuming any hard and fast boundary between the physical, intellectual, and moral planes: rather do we hopefully await the man who shall teach us (as Emerson somewhere has it), how we may unite in one conception the law of gravitation and the law of love.

But meanwhile, such terms as "sin" and "forgiveness" may be used in a sense that remains true for our consciousness.

There must have been a time in the course of the evolution of man's nature when the capacity for the discernment of the things of the spirit first appeared; and in whomsoever it first appeared, it constituted him a new type. Say if you like, with Gulick, that Jesus is the first representative of this new type. Whether the first or not absolutely, he is certainly the first for any appreciable effect upon the after development of the race.

We cannot appreciate a character with which we have no affinity. And it was due to the intense spirituality of the nature of Jesus that he was able to recognise the lesser degrees of it in his fellow-men, and to argue, with self-knowledge and observation of the world and life, that the God who had planted love and goodness in the human heart, and had so constituted man's nature that he is more or less of a true man in proportion to his loyalty to his spiritual instincts could only Himself be goodness and love and spirit.

Thus a speculative ideal of manhood being formed in the thought of Jesus, he formulated in his teaching the practical ideal, best calculated to realise the speculative in actual life. Of this practical ideal the leading features have been already discussed.

It is particularly noteworthy that this new interpretation of life carries with it a new, or at least a newly emphasised interpretation of motive. Men are no longer to be thought of as dumb driven cattle, hedged in with legal restraints, urged forward by legal penalties. For the notion of law compelling from the outside we get the notion of a spiritual principle controlling from within; and men who are put in intelligent apprehension of the designs of God are called upon to fulfil the object of their existence in order to co-operate with the tendency of those designs. It is no longer, "Ye shall keep all these statutes, I am the Lord," but "Son, go work in my vineyard." Hence such degree of individual freedom of action becomes legitimate as does not trespass upon the right to an equal freedom on the part of another. And the self-subordination of private interests to the interests of the whole becomes a social duty on the part of each.

It is useful to a right appreciation of the influence of Jesus to compare the Christian with the Mahometan development of Judaism.

Mahomet did not attain as Jesus did to a spiritual conception of religion; and the difference in his teaching between the heavenly and the earthly is consequently not qualitative but quantitative. His heaven is but the best of earth on a larger scale. A place where men sixty feet high live amongst a profusion of luxuries proportionate to their presumably increased aptitude for the desire and enjoyment of them.

Unconsciously, it is true, many Christians indulge a notion of celestial bliss that is not less sensuous in character, though, perhaps, less coarse in its sensuousness than the Mahometan. And there are words attributed to Jesus that may be quoted in support of such a view; but, whether Jesus ever spoke the words or not, it is certain that they do not exhaust his thought of heaven, which has at least an element in it that must remain inexplicable by the categories of the sensuous; and in virtue thereof the Christian religion is incomparably nobler than the Mahometan. Buddhism, it is true, recognises a distinction between the spiritual and the material; but only to condemn matter as the negation of spirit. In the thought of Jesus no such antithesis perplexes; matter is for him not the negation but the organ of spirit; far, indeed, from a perfect organ, but intrinsically capable of becoming perfect.

Thus we see that Jesus holds the key to the problem that Gotama and Mahomet tried by opposite methods to solve: the one by ignoring spirit, the other by denying matter. Whereas Jesus acknowledges both and indicates the normal relationship.

There is a richness of meaning in the claim of Jesus to be the way, the truth, and the life, that we are slow to apprehend. Not the way merely, as Buddhism claims to be; not the truth mainly, as Mahometanism calls itself; but the life also, that which gives consistent purpose to all action; to truth a present interest, and to the thought of progress an idea of unity.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton District Sunday School Union.—On Saturday evening, September 20, Mr. A. J. Waldegrave (author of "A Teacher's Handbook of Moral Lessons"), representing the Moral Instruction League, gave a Specimen Moral Lesson, followed by a short lecture on Moral Instruction methods, at a Conference held at Unity Church. There was a large attendance. The discussion, which was well maintained, turned on the problem of how to get the method of the lesson followed in existing Sunday Schools. The example of the Moral Instruction League teachers may be of real service in rousing an ambition to give better lessons among Sunday School teachers generally.

Carlisle (Induction and Welcome).—A service for the induction of the Rev. Albert Thornhill as minister of the Viaduct Unitarian Christian Church was held on Monday evening. Dr. Drummond, Principal of Manchester College, Oxford, who had also conducted the services on Sunday, gave the charge to the minister, who had been one of his students at Oxford, and the Rev. W. Copeland Bowie gave the charge to the congregation. The Revs. Charles Travers and W. H. Lambelle, former ministers of the congregation, also took part in the service. At the conclusion of the service a public meeting of recognition and welcome was held. The Earl of Carlisle, who was also present at the service, took the chair, and gave an address, which is fully reported in Tuesday's *Carlisle Journal*. This we hope to reproduce next week. Mr. Ridley, secretary of the church, Mr. H. Edmondson, on behalf of the Sunday-school, and the Rev. W. H. Lambelle, representing the Northumberland and Durham District Association, joined in the welcome, which Mr. Thornhill acknowledged in an earnest speech. He felt sure, he said, that they would not lay his shortcomings down to any want of desire to serve what he conceived to be the highest interests of the Church, and to be faithful to his own ideal of the Christian ministry. Whilst expressing his thankfulness for the presence of Dr. Drummond, the Earl of Carlisle, and others who had spoken, he said that if in his ministry the words of the Gospels should cease to be mere texts upon which doctrines had been built and become living words spoken by a son of man to sons of men; if the Epistles of the Apostle Paul coming to them from the spirit of a man filled with zeal for the welfare of the pagan people of the West should cease to be mere texts upon which crumbling dogmas had been built, that fact would be due in a superlative degree to the contact that he had had for three years with Dr. Drummond. The Rev. C. Travers, who seconded the vote of thanks to the speakers, said that he was sure Mr. Thornhill would find what he had found during the eleven years of their struggle together that he would have in the congregation willing co-operators, ready friends, earnest sympathisers, and strong supporters. Lord Carlisle and Dr. Drummond spoke in reply. Dr. Drummond said that Mr. Thornhill had been a most earnest and faithful student at college. He felt sure that his whole heart was in his ministry, and that he would take up the work in Carlisle with the same steadfastness to duty by which he had won their affection at Oxford. He expressed regret that Mrs. Thornhill had not been well enough to be present at the proceedings that night. The proceedings terminated with the Benediction.

Colne.—Special Mission Services were held on Sunday, when the Rev. James Harwood, of London, representing the B. and F. U. A., preached to good congregations. On Monday evening Mr. Harwood gave a most interesting and instructive lecture on his "Visit to India." The Rev. J. Evans presided, and there was a good attendance of members and friends. A hearty vote of thanks was unanimously accorded, and the members of the congregation were grateful to Mr. Harwood and the Association for his visit.

East London Unitarian Sunday School Union.—The Annual Aggregate Service was held at Walthamstow on Sunday afternoon, September 24, conducted by the Rev. W. H. Rose, who took as the subject of his address the Beginning of Nonconformity in England. About 130 scholars and teachers were present.

Harvest Festivals.—The following further harvest thanksgiving services are reported:—Chester (Rev. H. E. Haycock), collections for Infirmary and Parkgate Convalescent Home; Dover (Rev. S. Burrows); Knutsford (Rev. G. A. Payne), with Sunday-school anniversary; Long Sutton (Mr. W. J. Pond), followed by a successful Tuesday evening meeting; Manchester: Longsight (Rev. H. J. Rossington), afternoon musical service; at the evening service, Spohr's cantata, "God, Thou art great."

Ilkeston (Welcome Meeting).—A meeting to welcome the Rev. W. H. Burgess to the work at Ilkeston was held on September 16 in the High-street Chapel, presided over by Mr. Thomas Shaw. The Revs. J. M. Lloyd Thomas and E. S. Lang Buckland were present, together with Messrs. G. Bryan and Dixon Lee, members of the local Lay Preachers' Union. On Sunday last services of thanksgiving for the harvest were held.

Liverpool: Hope Street.—A meeting of the Guild was held on Wednesday evening, Sept. 20, in the Church Hall, to inaugurate the winter's work. A brief devotional service was conducted by the Rev. H. D. Roberts, after which the secretaries of the various congregational societies reported on their aims and plans of work for the

coming season. The object of the Guild is to co-ordinate and strenghten the efforts of the various societies, and to enlist further help on their behalf. The Guild last autumn carried out the organising of the People's Services at the Institute. Its special undertaking this winter will be to establish a social problem circle for the study of such problems with a view to some definite practical work in Liverpool. On Wednesday evening, Sept. 27, the annual soirée of the congregation was held in the Church Hall. Mr. W. B. Bowring, chairman of the congregation presided, and an address was given by the Rev. H. D. Roberts on the past and future work of the church.

Liverpool Sunday School Society.—The annual Devotional service at the beginning of the session was held in Hope-street Church Hall on Tuesday evening, conducted by the Rev. H. D. Roberts. The address was given by the Rev. R. P. Farley, of St. Helens, the district minister. On the Thursday evenings of October and November 2 and 9, the Rev. J. Collins Odgers will conduct a central class for Biblical instruction at the Mill-street Mission. The class is freely open not only to teachers, but to elder scholars and others. The early chapters of the Gospel according to St. Luke will be the subject. Printed syllabuses of twelve lessons have been prepared, two of which are to be dealt with at each meeting.

Manchester: Pendleton.—The Sunday-school anniversary services were held on Sunday, Sept. 24, the preacher morning and evening being the Rev. J. J. Wright, of Atherton; in the afternoon a service was held in the school-room, when an address was given by Mrs. J. E. Manning. Special music was rendered by the scholars and the choir at each of the services, which were well attended.

Manchester Unitarian Sunday School Union.—The annual meeting and soirée were held in the Lower Mosley-street Schools on Saturday, Sept. 23. After tea the business meeting was held, the rest of the evening being given up to music and conversation. The report and balance-sheet were read and adopted, and an appropriate address was given by the Rev. W. Holmshaw, the retiring President. The meeting passed a resolution recording its sense of the valuable services rendered to the Union by the Rev. C. Roper during his long connection with it, and expressing its regret at his leaving the district, and good wishes for the future. There were about 80 persons present, and the meeting was the most successful held for some years. The officers were re-elected.

Portsmouth: High Street.—Mr. Delta Evans, editor of the *Christian Life*, preaching last Sunday, took for his subject, "Jesus and the Common People." There were many problems, he said, awaiting solution to-day which did not trouble the people in the time of Jesus. If the Master were with us to-day how would he treat the housing of the masses problem and the unemployed problem? What would he think of the slums of our large towns and cities? If there was one fact that stood out more prominently than others in the simple life-story of the Master that fact was surely that he was a practical man, and had come from among the people. No wonder, therefore, that the common people heard him gladly, for his mission was pre-eminently to the masses; being one of the people, he knew all about their struggles, and was able to sympathise with them and help them. There lay the secret of his marvellous influence over the crowds. In conclusion, the preacher appealed to his hearers to accept Christ as their leader, Master, and friend, and to strive to live in his spirit.

ONE foot of ground from utter annihilation, I sat on the precipice this morning. Feet got unsteady, head dizzy, to look below, on that depth of three or four thousand feet; yet how the bird-notes, gay or tender, or sad, came from above and beneath, now the virgin winds crept and cooled my brow, the hidden waters called to rest. What mysterious wealth of many hued verdure! There is terror and joy in the heart to look about. This is awe! I behold, and worship and tremble. Lord, take not away from me the privilege of this glorious worship so long as life lasts.

P. C. Mozoomdar.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 1.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. WM. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, Pastor's 14th Anniversary. 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Rev. A. GOLLAND, M.A. Harvest Services.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Mr. GEORGE WARD.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11, Mr. E. CAPLETON, and 7, Dr. B. C. GHOSH.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Rev. W. H. ROSE.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7 Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. GEORGE CARTER.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. E. I. FRIPP, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY. STEINWAY HALL, PORTMAN SQ., W.—Oct. 1, at 11.15, DR. WASHINGTON SULLIVAN, "Tolstoi as a Hope of Russia."

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN.—Oct. 1, at 5 P.M., "The Meaning of Religion," Dr. B. C. GHOSH.



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MARRIAGE.

GELDART—FALK.—On September 23rd, at the Free Christian Church, Croydon, by the Rev. W. J. Jupp, William Martin Geldart, Fellow and Lecturer of Trinity College, Oxford, and son of the late Rev. E. M Geldart and of Mrs. Geldart, of Oxford, to Emily, only daughter of the late F. Falk, Esq., and of Mrs. Falk, of Croydon.

DEATHS.

BADLAND.—On September 25th, at his residence, Short Heath, Kidderminster, Charles Davis Badland, aged 94 years.
HARLAND.—On September 15th, at 12, Hollin-lane, Far Headingley, Leeds, in her 75th year, Eliza, widow of John Harland, F.S.A., of Manchester.
PAYNE.—On September 24th, at his residence, 23, Stafford-road, Sheffield, the Rev. Iden Payne, formerly minister of the Underbank Chapel, Stannington, in his 84th year. No cards or flowers, by his request.
SLATER.—On September 17th, at 21A, Southmount-street, Beeston Hill, Leeds, Jane, widow of Rev. J. G. Slater, aged 64.

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UNITARIAN HOME MISSIONARY COLLEGE.

A MEETING to celebrate the opening of the new Collegiate and Residential premises, Summerville, Victoria Park, Manchester, will be held at Summerville on THURSDAY, OCTOBER 12th, at 4 P.M. The Chair will be taken by the President of the College, the Rev. CHARLES C. COE, F.R.G.S., and the buildings will be declared open by Sir EDWIN DURNING LAWRENCE, Bart., LL.B., M.A., M.P. Addresses will be delivered by the Vice-Chancellor of the Victoria University of Manchester, Alfred Hopkinson, Esq., K.C., M.A., D.C.L.; the Dean of Faculty (Theology), Prof. Peake, M.A.; Prof. J. Estlin Carpenter, M.A.; and Principal Gordon, M.A. Tea will be served at the close of the proceedings. The admission will be by tickets, which may be obtained by all subscribers and friends of the College on application to the Hon. Secs., Summerville, Victoria Park, Manchester.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION, 1905-6.

The OPENING ADDRESS, entitled "Origen, of Alexandria, as Teacher, Apologist, and Biblical Scholar," will be delivered by the Rev. J. E. MANNING, M.A., in the Library of the College, Summerville, Daisy Bank-road, Victoria Park, Manchester, on THURSDAY, OCTOBER 5th, 1905, at Five o'clock.

The attendance of all friends of the Institution is invited.

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LONDON UNITARIAN CHORAL SOCIETY will meet for PRACTICE on MONDAY next, OCTOBER 2nd, 1905, at 7 o'clock, at ESSEX HALL. New Members will be cordially welcome.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

OUR columns this week bear witness to the beginning in good earnest of the new season's work in our churches. Amid these reports we ask the special attention of our readers to the account of "Liberal Christianity in a Scottish Parish," which we have received from a correspondent, and cordially welcome not only for its own sake, but for the light it may throw on our own ideal of religious life and fellowship. We doubt, however, whether these Liberal Scottish preachers would feel able to accept even the most cordial invitation to preach in one of our free pulpits, or whether they could open their pulpits to one of our men. On our side there certainly would be no difficulty.

OF coming events we note the annual meeting of the North Midland Association at Mansfield, on Tuesday, when the Rev. W. J. Jupp, of Croydon, is to preach; and the seventeenth annual meeting of the Provincial Assembly of London and the South Eastern Counties at Unity Church, Islington, on Thursday, October 19. The Rev. Henry Gow, of Hampstead, is to be the preacher. The President, Mr. W. Wallace Bruce, will be in the chair at the business meeting.

THE report of the Sunday-school Centenary celebration at Bury reminds us that another of our Sunday-schools is also to celebrate its centenary this month. The High Pavement Sunday-school at Nottingham has done a notable work, and many precious memories attach to its history. The celebration will extend from Friday, October 20, to Monday, the 23rd.

PROFESSOR B. NATH SEN, of Calcutta, who sailed from Liverpool to New York by the White Star s.s. *Celtic*, gave an address on Wednesday evening, September 20, to the company in the saloon, numbering about 150. India was his subject, and he spoke eloquently of its people, their history, and religion. The address was much appreciated.

WE bid farewell this week to probably the last of our American visitors of the summer, the Rev. C. E. St. John, secretary of the American Unitarian Association, and Mrs. St. John. They were to sail for home on Friday.

SOME notes of the Church Congress held at Weymouth this week, and of the Baptist Union meeting at Northampton, we must reserve for next week.

THE remaining copies of the "Memorial of the late William M. Ainsworth, being a selection of the Sermons, Prayers and Letters of Travel; edited with a Memoir by James Harwood, B.A. (1891)," having been presented by Mr. David Ainsworth to the British and Foreign Unitarian Association, we are requested to say that any minister whose name is in the *Essex Hall Year Book*, who does not already possess the Memorial volume, will receive a copy on forwarding sixpence for postage to the Book Room at Essex Hall.

IT is with good reason that we are accustomed to put a high estimate on *experience;* to give heed to men who have it; and expect from them counsels rich in wisdom. But experience, in any high and comprehensive sense, is the rarest, as it is the choicest of human qualities. More must go to make it than we are apt to suppose; not habit and opportunity alone, which can only give a narrow dexterity of hand or mind; but some breadth of faculty to seize relations, and depth of conscience to read life truly, and quickness of affection to sympathise with it largely; and a cultivated reverence of mind to know its own ignorance, and find the way to others' wisdom.—*James Martineau.*

TO CORRESPONDENTS. — Letters, &c., received from A. O. A., W. A., I. C. B., J. A. B., J. G. D., J. W. D., E. G., W. S. H., C. C. L., W. R. M., P. P., C. R., C. S., J. J. S., L. S., O. A. S., A. W.

ABERDEEN MEMORIAL STONE-LAYING.

THE memorial stone of the new Unitarian church in Skene-street, Aberdeen, was laid on Saturday afternoon, September 30, by Sir John T. Brunner, Bart., M.P. The lower half of the building is practically complete, the church being built over a schoolroom, and the ceremony took place on a temporary floor on the upper story, where a platform had also been erected. In spite of cold and showery weather, there was a large attendance.

The Rev. Alexander Webster, minister of the church, presided, and was supported by Sir John Brunner, Mr. C. F. Pearson, President of the British and Foreign Unitarian Association; the Rev. R. B. Drummond, of Edinburgh; and the Rev. W. Copeland Bowie. The other M'Quaker trustees present, in addition to the President and Secretary, were the Rev. J. Harwood, Mr. Ion Pritchard, and Mr. Percy Preston. Among the representatives were the Revs. H. Williamson and Dr. G. K. Wood (Dundee), Rev. J. Forrest and Dr. Barlow (Glasgow), the Revs. E. T. Russell and W. Wilson, and Messrs. J. G. Davidson and D. Strachan, of the Scottish Unitarian Association.

Mr. Webster, after the opening hymn, read the Scripture lesson, and Mr. Drummond offered the prayer of dedication. A silver trowel and granite mallet were presented by Mrs. Shepherd, one of the oldest members of the congregation, and a daughter of one of the founders of the church. Various papers and other documents were placed beneath the stone.

Sir JOHN BRUNNER having declared the stone well and truly laid, delivered a short address, in the course of which he said that he was very heartily pleased to be associated with the work of that day, and he congratulated them—and he might say he congratulated all the citizens of Aberdeen—upon the change in the circumstances of the foundation of the first Unitarian church in Aberdeen. The stone of the first church was laid in 1840—not so very long ago—and yet, as he was told, the pioneers of Unitarianism in Aberdeen were stoned in the streets that day, and here the congregation was now met together with the respect of all their neighbours. He could not say that many more in Aberdeen were openly professing the principles of the Unitarian religion, but this he did say, that they had all broadened and softened in their feelings towards them by a distance that was like a gulf as compared with 65 years ago. Might he not congratulate the Unitarian body and Aberdeen upon the change? He remembered with great respect two men who had assisted in that

change—Professor Robertson Smith, an Aberdonian, and George MacDonald, the novelist, poet, and preacher, who had only a few days ago gone from them. Yes; Scottish theology had broadened and softened, and these two men had done much to perpetuate the spirit of charity amongst the people. In the hope that that building might be the centre of many an incitement to the spirit of charity, he had laid that stone, and in that hope, most fervently held, he congratulated them, and thanked them for the honour they had done him in inviting him to be present that day.

Mr. C. F. Pearson said that, as President of the British and Foreign Unitarian Association, it gave him much pleasure to assist in laying that stone. Although they, as Unitarians, were of necessity known by that distinctive name, that ought not to imply a sect, or any closing in of the horizon, either for the present or the future. He trusted that many years of good work, success, and happiness lay before their Aberdeen friends.

After the singing of "Forward, 'tis a time of vision," the benediction was pronounced by Mr. Bowie, and this portion of the proceedings terminated.

Commemoration Meeting.

A public meeting was afterwards held in the Union Hall, close by, where the congregation is at present worshipping, until the completion of their new church.

The Rev. Alexander Webster again presided, and reported a number of apologies for absence, including one from the Rev. W. S. Smith, of Antrim, the only surviving minister of the old church in George-street. He congratulated the architect and builder on the expedition with which the work was proceeding, and proposed a hearty vote of thanks to Sir John Brunner and the other friends who had assisted at the stone-laying. From what they had already seen, he was sure they would admit that the building would take rank amongst the very best structures in Aberdeen, and would be worthy of their solidly progressive city, now the third in Scotland in respect of population. He had received expressions of sympathy from friends in Caithness, Ross, and Inverness. Several of the friends from Inverness he was pleased to see present. By those very warm expressions, he was reminded that their church was not for Aberdeen only, but was the church for the north, and they would have to stand as a sort of sentinel with face to the north, and, he hoped, not so much in the future with their hands to the south. The kind of church to which he believed the understanding and the emotion of Scotsmen and Scotswomen were working up was an ideal Free Church, without the trammels of dogma or the meshes of ceremony—a church representing the very fullest knowledge and the very purest aspirations, inspiring all its members with an enthusiasm for the highest, and such a church, he trusted theirs would be in common with the other churches in Scotland—he wished they were more numerous—of the Unitarian connection. Then he was reminded that their church had a very special function, and a very special message. While other churches were hampered by creeds and traditions, the Unitarian Church had always stood for freedom of investigation and development. Without boasting, he might say of the Unitarian churches that they had been as pioneers pointing the way to God—

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

That message came before them in a very special manner at the present day, and they should realise their responsibility in connection with it, and therefore desired a fitting place in the new church for its presentation. They did not wish to be separated from other sects, but wished simply to have a place fitted for the declaration of their own message, for they had a message of liberty, rationality, and, above all, of spirituality to proclaim.

Sir John T. Brunner, in reply, said that since he had seen Mr. Webster amongst his own people, he was not surprised at the respect in which he was held, and the influence he had in the city of Aberdeen. To such a man he was always ready to hold out the hand of fellowship and friendship, and to wish him God-speed in his work. Sir John then referred to the bad character he had received from a Parliamentary candidate in that city, some eighteen years ago, and proceeded to tell of the steps which had led to the establishment of an eight-hours day amongst the workmen in his employment, adding that none of his colleagues in the management of the business would think for a moment of reverting to the twelve hours' day. Mr. Webster had laid before them that day an ideal of the work of the church, but he did not think the statement had been altogether complete. There was a work for the church in reconciling all classes. There was a work for the church in the pressure to be brought to bear on employer and employed alike, to do their duty by one another. Such a church as that which reconciled and softened the asperities of the difference between class and class, was, he believed, the church presided over by Mr. Webster. It was no wonder then, that, feeling as he did so strongly about those matters, he was always, not only willing, but eager and anxious to help men who were engaged in this work of the Christian churches. He hoped that the congregation and the new building might long be associated together; and that the church, minister, and congegation might long flourish was what he wished with all his heart.

Mr. C. F. Pearson said that in his official capacity, and also as an individual, he was very pleased to have the opportunity of coming there. He thought a gathering such as they had there that day did much good, a gathering of those who believed as they did, and had the same purpose at heart—namely, pure religion, and the progress of that religion in freedom. He wished the new church and congregation every happiness and success in the future.

Mr. Ion Pritchard spoke to the sentiment, "Civil and Religious Liberty; may its influence extend and become richly effective throughout the world!" If they had now equal opportunity before the law, there remained, he said, the power of society, and they had still to resist the tyranny of boycott. They wanted toleration and goodwill.

The Rev. H. Williamson responded, and said it was most important that when they got liberty, they should know how to use it.

Rev. James Harwood proposed "Prosperity to the Unitarian movement in Scotland, and especially to its procedure in Aberdeen." He said there were two ways in which they might have a Unitarian movement in Scotland. One was general progress in religious thought, and he thought anyone acquainted with the current of present-day opinion would allow that religious thought was very largely tinged with Unitarian influence. There might be at the present time in their University some young student who in the days to come would fill the place in literature which was occupied by the writer who recently passed away, George MacDonald; but if he came to write stories dealing with the problems at present in his mind, they would be of a different character from "Robert Falconer," or "David Elginbrod." They had left all that behind, and left it behind because the religious thought of the present day was so largely pervaded by what they understood as the Unitarian phase of thought. If, however, they came to the Unitarian movement in the organised form of churches, then they felt that there was still a great deal left to be desired, and it was the especial business of the Association to which several of them belonged to do what they could in carrying out the principles committed to their keeping years ago, to promote the Unitarian movement in Scotland. He wished they could rejoice over greater success than had been achieved; but sometimes it was said that the darkest hour was the one immediately before the dawn, and so, as they had been laying that memorial stone in the new church in Aberdeen, they hoped it might be the signal of a much more rapid movement than had taken place in recent years. He recalled some memories of the church in Aberdeen, of the fifteen hours' coach journey in December, which George Harris made from Glasgow to be present at its establishment, and of the late John Warren, his friend and theirs, from whom he had heard much of Aberdeen long before he had seen their city. The reason why they wished such churches to become more numerous was that wherever a Unitarian church was planted it stood as a witness not only for liberty of thought, but for the union of liberty of religious thought with devotion to a religious life. It was extremely important that they should not consider that Unitarianism consisted in running after every new thing. While keeping their minds open for scientific and religious truth, they had to combine with that the religious life and the cultivation of the religious spirit and the spirit of worship. Unless a church made its influence felt on the lives of those who belonged to it, it failed in one of the most essential elements of its being. He thought that if the word Unitarian stood for anything it stood for character, and for religiousness of life, and he maintained that the more they were able to

strengthen their Unitarian churches the more they would contribute to the religious life of the community. That had been a memorable day for Aberdeen, and those of them who had been visitors would remember it. They would look forward with great interest to the opening of the large work which the congregation would be able to accomplish in their new building. They had great good fortune in having a minister who was a live minister, who was wide in his interests, and certainly was conscious of having a message to deliver to the world. Perhaps there never was a time when the world was more ready to hear a man who had a religious message than to-day. He looked to the future with great hope, and trusted that in Aberdeen they would be such an example that the other Unitarian churches in Scotland would be encouraged to go forward and prosper as they did.

Rev. W. COPELAND BOWIE said he had no fear whatever of the future of the Unitarian movement in Scotland. They planted no fixed barriers beyond which the thought and love of man were not allowed to go. Their movement was a free movement—free and progressive. He had little doubt that the ministers who preached in the first church, now no longer in existence, preached with a slightly different accent on many questions, compared with the minister of to-day, and yet each generation of Unitarians remained true to the great principle not only of freedom but of character in religion. They had insisted again and again that the mind of man must be left free to think his truest thought, and not only to think it, but to express it frankly and fearlessly, caring not for creed or priest, or church, but caring only that his own mind should be free, and that the God of truth when He looked into it, should know that he was speaking the truth and living it. He had no fear of the future of the Unitarian movement while it meant freedom, truth, character, and fellowship in religion. He left Aberdeen just when the Robertson-Smith trial was more or less in progress, and he was sure that to-day the great mass of religious sentiment in the United Free Church would not dream of such a thing. There had been great progress in all directions, in the way of making men feel that so long as they were true to their own highest principles and thinking, so long as they tried to put into their daily lives the best that was in them, they were serving the cause of religion, and were children of the Most High. It was with special delight that he was there that day, for he owed personally a very great deal to the Unitarian church of Aberdeen. He remembered as a lad walking up and down past the door of the old church in George-street, wondering if he would go in and if he was not committing a sin against God, as he certainly was committing a grievous offence against his own relatives and friends, in setting foot within that church door. He managed to summon up courage at last, and he entered and continued to go there until he went to college in England. His experience of Unitarianism as a great liberating, sanctifying influence had been the experience of many men and women all over the world That religious community which had the power of freeing the mind from error, and yet not leaving it empty of religion, was the church that the world needed to-day. The old creeds were crumbling in the dust, the living forces of thought were shattering them, and it would be impossible to gather up the fragments and piece them together. The problem which confronted them to-day was whether they could succeed in putting in the place of the old creeds and dogmas a living religion, a religion that would keep the mind alert to the truth, and would keep the heart pure and simple, and the life noble and reverent and useful. That, as he understood it, was the supreme work and mission of the Unitarian movement—to preserve all that was true and good in the preaching of the past, to gather in all that was worthy and noble in the living present, and to keep their hearts and minds open for any larger revelation of God's truth. He congratulated Aberdeen on its civic progress, the stability of its character, and the citizens who could produce such things, and he hoped the people of Aberdeen would welcome the new church they were building, not only as another ornament to the city's architecture, but as a living witness for truth and righteousness.

Mr. T. M. SPIBY gave as the next sentiment—"May the generosity of the donors to the building fund of the new church prove an enrichment to their hearts, and a boon to the cause of religious progress." The Rev. E. T. RUSSELL seconded, and Mr. PERCY PRESTON, in responding, said it was only carrying out the wish of the M'Quaker Trust that they should help those who helped themselves. The Benediction brought the proceedings to a close.

Towards the cost of the new church, including £1,350 for the site, over £5,100 has been already raised, of which £2,000 was from the sale of the old church, and £750 from the M'Quaker Trustees, who have also promised another £250. A further £1,000 or £1,200 will be needed.

THE minister should not yield himself to romantic aspirations; for disappointment may dject him. Let him not expect to break in a moment chains of habit which years have riveted, or to bring back to immediate intimacy with God souls which have wandered long and far from Him. This is romance; but there is something to be dreaded by the minister more than this—I mean that frigid tameness of mind, too common in Christian teachers, which confounds the actual and the possible; which cannot burst the shackles of custom; which never kindles at the thought of great improvements of human nature; which is satisfied if religion receive an outward respect, and never dreams of enthroning it in men's souls; which looks on the strongholds of sin with despair; which utters by rote the solemn and magnificent language of the Gospel, without expecting it to "work mightily;" which sees in the ministry a part of the mechanism of society, a useful guardian of public order, but never suspects the powers with which it is armed by Christianity.—*Channing*

LITERATURE.

PROFESSOR HERFORD ON BROWNING.

No one who has read "The Age of Wordsworth" can fail to turn with eager expectation to any account of the continuation of modern thought by the same author. And those who take up the present work* will not be disappointed. Naturally, it is far from being a sequel to "The Age of Wordsworth." There is, indeed, a chapter towards the close in which the intellectual affinity of Browning with the elements of that Age is discussed, and for some reasons one would like to see this chapter introduced at an earlier stage in the work—just as one would like to see the whole of Part II. interspersed among the more personal or biographical notices of the poet's work. As the chapter stands, however, it witnesses to Professor Herford's just appreciation of his task. Browning was not, except in order of time, the sequel of Wordsworth, and it is not of the time but of Browning that Mr. Herford undertakes to write. The result is that we have one of those delightful books—part biography, part criticism—that light up the poet's work with the fire of his life, and quicken us into something at least of a participation of what is manifest in both.

Moreover, the task of tracing Browning's affinities with his own Age—and therefore with the Past—requires a different medium than that afforded by a series addressed mainly *ad populum*. On the one hand, those affinities were extremely subtle, and, on the other, it is quite possible to appreciate the poet without a knowledge of them. This is more than can be said of any of his contemporaries or of the generation that preceded him. Shelley is unintelligible without his context in history; Byron obviously more so. Arnold, Tennyson, Clough—each in different ways—send us back to history, the superficial history of events and policies and controversies. In Professor Herford's pages there is no history—or next to none. The reason is plain. Browning himself, superficially speaking, has scarcely any historical context. At first sight this is amazing in a man whose powerful and versatile intellect assimilated almost everything that came in his way. It is true that his song bears witness to the struggle of Italy and the passion of France, that his "St. John" seems to have companied with Strauss, and that some catch in "Christmas Eve" an echo of the Tractarian Controversy. These, however, are very meagre evidences of historical *milieu*, considering what the contemporary history was. Where was Browning in the great Revolutionary decade? Or in the still greater Evolutionary one? And yet, where is the poet who fits so unmistakably into his time? Who had a "message" at once so needful for it, and characteristic of it? The key to this seeming paradox lies in the fact that Browning's poetry was the offspring, not of stirring events or broad phases of thought and feeling, but of obscure yet no less formative tendencies. The theme,

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* "Robert Browning." By C. H. Herford, Professor of English Literature in the University of Manchester. "Modern English Writers" Series. (Blackwood & Son. 1905. 2s. 6d.)

e.g., which he was never weary of touching, and which is as characteristic as anything in his "message," that of the success of failure, what is it but an expression of the growing recognition of the intrinsic worth of the individual, which, together with the kindred principle of relativity, forms one of the strongest undercurrents of nineteenth century thought? Never before—save once and in one only—did this tendency obtain, and therefore it is as impossible to imagine the burthen of "Abt Vogler" being voiced by any poet of a preceding age, as it is impossible to connect it with any superficial trait of the nineteenth century. Though apparently "dwelling apart," Browning was as much the child of his age—only in a quite different way—as Tennyson or Arnold.

The assimilation of elements so subtle that they must have entered his consciousness by an unformulated byeway, gives us the clue to the dominant note in Browning's verses. His interests were more purely intellectual than any other poet of his time. Was this a limitation? In some ways, undoubtedly. At any rate, it accounts for the limitations which his latest exponent freely admits. One of these is his rejection of the supernatural, in the literary sense of the word:—

"Himself the most ardent believer in the supernatural among all the great poets of his time, the supernatural, as such, has hardly any explicit place in his poetry. To the eternal beauty of myth and folk-lore—dream-palaces 'never built at all, and therefore built for ever'—all that province of the poetic realm which in the memorable partition of 1797 Coleridge had taken for his own, splendidly emulated by Shelley and by Keats, Browning the Platonist maintained on the whole the attitude of the utilitarian man of facts. 'Fairy-poetry,' he agreed with Elizabeth Barrett in 1845–46, was 'impossible in the days of steam.' With a faith in a transcendent divine world as assured as Dante's or Milton's, he did not aspire to pass the 'flaming bounds of Space or Time' or 'to possess the sun and stars.' No reader of 'Gerard de Lairesse' at one end of his career, or of the vision of 'Paracelsus' at the other, or of 'Childe Roland' in the middle, can mistake the capacity; but habit is more trustworthy than an occasional *tour de force*, and Browning's imagination worked freely only when it bodied forth a life in accord with the waking experience of his own day."

"The waking experience of his own *day*"—not the *time* so much as the *method*—all was subdued to the psychologist's method. In Tennyson and Goethe the world of faerie—as one would prefer to style the supernatural in this context—becomes a medium for thought which otherwise must have "broke through language and escaped." It hampered Browning. Paracelsus had to go without his attendant spirit and magic sword. Mephistopheles and Excalibur were "thick films" to Browning. He swept all this aside and looked straight into the heart's working. The method was purely intellectual.

The same "note" naturally explains Browning's failure as a dramatist and success as the dramatic exponent of human nature. The spirit of reflection predominates unduly over the spirit of action. The chapter on the Dramas is one of the most discriminating and luminous in Professor Herford's discriminating work.

But the intellectual predominance had a yet deeper influence on the poet, and one which it is not a little disappointing to find undealt with in this volume. It accounts for the place Love holds in the poet's work.

In all Browning's poetry—materially so after 1845—Love is the dominant theme. He is *par excellence* the poet of Love, in all the intricate windings of that river of life. In his own soul, however, it is abundantly evident that Love and Faith held equal place, and what had become of Browning's Love without his Faith is better left unthought. His "sureness" of God and personal survival of death was as fundamental as was his conviction that

> life with all it yields of joy or woe
> Is just our chance of the prize of learning *love*.

Yet, unclouded as was Browning's spiritual vision, he never achieved for Faith anything like what he did for Love. And the reason is that Faith is a thing of action, a hazzard, a venture; it requires imaginative treatment, it is fully revealed only in the great crises of every day. Whereas Love, while, of course, demanding scene and movement for its passion, calls into play for its exposition the reflective powers of the casuist and psychologist. To learn the lesson of faith it is necessary to go to Galahad and Merlin, to the Red Cross Knight, to the "great allegory"—things which are all *action*. To learn the lesson of Love we track the labyrinthine mazes of motive and circumstance as Browning invariably treads it. And what is the result—on the reader of Browning? It should be a conviction of his incompleteness even at his highest—incompleteness as a critic of life. "Life" is *not* "just our chance of the prize of learning love." Does not the poet, out of the very instinctiveness of his own faith, lose sight of it as an essential for life? The question is asked not in the interest of any one of the numerous "faiths," nor merely in that of Faith itself, but from a logical sense of the incompleteness of even Love without it. Certainly, Love presupposes faith in the individual loved, in the race loved; but, suppose the fortunes of the individual or of the race alike throw doubt on a Universal Love, where is love then? Out of the deeper experiences of life the question comes, not as an idle problem, but as an evidence of the longing in the human heart for a sure ground of its affections, a ground that can survive the shocks of time, founded on the unyielding rock.

Very beautiful is Professor Herford's story of the wedded life of the two poets which forms the summit, so to speak, of his story.

"Their intercourse disturbed no conviction on either side, for their convictions were identical. But her intense personal devoutness undoubtedly quickened what was personal in his belief, drew it into an atmosphere of keener and more emotional consciousness, and in particular gave to that 'revelation of God in Christ' which they both regarded as what was 'most beautiful in the Christian doctrine'—a more vital hold upon his intellectual and imaginative life."

The "revelation of God in Christ" naturally excites our interest as to the poet's real attitude towards the stupendous subject of the Man of Nazareth, and we read a little further on:—

"The idea of Christ as the sign and symbol of the love which penetrates the universe lost none of its hold upon his imagination; and it inspired some of the greatest achievements of the *Men and Women*."

And again:—

"In one supreme, crucial example the union of God with man in consummate love had actually, according to Christian belief, taken place, and Browning probably uttered his own faith when he made St. John declare that

> The acknowledgment of God in Christ
> Acknowledged by thy reason solves for thee
> All questions in the earth and out of it.

To this important passage is appended a note: "These lines, however 'dramatic,' mark with precision the extent, and the limits, of Browning's Christian faith. The evidence of his writings altogether confirms Mrs. Orr's express statement that Christ was for him, from first to last, 'a manifestation of divine love,' by human form accessible to human love; but not the Redeemer of the orthodox creed."

Something very far from justice has been done Professor Herford's book by this scanty notice. The admirable brevity and insight of the notes on the individual poems, the pages dealing with Browning's relation to art and music, the suggestive difference between the effect upon him of Italian painting and Italian music—these, and several other features, can only be referred to. They are none the less earnestly commended to the increasing circle of students. T. J. Hardy.

SHORT NOTICES.

We have received from Messrs. Hodder & Stoughton the first part of a fine art publication, *Bethlehem to Olivet*. Pictures by Modern Painters from the Life of Christ. The text by J. R. Miller, author of "The Silent Times" series. Edited by W. Shaw Sparrow. To be completed in six parts, published fortnightly. The size of the page is about 15 in. by 12 in., and the actual prints, which are mounted on brown paper, measure 12 in. by 8 in., or somewhat smaller, in various shapes. Five pictures are reproduced is this first part, Burne-Jones' "Star of Bethlehem," representing the Adoration of the Magi, being one. The other four are quite modern in conception as well as date, three being of the French school and the last, "Jesus Christ as a Child," by Jef Leempoels, of the Belgian school. The first picture is "The Arrival of the Shepherds," by Henry Lerolle. Dagnan-Bouveret's "Mary and the Child Jesus" shows a beautiful mother's face. The letter-press is quite orthodox in its conception of the Gospel narrative; but it need not trouble those who are glad to have the pictures. There are to be thirty pictures in the complete work, including Holman Hunt's "The Shadow of Death" and "The Light of the World," Madox Brown's "Christ

Washing Peter's Feet,"[2] and Munkacsy's "Christ before Pilate." The German school will be represented by Uhde, Hofmann and others. (Hodder & Stoughton. 1s. net, each part.)

Driven, by Margaret Watson, is, we believe, a substantially true story of peasant life in Oxfordshire in the "hungry forties." It is a tale of poverty and oppression and of crime which proved at last to be deliverance, powerfully and pathetically told. It is a timely enforcement of Mr. Balfour's admission that history has so bitten into the consciousness of England the horrors of dear bread that, rightly or wrongly, it has become impossible to tax the food of the people. The story is not in any sense a political tract, but it is a bit of the history on which politics rest. (Fisher Unwin. 6s.)

The Pocket Richard Jefferies, being Passages Chosen from the Nature Writings of Jefferies, by Alfred H. Hyatt, is a charming little book, which, as the editor says, "needs no introduction." Lovers of this lover of Nature will delight to have it, and to give it to their friends. It should send many fresh readers to the complete books themselves. (Chatto & Windus. 2s. net in cloth, 3s. net in leather.)

The issue of a popular edition of John Morley's "Life of Gladstone," in fifteen sixpenny parts, has been begun by Messrs. Macmillan. The new edition is printed from the plates of the three-volume library edition, and when completed will make two volumes of about a thousand pages each. The library edition costs 42s. net. The popular edition, in the fifteen parts, in paper covers, will come to 7s. 6d. net. The book is a noble memorial of a great life, and thousands of English-speaking people, we doubt not, will be grateful for this opportunity of securing it at so moderate a price.

RECOLLECTIONS OF THE GENEVA MEETINGS.

IT seems to me that on this side of the ocean the INQUIRER offers a new and constant platform to those who were present at Geneva. I take the liberty, and join my old and new friends. It is not only pleasant, but at the same time most encouraging, to be and feel together with so many devoted spirits who were drawn together by that higher Power which guides us on our way. I was present in Boston (U.S.A.) when this most excellent movement was begun. I saw the first disciples in the very moment when the Spirit descended upon their head and when they began to speak in different dialects of the same grand thing which was to unite all the good and noble souls of the world. I was present at the third meeting in Geneva, and I felt, as I feel it even now, that though everyone uttered his best words to express his noblest ideas, it was not the mere words,it was that Spirit around and above, that made us all feel sanctified and pledged for a further grand work of which formerly we could not even dream. As for myself and those of my Hungarian friends who were present, we are certainly all of us far stronger and ready for more devoted work than we could have been without this meeting. It is almost natural that it should be so with Mr. Józan and myself, who took part in former meetings; but the testimony which a Budapest gentleman, Mr. Géza Shulek, his wife, and two grown-up children, and Miss Fangh, and her Kolozsvár lady friend bear to this is, indeed, a noble result. They, most of whom belong to other denominations, are simply in an ecstasy, because they have seen realised all that they dreamed of before. They were searchers for that very spirit which they found active among so many men of such variety of race and culture. These meetings came as a new revelation to them, and now I fervently hope that, with their zealous co-operation, we shall soon see quite a number of Hungarian men and women as our co-workers.

My friends at Kolozsvár (I speak of those outside the Unitarian circle) have such a great interest in the proceedings, that I have to continue my correspondence, begun at Geneva, to a Kolozsvár daily paper. They wish to hear more of this.

Let me tell you that as a result of the Geneva conference we had two sets of visitors at Kolozsvár—Dr. Barrows and his wife, and the Rev. Charles St. John and his wife, of Boston. The former came before I reached home. Dr. Barrows knows Kolozsvár well. He goes about here like a native. He ran over to Torda to see and show our famous town to his wife. I am sure the grand picture of the 1568 meeting, at which religious tolerance was decreed there, must have impressed them both.

Mr. St. John, the secretary of the American Unitarian Association, arrived on the same day with me. I knew him already from Boston, and knew of his zealous activity in Boston and throughout the country. We were very fortunate in being able to show him our Unitarian headquarters, and my joy was full when we had him at the opening of the new session of the theological college. Mr. St. John made a most beautiful and encouraging speech to the students. It will be memorable to all of them, 27 in number. Mr. J. György, who has come home from Manchester College, Oxford, spoke in the name of the students, and thanked Mr. St. John for his kind words. In the afternoon the Consistory held its ordinary monthly meeting. Our guests were introduced, and the bishop greeted them in warm terms, to which Mr. St. John responded in a touching and enthusiastic address. At a dinner, given in their honour, Mrs. St. John was first addressed, and replied in fitting words. Though very small as compared with the Geneva gatherings, these meetings continued to move in the same spirit, and will be remembered by those who could not be present at the former.

As far as I could gather from the conversation we had with the leaders of this movement, it will be some years yet before we shall see a conference at Budapest, but I feel it much nearer now than ever before. I hope our field will be prepared for that time; and since the three dominant languages, English, French, and German, are known by cultivated Hungarians, there is no doubt that we shall be able to make a successful meeting.

The success, no doubt, depends to some extent on the press, and in this respect most hearty thanks are due to the INQUIRER; but far more it depends on the general leaders, of whom the Revs. Charles Wendte, Copeland Bowie, and Professor Carpenter took so splendid a part this year, as formerly. To Mr. Wendte we owe the universal character of the meetings, to Mr. Bowie their grand attendance, and to Professor Carpenter the great names of co-workers. Our deep admiration is due to Professor Montet for the manner in which he filled the office of president.

For my own part I cannot close without mentioning that most touching assembly around the memorial stone of Michel Servéto. As for myself, I think I was most deeply moved there. The beautiful addresses made by Dr. Barrows and Miss Tagart perfectly suited the occasion, and filled our hearts with sacred memories and thankful feelings for this great achievement of tolerant Christianity. It carried my thoughts back to the distant past, to the disciple also, Francis David, whose fate was very much the same, but who is still waiting a similar act of expiation on the part of non-Unitarians. It will doubtless be done ere long in a visible form also, since Hungary has already done justice in other ways to the spirit and the great merits of Francis David. And if the International Council will continue its excellent work, we shall see the day perhaps not so very long hence when the living men, who seem to be enemies now, will embrace each other as dear and loving disciples of the Lord of peace.

Kolozsvár. GEORGE BOROS.

PROFESSOR PFLEIDERER'S GENEVA PAPER.

THE paper read by Professor Pfleiderer, of Berlin, to the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Geneva, on Wednesday morning, August 30, was on "The Sources of the Christian Doctrine of Redemption." We must wait for the complete publication of the paper before its value can be fully appreciated, and its bold suggestions as to the origin of Christian doctrine duly weighed; but the following most imperfect notes may serve as some indication of the tenour of the argument.

A doctrine of redemption, Professor Pfleiderer said, was found in other religions before Christian times. The divine Spirit, moving everywhere, called forth the desire for redemption in different peoples and at various times; so it found various expressions. Of the Christian doctrine there were two forms, distinct in their origin—one, looking to the end of the world, connected with the earlier Jewish apocalyptic teaching, the other, which was due to Paul, centred in the death of Christ.

The Christian hope of redemption to come connected the Messianic hope of the Jews with the new faith in Christ as Messiah. That Jewish doctrine, again, had two sources. There was the old prophetic hope of Divine help which should redeem Israel; that was a faith national and political, but also religious, yet in a form in which it could not become universal. But then, in the time of the Maccabees, in the century before Christ, a second influence came in, from the side of Persia, and the narrow national outlook was widened to faith in a cosmic and transcendental

renewal of the whole world, by the Divine Power, destroying all evil powers and establishing the kingdom of God. "Thy kingdom come" was a prayer of the Jews long before the coming of Christ. This idea of a universal catastrophe, out of which should come a new heaven and a new earth, and the righteous should be raised up from the dead, was derived by the Jews from the Persian Eschatology, in which Saoshyant was the Messiah, the divine Mediator, at the climax of the world-conflict, and the victory of the good. Christian faith entered into this inheritance of the Jewish hope derived from Persia. It gave a personal historic form to the Messianic hope, and so gained a new power. The thought that he who had died and overcome death was himself the great deliverer gave an added force to the doctrine.

Paul's conception of the death of Christ, on the other hand, was connected with the ancient idea of sacrifice. To Jew and Pagan alike great calamities were signs of the Divine anger, to be met by sacrifices, the giving of the best. Hence the sacrifice of children both by Pagan and Jew. Such a conception made it easy to pass to the thought of the sacrifice of heroes and the innocent death of martyrs as being for the redemption of a sinful people. That thought was dominant in the time of the Maccabees, and was held by the Pharisees. So it came naturally to Paul. And with this was linked the idea of the sacrifice of a Divine being, which was common in the Mysteries of Asia, suggested by the myth of the circling year, the annual death of the Sun, and his return to life. In those Mysteries water baptism was the ceremony of initiation and the meal of communion was also found. In the deliverance of the God from death to life was seen the mystic pledge of immortal life for man. Parallels to such ideas were to be found in Romans vi. and 1 Cor. x. and xi. It was not mere chance that it was at Antioch the disciples were first called Christians. Antioch was the first great centre of Gentile Christian influence, and there also the worship of the Syrian Adonis prevailed. The rites in connection with his worship were taken over, the lecturer suggested, as a part of the new Christian ritual, their doctrine being applied to Christ; and thus the Christians were marked as a distinct body. The discrepancy in the New Testament tradition as to the resurrection "on the third day," or "after three days," he also explained as due to different traditions in the Mysteries. The return to life in the Adonis celebration was on the second day, in another on the third, and in the Attis celebration on the fourth. Thus there was no uniformity of idea. The story of the women at the empty grave on the morning of the resurrection he similarly connected with the heathen myth of the Syrian women, who solemnly buried their Lord Adonis, and then saw the body rising out of the grave in which they had laid it. When the Christians took up this heathen myth and connected it with their faith in Christ, the annual occurrence became a great historical event whch happened once for all. And then followed the mystic communion of the disciples, the dying and rising with Christ into the true life.

But, though the doctrine of redemption brought by Paul into Christianity was seen to be of heathen origin, he gave to it a deeper meaning for the moral and spiritual life of man. In Christ Paul saw the ideal manhood of the divine Son of God, through the obedience of love making good what the first man in his folly had lost. His death and resurrection brought the promise not merely of the renewal of the natural life, but of the deeper inward life of moral obedience, for the spiritual sons of God. Then baptism signified the death of the old sinful self, the perfecting of the new man in faith, and the Lord's Supper was not merely a magical means of sharing in the life to come, it was the actual perfecting of brotherly love in the community. That was the heart of Paul's doctrine. So they might thankfully set aside the old physical, mythical, heathen elements in the doctrine, which were the husk in which the nobler kernel had grown. As the early church gave up its millennial dream, so they might give up the mythical form, whether from Jewish or heathen source, and hold fast to the one true idea of redemption as the divine power of love, brotherly love in which each should bear the others' burden, as children of God.

REST IN THE LORD.

Labour is o'er;
Daylight is gone;
Toil we no more!
Night cometh on.
Tired grow our hands
As twilight grows dim—
"God loveth weary ones"—
Rest we in Him!

Weary with labour
Toiling for bread?
In love for thy neighbour
Is't, thou hast sped?
Working for others
Wearied each limb?
God loves such weary ones;
Rest thou in Him!

Or, for mankind
Spendest thy might?
Bringing the blind
Back into light?
Bright rays of holiness
To the soul, dim?
God loves such weary ones!
Rest thou in Him!

Always when weary,
Fighting our way
Through the path dreary
Leading to *day*,—
Life's cup of sorrow
Filled to the brim—
"God loveth weary ones,"—
Rest we in Him!

And when the soul
Ceaseth from strife,
Weary and worn
In the battle of life,—
Then, as our life
Like a lamp groweth dim—
"God loveth weary ones,"—
Rest we in Him!

Brooke Herford.

Death is a bridge that uniteth friend and friend.—*Sayings of Muhammad*

OBITUARY.

JOHN KEATES OF TROWBRIDGE.

(*From The Western Union Chronicle.*)

In our prayers, after thanking God for "saints and heroes whose names are recorded in the pages of the world's history, and are held in honour and everlasting remembrance," we thank Him also for "those, unnoted and unremembered, whose humbler lives have done good service for mankind."

John Keates' name is not likely to be handed down to future ages among the saints and heroes of the world's history, although more worthily it might be than some names on the calendar. A life little heard of beyond its immediate surroundings, but a strenuous, faithful life in the service of God and fellowmen; a life not unnoted by those among whom he lived; a life that will be long remembered by the people to whom he ministered, and, rightly, reckoned by them as among the really great, because the good, ones of the earth, and for which, while they live, they will thank God.

Readers of the *Chronicle* will have noticed that John Keates has been "planned" week after week, year after year, for Rushall. They will read the announcement of his death among the Trowbridge news with regret.

Rushall is a quaint little chapel far out on the Salisbury Plain, six miles from Woodborough, the nearest station. To get there Keates had to catch the 5.55 train from Trowbridge on Sunday mornings. This he did summer and winter for fourteen years, and for fourteen years summer and winter before seven o'clock he might be seen trudging the road from Woodborough to Rushall, with his lantern lighting up the way in winter time. Storm or sunshine, fog or rain, he was always at his post. Oft-times when his people did not think he could brave the snow and cold, he would turn up to their surprise and joy. The mornings were spent in visiting the sick and attending to the Sunday-school. There was service both afternoon and evening, and then followed the long walk back to the railway, home being reached about 9.30. A hard day's work of sixteen hours away from home.

There is a small income of about £30 attached to the chapel, but out of this various expenses had to be paid, so there was not much left for a minister. But John Keates, earnest lay-preacher that he was, did not trouble about that; whether he was more in or out-of-pocket is indeed doubtful; he was devoted to the cause, and the congregation, composed for the most part of poor farm labourers and their families, loved their pastor dearly.

In addition to having charge of Rushall Chapel, John Keates was a trustee of Trowbridge Chapel; also a member of the Committee of the Town Soup Kitchen and in the winter months could be found in the poorer districts of the town distributing the free tickets. In the local Benefit Societies and the Co-operative Society he took not only a deep interest, but a prominent place. Such place he did not seek. He was naturally very reserved; but his power was soon felt, and his advice welcome on any committee.

The funeral, which was at Trowbridge,

was conducted by the Rev. J. Wain. The Rev. J. A. Brinkworth, of Saffron Walden, a life-long friend, delivered an address, and the Rev. J. Moody, Wesleyan minister, also took part. In memoriam services will be held in the Conigre Chapel, Trowbridge, on Sunday evening, October 8, and at Rushall on the following Sunday.

Who will carry on John Keates' work at Rushall? "God buries His workman, but He carries on His work" is the inscription on a tomb in Westminster Abbey. Who will be His agent at Rushall? Is there in Trowbridge another man, devoted as John Keates, who will take up the cause in this outpost of liberty and free religion, now more than 200 years old? In Trowbridge, or elsewhere, the man exists, if he can be found.

MR. JAMES SIMS, OF BOLTON.

SOME of your readers will be sorry to hear of the death of this "Carlyle of Bolton," as he has been called.

James Sims was, until a few months ago, President of the Bolton Labour Church, and his whole-hearted devotion to the building up of that body has given it an unique character among the labour churches of the north of England.

Mr. Sims was already old in years and feeble in health when his heart was captured by the new Labour Church movement started in Manchester by Mr. Trevor (then of Upper Brook-street Free Church) in 1891; and it was not long before Bolton too joined in the movement.

A Socialist, with advanced views in labour matters, Mr. Sims was a man full of quiet reverence for the higher things of man's life. His influence was always on the side of "charity in all things." He denounced evils, but had patience with and allowance for the entanglements which beset the evildoers. The writer has long been in touch with most of the Labour Churches, but in none was the truly spiritual atmosphere so felt as at Bolton Labour Church with old Mr. Sims as its leader. Largely through his influence and watchfulness it has for many years had the benefit of a good type of speaker, Sunday after Sunday. He had a quiet scorn of mere froth, and yet there was nothing oppressively conventional about him.

Archdeacon Wilson was one of the speakers who always seemed glad to come, as also Rev. S. Thomson, of Rivington, Rev. C. J. Street, and others.

Mr. Sims was a working man all his life. His hobby was the collection and study of mosses, on which he was an authority. He once showed the writer drawer after drawer full of dried specimens, and said he had had to choose between them and working for the Labour Church, as he had no leisure for both; so his tramps over the moors were given up. His reading was very wide, and the direction of it might be guessed from the portraits on the narrow walls of his cottage—Carlyle, Ruskin, Walt Whitman, and Tolstoy.

The funeral service was taken by Rev. Wilfrid Harris, whose address was in entire keeping with the dignified simplicity of the old man whose "outworn shell" only was before us, but whose spirit had passed to other fields of work.—H. V. H.

THE CHILDREN'S COLUMN.

"HOME AGAIN."

I WONDER whether each of you has a favourite picture-book, that you would like to keep always and show to other children when you are grown up?

I had two favourites, and though the part to read was lost long ago, I still keep the large coloured pictures, six for each story.

First, there was the story of the kitten who wanted to go out alone, and was in such a hurry that she disobeyed her mother and ran away.

Her home was in a street with a garden behind the house, shut in by high walls. She was not content to play there, but wanted to see what was beyond the walls, and what the world was like out in the street.

Her mother told her she must wait until she was older and able to take care of herself. But Kitty thought herself old enough. So one day, finding a top window open, she escaped out upon the roof, and on and on and down and down, until she reached the street.

At first it was good fun, and she thought how brave and clever she was to venture out alone. But after a time a strange, big dog barked at her and frightened her, and she found she was not so brave nor so clever as she fancied.

Then she tried to go back, but could not remember the way. She had many a fright, and felt very tired and hungry and wretched, until at last she was found by chance by someone from her own house and taken back. They had been so unhappy about her, and she was in such a forlorn condition, that she did not receive the scolding she deserved. She had found her own punishment and received a severe lesson—a warning not to be disobedient.

An even greater favourite was the story of the lost lamb, who, like the kitten, was disobedient and ran away, getting into all sorts of trouble and misery before it was safe home again.

The pictures for this story are more beautiful and so is the story itself, for there is the kind shepherd who goes in search of the lost lamb.

In many parts of our country it would not be easy for a lamb or a sheep to get really lost. The flocks graze in fields enclosed by walls and hedges, and even when the sheep are driven from one field to another, they cannot wander far. A sheep or lamb may be tiresome and not go just where it is wanted, but it cannot get really lost.

In other places where there is less grass the country is not divided up into fields, shut in by walls or hedges. It is all open and sheep are in charge of a shepherd, who, with his dog, leads or drives his flock from one place to another to find fresh grass or water. It is easy there for a sheep to stray off alone, and it may not be missed till counting time comes, when the flock is driven for the night into some enclosed shelter, called a sheepfold.

So it was with the lamb in my old story book. The first picture shows a sheltered valley with fresh green grass, a stream, shady trees, and, in the distance, high, bare mountains, looking cold and dark. The shepherd is resting with his dog beside him, and the lamb is playing by its mother's side.

In the next picture it is evening, the dog is driving the flock into the fold whilst the shepherd stands at the door and counts them as they go past. Last of all comes the mother sheep looking back for its missing lamb and bleating pitifully.

Then the night comes on and the lost lamb is shown alone in the dark under a starry sky with rocks around, a lake near, and dark mountains in the distance. The poor lamb looks so utterly forlorn that we can almost hear its piteous bleating, calling in vain for its mother, as it wanders on, cold and hungry and frightened, and perhaps *sorry*, out alone in the dark.

We know that when that lonely night was over at last, the lamb found food and water, for the next picture shows it in a wood, drinking from a tiny brook, flowing through fresh grass. But it is not safe yet. It is scratched by brambles, and among the trees we see a strange, wild animal also coming to drink—a wolf, and we fear that the lamb will be frightened and hurt. But help is at hand. As soon as the shepherd found out that one of his lambs was missing, he set off with his dog to try to find it. All that night he searched, and early in the morning he reached the wood and found traces of the lamb, little bits of wool here and there on the brambles, so he knew he was on its track. He was just in time to save it from the wolf, and you may imagine how glad the lamb was to hear the shepherd's voice, and to feel his strong arms as he lifted it up to carry it home.

In the last picture they have reached the shepherd's cottage. His wife stands in the doorway, and the children crowd round the truant lamb, clapping their hands with delight at its safe return. One little lad gives it food from a saucer, and the sheep dog is just as pleased as the children. The shepherd is telling all about his search, and they are all rejoicing together over the stray lamb that has been brought safely home again.

In the Bible we find many word-pictures from pastoral life.

The Jews had been a wandering people, moving about from place to place with their flocks, and at last settling in the good pasture lands in Palestine. They were accustomed to think of themselves as a flock of sheep, and of God as their shepherd, leading the faithful and going in search of the faithless who had gone astray. Turn to these verses, and you will see: Isaiah liii. 6; Ezekiel xxxiv. 11, 12, &c.; Psalm xxiii. 1, 2: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters."

And remember the parable of Jesus about the lost sheep. "How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your father which is in heaven that one of these little ones should perish." (Matthew xviii. 12-14.)

LILIAN HALL.

The Inquirer.

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LONDON, OCTOBER 7, 1905.

FOR BETTER SERVICE.

WE stand now at the beginning of another season's work in the churches, and in all social effort for the uplifting of our common life, for reform and progress in the great battle against wrong. The time of summer resting is over. The time for strenuous municipal and political activity is near at hand. All the winter's work of beneficence and education, for the enrichment, the cleansing and ennobling of life is now begun or immediately to be begun; and in our churches the press of engagements, the full tide of earnest effort is upon us.

We have to ask, What is our strength? What is the great commanding purpose of our work? How shall we preserve the true spirit, and most wisely use all that we have of power for good, and how gain more power and a fuller measure of inspiration and joy in the work?

The answer is that we are enlisted in a great service, and that in obedience and self-forgetfulness will be our best strength. It is the service of that Power, not ourselves, which makes for righteousness. We are in GOD'S hand, called to the service of His kingdom. That is the true ideal for all public service, for all beneficence, for the consecration of every gift of knowledge and strength and sympathy, of wealth in this world's possessions and wealth in a loving human heart.

To this service our churches assuredly are pledged, and we in their fellowship, to be quickened by their inspiration. A frank confession of our weakness and unworthiness will not be amiss at this moment of prayer for the renewal of our strength. There are grave questions we ought to face, urgent needs, which must be met. We alone are not sufficient for these things. What we have to seek is a more perfect obedience and devotion in self-forgetting service, a more humble and joyful surrender to the living GOD.

The needs indeed are manifold. In the churches themselves a truer and more reverent spirit of communion, a deeper sense in every member of the church of the overshadowing of the Divine presence and of a trust in work and worship in which everyone must have a part; and in this communion an enrichment of the ministry, in vision of the things of GOD, in power of utterance, to stir men's hearts to the instant call of duty. And in every kind of good work a new determination to be faithful and true, to destroy every vestige of pride and self-seeking, of paltry jealousy, and every littleness of temper that corrodes and weakens the common purpose of good. It is the service of the Kingdom to which we are pledged, in the pure unselfishness of CHRIST, with his ideal of brotherly love. Our whole life is to be brought into obedience, and this must be effected by the power of religion, kindled in daily duty and at the sources of inspiration in secret prayer, and in the fellowship of the Church. Of what is needed in our churches, and for the making of men devoted to their service, we hope soon to be able to speak more fully.

LIBERAL CHRISTIANITY IN A SCOTTISH PARISH.

(FROM A CORRESPONDENT.)

AFTER a stay of some weeks in a small village in the West of Scotland and attending each Sunday the services at the Scotch Established Church, it is impossible to resist the impulse to attempt some account of what has been a most stirring experience, and to give some idea of the catholicity and freedom, with deep religious spirit, that exist in that church to-day. The "Unitarianism" that we at home are apt to think is left to us alone to teach, with the freedom of conscience and of utterance of which we sometimes think we have a monopoly, are here an accepted and acknowledged fact—not necessarily so if the theological question were put to each member of the flock, but clearly and admittedly so in the mind and thought of the three ministers we have had the privilege of hearing. And there is no reason to think that they are isolated instances.

The service is without liturgy or any expressed form of creed or confession, and consists of the usual two readings from the Old and New Testaments, the former very often a Psalm, and splendidly read, by the way; the singing of a paraphrase and several hymns, one often specially for children; and extempore prayers, so devout, so uplifting, that one felt again and again a keen regret that the words must pass inevitably from the mind and leave but a vague memory; and more than once a familiar phrase of Dr. Martineau's has mingled with these petitions.

Of the sermons it is not easy to speak, except in terms of the highest admiration of their strong reverent Christianity and glowing earnestness of faith and liberality of spirit.

In private conversation, the minister said his aim was to dwell on the great affirmations of religion; to leave doctrinal or controversial matters, and to teach fundamental truths of Christianity and faith.

Truly, he is realising his ideal; and his Unitarian hearers this summer have listened with an amazed sense that here exists in actual being the Free Christian, Catholic Church for which they have longed, and in which their faith finds itself absolutely at home.

To such a church "the Unitarians" appear to be merely one more sect or denomination; and one, alas for us, which appears to concern itself over-much with insistence on doctrinal matters and the justification of its position, and is therefore but barren in its harvest.

One Sunday an exchange was made with the minister of a neighbouring parish, a much older man, but of the same spirit.

His sermon was an earnest appeal for the thoughtful study of religion and the grounds of religious faith, in order that "the foundation might be upon the Rock;" urging that whatever fresh light criticism can throw on the Bible, upon Christ and Christianity, may—nay, must—be fearlessly accepted, in the full assurance that the application of the best powers of intellect and science can but strengthen the reality and grandeur of the religion which is fundamental.

The culminating point of the sermon was the assertion that the Fatherhood of God and the Brotherhood of Man are the essential and unassailable truths of religion and life; and yet, this was not a "Unitarian" Church, but the Established Church of Scotland.

The third minister came from a distant town, and his visit was announced the week before from the pulpit as that of a "former class-mate, one of the most brilliant men of his time"; and from this preacher, a keenly intellectual man in the full vigour of his powers, came the same stirring, strenuous thought and fearless acceptance of whatever modern research and liberal thought can show, with a glowing confidence in the religion which uplifts and sustains all faithful souls, and is common to all churches.

The minister of our parish in the course of a long talk on the subject, said that, dwelling in his sermons on the truths that are universal, he never sought to trouble the older folk, who accept the older forms of doctrine unquestionably, with these newer thoughts; but that he gave his whole heart to the teaching of the children and those growing into manhood and womanhood; to teaching them the great affirmations of religion; so that when in later life they see, as see they must, the crumbling into dust of what is left of the old bulwarks and divisions, their faith may remain unshaken, being indeed "founded upon the Rock."

Now in all this, is there any dividing line from the teachings of those of our own churches whom we love and revere and follow, in the past and in the present? None whatever, that I can discern; and a sense of keenest regret, nay almost of shame, comes over one in thinking of the isolation in which our churches seem to stand, and in which we acquiesce as though it were a necessary condition of our "heresy."

We have thought we stood upon a summit and had a view of sublimities that were hidden from those on lower heights; that we are leaders in the forward religious movement. Maybe in the past this was so; we may proudly remember that from among us have come many bold and faithful pioneers of the liberal faith, and that our forerunners have bravely borne a heavy burden of obloquy and

isolation for the sake of their religion. But we live in better times; others have entered into the heritage; and, as it seems to me after this summer's experience, have attained a wider outlook and a more assured faith—that the stream is flowing on, and we are in danger of being left upon the bank.

It is clear that for a long time there has been an elastic interpretation in the Scottish Church of the terms of the Westminster Confession. To-day, as all the world knows, Parliament has given it the power to revise its articles of faith from time to time, as the progress of thought and the conscience of its people may declare. By the law of the land, religious liberty and progress in Scotland is now safe-guarded—a tremendous step, and yet so quietly effected that it is obvious the time had become ripe, and that it is in accord with the will of the church and the nation.

What can *we* do, how must *we* bestir ourselves, to join in this great forward march—not to be left in the rear while still believing ourselves to be in the foremost rank?

Do we know this Church? Do we realise its breadth? Do we show our brotherhood by inviting its ministers to preach in our free pulpits?—are we free and fearless enough for that?—these men whose Unitarianism is as deeply thought out as that of any of ourselves, though not necessarily dwelt and insisted upon in their pulpits, but who preach and teach with overwhelming earnestness of personal faith, the Christianity that is of Christ himself: "The critics cannot touch *that*"; "*that* will abide for ever"; "*that* teaches us to know the everlasting arms that are beneath us."

"Unitarian? Of course we are Unitarian; all thinking men are," said our Scottish friend; but there is sad reason to know how he and many another leader of religious thought look upon the sectarian label on our churches—that name which some of us think is synonymous with freedom and religious progress, but which is in reality only a banner raised in one corner of the field, and is a barrier which keeps many earnest thinkers from entering in with us.

Let the name be taken from our gates and as far as possible from our lips: the great truth it proclaims is there, has come, is acknowledged, and is no longer in need of constant argument or justification.

"Of course we are Unitarians," therefore, let us give our whole soul to the realisation of the Christianity of Christ, to the teaching of the young and the uplifting of the people. Let us enlarge our borders and form new links of brotherhood with other churches, and go forward boldly in full confidence. Let us seek out and invite, in the Christian fellowship in which they alone will come, leaders of thought and ministers of the Gospel in other churches to preach in our free pulpits—not Unitarianism, for that is there already, but the greater thing, the glowing faith and the reverent freedom of utterance that exist beyond our walls. Let us seek with their help to realise that we are not alone and crying in the wilderness, but of a great and faithful company, whose church is as broad as the love of God for Man.

LORD CARLISLE ON LIBERAL RELIGIOUS THOUGHT.

AT the Recognition Meeting to the Rev. A. Thornhill as minister of the Carlisle Unitarian Christian Church, on Monday evening, September 25, reported in last week's INQUIRER, the Earl of Carlisle took the chair, and opened the proceedings with the following address. Our report is revised from that of the local *Journal*.

The EARL OF CARLISLE said that they in Carlisle were a small community, and their Church in the country was not a big one. He did not know whether in their Church they were increasing or not, but he was certain that in his recollection the thought and the spirit which he believed animated their Church had increased enormously. Outside the Unitarian community, in the Church of England, and he believed in other Churches, they would find a growth of those thoughts and of those feelings which used perhaps at one time to be only found in Unitarian bodies. Sometimes they were disposed to regret that those who were with them in thought and belief did not join them. Some of the reasons why they did not do so might be very good, and some not so good; but he thought that they ought to feel that for those who agreed with them they had a certain responsibility. Sometimes he was disposed to think that the name of their body might possibly be responsible for some misconception. Historically the name might be accurate enough; but he thought it not unlikely that to those who had not heard, and who had not read what their leaders thought and said, the impression might be given that they existed mainly for negation. How false that impression was any one who attended those services that night would know; but it was not known to many who ought to know it.

It was not only in the churches that there were those who ought or who might belong to them so far as their beliefs and their feelings went. There were many who had ceased to belong to any Church nominally, who would feel able to join with them, but the fact was, that at present persecution for ideas was not limited to the orthodox, and there were those who had left communities who felt a certain shyness or fear of what might be thought of their intelligence in joining another body. He thought that they could not know how free they would be or how much, by joining their body, they would gain in being able to continue that religious tradition without which he believed that the individual must suffer.

But it was not only of their small numbers; it was not merely of the thousands of those who agreed with them silently and unknown to others; but it was of the great leaders of thought who had influenced the world in the same direction that he would like them to think for encouragement. He thought in particular of three men, though the number might be greatly added to, who had largely influenced the world in the last century, but who, as far as he knew, had never in any way been associated nominally or otherwise with the Unitarian community. He was thinking in particular of Matthew Arnold, Thomas Carlyle, and Joseph Mazzini. A sentence from each, taken rather casually, would show his meaning in speaking of them.

Matthew Arnold, who was called the apostle of sweetness and light, wrote:—"As time goes on, it will be more and more manifest that salvation does really depend on conformity to the line of Jesus; and that this experience and nothing miraculous or preternatural is what establishes the truth and necessity of Christianity. The experience proceeds on a large scale, and therefore slowly. But even now, and imperfectly moreover as the line of Jesus has been followed hitherto, it can be seen that those nations are the soundest which have the most seriously concerned themselves with it and have most endeavoured to follow it. Societies are saved by following it; broken up by not following it; and as the experience of this continually proceeds, the proofs of Christianity are continually accumulating and growing stronger." That was what Matthew Arnold said, and he thought that much more to the same effect, perhaps more to the purpose, might be gathered from what he wrote.

A very different man indeed—Thomas Carlyle, who was supposed to be the apostle of individualism and of strength and a great hater of all hypocrisy—summed up his belief more than anywhere else in his "Sartor Resartus" when he said:—"Small is it that thou canst trample the earth with its injuries under thy feet, as of old Greek Zeno trained thee; thou canst love the earth while it injures thee, and even because it injures thee; for this a greater than Zeno was needed, and he, too, was sent. Knowest thou that worship of sorrow? The Temple thereof, founded some eighteen centuries ago, now lies in ruins, overgrown with jungle, the habitation of doleful creatures; nevertheless, venture forward; in a low crypt, arched out of falling fragments, thou findest the altar still there, and its sacred lamp perennially burning." . . . And again:—"A man, be the heavens ever praised, is sufficient for himself. Yet were ten men, united in love, capable of being and doing what ten thousand singly would fail in. Infinite is the help man can yield to man." That sentence seemed to him the greatest encouragement that they could find for any work in congregations and churches and not merely for themselves.

Last, he should like to mention Mazzini, who had been called the regenerator of his country. He had never himself met a man who had a more magnetic influence, and who gave one so much the impression of a saint. It would be hard to find a sentence in Mazzini that did not justify his claim. One of the last addresses of Mazzini ended thus: he was speaking to Italian workmen, and he said to them:—"Yours is the solemn mission to prove that we are all the sons of God and brethren in Him. You can only prove this by improving yourselves and fulfilling your duty." He felt and hoped that that was what the minister who had come among them would help them to do.

In the newspaper that morning he had read an account of a ceremony at Leeds, where the eloquent Bishop of Ripon was inducting a new clergyman, and he thought he could not end up what he had to say so well as by reading the last sentence of what the Bishop of Ripon said:—"We ask," said the Bishop, "for gentle toleration, since all men are liable to make mistakes, for

kindly consideration, and a true and kindly construction upon all our actions. Best of all and most of all, we ask that your hearts shall bend with ours before the Throne of God, that the grace and the help of God may be ours, and that as we join hands with him who takes up his high ministry amongst you, we may be linked together in a closer bond of brotherhood, ready to share in all God's work, so that it may prosper according to His word."

A SUNDAY-SCHOOL CENTENARY.

THE centenary of the Bank-street Sunday-school at Bury was celebrated on Saturday, Sunday, and Monday, Sept. 23-25, with the utmost heartiness. The school was first established in Silver-street, during the ministry of the Rev. William Allard, among the founders being Edmund Grundy, of the Wylde, and his sister, Elizabeth Grundy. They were both workers in the school for more than fifty years, as the memorial window in Bank-street Chapel, erected by the teachers and scholars in 1865, records. Another veteran of fifty years' service, who has been one of the superintendents for nearly forty-four years, is Mr. Thomas Holt, J.P., who presided at the Monday evening reunion meeting. More than 300 old scholars and teachers accepted invitations to be present, and many others wrote, expressing regret for their enforced absence and affection for the old school. They wrote from all parts of the country and from Canada and the United States.

On Saturday afternoon, Sept. 23, the five superintendents—Miss M. E. Grundy, Miss Mary Wilde, Mr. Thomas Holt, J.P., Mr. W. Stephenson, and Mr. L. Wilde held a reception in the upper schoolroom, when the roll of signatures taken included 48 names of those over 60 years of age, nine over 70, and three over 80. Upwards of 400 people were present, and after tea a meeting was held, with a much larger attendance.

Alderman THOMAS HOLT presided, and among those present were two former ministers, the Revs. Douglas Walmsley and J. Collins Odgers, with the Rev. E. D. Priestley Evans, the present minister, and the Rev. J. M. Bass, of Chesham; Mr. C. C. Grundy, a former teacher, and Mr. J. Kentish Wright, son of the late Rev. John Wright, minister for twenty years, in whose time Bank-street Chapel was built. The Rev. S. A. Steinthal was also to have been present, but was prevented by ill-health, and was represented by his eldest son.

The CHAIRMAN gave a hearty welcome to all friends who had come, some of them from great distances, to join them in that celebration, and then gave a most interesting account of the school, from its foundation in 1805, with its successive buildings, and the changing aspects of its work. He recalled the memory of many faithful workers, Edmund and Elizabeth Grundy, Franklin Howorth, John Wright, and others. One instance of the good influence of the school he related in connection with Mrs. Smithels, late of Rivington, who became a teacher in the school sixty-five years ago. Mrs. Smithels, then Miss Martha Livesey, living at Heap Bridge, took a great interest in a poor lad living in a cellar. He had been told by that boy, since he had grown up, that he well remembered the time when Martha Livesey brought him by the hand to that Sunday-school. That poor boy became a post boy, working in a paper mill, got into a good working hand, became a manager, a master and partner of a paper mill, and to-day was the largest paper manufacturer in Great Britain, and a commercial genius; he who was once that poor lad was now Edward Partington, of Glossop, who would have been present that day if he had not been on a visit to Canada.

The Rev. Douglas Walmsley, who succeeded the Rev. John Wright, was also minister for twenty years, and the Rev. J. C. Odgers, after him, for ten. They were both devoted to the school, and taught the adult class of young men, while Mrs. Walmsley and Mrs. Odgers took the adult girls' class on Sunday mornings. Mr. Priestley Evans had now taken up the work of his predecessors. At Bank-street, he reminded them, evening classes were held before the passing of the first Education Act, and through long years of the Sunday-school many had received there the only education they ever got. Many who had been scholars and teachers had filled important positions requiring ability and integrity, and they had occupied places of honour and respect in their public duties. The Sunday-school began by supplying the elementary wants of the working classes as well as the instruction of moral and religious lessons, bringing out and improving the talents which God had given them, forming good habits, sober honest, truthful, self-reliant, industrious—in fact, the building up of good characters, fitting them for an active, industrious, and good life, and preparing them for that which was hereafter.

The Chairman was followed by Mr. J. W. Barlow (hon. secretary), Mr. C. C. Grundy, Mr. J. Kentish Wright, and Mr. D. A. Wormald, who had become a scholar in the school 45 years ago that month.

The Rev. DOUGLAS WALMSLEY said that wherever he might go he could never forget the friends he made at that place, the work he tried to do in that room and the church, and how they all pulled so heartily and earnestly together to do something that might tell for good and something that might last in the lives and characters of those around them. Although the subjects taught in the school had changed, it had been from the first a truly religious work.

Councillor R. KAY, who, in the words of the chairman, was "a scholar in the forties, a teacher in the fifties, and a superintendent in the sixties," declared that the best he had in him and had done was the outcome of the early influence of Bank-street Sunday-school.

The Rev. J. C. ODGERS said the history of Bank-street Sunday-school showed in a remarkable degree the steadfastness, perseverance, and the long and devoted work of many teachers and superintendents who had stood to their work through many decades, and another of the causes of the great success of the movement was the constant steadfastness of the scholars. In 1872, when he first came, Mr. T. Holt and Mr. Stephenson were superintendents of the school, and they were still occupying that position now.

The Rev. E. D. PRIESTLEY EVANS proposed, and the Rev. J. M. Bass seconded, a vote of thanks to the speakers and chairman, and all who had taken part in the gathering.

THE SUNDAY SERVICES.

On Sunday, Sept. 24, three services were held, in which the only three ministers of the chapel now living took part. At the morning service the Rev. Douglas Walmsley preached an earnest and impressive sermon from the text Matt. xxv. 40, "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the afternoon the Rev. E. D. Priestley Evans conducted a Welcome and Dedication service, at which fifty-five young people from the school were received into the fellowship of the church. Those who took part in the service and received from their minister the right hand of fellowship were only part of the eighty-five (fifty-five young women and thirty young men) who during the past twelve months have joined the church. At the conclusion the Communion service was held, about 150 remaining, most of whom partook. The Revs. D. Walmsley, J. C. Odgers, and J. M. Bass helped in the distribution.

At the evening service a congregation of over 600 was present, and the Rev. J. Collins Odgers preached from John xxi. 15, with the closing words, "Feed my lambs." The sermon dealt with the history of the school, and concluded as follows:—

How many faithful workers, men and women, have given some of the best years of their life to the service of their fellows in this Sunday-school? I knew the Rev. Franklin Howorth, whose wonderful influence over the young people of this town is still gratefully remembered; and the Rev. John Wright, whose dialectic skill and organising power and cheering words are among the sacred traditions of this place. And, as I look down from this pulpit, I see with the eyes of memory a number of faces familiar to me in the old days, all of which with very few exceptions, have passed into the unseen. You retain the features of some of them in beautiful portraits on the walls of your schoolroom, but there is a whole gallery of portraits in the heart of many here present, and each face is illumined not by the light of memory alone, but by the glory of sacred associations which will never fade away. Oh! how much willing service has been given here, and how freely, how generously given! Can we see the extent of the harvest? No, it is only a small part of it that we can observe. From this Sunday-school there has come a noble offspring, the schools at Heap Bridge, and Heywood, and Chesham. From this Sunday-school have gone forth many who have become honoured citizens of this town, who have held worthy places on its bench of magistrates and in its Council Chamber, who in the conduct of public affairs have been known far and wide for their spotless integrity, blameless life, and unselfish actions. Yes, if we were to regard ourselves as gleaners in this harvest field, we might, I think, collect

from this side and from that what would go to make up many a noble sheaf, many a good example of a worthy life and an honourable career. But what we can see and gather up in this great harvest field is but small indeed in comparison with that which we cannot see, cannot compute, cannot inscribe on invoice or way-bill. We cannot estimate what has been achieved by the good impressions that have here been made on tender minds by the strengthening of the moral perceptions, the timely word of warning in the midst of life's temptations, the guidance given to the mental powers by the regenerating influence of good companionships and by the upraising of noble ideas before the eyes of the soul. No, that is God's harvest, and He alone can compute it. He alone can gather it all into His garner from which nothing can be lost.

On the following Monday evening a most successful scholars' party was held at the school.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

SYDNEY BAZAAR.

SIR,—You kindly inserted in your columns last July a letter from my friend, the Rev. George Walters, of Sydney, N.S.W., appealing to English Unitarians for assistance towards a bazaar to be held in September for the purpose of clearing off a debt which had long burdened his church.

The notice was short and the time inopportune. But September in Australia answers to our March, and is the best month for bazaars there. The response to the appeal here was very small, at which I am not surprised, but the Bazaar Fund has at my suggestion been kept open, and I trust that I shall not have to confess to my friends at Sydney that I was wrong in assuring them that English Unitarians would come to their help if only they made a vigorous effort on their own part.

The misfortunes of this congregation have been without parallel in our denominational annals, and the faults, it must be confessed, have been great. But—thanks to the minister, who, after having been forced to withdraw, returned again and resumed the charge when the cause was at the very lowest and seemed beyond hope of recovery—everything is going on well now. The attendance at the services is excellent, and the respect which had been forfeited is restored. The only remaining embarrassment is the legacy of past errors in this debt, and the congregation has no wealthy members who could afford to give largely to clear it off at once.

Under these circumstances I add my own appeal to that of Mr. Walters. It is most important that we should be honourably represented in that great city of the Southern Hemisphere, and at present we are so both as respects minister and congregation. All that is now lacking is a little immediate pecuniary aid to set them free of debt.

The British and Foreign Unitarian Association has promised to add ten per cent. to whatever may be raised by the bazaar or by subscriptions, which will be thankfully received by the Rev. H. Enfield Dowson, of Gee Cross, or myself.

CHARLES HARGROVE.

Leeds, October 2, 1905.

"JOHN POUNDS" COTTAGE.

TRAINING HOME FOR DESTITUTE GIRLS.

8, *Netley-terrace, Southsea.*

SIR,—May I, through the medium of your paper, make an appeal on behalf of our "John Pounds" Cottage. This institution, as most of our friends know, is an off-shoot of the "John Pounds" Mission, carried on so lovingly and untiringly for many years by Mr. Blessley among the very poorest of our Portsmouth children. Young girls who are anxious to go into service, but prevented by want of proper clothing, are assisted if they apply at our little home, and in cases where they have no mother, or a bad one, and miserable home, often in a common lodging-house, are received for some training before being placed out in a situation.

During the last year the work has greatly increased, our five beds are seldom empty, and girls are anxiously waiting for admission. The need of this special work in our large town is great; dozens of girls go on our streets yearly, simply for want of a helping hand at this time of their lives. After they are in service, they are encouraged to visit us and to look upon the cottage as a real home, where they can be sure of love and sympathy in times of difficulty and trouble.

Our clubs in connection with the Home are held in the High-street Chapel School-room, and number about 80 girls. We need funds badly, our annual subscriptions amounting to about £68 a year; but the work cannot be carried on effectually, with the most rigid economy, unless we can raise double that amount in donations; and, so far this year, these have come in very slowly

I ask the help of all who recognise the importance of saving many of these girls from a life of shame, and of raising the standard of our young working women's lives to a higher level by close contact with those more fortunately placed.

MAY ROGERS (Hon. Sec.).

28, *Osborne-road, Southsea.*

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

SIR,—May I appeal through the columns of your valuable paper for the help of some ladies and gentlemen to act as honorary speakers for our Temperance Association? There are now twenty-five societies in London Unitarian churches, and I want to send one speaker each month to each society. The Rev. W. G. Tarrant's review in your issue of September 23, entitled, "Which Sacrifice shall be made?" is a splendid challenge to the waverers. "Which sacrifice do we prefer, this national woe and disgrace . . . or a little sacrifice of personal gratification, of idle ease, and a little time spent in service with brethren in the cause?" he asks, and a satisfactory answer will be given by those who will "lend a hand." There are already many ladies and gentlemen who help, but more are wanted. I shall be glad to give the fullest information to any inquirer.

W. R. MARSHALL
(Organising Secretary).

185, *Torridon-road, Catford.*

PROVINCIAL LETTER.

LONDON.

MENTION is made by a high medical authority of a gentleman "whose mental faculties never reached their full power except under the irritation of a blister." If a judicious irritative could be applied to some highly-contented "Liberal Christians" their mental faculties might be usefully stirred. But what blistering could be more severe than the thoughts born of a few minutes' open-eyed consideration of the facts? One of my correspondents, writing from one of our busiest churches, concludes by saying: "But how little are we doing, after all!" It is, probably, only those who are trying to do much that are much distressed at the scanty range of their influence for good. It is not for me to apply blisters; but I would respectfully recommend those few minutes of open-eyed consideration of the facts. Here is London, and here are our churches, and missions, and schools, &c. The number of families in this city that are adrift from all regular, or even irregular religious culture is indisputably enormous. What efforts are we making to reach them?

Well, I testify from the letters and calendars that have reached me, there are many honest efforts being made; here and there, apparently, by minister and people, mostly (I fear) by minister alone or nearly so. Of course, the ministers are the leaders; on them very properly lies the responsibility of initiative and unflagging diligence in the work. But leaders ought to have followers. The only hope of our churches doing what they ought lies in the increase of faithful workers.

The air is full, not of farewells, but of welcomes; and every one of our metropolitan pulpits is now "full"—or practically so. An exception will have to be made, however, I am very sorry to say, at the end of the month, when the Rev. G. Critchley is to leave the pastorate of the KENTISH TOWN Free Christian Church (Clarence-road), which he undertook in 1902. This church has just celebrated the jubilee of its foundation; and if clear and powerful preaching, the utterance of a fully-matured and fully equipped mind, could have secured it, there should have been something more like a note of jubilation to sound at this juncture than is the case. But Mr. Critchley has the satisfaction of knowing that in some important ways the church is in a better state than it was, thanks to his good services. May he and the church severally go forward to more assured success! Perhaps one ought to say another pulpit is vacant, but at STEPNEY GREEN the conditions are not

wholly those of an ordinarily constituted church, and I am not sure whether a successor to the Rev. C. A. Ginever is in view or not. Needless to say, both at Kentish Town and Stepney, the population is dense, and the room for ameliorative work is wide. Five new-comers this year are already at work, though the "public "welcome" is yet to be given to three of them. The first of these new settlements was that of the Rev. A. A. Charlesworth, who, from the early part of the year, has been minister at HIGHGATE, and by this time is very much at home with his people. The "institutions" here are numerous and the extensive suite of rooms is fully utilised. Subscribers to the Spears Memorial Buildings would be gratified to see the good use made of them; every day, Sunday and week-day alike, they are occupied, and ingenious schemes are on foot to squeeze other items of work into the programme. Mr. Charlesworth announces two courses of evening sermons, for October, on "Novels of the Bible"; for November, "Unitarian Principles and Ideals." At HACKNEY, the Rev. H. Rawlings has recently entered upon his ministry, and a welcome is to be given next Friday (13th), when, in addition to ministerial brethren, including the Rev. Philip H. Wicksteed and two local ministers, Congregationalist and Baptist, the Mayor of Hackney and other friends will attend. Mr. Rawlings is no stranger to London. It is only six years since he left Little Portland-street Chapel, and he knows the trying conditions which he now courageously faces in a second London pulpit. He follows in a line of men of honoured name; may it be given to him to bring to this ancient congregation a new lease of effective life! At PECKHAM, the Rev. A. F. G. Fletcher, late of the Richmond Wesleyan College, has succeeded the Rev. George Carter; and the signs of reviving interest in the neighbourhood are unmistakable. He will be "welcomed" (though he has been already actively at work here for half a year) on the 17th of this month. To him, and to his former fellow student, the Rev. Arthur Hurn, who will be "welcomed" at ACTON on Wednesday next, a cordial "right hand" will be extended. They come, young and ardent, into our field of labour, bringing to it a fresh sense of the value of our principles and conceptions. One more new-comer is the Rev. A. Golland, late of Manchester College, Oxford, who succeeds the Rev. F. Hankinson as assistant to the Rev. F. K. Freeston at Essex Church, Kensington. Mr. Golland comes of good northern stock, and this further period of post-collegiate training will assuredly go far to equip him for the trying responsibilities of the sole charge of a congregation. With these new and young recruits the ministerial fellowship in London ought to develop a freshness and vigour which have been somewhat lacking of late.

But still another comer has to be named—the Rev. Charles Roper—who is neither new nor immature. He comes in the full tide of his strength and with a stimulating experience; his congregation at Moss Side, Manchester, is a living monument of his power and devotion; and in putting his hand to the work of developing the church at KILBURN he is playing a right manly part in our work. We shut our eyes to Manchester's loss, thinking—I hope not too selfishly—of the needs of our own vast community. Mr. Roper is to begin his duties here in December, and the colder the weather the warmer the welcome must be.

It will be seen from the foregoing that many changes are taking place; at the same time there is much that will be as before, only, let us hope, "more so." At ESSEX CHURCH, already mentioned, Mr. Freeston has the satisfaction of seeing his work thriving. He has a good band of helpers, including an active Visiting Committee, whose operations might well be copied in other districts. All the homes of the parents of the scholars, and the members of the mothers' meetings, are regularly visited monthly, and all cases of absence, sickness, or distress are reported and carefully dealt with. The Guild flourishes, having over seventy members all above sixteen years old, and the Congregational Society opens its eleventh session with excellent prospects. These and similar institutions are mentioned here as typical—other churches have the like, but few, I think, have them in so satisfactory a condition.

The church at Rosslyn Hill, HAMPSTEAD, under the charge of the Rev. H. Gow, has made one apparently little, but not insignificant change in its hours of service. In the evening, instead of beginning at seven, as usual in London, the service now begins at half-past six; and it appears that this does really fit better with the social and domestic arrangements of this suburb. At the Whitsuntide meetings of the B. & F. U. A., a suggestion was made to change the morning hour and begin much earlier—presumably in the interests of people who want to "make a day of it," with their friends. So drastic a move would probably be hazardous; but the more moderate adjustment now being tried at Hampstead may commend itself elsewhere. The regular work of the church calls for no special mention here—no one who knows Mr. Gow's pulpit ministrations need be assured that he is well worthy to stand where Dr. Sadler and Dr. Herford stood. One feature of the services deserves reference. Mr. Liddle, the new organist, has a celebrity for piano music, and his brief recitals after evening service show him a master of the sister instrument, and evidently appeal to many music lovers.

Looking round the north side of the map we see CHILD'S HILL, where the Rev. E. Daplyn continues his pioneer work with signs of success. Over fifty members are enrolled, and though the organisation of the congregation is as yet in its infancy, it would appear that a vigorous plant is striking root here. At WOOD GREEN our veteran friend, Dr. Mummery, aided by a zealous group of workers, carries forward the work steadily; the attendances show improvement, and new efforts are being made by special lectures, beginning to-morrow, to inform the district as to our thoughts and aims. Coming in toward the centre again we find the folk at LITTLE PORTLAND STREET, with the Rev. John Page Hopps at their head, bravely maintaining the work of the church and institute. Mr. Hopps makes a suggestion which others may note besides the Little Portland-street people. Why not, he asks, attend definitely and regularly *once a month*, say on the first Sunday? Of course, the hint is not ironical, but is sincerely thrown out for people who live at really great distances from their place of worship, and who may only too easily lose count of when they did go last. We should like to hear that the "monthly rally" proved a success; but let no one be tempted to substitute it for the weekly attendance that ought to be the rule. It is good to hear that young men continue to be attracted to the library and other institutions of the place. STOKE NEWINGTON GREEN makes little or no history in the sense of "departures"; it does better by "keeping on." The various societies and clubs are renewing their activities with the promise of as much success as ever, and the Rev. W. Wooding must rejoice in seeing so much active young life around him. At ISLINGTON, the Rev. E. Savell Hicks finds the membership roll steadily mounting up. Happy they who feel the flowing tide with them; even though our tide, when it flows, does not come with a rush! Mr. Hicks, like most of us, has his new course of evening lectures in hand; and when the Provincial Assembly meets at Unity Church on the 19th inst., the delegates will see that his people back him up well in his work. One piece of his work I may here mention specially. He is secretary of the Choral Society which was recently founded for the benefit of our London choir music generally. The society is busy preparing for a grand concert at Essex Hall on November 15 next. Friends will book the date.

So far, for North and West—and the East? Ah, the East—my good, well-satisfied "Liberal Christians," you may find all the "blistering" you require if you will really look at the East, and consider our share in it. I have mentioned Stepney; STRATFORD also is there, struggling, ever so bravely, without a minister for years; FOREST GATE is there, as bravely struggling, but fortunately with a minister. The Rev. H. Woods Perris, in his labours here, has struck upon a rich vein of intelligent and loyal life in the school-teachers of the district, many of whom know him and appreciate his teaching, and some co-operate diligently with him in the work of the congregation. The work attains no great dimensions, but its sterling quality is indubitable. "But the East has its missions"—true; there is MANSFORD-STREET, Bethnal Green, where the Rev. Gordon Cooper continues the manifold labours of the "church and mission," and where the suite of rooms is really a credit to the promoters, and is well used throughout the week. Farther on, the Rev. J. Toye conducts the LIMEHOUSE mission with unwearying fidelity and much benefit to the neighbourhood. These and the domestic missions at GEORGE'S-ROW, St. Luke's (Rev. F. Summers), RHYL-STREET Kentish Town (Dr. Read), and LISSON-GROVE, Edgware-road (Rev. S. H. Street), stand for our direct effort, to cope with the dreariness, vice, ignorance, and hopelessness, of the submerged or submergible class north of the Thames. A special article, however, is needed to describe their operations, and something more than an article to secure them in their good

work. I must leave that to other pens, and hasten South.

Here, beginning down the river, is PLUMSTEAD, where the Rev L. J. Jones, now concluding his second year in the mayoralty of the borough of Woolwich, still finds himself hampered for want of a proper church building. He has a small and comely hall; but there are many doubtless who look askance on so modest an equipment for worship. Ground and plans are in possession, the money to build is wanting. The good people here have done wonders in contributing to the cost, but here, as at Lewisham and Kilburn, progress is stayed for the lack of generous outside help toward the new building scheme of the London District Unitarian Society. No doubt we must be patient, but the grass is a long time growing; meanwhile—. Well, meanwhile, the Plumstead and Lewisham people are doing manfully with things as they are. At LEWISHAM, the Rev. W. Chynoweth Pope is so ably supported by intelligent workers that the congregations were never better; they include at least as many men as women, and the Literary Society commences its ninth year with a decided increase in its membership. "We are brighter, happier, more confident than ever"—welcome note, sweet as a cuckoo's in this springtime of our church-life! At DEPTFORD and BERMONDSEY things do not take on such flattering tints, yet each is doing useful work—slowly, ever so slowly, yet surely, we hope, winning a way into people's hearts and lives. The Rev. A. J. Marchant, at the former, is just celebrating his fourteenth anniversary of settlement. The Rev. Eustace Thompson, at the latter, needs helpers; will no one volunteer? Ladies or gentlemen, there is work for either or both.

At BRIXTON, the Rev. F. W. Stanley has a chance of undoing some of the mischief (as we must think it) done by the unenlightened methods of the Torrey-Alexander Mission of last winter in this neighbourhood. Whether or not a reasonable and quiet appeal will soon overtake the headlong pace of error and superstition on the one hand, and of re-action and prejudice on the other, the effort must be made; and the Brixton folk have a clear call to special duty here. STAMFORD-STREET, BLACKFRIARS, is seriously grappling with the problem of how to get the *men* into week-evening meetings—how happy should I be to record success by and by. The Rev. W. L. Tucker is quite seasoned to the district and the work now, and things are going happily and busily forward. There is nothing new to say of WANDSWORTH at present. With such means as we have, we go on, still considering the facts, the enormous population around, the little group we make amongst so many.

Of forthcoming events in London I have mentioned two, the Choral Society's concert and the meeting of the Provincial Assembly. I am not exactly informed as to the programme of the Layman's Club, but doubtless it will stir us up one way or other. The London District Society will hold an autumnal meeting by and by, as usual, but the possibility of an autumnal dissolution of Parliament rather interferes with plans for such gatherings. After all, the best of our wisdom consists in maintaining the work of the congregations and allied institutions, and thus making our own calling and election sure. A deeper spirit of consecration is ever needed—it may be that many will find, in a series of united devotional services which are in view, fresh sources of inspiration.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdeen.—In connection with the placing of the memorial stone of the new building for the Unitarian congregation, the Rev. Jas. Harwood preached twice in the Union Hall, on Sunday, October 1. The morning was damp and cold, but a large congregation assembled. The Rev. W. Copeland Bowie conducted the devotional part very impressively, and Mr. Harwood delivered an eloquent discourse on the Liberal Faith. In the afternoon, he, in company with Mr. Ion Pritchard, visited and addressed the Sunday-school. In the evening the congregation almost filled the area of the large hall. The Rev. W. Wilson, Kilmarnock, announced the hymn and read the lessons. Mr. Harwood's convincing discourse had for its title "Christ our Leader, not our Substitute." The visit of these and other gentlemen was helpful in the highest degree.

Barnsley.—The committee of the Yorkshire Unitarian Union are making vigorous efforts to gather together a congregation at Barnsley. Encouraged by previous results the district minister (Rev, John Ellis) has now completed arrangements for Sunday evening services, in the Arcade Hall, to the end of the year. The first of the present series was held last Sunday, conducted by Rev. C. J. Street, his subject being "Unitarianism a Progressive Faith." There was a fairly good meeting, and all present warmly appreciated his eloquent discourse.

Brighton.—The front of Christ Church, New-road, has just been repainted and the lecture hall tastefully redecorated. The anniversary of the church, which has not hitherto been celebrated, will this year be commemorated on October 15, when sermons will be preached by the minister, Rev. Priestley Prime, and on the Monday evening, when a public meeting will be held in the renovated lecture hall.

Harvest Festivals.—The following further harvest thanksgiving services are reported:—Ciliau Aeron and Rhydygwin, Cardiganshire, on Tuesday, October 3, with collection at Ciliau for the British and Foreign Unitarian Association (Rev. E. Ceredig Jones, of Bradford); Congleton (Principal Gordon); Crewkerne, followed on Monday by a numerously attended public tea and entertainment (Rev. Alfred Sutcliffe); London, Bermondsey, with an afternoon service for the children in the afternoon, conducted by Mr. Harold Titford, of Stoke Newington Green (Rev. Eustace Thompson); Middleton (afternoon), Mr. F. Duxbury; evening, Rev. J. Harrison.

London: Forest Gate.—The Rev. H. W. Perris commenced on Sunday the eighth year of his ministry at Upton Lane. At both morning and evening services he alluded to the fact, and expressed his appreciation at the increase in membership during the recent years, and the spirit of amity which pervaded the church. The Social and Literary Society re-opens its meetings next week, and the services of several eminent lecturers have been secured. On the philanthropic side, the periodic jumble sales, which will be held during the winter, will afford means of relieving, in some small degree, the terrible poverty in the district. The ladies of the congregation are zealously prosecuting their work in connection with a sale of work which will be held in the near future, and from which it is hoped to derive substantial benefit. The Sunday-school maintains its gratifying character, while the services on Sunday have been well attended.

London: Hackney.—A meeting to welcome the Rev. Henry Rawlings, the commencement of whose ministry we have already reported will be held next Friday evening, Oct. 13, when the Mayor of Hackney, President of the British and Foreign Unitarian Association, and the Rev. P. H. Wicksteed are among those announced to be present.

London: Islington.—The Rev. E. Savell Hicks preached at Unity Church on Sunday evening on that silly book, "When it was Dark." Wednesday's *Islington Daily Gazette* devoted a column to a report of the sermon, which concluded with a vindication of the truth and the abiding religious worth of the spiritual resurrection of Christ.

Newport, Mon.—The Unitarian movement here was inaugurated on Sunday evening, October 1, under conditions which promise well for its future success. The Rev. W. Whitaker came over from Cardiff, and delivered an inspiring address on the subject of "Unitarianism, a Reasonable Faith," which was listened to with much appreciation. In point of numbers the audience more than realised expectations, and the interest which is being manifested justifies hopes of still better things in the near future. There being no other town in Monmouthshire where Unitarian services are held, Newport is, in this sense, isolated, and the chief difficulty to be faced will be that of securing preachers to conduct services until such time as a congregation can be gathered together. Any ministers or lay preachers visiting the district who would be willing to assist by taking a service are invited to communicate with the Secretary, Mr. W. Sutherland, 29, Waterloo-road, Newport, Mon.

Selby.—The second anniversary of the opening of the new chapel took place on Sunday, Sept. 24, when sermons were preached by the Rev. John Fox, of Leeds. On the following Thursday evening there was a social tea and public meeting; at the latter the chair was taken by Mr. Henry Lupton, of Leeds, a trustee of the Beatrice Bacon Trust and president of the Yorkshire Unitarian Union, who was supported by the Revs. E. Ceredig Jones, John Fox, and John Dale, the resident minister. The Chairman alluded to the recent successful sales of work, and called upon Mr. Dale to read the balance-sheet setting forth the receipts and expenditure for the internal furnishing of the new chapel. The receipts were £60 2s. and the expenditure £59 0s. 8½d., leaving a balance in hand of £1 1s. 3½d. That, Mr. Dale said, did not represent the full value of the fittings. Gifts had come in to the amount of £14, making the total cost of the outlay £73 0s. 8½d. The chapel is now free from debt, and Mr. Dale, acknowledging the recognition which was made of the success of his efforts, said he was very grateful for the kindness which he had received, not only from their friends but from people not connected with their faith. He was thankful to say that a man with such a broad, kindly disposition had come amongst them as the Vicar of Selby, who had shown that differing as they did in faith there was nevertheless room for Christian courtesy. He was glad that such a spirit existed, and hoped it would long continue. The Revs. E. C. Jones and J. Fox then made encouraging speeches. Unitarianism, Mr. Jones said, had a great message for the world, and he believed that there was a great future before the church at Selby; he felt sure they were beginning an era of prosperity such as they had never known before. The votes of thanks and the singing of the doxology brought a very successful meeting to a close.

Stannington.—On Sunday, Oct. 1, Mr. Thurstan G. Turton, hon. sec. of the Sheffield branch of the Yorkshire Unitarian Lay Preachers, occupied the pulpit, and before entering upon his sermon, spoke with much feeling of their late minister, and the influence of his long and devoted life. "The Rev. Iden Payne," he said in conclusion, "has passed away, but his words, his works, his efforts will live, his memory be revered, and the example of his saintly life remain in many hearts—a lasting tribute to him and his work in this place."

Stockton-on-Tees (Appointment).—The Rev. Reginald H. Maister, of Manchester, has accepted a unanimous invitation to become the minister of the Stockton Unitarian Church.

A LETTER on "Rationalism" from Mr. O. A. Shrubsole, we shall publish next week.

TRUST in God, but tie your camel.—*Sayings of Muhammad.*

THE more spiritual is a man's religion, the more expansive and broad it always is. —*Phillips Brooks.*

TRUE love is that which uplifts to nobleness; and apart from integrity and purity of heart, love cannot be known in its fulness. That the power who created loves us with this love, the very difficulties and trials of life, bring sublime evidence—since by means of them strength of character may be gained. Nothing happens to us that cannot help to make us better.—*H. W. Crosskey.*

I READ in the Scriptures the praises of meekness. But when I see a man meek or patient of injury through tameness, or insensibility, or want of self-respect, passively gentle, meek through constitution or fear, I look on him with feelings very different from veneration. It is the meekness of principle; it is mildness replete with energy; it is the forbearance of a man who feels a wrong but who curbs anger, who though injured resolves to be just, who voluntarily remembers that his foe is a man and a brother, who dreads to surrender himself to his passions, who in the moment of provocation subjects himself to reason and religion, and who holds fast the great truth, that the noblest victory over a foe is to disarm and subdue him by equity and kindness—it is this meekness which I venerate, and which seems to me one of the divinest virtues. It is moral power, the strength of virtuous purpose, pervading meekness, which gives it all its title to respect.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 8.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. WM. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Anniversary and Harvest Thanksgiving Services, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, and 7, Rev. J. H. WICKSTEED. M.A., "Blake's Poems and Visions."
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Harvest Services, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. A. J. MARCHANT.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7 Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11, 3, and 6.30, Harvest Thanksgiving Services, Rev. FREDERIC ALLEN.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. H. C. LANDER, and 6.30, Mr. F. LAWSON DODD.



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IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY. STEINWAY HALL, PORTMAN SQ., W.—Oct. 8, at 11.15, DR. WASHINGTON SULLIVAN, "Meditation from the Ethical Point of View."

DEATH.

FROANE.—On October 2nd, at 67, Evington-road, Leicester, aged 81, Eliza, youngest daughter of the late Christopher Froane.

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NOTES OF THE WEEK.

WE hope to publish next week the address by the Rev. J. Estlin Carpenter on "Christianity in the Light of Historical Science," at the opening of the session of Manchester College, Oxford; and also a full report of the proceedings at the opening on Thursday of Summerville, the new residence of the Unitarian Home Missionary College in Victoria Park, Manchester.

DR. PATON, formerly Principal of the Congregational Institute at Nottingham, who has just celebrated his ministerial jubilee, is one of those men who do not belong entirely to their own church, but are leaders in a larger sense. A man of original religious fervour and power oversteps the confines of his theology, whatever it may be, and we are glad to join in the congratulations which are reaching Dr. Paton from a circle far wider than that of his own denomination. The meeting at Nottingham, where his students and many others met him, was a memorable occasion, and this chiefly because Dr. Paton himself is still young in heart, ever quick to respond to new calls and to embark on fresh enterprises. His recent pamphlet on the unemployed is evidence of this. The congratulatory address presented to him appropriately referred to his services to the Home Reading Union, the University Extension movement, and other of the numerous good things which he is so active to forward.

THE Bishop of Salisbury (Dr. Wordsworth) presided over the Church Congress, which met at Weymouth last week. His presidential address dealt with "The need of loyalty and effort on the part of English Churchmen." The Church, they knew from the Creeds, the Bishop said, must be One, Holy, Catholic, and Apostolic. But when they began to ask what that meant, a crowd of difficult questions sprang up. They need not, however, wait to answer all these before they settled what was their duty as English Churchmen. "That duty seems to be to make the very best of what we are, in order to help all parts of the visible Church, however much they may differ from us in answering these questions. Our conduct is not to be directed by considerations of taste or partial affection, as for instance, whether we admire the imposing polity of Rome, or the conservative atmosphere of the Græco-Russian Church, or the piety of Lutheran Germany, or the freedom of Evangelical Dissent. We have a duty to all whether we like them or not, and with whatever variety of affection or toleration we view them severally. We have a duty to be our best selves, and to make our Church its best self, in order to supply to all that passing glimpse or more settled vision of the glorious Church of God, which we are qualified to present."

DEALING later in his address with the reasonableness of liturgical freedom in the Church, and its necessary conditions, under Episcopal direction, the Bishop made the following interesting allusion to the "Athanasian" Creed:—"At a previous Church Congress—that of Brighton—I attempted to show in what directions and by what means this power may best be exercised. I will only add now an observation occasioned by recent debates—viz., that it is in the power of any National Church to alter the use of the *Quicunque Vult*, if it considers it expedient to do so. From 1549 to 1662 it was used as a second canticle after *Benedictus* and before the Apostles' Creed. The amount of use of it has also varied from time to time. In the Roman Church, it was introduced into the daily office much later than in Gaul, and its use was much restricted in the sixteenth century. In the draft breviary of Cardinal Tommasi, for lay use, there seems to have been no creed at all. There are, therefore, precedents for altering its use. But for altering its text I can find none, much as I wish that the composers of this striking hymn had adhered more closely to the language of Scripture in some of its verses."

THE importance of lay help in the Church was afterwards dwelt upon. The use of such spiritual gifts was part of the ideal portraiture of the Church, the Bishop said, both in Hebrew history and prophecy, and in the New Testament. The religious orders of the ancient and mediæval Church began as lay movements. The Society of Friends and the Methodists had shown how much could be done by such powers. They in the Church of England had been slow to follow in recent times, but the restoration of the office of "reader" in 1866 was a landmark in their history, and so was the foundation of the Church Army.

"The growth of the Church Army, with which I would couple the kindred work of the Navvy Mission, is one of the greatest evidences that we can have of the possibility of using the spiritual gifts of Christians of all ranks in the Church of England. In less than a quarter of a century the Church Army has reached an income of £178,000. It has now sixty-seven vans for itinerant work in the dioceses of England and Wales. It employs 514 men as evangelists and managers of labour homes, and 247 women as Mission-nurses and associates. It rightly claims to be a Mission to working people by working people."

AMONG the many subjects discussed at the Congress were "The Use of Wealth," "The Increase of Luxury and its Effects," "Temperance and Hygiene in Schools," "Intemperance as a Hindrance to the Spiritual Life," "Lay Work," "Apologetics: Christian and Non-Christian Religion and Ethics." Dr. Llewelyn Davies, in an opening address on this last subject, laid stress on two special features of Christian morality, of special importance, in his view, at the present time. The first rejoiced to accord a frank and cordial recognition to all extra-Christian goodness; the second made much of the principle of progress in the ordering of human life and conduct, thus alike explaining ethical advance in the past and labouring for it hopefully in the present and in the future.

AT the Autumn Meeting of the Baptist Union, held at Northampton last week, he President, Judge Willis, took for the subject of his address "The Christian Pastor and his Claims." No office, he said, was higher than that of the pastor. Christ was his only superior. He must renounce the world, and find joy in a life of service. Preaching was a very important part of his work, but it must not overshadow the work of prayer and praise, and the calm, reverential, and, if possible, effective reading of Scripture. The pastor

must learn to visit his people, not to saunter among them. He had known one, not an effective preacher, who held together a large congregation by the pure and sweet visitation of his people. At an evening mass meeting in the Corn Exchange Mr. George White, M.P., gave an address on "The Influence of Character," Dr. Clifford on "Courage," and Mr. Will Crooks, M.P., on "Sympathy."

THE great events of the Congregational year are the spring and autumn assemblies of the Union of England and Wales, but for the purpose of testing the trend of thought among the churches — or rather among the active denominational minorities—the proceedings of the various County Unions are perhaps even more interesting. Such a truism as that independency was made for man, not man for independency, could hardly have been heard two generations ago, and if heard would have had a quite different implication. At the present moment a County Union applauds the sentiment because it embodies the drift towards organisation, towards what is called Wesleyanising the churches. This movement from the obsolete independency of the Pilgrim Fathers is further illustrated by the frequent discussions on and criticisms of lay preaching. The extension movement demands a growing band of lay preachers; the organising tendency welcomes it, because lay preachers must be supervised, form a stage in a hierarchy, and enable the leaders to extend *their* work into many small centres. At the same time criticism is heard. The preaching of the "college" man is preferred, and the villages resent what they deem a suggestion of inferiority.

THE same movement towards a Congregational Church with a quasi-corporate existence and almost a personified love of the great memories of the past is reflected in the increasing attention to history. We have "Eras of Nonconformity," *i.e.*, of evangelical Nonconformity, for, however closely these churches draw together, there is no narrowing of the breach with the Establishment. Then from time to time county histories appear. In them is a good deal of antiquarianism, and some history. The local interests of individual congregations are linked to wider national and religious causes. The small details, and obscure records are drawn into the rush of greater thoughts and personalities. So the strength of the past is garnered. With all this there seems to run also a consciousness that history is in the making. And these men are busy at the making of it.

IN one respect, however, these Union meetings and these histories do not reflect a change which is surely, if more quietly, going on in their midst. They applaud the "Evangelical note"—the new or the old evangelicalism; they speak of the importance of revivals. Somehow or other, the large number of men and churches which do not "Revive" are less heard of. But they do their work, and some day or other, when the present revival fashion has passed away, there will be an awakening to the profound alteration which is at present taking place in the theological thought of ministers and of congregations. For it is not always the minister who is too "advanced." Congregations also patiently bide their time, half, or more than half, conscious of their need of a broader gospel.

THE approach of the autumnal meetings of the Congregational Union rouses a good deal of anticipatory excitement among its members. Among other ends which it is hoped may be furthered this week at Leeds we gather that a fresh Revivalistic outbreak is one. A lengthy and warm-hearted correspondent of the *Examiner* connects the recent Welsh revival with the meetings of the Union in Cardiff, and wishes for a repetition thereof in England. Another hoped-for outcome is a new lease of life to one of the derelict churches of central Leeds. It was arranged that a meeting of the Assembly should be held in Belgrave Chapel, to consider "Institutional Churches," and it is hoped that this ancient chapel situated on one of the busiest Sunday promenades in the city, may itself become "institutional." For a few years it was pretty much this, but the man who filled its seats and exerted so great an influence over the working men of Leeds was too broad for the diaconate, and his work came prematurely to a close.

THE meetings have not been behind previous sessions in interest. The muster of ministers and laymen from all parts of the country has been large. Sermons have been preached, conferences held, papers read, speeches delivered. Public questions have been discussed, matters social and theological have been considered. Of Dr. Forsyth's address as chairman, on "The Authority of the Church," continuing the subject of his spring address, we may have more to say next week.

The Bishop of Southwell (Dr. Hoskyns), who has succeeded the late Dr. Ridding, the first Bishop of the diocese, delivered the inaugural address at his first diocesan conference, at Derby, on Tuesday. His plea was for peace in the Church, and charity of judgment. "If there is to be true, lasting, and energising peace, then we must at once learn the elementary lesson that peace does not lie along the line of unreasoning uniformity. It is too late in the day to demand in detail a rigid uniformity in language, dress, methods, which leaves no room for originality, development, or adaptation." "If we are compelled to enter into controversy for the truth's sake, let us go into it with clean hands, and with a longing desire to magnify the good in others rather than the evil."

IN the latter part of his address the Bishop dealt with the duty of the church in social problems. The clergy, he said, have intimate knowledge of their people. Both in village and in city slum they must do all in their power to secure wholesome conditions of life. It must not be beneath their dignity, he said, "to analyse the water or encourage the love of flowers, and in the city their aim must be to mitigate the overwhelming strain of mere living. Time would fail, the Bishop said, to deal with that vast subject in all its branches. He merely noted two ways in which their duty was clear:—"(i) The Church must not allow the office of the prophet to be abolished. Fearlessly, wherever flagrant injustice is found, the Prophet must utter in the name of God, denunciation. Thank God for it, we have in this diocese not a few large landowners and owners of property who do their utmost for the health and comfort of those whom they employ, but this is not so everywhere. The growth of large combines and companies shifts the burden of responsibility; open spaces vanish; families are herded into two rooms; there is no one to care. Streets are run up in a few weeks, and the pastor who grappled with his 1,000 parishioners, breaks down under the strain of the 5,000 when all sympathy is denied him. (ii.) Let us not forget our message to the nation of mercy. The tendency is more and more to rely upon law, upon statutes. If it is duty to preserve a conscience it is also our duty to keep the heart warm. Wealth, luxury, pleasure, allow but little room for the real care of our people. The world, filled with the disease of avarice and hurry, would do great deeds by strokes of the legal pen. But, depend upon it, that there is nothing equal to the inspiration of the Spirit of God to arouse and make permanent that compassion which must be at the base of reform. As I think of the work of the Church Army, with its care for the unemployed and its sound principles—or of our delightful Homes for Waifs and Strays up and down the country—if I think of that vast organisation named after the young medical student—Barnardo—or if I think of the social side of the Salvation Army, I find how that the country fails to grapple with social problems, save through bodies impelled by a motive power from above. Every social question when probed to the bottom is a moral question, and our duty it is as churchmen to realise this and to preserve the balance of justice and mercy."

THE King has shown his sense of the importance of the problem of the unemployed, and sympathy with the sufferers, by agreeing to receive an address on the subject, and commanding that it shall be presented during the ceremony of the opening of Kingsway on October 18. This he has done in response to a request sent to him by the Poplar Borough Council. The Queen will be associated with the King in the receiving of the petition. It is understood that precedent alone prevents his Majesty from welcoming deputations of unemployed men at Buckingham Palace.

ON Wednesday afternoon, Lady Tate presented the Brixton Oval to the Lambeth Borough Council as a memorial of the late Sir Henry Tate. The ground, which is in front of the Free Library, one of Sir Henry Tate's many public benefactions, is to be known in future as the Tate Library Garden. A bust of Sir Henry by Mr. Thomas Brock, a replica of that in the Tate Gallery, erected by public subscription in the gardens, was at the same time unveiled by Mr. Evan Spicer.

STUDIES IN STOICISM.

I.

THE INTERPRETATION OF LIFE.

"Stoicism," writes Professor Pfleiderer, "was, next to Platonism, the most important preparation for Christianity itself." Christianity commenced as religion, and developed into a philosophy as well. Stoicism began its career as philosophy, but developed into what was practically a religion. When the two came together there was not an adjustment of two more or less antagonistic kinds of force—the one issuing from the intellectual, the other from the emotional and religious life. The phenomena presented by the one are very similar to the phenomena presented by the other. Each is a religion with its basis in philosophic thought, one might say in speculation.

Dr. Hatch, in his Hibbert Lectures, declares that "The basis of Christian society is not Christian but Roman and Stoical." There is here an implied conflict and a victory, a contrast and a clash between two sets of ideas, sentiments, and practices. There was, as a matter of fact, comparatively little contrast and no conflict at all. Of this one may convince himself by trying to single out any idea or sentiment that is important in original Christianity, and which has no counterpart in Stoicism, and vice versa. The two are not identical by any means. There are large differences of emphasis. But the two are so similar that Christianity won its way in the thoughtful and earnest section of the Roman world, not in opposition to, but through the aid of Stoicism which had gone before it, making straight the way.

In this short series of articles I purpose doing nothing more than touch upon a few of the aspects of the great question that thus opens up. And in the first place I would consider the Stoical interpretation of life and its meaning, in which we see affinities with Christianity revealed step by step. To do this it is best to take a representative Stoic of the later Roman school, say Seneca, and make his ideas the principal basis of discussion.

What is the worth of the individual life, and what gives it that worth? In what consists its realisation, and what is the meaning of the apparent obstruction of its realisation in evil, pain and death? I suppose if one were to sum up briefly the Christian thought of the end towards which life should ever consciously tend, which in and for itself is supremely worthy, and which in so far as it is realised gives to life its worth, one would speak of it as *unity with God*—unity of purpose and will, unity of inner spiritual life. We may express this further as the Divine dwelling in the human, the God-Spirit uttering itself in and through the man-spirit (Romans viii. 9 and 11, &c.), or as the human coming into harmony with the Divine, man relating himself rightly to God (cf. Romans xii. 1). In early Christianity there is apparently no consciousness of a distinction here. But it is this fact of being linked to the absolute Spirit, and the capacity for entering into an ever deeper, more complete, more unifying relationship with Him that gives to a human life its reality and meaning and worth. This is the goal of Christian endeavour, involving all duties, all loves, all endurances. But there is no idea in all this that is foreign to Stoicism. Seneca speaks of God as Father, as near us, with us, and within us. He teaches, indeed, that true happiness is the great goal of man's wishes and designs. But true happiness to him consists precisely in this right relating of life to God and (Seneca adds very much as Christianity does too) to man. (cf. "Happy Life," chap. i.)

Had a Christian and a Stoic discussed this topic together, they would have been conscious of very little divergence of thought. There would have been little difference in ideas. But they would have been conscious that there was a difference between them for all that—subtle, undefined, but very real. The difference would have been one in depth and intensity of certain great sentiments. Christianity is essentially mystical. The fact of conscious communion with God is basal, and in importance outweighs all other elements. That is to say, that a fact of *feeling* and not a mere explaining idea is at the foundation of Christianity. Relationship to God was therefore a direct experience, not an interpretation of experience by the aid of thought.

Now all the sentiments that produce mysticism are undoubtedly there in Stoicism. But they are at a very different pitch of intensity compared with Christianity. There is no fact of feeling that is basal in the same way. Consequently, Stoicism tended not to the cultivation of this "relating of life to God" as an experience, but to construing it as simply a process of ethical development. Christianity, in coming in contact with Stoicism, though it thus brought with it little in the way of fresh ideas, or new explanations of the great mysteries of life and death, did bring with it a great quickening of sentiment—sentiment that was always latent in Stoicism. Its emphasis fell on the mystical and devotional elements, and it intensified all that we mean by "spiritual experience." Let us illustrate this by turning to Seneca. We cannot imagine Jesus teaching that philosophy is the true guide to life, even philosophy interpreted in the broad way it was in Rome. But this is a dictum of Seneca's, although the ideas of Seneca respecting God and man are so nearly akin to those of Jesus. One grasps that there is a difference here, and a great one; but when one tries to explain what that difference is he finds it impossible to locate it in specific conceptions, and has to fall back on the broad fact of a difference in intensity of spiritual experience. Philosophy did not guide Christ to Calvary, nor inspire the prayer "Not my will but Thine be done." One has to seek the causes of these, not in a perfected system of self-culture, but in a vivid consciousness of God, and a passion of surrender to Him. These we find in Christ. And the greatest effect of the example and teaching of Jesus was to stimulate a similar consciousness and passion. Now, here was the weak spot in Stoicism. Seneca, in discussing how to attain the true life, does once or twice refer to "speaking to God." But one misses that great emphasis on prayer, and that exalting immediate consciousness of God that one finds in Jesus. Something of this Christianity carried with it wherever it spread. It carried it to Rome and into the world of Roman thought. This was the secret spring of all its power. And though Stoicism possessed this but in small part, it aided its spread in large part, because it went before laying the philosophic basis of what was to come, and because it carried in itself the seeds of what in Christianity had become flowers and fruit.

This unity with God, conceived of largely as attained by the adoption of principles of conduct by the Stoics, but interpreted always more mystically by Christians, was thought of as an easily attained end by neither. Human life, in developing towards its goal, encountered apparent obstructions in the shape of evil, suffering, and death. And the affinity between Christianity and Stoicism is again shown by the similar explanation given of these obstructions, and the way they are in both taken up and shown to be in essence not really obstructions, but aids to the one great end.

Christianity glorified suffering. Jesus himself, so far as we can gather, regarded it as having a legitimate function in spiritual education. He who would not take up his cross daily and follow him was not worthy of him. But it was not through Christ's teaching so much as through his example that suffering came to be looked upon as the glorious and divine means of salvation. It behoved Christ to suffer ere he entered into his glory. Not less would be required of his followers. Such was the general Christian sentiment. And if one asks why this should be so, one gets as answer not merely that it is a part of the government of the world, but that it is a part of a government that is good and loving. The Christian's attitude to suffering was thus not as to something evil, but as to something essentially good and making for good, not as to something to shirk and lament, but as to something to embrace with joy when occasion came and to glory in for the ends it procured. This sentiment and conviction runs through the Epistles of Paul, of Peter, and the Epistles to the Hebrews. "If we suffer we shall also reign with Christ," writes Paul "God forbid that I should glory save in the cross." And again, "I reckon that the sufferings of the present time are not to be compared with the glory that shall be revealed to us-ward." In the Epistle to the Hebrews the conviction is plainly expressed that Christ was made perfect through suffering, and that he endured the cross because of the great end in joy set before him (Heb. ii. 10 and xii. 2).

This was to the early Christian the lesson of the Passion and Death of Jesus. Jesus was an example of suffering (James v. 10). And it behoved his followers to make themselves obedient to the same Law of the Cross (c.f. Philipp. i. 8). The temporal affliction is to be borne because "it worketh for us more and more exceedingly an eternal weight of glory." The Christian solution to the problem of suffering is that it is the divine means to a great spiritual end, and one that is welcomed the more clearly that end is discerned. This is the secret of that willingness to suffer and to die, if needs be,

that characterised the early Christian, and which so kindles our admiration and amazement to-day.

The same general view of suffering was reached by the Stoics, quite apart from any knowledge of Jesus and his tragic end. To turn again to Seneca, a few quotations will show how identical are the underlying ideas. Suffering is only an evil regarded in its outer aspect. Seen in its true bearings, it is part of the good government of the world, and is the divine means to a glorious end.

In "De Providentia" Seneca lays it down that "everything is ordained and proceeds according to a law that endures for ever." This eternal law does not decree evil, though what appear to be evils come to pass. But "what appear to be evils are not so—they are to the advantage of those to whom they happen and to all mankind." Then he quotes with approval a sentence of Demetrius: "No one seems to me to be more unhappy than the man whom no misfortune has ever befallen." Thus Seneca argues from the existence of suffering to the good and loving government of mankind. The former helps to prove the latter. Suffering is a means to the divine end, and as such should be encountered and even welcomed. "God bears," he writes, "a fatherly mind towards good men, and loves them in a manly spirit. Let them, says He, be exercised by labours, sufferings, and losses, that so they may gather true strength." And this principle he again expounds thus:—"Why does God afflict the best of men with ill-health or sorrow or other troubles? Because in the army the most hazardous services are assigned to the bravest soldiers. No one of these men says as he begins his march, 'The general has dealt hardly with me,' but 'He has judged me well.'" "I do not know what nobler spectacle Jupiter could find on earth," he writes again, "than that Cato, after his party had been more than once defeated, still standing upright amid the ruins of his commonwealth."

The common conception of the Stoic as a man capable of blind, stolid, reasonless endurance, one able to preserve equanimity amidst all vicissitudes and defy fate, is largely false. Suffering, to the Stoic, had a function in a scheme of education that was rational, beneficent, divine. It was, in essence, good, and led on to what was advantageous to man. The Stoic was obedient to the "law of the Cross" for very much the same reason as the Christian was.

There are differences, however, here too, arising largely out of the more mystical nature of Christianity. But these I reserve for a later article.

J. Worsley Austin.

It is the office of the soul to be a discerner of the hidden meanings of all that is addressed to the other senses, as well as the organ to which God speaks directly; a decipherer of the great realities that stand behind their signs; the true sense of the man, the perfect eye and ear, to which the other faculties are ministers and inlets of an inward life, quite personal and individual, known only to itself and to the All-knowing.—*John Hamilton Thom.*

A NEW HYMNAL.*

Words and Music.

"This book," we read in the Preface to this new Hymnal, "is offered to the Broad Churches of Nonconformity, in the hope that it may provide an adequate selection of hymns and tunes for public and family gatherings on the part of adherents of Liberal Christianity. It is now more than thirty years since Dr. Martineau, in the Preface to his *Hymns of Praise and Prayer*, remarked, in justification of a new selection of hymns, that a third of a century had passed since the publication of his previous selection, entitled *Hymns for the Christian Church and Home*. In that time, he said, not only had religious literature been enriched by many new hymns, 'but in passing through a generation remarkable for rapid change, Christianity itself, notwithstanding its essential permanence, had insensibly modified its complexion; and in its truest moments resorted to other centres of meditation, and spoke in other tones than those which were natural to our fathers. Another generation has passed away since these words were written, but they apply to-day as they did yesterday, and suggest the same conclusion—namely, a new selection of hymns which shall be more suitable for the needs of a new time, and more adequately express its changed complexion of thought, while preserving the continuity of religious devotion. For while the essential things remain, the emphasis is different.'

"The change noted by Dr. Martineau is made manifest by the absence of hymns from his later selection based on miraculous stories and objective incidents, either in Biblical history or Apocalyptic representations of the future. It may be that Dr. Martineau, in excluding any direct provision for the familiar seasons of the Christian Year, carried his principle too far. Certainly many have felt the want of a sufficient number of hymns appropriate to Christmas, Easter, and other memorable features of the Gospel story, and this omission the compilers of the present book have endeavoured to repair. But the changed emphasis, for which he found expression in the new book by including a much larger number of hymns belonging to the inner life, to the exclusion of many based on history and mythology, was a remarkable instance of true poetical and spiritual insight.

"The change of emphasis, or rather, the enlarged scope of the book now offered, is chiefly in two directions: It is due on the one hand to the emergence into clearer light of the great mystic conception of the Divine Immanence, and, on the other hand, to a growing sense of the divinity of human duty. The first of these is affecting the theology, and therefore the psalmody, of all the churches. The second is a much more potent factor of the religious life than of old, so that all modern hymn-books give a larger space to labour, joy, life, and living, than to sorrow, sickness, death, and dying.

"And if Dr. Martineau felt, in addition, the great desirability of including in the praises of the Church the beautiful hymns of modern authors, we also, after another generation, are in the same happy position. It is no less desirable for us that our worship should contain the more recent utterances of our own times; whatever the merits or demerits of books now in use, it is felt that there is room and need for a book which shall cover a wider range of life and devotion than most existing hymnals represent. An effort is here made to provide a book as broad and inclusive in its tone as the outlook of Liberal Christianity and as the conditions of our Free Church life."

So far, the Preface of the New Hymnal, and the editors add that their book is not "specially representative of any one school of thought amongst us, but endeavours to provide expression for the wide range of differences which mark our churches, and for the whole area of religious life and experience."

The book is thus offered as a successor to Dr. Martineau's two volumes, which have had, each in its generation, so wide an acceptance in the community of our churches. How far it will justify its claim time and use alone can show. One great point in its favour is not mentioned in the preface to the "Words Only" edition, and that is the fact that there is also an edition with music, every hymn being provided on the same page with an appropriate tune. This adds very greatly to the value of the book, both for congregational and for home use. In a brief preliminary notice on August 12 we called special attention to this fact.

No further guidance as to the origin of the "New Hymnal" is given within its covers to inquiring readers, except such as the internal evidence of the selection and editing of the hymns affords. From this it appears that the book is Unitarian in its general theological tone, although the endeavour to be inclusive has led to some curious results. But, from a circular which has been issued, announcing its appearance, we learn that the book has been "compiled by a few friends for use in churches of the Liberal Faith," and that of the little company of compilers the Rev. Joseph Wood, of the Old Meeting Church, Birmingham, was the Chairman, Mr. G. H. Leigh, of Monton, the Treasurer, and the Rev. Henry Gow, of Rosslyn Hill Chapel, Hampstead, the Secretary. They have accomplished an arduous task, and if a little more care in the final editing might have saved the book from some palpable defects, it is so good that we must hope for a speedy opportunity for a second edition, at least of the "Words Only," to make it still better.

The first comparison, which those who are interested in the hymn-books used in our churches will naturally make, is with the Revised *Essex Hall Hymnal.*

[In the following notes, for the sake of brevity we will use these symbols: For *Hymns for the Christian Church and Home*, M. 1; for *Hymns of Praise and Prayer*, M. 2; for the *Essex Hall Hymnal*, E.; for the Revised Edition, E.R.]

Reference to the Year Book shows that whereas in 1880 M. 1 was used by 198 of our English congregations, and M. 2 by 16, and ten years later M. 1 by 137 and M. 2 by 69, in 1893, two years after the

* "The New Hymnal with Music." Novello & Co. 3s. 6d. net. "The New Hymnal. Words only." Novello & Co., 1905. 1s. 6d. net.

appearance of E., 46 congregations had adopted that book, while 105 used M. 1 and 64 M. 2. Now, when E.R. has been out for three years, E. is used by 101 congregations and E.R. by 51, while only 32 use M. 1 and 51 M. 2. Thus it is clear that, save for some more acceptable book to come, E.R. holds the promise of the immediate future. (The figures are approximately correct.)

It will be interesting, therefore, to make some comparison between the New Hymnal, M. 2, and E.R. (For the New Hymnal we will now say N.H.) N.H. has 658 hymns, M. 2 has 797, and E.R. 534. Of the hymns in N.H. over 200 are common to all three books. Another 58 are common to it and M. 2, and another 156 to it and E.R. Some 230 hymns are new in N.H., so far as these three books are concerned. They are, however, by no means all modern hymns. Some are old Latin hymns, 8 are by Charles Wesley, others are by such writers as Baxter, Herrick, Byrom, Blake, Luther, Lyte, Anne Brontë, and Hartley Coleridge. Among the authors whose names do not occur in the other books are Kingsley, Ruskin, George Macdonald, and Rudyard Kipling. Mrs. Browning, Ebenezer Elliot, and Phillips Brooks are also in N.H., and of the fresh hymns 8 are by Whittier, 8 by Stopford Brooke, and 6 by T. H. Gill.

The chief contributors to N.H., with the number of their hymns, are: Charles Wesley 29, Whittier 23, Samuel Longfellow 19, Hosmer 18, Montgomery 16, T. H. Gill 16, Stopford Brooke 14, Faber 12, Watts 10.

These may be compared with E.R.: Samuel Longfellow 25, Hosmer 20, Charles Wesley 17, Montgomery 15, Whittier 14, Gill 10, Conder 8, Brooke, Ellerton, Faber, Hopps, Emily Taylor, and Watts 7 each. Whereas in M. 2 the chief are: Montgomery 67, Charles Wesley 58, Watts 49, Doddridge 34, Cowper 21, Heber 17, Faber 16, Barbauld 15, and Lyte 15.

It will thus be seen that N.H. is a distinctly modern book, which yet draws from old as well as new sources of hymnody in its endeavour to be "a really representative book." It contains a considerable number of children's hymns, which is a welcome feature both for congregational and home use, and a careful examination of the collection will show that there are aspects of devotion here brought to expression which have not hitherto been so clearly represented in our books. Omissions, of course there are—one or two quite unaccountable, which doubtless will be made good in the next edition. Others, perhaps, will be considered open to question as mere matters of taste. Here are some of the omissions we have noted:—

Frothingham's "Thou Lord of Hosts, whose guiding hand."

Miss Waring's "My heart is resting, O my God."

Cowper's "God moves in a mysterious way."

Stopford Brooke's "Let the whole creation cry."

Charles Wesley's "Happy soul that free from harm" and "Lord, we believe a rest remains."

Mme. Guion's "O Thou, by long experience tried."

Whittier's "To-day beneath Thy chastening eye."

Bernard Barton's "Walk in the light! so shalt thou know."

Hosmer's "Unto Thee abiding ever."

Bulfinch's "Hath not thy heart within thee burned" and "Lord, in this sacred hour."

There are many more than twelve hymns in N.H. which we could have gladly spared for the sake of including these. But so it will be with every collection that is made, and while reserving further points for another occasion, we will conclude this notice by reproducing two of the hymns which in our books, so far as we are aware, are new to N.H. They will serve to illustrate the remark made above of the fresh notes of devotional utterance to be found in this book.

The first is by the late H. R. Haweis:

Watching all through the weary night,
In darkness, lonely and forlorn,
I hail the blessèd morning light,—
Thy love is brighter than the morn.

Praying, but tempted and cast down,
Tried from without and from within,
I fail, and fear to lose my crown,—
Thy love is stronger than my sin.

Waiting to draw my dying breath,
No arm to stay, no art to save,
I shudder to belong to death,—
Thy love is deeper than the grave.

Oh Love! so bright, so deep, so strong,
When this brief span of life is o'er,
Teach me to sing the heavenly song,
And lead me to the shining shore.

Another new hymn in our books, except that it is in the Manchester College collection, is Dr. Walter C. Smith's—

"One thing I of the Lord desire."

Two of George Rawson's hymns are in E.R., but this other is new to us;

Come to our poor nature's night,
With thy blessèd inward light,
Holy One the Infinite,
Comforter Divine.

We are sinful—cleanse us, Lord,
Sick and faint—Thy strength afford,
Lost,—until by Thee restored,
Comforter Divine.

Orphans are our souls, and poor,
Give us, from Thy heavenly store,
Faith, love, joy, for evermore,
Comforter Divine.

Like the dew, Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine.

Gentle, awful, holy Guest,
Make Thy temple in each breast;
There Thy presence be confessed,
Comforter Divine.

In another strain are Rudyard Kipling's Recessional, Julia Ward Howe's "Mine eyes have seen the glory of the coming of the Lord," and Ebenezer Elliot's "When wilt Thou save the people?"

What we have now said will, we trust, induce those of our readers who care for hymn-books, to procure a copy of this new book and examine it for themselves.

CHRISTIANITY is not a theory or a speculation, but a life.—*Coleridge.*

ARTICLES IN THE REVIEWS.

IN this month's *Independent Review* there is a stirring article by Mr. C. F. G. Masterman on "The Outlook for Social Reform," after which comes "A Vision of England," by Mr. C. R. Buxton. "The awakened conscience of the people," says Mr. Buxton, "is shocked at the spectacle of visible suffering and wrong. The nation is beginning to know the sense of shame. The individualist of to-day is fighting against the sentiment of national self respect. The demand for justice has superseded the demand for charity." The Master of Dulwich writes on "English Ideas on Education," deprecating excessive interest in games, and noting an improved tone in the general demand for wholesome education. "Englishmen certainly are beginning to desire that boys should issue from their several schools trained to view their civic duties properly, and trained to perform usefully and cheerfully those duties that are binding on every citizen." Mr. H. W. Garrod, who wrote in the April *Hibbert* on "Christian, Greek or Goth?" has an article here on "The Religion of all Good Men," for the benefit of those who can no longer accept "Christianity."

Dr. Forsyth, Chairman of the Congregational Union, who has this week been dealing with the subject of authority in his address to the Autumnal Meeting of his Union, contributes to the *Contemporary* one of his elaborate dogmatic articles on "The Evangelical Churches and the Higher Criticism." The true authority in religion, he there declares, is neither the Bible nor the Church, nor even the person of Christ, as such, but Christ as recognised in the historic act of Redemption. Thus, "the Gospel" in a strictly evangelical sense (not the Gospels) is the ultimate authority, and of this Paul appears to be regarded as a better witness than the Gospel records. "The Epistles are essential, nay, normative, to the Gospels." "All we possess is the evangelical Christ common to Paul, the other apostles, and the first Church." "The Charter of the Church is not the Bible, but the Redemption." This is the doctrine which Dr. Forsyth urges upon the Evangelical Churches with great insistence, as above criticism and essential to the life of religion. He does not persuade us of its truth when tested by the realities of life, and, above all, the reality of the life of Jesus himself.

To the same review Dr. Emil Reich contributes a first article on "The Crisis in Hungary," and there are two valuable social articles, the one by Sir Edmund Verney on "Iniquities of Poor Law Administration," the other by Mr. W. H. Dawson on "The German Working Man and Protection," a striking object-lesson on the evil of the taxation of food.

In the *Nineteenth Century and After* we note Sir Alexander Baird's brief article on "How Poor-Law Guardians Spend their Money in Scotland" and the earnest plea of Miss Violet Markham's article, "The True Foundation of Empire: The Home and the Workshop."

Mr. C. L. Hind continues in *The World's Work and Play* his story of the "Education of an Artist," taking him to Florence and other Italian cities. There are a number of very interesting illustrations. In this

same number will also be found an answer to the question: "Might we eat much less and be better for it?" The answer is chiefly "Nuts," but other things also of Food Reform.

MUSINGS.

By A Minister.

XXIX.

"Babbler," in our version, does not say all that the Athenian philosophers may have meant by their own Greek word, when they gathered round the apostle with his "new teaching" in their market-place. "Seed-picker," given at first to grain-loving birds, was a common name for any picker-up of unconsidered trifles. If I remember rightly, it was used of pilferers, hanging round the altars at the time of sacrifice, and this would add another sting to the use of the word on this occasion. In any case it had come to be a nickname for those whose brains, it was thought, could only be furnished with stray grains of learning. "Dabbler" would be nearer to the sense, perhaps, than "babbler."

The smatterer has always been an offence to scholars, and they have been careful to keep him at right distance from themselves. Thus he was once the *literator*, as distinct from the *literatus*—as we might say, a *literate*, not a *graduate*—or the *grammatista*, not to be confused with the *grammaticus*, just as in later days he has been marked off as a gobemouche, a dilettante, a sciolist. It consoles him, however, to know that scholars have in their turn been the sport of wits, and have not been allowed to be anything more than pedants, pedagogues, book-worms. Bentley himself, greatest of scholars, has been spoken of as a scholiast,

> Mighty scholiast, whose unweary'd pains
> Made Horace dull, and bumbled Milton's strains,

and the Reverend Doctor Dryasdust would never have been invented, if it had not been felt that learning may be both venerable and ridiculous.

I am myself a proudly humble member of the fraternity of smatterers. Is a little learning, after all, so dangerous a thing? There are time-honoured Latin jests about smelling slightly of philosophy, touching knowledge with the tip of the tongue, and so on. They affect us not. We are content to open our beaks to the grains that come within our reach. We move round the outer circle, too weak for the inner fray. I am not sure that ours is not the better portion. To borrow a phrase from Elia, we have the four quarters of the globe on our side, at the least computation, and we have amongst us birds of as fine a feather as eye would wish to see. Elia himself is one of us, and—dare I say it?—Shakespeare also, the great untaught, whose biographers are never tired of telling us how many things he only slightly knew. A little learning is dangerous, and wrong besides, if we pretend to have devoured, when we have only tasted; but it is harmless enough if, as long as it is little, it is made little of. To dabble is not necessarily to babble.

But, in St. Paul's case, how far was this sneer of the "Epicureans and Stoics" justified? It could not have come from observation, for the apostle had only just appeared amongst them. Nor, from our study of him now, should we say that he had ever been superficial. Gamaliel's pupil, if he knew little, knew that little thoroughly. We may take it that he speaks truly of himself when he says: "Though I be rude in speech, yet am I not in knowledge." "Touching the law, a Pharisee"; "Instructed according to the strict manner of the law"; these are his testimonials, so far as the learning of his own country is concerned. If his acquaintance with Greek literature is not very deep, he at least makes no display; there are but three classical quotations in all the writings ascribed to him; though his student days in Tarsus, and his sojourning in many cities, must have made him familiar with many more. "Seed-picker," in this instance, is most likely one of those terms which, losing their first connection, are terms of abuse, and nothing else.

As for the apostle's critics, they too were criticised, and, oddly enough, in Roman criticism *Balbutit Epicurus*, *Balbutiens Stoicus*, are the very words used. In plain English, they also, in some things, were thought to be "babblers." As for St. Paul, he gloried in hard names, and could think without shame of the "foolishness" of preaching.

A UNIQUE EVENT.

What may fairly be described as a unique event in the life of our scattered congregations occurred on Saturday, the 7th inst., when upwards of twenty members of one of our Lancashire churches journeyed a hundred miles to pay a half-day visit to the members of a sister congregation, worshipping in the great industrial centre of "leafy Warwickshire." It came about in this wise: as all the (Unitarian) world knows, or ought to know, the congregation at Ashton-under-Lyne is about to provide itself with a permanent religious home, in place of the temporary corrugated iron structure in which it has worshipped for the last four years. Now it happens that the accepted design of the building that is to be follows almost exactly that according to which the Waverley-road Church, Small Heath, Birmingham, was erected. By what cannot but be regarded as a singular combination of circumstances, Rev. W. C. Hall, who had ministered at Ashton for upwards of seven years, on relinquishing his charge there six months ago, took up the work at Small Heath. What was more natural, therefore, than that the members of the Lancashire congregation should wish to see, in actual brick and stone, the prototype of their own projected sanctuary, and have the added pleasure of a meeting with their old pastor and friend? And what was a railway journey of a hundred miles—even in view of the midnight homeward ride, and the return in the still, "small hours"—to a band of Lancashire enthusiasts? The interest aroused in the novel idea culminated in the visit paid on Saturday last, when, accompanied by their minister (Rev. H. Kelsey White), twenty-three members of the Richmond-hill congregation undertook the long journey to the Midland church. Nothing could have exceeded, in warmth and cordiality, the welcome which minister and members extended to the Northerners on their arrival. Of the sumptuous repast generously prepared for them by the Waverley-road ladies; of the speeches—ministerial and "lay"—expressive, on the one hand, of the open-hearted hospitality of the entertainers, and, on the other, of the gratitude of the guests; of the pleasant evening spent in the schoolroom in the enjoyment of the impromptu concert; of the characteristic keenness of the interest displayed by the shrewd Ashtonians in the minutest details of design and workmanship when the church came to be inspected; and of the hundred-and-one questions, criticisms, and suggestions to which the architect (Mr. Grew) found himself called upon to listen; of the fine spirit of *camaraderie* and good fellowship which prevailed throughout; of all these things space forbids us to make more than this brief mention. Reference, however, must not be omitted to the beautiful devotional service held in the church immediately after tea, and in the conduct of which the ministers of the two distant congregations who had thus, for a few minutes, joined hearts and voices, took part.

What might otherwise have proved the tedium of the homeward journey was happily dispelled by the excellent arrangements which the secretary of the visiting congregation (Mr. S. Wilkinson), assisted admirably by the ladies, had made for the comfort and convenience of the party. And though they were rather a sleepy band that alighted at Ashton long after midnight had chimed, all agreed that it had been a most enjoyable and inspiriting experience.

H. K. W.

OBITUARY.

MR. RICHARD STEPHENSON.

On Friday, September 29, passed away after a long sickness, heroically borne, Mr. Richard Stephenson, of Rochdale-road, Todmorden, foreman joiner and clerk the works to Messrs. Fielden Brothers. He was a man of wide interests, and varied service. As a zealous co-operator, Forester, member of the Free Library Committee, and of the Council of the Liberal Club, he did useful and much appreciated work. Brought up in the Unitarian Sunday School, he saw the building of the present fine church, and the enlargement of the school on two occasions. He was a faithful and hard-working supporter of both. For nearly twenty-three years he was Secretary of the congregation, in which office his shrewd business capacity and wise counsel were of much help in difficult times. He was Superintendent of the school for a period of three years, and at his death he was still an active member of the Church Committee. When he retired from the secretaryship of the church some years ago, he received a handsome presentation in acknowledgment of his faithful and devoted services. His funeral took place on October 3, which was atended by a representative body of citizens, which showed the esteem in which he was held. Most of the institutions mentioned above sent delegates; the firm for which he worked so long and faithfully, was represented by its manager and secre-

tary; the Mayor, with others, represented the Co-operative Society; and the Librarian, with several members of the Library Committee, attended on behalf of that institution. The Foresters also sent delegates, while the flag on the Liberal Club hung half-mast high from the time of his death until his burial. On Sunday, October 8, a memorial service was held in the Unitarian church, which was attended by a large and representative body of citizens. The minister, preaching on "A man skilful in his business," recalled the many services of the deceased to the town, and to the church and Sunday school. At the close of his address, the "Dead March in Saul," was played with deep feeling by the organist of the church. Mr. Stephenson's loss will be severely felt by the many bodies which he served so well; by none more than by his old friends of the Unitarian church and school, for whom he worked so hard, and to whom he was so dear.

MR. DONALD WILSON.

It will be a source of deep regret to many who have visited Hull in recent years in connection with Park-street Church to hear of the severe loss the Church has suffered by the sudden death of its honoured Treasurer, Mr. Donald Wilson. There will be very few who have not stayed at his hospitable house or experienced his thoughtful interest and unwearied solicitude on their behalf. We mourn the loss of one who showed forth in strong simplicity the beauty of the religion he professed. He was the very type of a Christian gentleman. Condemned on ordinary standards to a life of inactivity, through an accident in childhood, he yet devoted his abilities and education (he was a graduate of Lincoln College, Oxford) unsparingly and ungrudgingly to his church and city. With entire self-effacement and suppression of his suffering he carried his gospel of Oxford culture and Christian faith into all he did, whether as teacher in the Sunday-school, or treasurer of the church, or secretary of the town's literary club. He was ever busy in good works, so cheerily that he compelled you to forget his pain, so courageously that he made you oblivious of his weakness, so unobtrusively that few can tell of half his deeds, and so graciously that you felt the presence of the Master's spirit and the power of the Father's love.

A large and representative gathering assembled on Monday last at his graveside, testifying to the widespread appreciation of his character and work. It was fitting that among the many letters of condolence received by his sorrowing mother there should be one from the Mayor of Hull expressing, on behalf of the citizens, the loss which the city sustained by his early death.

The doctrine of development is an endeavour to explain the method of creation, and can no more be held to dispense with a creator than an explanation of the metre of a song can be construed into denial of the existence of a poet.—*H. W. Crosskey.*

THE CHILDREN'S COLUMN.

In the stories last week of the lost kitten and the lost lamb, disobedience brought its own punishment. Both the kitten and the lamb were very miserable before they were found and taken back. And I used to imagine that they were both *sorry* for having run away. But I felt a difference. Though I could not explain why, I liked the lost lamb better, and felt that it was *more* sorry than the kitten. I have wondered about it since when showing the pictures and telling the stories to one child after another. This is how I explain it now, and even if it is not true of kittens and lambs, it is perhaps true of ourselves.

The kitten was sorry because it was miserable. It had been scared by a big dog. It had fallen into a milkcan, and been beaten by the milkman. It was tired and hungry and felt strange and lost and wished it had not run away. It was sorry because it was miserable—*very sorry for itself.*

The lamb, too, was miserable. It was hungry and weary, and scared, and felt lost and alone, and wanted its mother. It wished it had not run away and was in some vague way ashamed of having been disobedient—*sorry for its own naughtiness.*

They both learned something of the dangers of the world and the safety of home. In the story of the lamb we think much of the mother sheep's distress, the shepherd's tender care, and the glad welcome home. Even if we do not imagine the lamb itself coming home ashamed and sorry, we know that in the lamb's place we should ourselves feel ashamed of our disobedience.

It is a poor sort of regret that makes us only sorry for ourselves. It is only when we are sorry for our own naughtiness that we are truly ashamed.

"Do you love me, mother?" once asked a little boy. "Yes," was the answer. "Even when I'm naughty?" "Yes."

Another day came the same question, the same answer. "Do you love me, mother?" "Yes." "Even when I'm naughty?" "Yes." And again it came, as if the child wanted to be quite, quite sure, and could not hear it too often.

The love that loves us even when we are naughty—that is what makes us most ashamed of being naughty—the love of our parents, the love of our Father in Heaven. How can we grieve and disappoint the love that loves us always, loves us even when we are naughty?

Other people may not like us if we are cross, careless, unkind, or selfish. What they think of us may make us ashamed. But it is the thought of the home love and of the Divine love that makes us most truly ashamed. It makes us so sorry for having been naughty, that any misery to ourselves seems only what we deserve. We want to own up, to say how sorry we are, and that we will try not to be naughty again.

And it is not enough to *say* how sorry we are. We need to show it by going on trying, by remembering. What is the good of saying, "Oh, I'm so sorry," and then forgetting all about it and doing the same thing again?

Two little girls were coming out of school one day, and whilst the mother of the very little one stayed behind for a minute to speak to the teacher, the two children were alone in the road. The elder one thought it would be great fun to go off by themselves. "No," said the little one, "Mother would be frightened." These two had run away together once before, and whilst one of them had forgotten the other one remembered, for she had been trying very hard day by day to be good.

It is the remembering that is so difficult. Most of us *want* to be good. If we are cross to those at home, or to our companions, if we are rough or unkind to anyone, we feel ashamed. But how often do we forget and do the same again? It is the love that loves us even when we are naughty, that helps us to remember, helps us to go on trying day by day.

Did you ever hear of the great Italian poet, Dante, who lived 600 years ago? He was banished by enemies from his native city of Florence, and was never allowed to go back. So he spent his life as a lonely wanderer, thinking of Florence and longing to return.

Dante considered shame and obedience to be two of the things most needful in young people.

He wrote a great poem in which he tells how he himself had been made to feel ashamed, and how he was helped to remember.

He tells how he had gone astray from the right path, and was lost in a dark wood, where he was very miserable, till at last a gentle guide came to lead him back to the path of right. It was a long, difficult journey, and on the way they saw many people bearing pain and punishment of different kinds.

First they came to a dark, dark place, shut out from the light of day, and from the stars by night. Here are those who are not ashamed, who are only sorry for themselves, and for the misery of their own punishment. Everything about them is ugly, like the faults to which they still cling. The angry people go on being angry, the violent ones are still violent, the sulky ones are still sulky; and they are none of them ashamed, none of them sorry—except for themselves. So they go on being violent or angry or sulky, and grow no better; but this is only the beginning of the poem.

Dante then tells how his guide takes him out again into the light, and they together visit the people who are ashamed, sorry for their wrong-doing, and anxious to learn better. They do not escape punishment—they do not even wish to escape punishment; for they feel the love through it all, and know that it is helping them to remember; helping them to turn away from the wrong and cling to the right.

Here the proud are willingly carrying heavy loads, bowed down with the weight, sorry for their past pride, and learning to be humble. The greedy are gladly bearing their punishment of hunger and thirst. The angry are living without complaint in a cloud of smoke; in sorrow untying the knot of anger; getting rid of the angry smoke in their own hearts.

They are all sorry, they are all learning to remember, and they are all growing better, growing nearer to the Divine love that is with them through all—the love that loved them even when they were disobedient.

Lilian Hall.

The Inquirer.

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LONDON, OCTOBER 14, 1905.

IN RELIGIOUS FELLOWSHIP.

THE call to service, which comes at this season of the year with special urgency, bids us seek not only a more strenuous faithfulness in active work of whatever kind that makes for the common good, but for a larger measure of the true spirit, in the strength and calmness of faith, with better wisdom and a deeper insight, in the happy union of worship and brotherly fellowship in the Church. This is always an essential need, when we look out upon our work and consider the equipment we have for its accomplishment, that we should keep the sources of our inspiration fresh and pure; and this we must do both in the secret places of our individual life, in our homes, and in the religious union of the church.

In the hurry and stress of life we are too often apt to forget or to neglect those sources of our strength. Let this new season of our work find us all guarding with greater faithfulness and more earnest purpose the quiet times of our communion, doing more to strengthen that fellowship in the deeper life, that so we may receive the greater gifts and be better fitted for our work.

There is a perennial freshness in that thought of our fellowship in the church. We are there, in touch with the Eternal. There is no stint in the flow of the waters of life, if only we are there with open heart, with quiet receptive spirit, with surrendered will — there, in the presence of GOD, to let Him speak to us, that His strength may flow through the channels of our dutiful endeavour, and the vision of eternal things may be granted us. We can always go back to the quiet places of our fellowship, however poor our service in the past has been, however dry and barren the land has seemed to be, where we have been forgetful of the things of GOD. We may go back, and know that now there may be a new spring of life in us; with a new spirit of faithfulness and reverent, earnest seeking we may do our part to make the place of prayer purer in the quiet atmosphere of devotion, filled with a new gladness in thanksgiving, with more sincere affection and the joy of human brotherhood, resting in the constant sense of the Eternal Goodness.

We must come, and give *ourselves* Come with earnest and persistent seeking, asking nothing but that the FATHER'S will may be done, in us and through us, and that we may be permitted to drink of the living waters and be used according to our strength in some unselfish service.

With each new year it can be as with the exhilaration of a new adventure, because we know that GOD "hath yet more light and truth to break forth from His Word," and it is a universe divine and filled with the promise of life in which we have our home. So we may trust and worship and rejoice, but always in the strength of faithful service.

When we speak, of the exhilaration of a new adventure, that does not imply a mere running after novelties. The Eternal is in the old truths and in the old simplicities of duty and affection, no less than in any fresh unfolding of truth that may be revealed to us, and we are to seek the new adventure of a deeper, more rejoicing life as much in a more perfect obedience to the old truths in which there is the strength of the Eternal, and in the old sympathies and affections—only, at last being really true to them, and in the simplicity of child-like confidence and the home love, in our common brotherhood, living together *with God* in the world.

Might there not be a wonderful renewal of life in our fellowship, if in every place of prayer all the people whose home was there came with a common purpose, if there was truly united worship and rejoicing in the hymns of praise, if all things were done with a new simplicity and earnestness, if the prayers were not merely read, but *prayed*, by the minister and by the people all together, if the great prophetic words of Scripture were read, not by a clerical voice, but by a *man* with natural utterance, with the sincerity of clear insight and genuine conviction, if the preaching was more largely of what touches deepest sympathies, kindles aspiration and endeavour and ministers to human needs, if when a stranger came in he felt at once the presence of a worshipping spirit and the restfulness of sympathy and brotherly kindness? All this, and much more, each one in his own place, whether minister or other member of the congregation, may help to give to the fellowship of his church, and in giving receive the greater blessing.

TO CORRESPONDENTS. — Letters, &c., received from M. S. B., J. E. C., D. J. D., J. E., C. F., H. E. J., H. L., R. M., H. N., G. St. C., W. R. S., D. Y.

JOHN EDWARD TAYLOR.

"HE never swerved in his ideal of the true function of a great newspaper. To him his paper was much more than a property; it was a public trust, and its reputation was as dear to him as his own." So it was written in the *Manchester Guardian* of Friday week of Mr. JOHN EDWARD TAYLOR, who died at Eastbourne on Oct. 5, the son of JOHN EDWARD TAYLOR, the elder, the founder (in 1821) of the *Manchester Guardian*, and himself its proprietor to the end of his life. "It is to the lasting honour of Mr. TAYLOR that from earliest manhood to old age he held steadfastly to a high ideal of public duty; that he sought, so far as in him lay, to keep his paper sound and wholesome; that its quality, its character, its reputation were for him ends in themselves, quite apart from any material advantage which they might bring. For him, unless a paper could be carried on in the spirit of an honourable gentleman it was not worth carrying on at all. So much we may perhaps be allowed to say, not in self-praise, for it may well be that performance has not kept pace with promise, but in justice to one who in life was content to ask for no public recognition, but who in death should not be denied his due."

A grandson of the Rev. JOHN TAYLOR, of Ilminster, who afterwards became a member of the Society of Friends, and on his mother's side of the Rev. RUSSELL SCOTT, of Portsmouth, Mr. TAYLOR was born at Manchester, Feb. 2, 1830. Of the schools he attended, one was the Rev. J. R. BEARD'S, another, University College School, London. For some months, while engaged on his father's paper in 1848 he attended lectures in Manchester New College, where JAMES MARTINEAU and FRANCIS W. NEWMAN were then lecturing. His father had died in January, 1844, and in 1849 the death of his elder brother brought upon his shoulders the heavy responsibility of the *Manchester Guardian*. The rest of his life, though during the greater part of it he lived in London, was closely identified with the prosperous and influential career of that paper.

For fifty years Mr. TAYLOR had been a trustee of Manchester College, and he was one of the early supporters of Owens College; he took a deep and practical interest also in elementary education. He was a staunch Free Trader and a generous friend of Art. "In later life," we quote again from the *Manchester Guardian*, "MR. TAYLOR took a deep and abiding interest in another great question affecting the lives of the poor—that of temperance—and his strong feeling on this subject helped to stimulate and deepen his convictions in the whole range of domestic politics. Indeed there

took place with him a process the converse of that commonly attributed to advancing years. Age brought to him no weakening of popular sympathies, no narrowing of the outlook upon life; above all, no tolerance of high-handed wrong, whether committed by others or by ourselves. To the modern materialism, to the new assertion of the ancient doctrine that might is right, to the plea for national selfishness as the true guide of the policy of States he remained irreconcilably opposed, and in the strength of this antagonism he was fired in his age with something of the ardour of youth."

Those who through many trying years have read and been grateful to the *Manchester Guardian*, and we count ourselves among their number, will honour this man's memory.

THE REV. SAMUEL A. ELIOT, D.D.

DR. ELIOT, who has been for some years President of the American Unitarian Association, has been invited to succeed the Rev. James Eels as minister of the First Church in Boston. This, we suppose, is the most honourable position in the Unitarian ministry in America, which it must have been very hard to decline. Dr. Eliot's many friends in this country will be glad to see his reply, and will honour him for it:—

"There is no church that I would more gladly serve than the First Church in Boston. My ancestors were among the founders of the society. The names of its ministers are writ large in the history of the city I love best. They are names which stand for the primacy of religion among all the interests of the Commonwealth, for the dignity of the ordinances of Christian worship, for freedom, toleration, and public serviceableness. I particularly value just such traditions and associations as you ask me to perpetuate. I recognise, too, the opportunity to make the First Church the centre and dynamic of the forces in our community that promote pure religion and civic righteousness. Nevertheless, I am reluctantly constrained to the decision that I cannot accept the invitation with which you have honoured me, and the duties which are to me particularly congenial and inspiring.

"I have not yet completed the tasks which I undertook when my fellow-workers in all our churches called me to the office which I now hold. I am engaged in enterprises for the promotion of religious liberty and Christian efficiency in this country from which I cannot honourably withdraw until they are proved to be either impracticable or assuredly successful. Generous friends have entrusted to me the administration of funds for these causes. Brave comrades in all parts of the country look to me for sympathy and support. Unfinished undertakings challenge my pluck and patience; and I cannot bring myself to believe that it is right for me at this time to abandon these adventures for the honours, the emoluments, the more delightful duties of the minister of the First Church."

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE anniversary of this Association was held on Sunday and Monday, the 1st and 2nd inst., in the Church of the Divine Unity, Newcastle-on-Tyne. The annual sermons were preached by the Rev. W. H. Lambelle, of Middlesbrough, President of the Association: in the morning on "Can we outgrow Christianity?" and in the evening on "What Unitarianism stands for."

At the annual meeting on Monday afternoon the annual report was presented by the Secretary, the Rev. Francis Wood, of Sunderland, and told of a good deal of earnest work done during the year, under conditions of more than usual difficulty and limitation. Particular mention was made of the resuscitation of the District Lay Preachers' Association, mainly through the enthusiasm and energy of the President. Special reference was made to the churches at South Shields, Choppington, Byker, and Barnard Castle, to whose needs the Committee had given a great deal of attention and the hope was expressed that the first-mentioned congregation, in particular, might see its way to secure the services of a regular minister. Grateful tribute was paid to the memory of members of the association who had passed away during the year; especial mention being made of the late Miss Mary Lambert, of Newcastle, who for many years had served on the Committee, and after whose decease the Association had received the sum of £25, a joint gift from herself and her surviving sister, Miss Lambert. Mention was also made of the removal of the Rev. H. Cross from Stockton, to take up the duties of Assistant Missionary to the Yorkshire Union, and of the recent settlement of the Rev. A. Thornhill at Carlisle, and the Rev. R. H. Maister at Stockton. The financial statement showed a balance of about £30 in the hands of the Treasurer.

A good deal of the time of the meeting was taken up with the consideration of a new constitution which a resolution of the last annual meeting had directed the Committee to prepare, and the object of which was to give the Association a more distinctly democratic and representative character. There were some members of the meeting who felt bound to protest against any change, and to plead for the continuance of the form of organisation which had served so long, and, it was urged, so well. But the bulk of these present were in favour of the alteration—the idea of which, indeed, had been in the air for some years—and eventually the new Constitution was adopted by an almost unanimous vote. The name of the Association will now be "The Northern Counties' Unitarian Association."

At the public meeting in the evening the chair was occupied by the President, Rev. W. H. Lambelle, who was supported by the Mayor of Newcastle, Ald. J. Baxter Ellis, J.P., the Rev. C. Hargrove, of Leeds, representing the British and Foreign Unitarian Association, the Revs. F. Wood, G. A. Ferguson, A. Thornhill, R. H. Maister and Mr. F. Martland, Financial Secretary.

In his opening address the Chairman spoke with thankfulness of the work which the Association had been able to accomplish during the year. The Mayor of Newcastle extended a hearty welcome to the Rev. C. Hargrove, both in his personal and representative capacity, and Mr. Hargrove, in responding, referred to a recently expressed opinion of the Rev. R. J. Campbell's that "Unitarianism to-day is a spent force." That, he said, depended entirely on what was meant by Unitarianism. If all that was meant by it was the negation of certain now generally discredited dogmas, the statement might be accepted as correct, though it should not be forgotten how much Unitarianism had done in combating and refuting these dogmas; but if it meant an open mind towards all the advances of modern knowledge, then it was by no means a spent force, for it was just that spirit of open-mindedeness which was needed to deal satisfactorily with the problems of present-day thought. Until those problems were solved, and solved in such a way as to satisty alike the intelligence and the heart of mankind, there was still much work for Unitarianism to accomplish. Unitarianism stood for three prime principles: Liberty, intellectual honesty, and religion; for those deep instincts and impulses of the spirit, those aspirations, affections, and hopes, which carried in themselves their own authority. Although their chapels and churches were never crowded, Jesus had said, "Where *two or three* are met together, there am I in the midst."

Rev. F. WOOD moved, and Mr. C. M. SLATER seconded, a vote of welcome to the two new ministers of the district, the Revs. A. Thornhill and R. H. Maister, to which they responded.

The usual vote of thanks, moved by Rev. G. A. Ferguson, and seconded by Mr. E. H. Coysh, and the singing of "Nearer, my God, to Thee," brought the meeting to a close.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting of this Association, the hundred-and-seventh anniversary of the District Association of Presbyterian Ministers, and the forty-eighth of the North Midland Unitarian Association, was held on Monday and Tuesday at Mansfield. The last occasion when the Association met at Mansfield was in 1901, when the centenary of the Old Meeting was celebrated. At that meeting Mr. J. Harrop White was elected President, and on Tuesday he resigned the office into other hands, after a tenure of four years, which has been of eminent service to the churches of the district.

On Monday evening the members of the Association and friends were hospitably entertained by the President and Mrs. Harrop White at a Conversazione in the Town Hall. The attendance numbered about 150.

After the reception of guests, the President, on behalf of the Mansfield congregation, extended a cordial welcome to the visitors. They had in Mansfield, he said, a church of old foundation, and of not uninfluential character, a church which was in friendly relations with other religious bodies in the town, but many congregations in the Association's district were not so

fortunately situated. They were isolated, small, and struggling, and it must be of very great advantage to congregations such as those to have an opportunity of meeting with other churches upon an occasion such as they had that evening, where, in mutual intercourse, they could gain strength, and go back to their work with renewed vigour, a better spirit, and a greater hope. They met there under circumstances which were somewhat sad. There were some whom they missed, and they especially thought of their friend, the Rev. E. W. Lummis, of Leicester, and regretted the serious illness which had overtaken him, and which had removed temporarily from the work of the district one of their most brilliant ministers. They hoped he would be speedily restored to health. The Mansfield congregation, he went on to say, met under the shadow of an impending separation, as their minister was shortly leaving them. Mr. Fripp's departure would be a very great loss to the town. There were one or two subjects for congratulation. They welcomed that evening, for the first time, delegates from the newly-established church at Shirebrook, a church in which he hoped the old Meeting House would take a deep interest. This new church afforded an opportunity for missionary zeal, especially on the part of the younger members of the Old Meeting, and he hoped they would rise to the occasion, and would feel that this church was a charge committed to their care, and that it was their duty to do all they could to help it. He was glad to hear from the secretary that the reports received from the congregations throughout the district were encouraging. Although they might not be many in numbers, and although they might be scattered, let them feel there was good work for them to do; let them go forward in hope, feeling that a sacred trust had been reposed in them, and that they had a duty to perform not only for their individual churches, but for all the churches in the district of the Association.

Mr. Gallimore, of Nottingham, in the absence of Mr. B. Dowson, responded to the welcome. A programme of music rendered by Mr. J. H. Allin's band and two soloists, added to the enjoyment of the evening.

The Religious Service.

A meeting of the Committee and of the Governing Body on Tuesday morning, was followed by a religious service in the Old Meeting, conducted by the Rev. W. H. Burgess, who has recently settled at Loughborough, with charge also of the Ilkeston congregation. The lessons were Isaiah xxxv. and passages from Rev. xxi. and xxii. The hymns included: "One holy Church of God appears," "City of God, how broad and far," and "Thou Lord of Hosts, whose guiding hand." The sermon was preached by the Rev. W. J. Jupp, of Croydon, from the text Rev. xxii. 1 and 2. "He showed me a river of water of life . . . . and the tree of life . . . . and the leaves of the tree were for the healing of the nations." True life, and the wisdom of those who will seek it, was the subject of the sermon, which went straight to the heart and conscience of the hearers—a sermon of "transparent sincerity and the finest passion, very simple, and full of profound thought." So Mr. Fripp characterised it, in offering the thanks of the Association to the preacher at the subsequent meeting, and as we shall very soon publish the sermon in full (perhaps next week), no summary of it is attempted here.

The collection on behalf of the Association amounted to £5 6s. 5d.

At the conclusion of the service luncheon was served at the quaint old Swan Hotel.

The Business Meeting.

The annual business meeting was held in the chapel in the afternoon, Mr. Harrop White, the President, in the chair.

The Roll was called by the hon. secretary, the Rev. J. M. Lloyd Thomas, who read a letter of regret for absence from Mr. Edwin Clepham, of Leicester, who was in the South of England.

The report of the committee, with the reports from the congregations of the district, had been previously circulated in proof, and were taken as read.

Mr. B. Dowson, the treasurer, presented the accounts, which, however, owing to the early date of the meeting and some delay in taking collections and sending in subscriptions, were not complete. A balance of 7s. 5d. had been brought forward from the previous year, and a balance of £45 13s. 9d. from the Missionary Fund had been transferred to the general account, as the special purpose of the former had passed into the work of sustaining the joint ministry at Loughborough and Ilkeston. Grants in aid of congregations received from the British and Foreign Unitarian Association amounted to £121 5s. He reckoned that by the end of the year they would have spent about £30 beyond their income, and he appealed to members of the churches to give to their work an adequate support.

The Report.

The Report of the Committee opened with the following passages:—

"The present position of the Churches of the North Midland district appears to be more secure than it has been for some time past.

"The scheme, referred to in our last report, for linking together Loughborough and Ilkeston was approved by the B. and F. U. A., and the two congregations are now under the pastoral care of the Rev. W. H. Burgess, B.A., late of Accrington. Mr. Burgess resides at Loughborough, but the railway facilities enable him to keep in more intimate touch with Ilkeston than was at first thought possible. The committee recognise the difficulties of the scheme, but they look forward with every confidence to the result of Mr. Burgess's labours.

"It was a pleasure to the Committee to receive the Free Christian Church, Shirebrook, into the fellowship of this Association. This church has had an interesting origin and growth, and during its development has shown much courage and enterprise. It has been fortunate in securing the personal advice and support of the President of this Association, and the active encouragement of the Mansfield congregation. It is hoped that in these difficult early stages the Shirebrook friends will sustain their enthusiasm and feel assured of the practical sympathy and aid of the North Midland Association."

Sympathetic reference was made to the death of the Rev. Arthur Harvie, of Northampton, and the Rev. Peter Dean, of Loughborough, and also to the illness of the Rev. E. W. Lummis, who has been obliged to resign his charge at Leicester. The retirement of the Rev. J. Kertain Smith, after long years of devoted service, was also noted, and the coming departure of the Rev. E. I. Fripp from Mansfield for Clifton. On the other hand, three new-comers to the district were welcomed, the Rev. T. J. Jenkins to Hinckley, the Rev. W. H. Burgess to Loughborough, and the Rev. D. J. Williams, of Merthyr, and formerly of Newark, to Belper. Cordial recognition of the services of the lay preachers was made, and the report concluded as follows:—

"Your Committee desire to say that they are gratified to observe many hopeful features in the reports of the congregations. They rejoice to notice the marked progress made at Bradwell, and the excellent spirit which animates that congregation and its lay minister, Mr. Smith. They recognise with admiration the fidelity of the weaker churches who labour under many and great disadvantages. They, no less than the stronger congregations, are consecrated to the great cause of Liberal Religion, and 'all service ranks the same with God.' All are united in one common duty and one common privilege to work bravely with undiscouraged zeal, that they may finally inherit the ancient promise: 'Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.'"

The President, in moving the adoption of the report and accounts and their circulation, together with the detailed reports from the congregations of the district, referred to what had been done to put the trust of the Lincoln Chapel on a proper footing, and their great disappointment at the action of the local trustees in deciding to keep the renovated chapel still closed until the debt had been paid off. He hoped that better counsels would prevail, and their friends at Lincoln would realise their responsibility, and reopen the chapel once more. He spoke hopefully of the prospects of the linked ministry at Loughborough and Ilkeston, and of the efforts of Mr. Lindsey at Christ Church, Nottingham, and Newark. For the maintenance of such work they needed a strong band of lay preachers, and he expressed their gratitude for what was being done on those lines. Of the work at Bradwell and Shirebrook he also spoke with admiration. Since the Association last met in Mansfield, four years ago, he reckoned that, counting Mr. Fripp as already gone to Clifton, only five of their ministers remained in that district in the same pulpits. He trusted that they might now be entering on a period of more settled service. Turning to finance, he pointed out how serious their position would have been, if it had not been for the balance of the Mission fund, and he emphasised the Treasurer's appeal to their friends to feel that the

claims of their present work must be met.

The Rev. J. KERTAIN SMITH seconded the motion, which was carried.

A cordial welcome was then offered to the three ministers newly come into the district, the Revs. T. J. Jenkins, W. H. Burgess, and D. J. Williams, on the motion of Mr. F. W. Price of Leicester, seconded by the Rev. W. Stoddart. Mr. Jenkins and Mr. Williams briefly responded; and Mr. Dowson then proposed, and the Rev. G. von Petzold seconded, a resolution of welcome to the Rev. H. Gow, representing the National Conference, and the Rev. V. D. Davis, representing the British and Foreign Unitarian Association.

The Rev. HENRY GOW, in responding, said it was a great pleasure to him to be among old friends again, and recalling his own experience as secretary of that association, congratulated them on the exceptionally hopeful reports which had been presented. As to the National Conference, he urged that members of their churches should take a keener interest in it. At present the Conference had no financial power, and he hoped the churches would feel that the fact that they could now get nothing out of it. but had something to give, ought not to lessen their interest.

The Rev. V. D. DAVIS also responded and having referred to his early association with that district, to which he had come twenty-five years ago, he proceeded to speak of the work of the Association he represented, of their desire to sustain missionary efforts in different parts of the country, and of their publication of liberal religious literature. He asked the members of the churches to realise that such work was theirs also, that they must do their part in making the books known; they might do great good by putting the sixpenny reprints of such books as Mr. Armstrong's "God and the Soul" and Mr. Carpenter's "First Three Gospels" in the hands of earnest, thoughtful people. He spoke also of Mr. Armstrong's lectures on "Agnosticism and Theism" which had been delivered only a year ago at two centres in their district, and of the publication of that book.

Mr. FRANKLIN WINSER moved a vote of very cordial thanks to Mr. Harrop White for his services as President during the past four years. Both he and Mr. Lloyd Thomas, who seconded, spoke very warmly of the devoted work Mr. White had done for the Association, and especially of the personal attention he had given to the smaller churches, which he had visited, and where he had occasionally preached. Their thanks were also due to Mrs. Harrop White for the admirable way in which she had supported her husband's work.

The PRESIDENT, in responding, spoke with much feeling of his life-long connection with the Old Meeting and his desire to do something to serve the cause to which he owed so much. He and his wife had both grown up there, and if he had been able to go out and do some helpful work, he was very thankful.

He then proposed, and Mr Winser seconded, the election of Mr. William Moss, J.P., as President, and this being cordially agreed to, Mr. Moss took the chair and conducted the rest of the meeting.

The other officers were re-elected, Mr. Harrop-White's name being added to the list of Vice-Presidents, on the motion of the Rev. W. Lindsay, seconded by Mr. W. A. Vallance.

On the motion of the Rev. J. M. LLOYD THOMAS, seconded by Mr. G. Bryan, an alteration of the rules was agreed to, by which the Lay-preachers Union became entitled to appoint a member to serve on the Committee.

A cordial vote of thanks to Mr. Burgess and Mr. Jupp for their services that morning, was passed on the motion of the Rev. E. I. Fripp, seconded by Mr. Charles A. Smith of Bradwell. The election of the Committee took place by ballot and a resolution of gratitude to the lay-preachers was passed. A final resolution of thanks to the Mansfield congregation concluded the proceedings.

After tea in the school-room a conference took place, over which Mr. Harrop White presided. The Rev. Henry Gow read a paper on "Free Catholic Christianity according to Dr. Hunter," giving an account of the sermon preached by Dr. Hunter at last year's meeting of the Association at Nottingham, and since published as a little book. An interesting discussion followed, in which Mr. C. A. Smith, the Rev. W. J. Jupp, Mr. G. Bryan, the Revs. W. Lindsay and V. D. Davis, Miss Gittins, the Revs. W. H. Burgess and E. I. Fripp, and the chairman took part. Mr. Gow having briefly replied, the meeting closed with the Benediction pronounced by Mr. Fripp.

UNITARIAN HOME MISSIONARY COLLEGE.

THE session was formerly opened on Thursday afternoon, October 5, when the opening address was delivered by the Rev. J. E. Manning, M.A., in the library of the new Collegiate Residence, Summerville, Victoria-park. Manchester. There was a much larger attendance than usual.

Colonel JESSE PILCHER, who occupied the chair, said that the session opened with 11 students in residence; and, in addition, two old students who were working for their B.D. degree—the Rev. J. H. Rossington, M.A., and Mr. MacLachlin, M.A., past and present Hibbert scholars respectively. Furthermore, Mr. Madgavkar, of Bombay, a member of the Brahmo Samaj, who is in England for the purpose of taking a medical degree, is admitted into residence as a lay student. They were extremely fortunate in securing the services of Miss Panton Ham as matron, and he was sure that there would be a readiness on the part of all to make her position as pleasant and easy as possible, and to lend her a helping hand, in any direction in which it may be required. With regard to the building, its sanitary, heating, and lighting arrangements had been entirely replaced on up-to date principles. They had furnished with an eye to strict economy, and equally with a view to fitness and durability. The £20,000 required had not yet been received, between £4,000 and £5,000 was still necessary; but he had no doubt whatever that when they got thoroughly to work, and showed their friends the eminent advantages of the change, the money would be raised. One of the aims of the college authorities would be to strengthen the link between the college and the churches, by affording intercourse between students, ministers, and laity, and thus promoting a feeling of brotherhood. They had never been remote from the life of the churches; but there they could strengthen the bond of sympathy. If they were to have strong churches they must have strong colleges. His prayer was that the divine blessing might rest upon their labour, and that they might all prove worthy of being labourers in the great cause they had at heart.

The Rev. J. E. MANNING then delivered his address on "Origen, of Alexandria, as Teacher, Apologist, and Biblical Scholar." It was listened to with marked interest.

Of the meeting held last Thursday to celebrate the opening of the new residence, a full report will appear in our next issue.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

RATIONALISM.

SIR,—Mr. Lloyd is good enough to make a courteous reference to my brief note. He objects to the translation of the word "Tao" by "Reason." It is difficult, no doubt, to put it into English, but if we call it "Way" or "Direction" we do not get much further. As against this he quotes Pascal as saying: "The heart has its reasons which the reason does not know"—a sentence which, for confusion of thought, it would be difficult to beat.

I did not quote Lao-tze as an authority, but an illustration. Suppose we drop ancient writers and come to actual facts. And the question is this: Are there any powers in the human mind which are independent of the mind itself or supplementary to it? Mr. Lloyd says that "there are other faculties besides Reason which have contributed to the mental, moral, and social improvement of mankind." What are those other faculties? He says: "The greater part [of this work] has been done by sympathy, love, imagination, and, above all, by religion." This is indeed making the tail wag the dog; for can we set any store by irrational or unreasonable sympathy, love, imagination, or religion? All these are obviously special modes of rational activity. It is a truism to say that love is not logic, but it would be strictly correct to say that it is one of the noblest products of reason.

Religion, too, is a product of reason. All religions are, in fact, products of reason; but many of them are more or less temporary or imperfect. The Romish Church is a product of reason; but it now illogically but consistently opposes reason, because reason would be fatal to it in its present form. We, on the other hand, welcome reason, and appeal to it not only for controversial purposes, but as the guide of life. In fact, we have no other guide. We may neglect it or misuse it, but our choice is between that and nothing. It is ourselves. The ant is guided by ant-reason; the bird by bird-reason; we are guided by human reason. Existing in other animals, it exists in man to a great and noble degree, and in attacking it we attack not only Unitarianism but humanity.

Some of the R.P.A. writers may be feeble. I cannot say. Most of their publications appear to be reprints of well-known works. But there are feeble writers everywhere. Most of the world's literature descends into oblivion, and deservedly so. The Rationalist Press Association, however, has got hold of a grand name. Its object is said to be "generally to assert the supremacy of reason as the natural and necessary means to all such knowledge and wisdom as man can achieve." In that I entirely concur. If some Unitarians cannot concur in it they are a standing puzzle to me.

I look upon the R.P.A. as working on parallel lines to ourselves, and, therefore, as entitled to our fullest sympathy. We are not so numerous as to afford to dispense with them as allies, still less to call for fire from heaven upon them because they are helping us in casting out the devils of ignorance and prejudice.

I cannot see that Mr. Lloyd has quoted a single R.P.A. writer who limits reason to logic, or dispenses with love and sympathy. I have before me a specimen of the R.P.A. publications. It is called "Hymns of Love and Duty, compiled by Gustav Spiller" (1903). One hymn, written by the editor, begins :—

> Years are coming, years are going,
> Creeds may change or pass away;
> But the power of love is growing
> Stronger, deeper, day by day.

And again :—

> Rest not till within you
> Strength of virtue grow,
> Till with streams of kindness
> Heart and mind o'erflow.

There is much to the same effect, but not a word about "logic."

O. A. SHRUBSOLE.

STEPNEY GREEN CHAPEL.

SIR,—The somewhat enigmatic reference to the above in Mr. Tarrant's Provincial letter, will not, I fear, give much light to any reader interested in the welfare of our churches. Although the pulpit may not, from the strictly professional point of view, be regarded as filled, yet it has been occupied, and all the activities maintained, without any break since the time of the change last spring. No doubt the moment was critical, but it has passed. We are very short of workers, especially at the moment, owing to the removal of a devoted young lady who used to come from Enfield, on her spare Sundays; but the various departments of work are kept going, and plans for the next few months are matured. There are a fine class of girls and another of boys, both wanting a head. Last week our first social meeting was attended by about 40, and yesterday's attendances were morning, 35; afternoon, 70; evening, 25; Next Sunday is our Harvest Thanksgiving. The evening attendance, though small, is improving, and it must be remembered that the population around is largely alien. The workers, too, have other pursuits during the week, so cannot visit.

Stepney will not fail, unless a portion of the generous financial support accorded to other efforts is denied it.

I should like, if it were meet, to bear witness to the self-denying devotion of the ladies, who are the chief supporters of the work; owing to their generosity a batch of elder scholars of both sexes have enjoyed this summer a fortnight's holiday either in the country or at the sea-side.

I can assure any volunteers from other parts that they will find the environs of Stepney compare favourably with many other parts, *e.g.*, the purlieus of Notting Hill, and their reward will be in their work; and not far away, across the borders of another parish, the social reformer may see any Sunday evening the six o'clock procession of hundreds of homeless men as they seek a night's free lodging in Medland Hall. The problem of brotherhood at Stepney, as elsewhere, looms large.

E. CAPELTON,

113, Highbury New Park, Oct. 9.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

THIS is the last Provincial Letter I shall have the honour to write to THE INQUIRER, and I do not want to be thought to be saying unkind things on the eve of my departure from this district; but I am only too sure that it will be generally admitted that some of our Manchester churches are in an unsatisfactory condition. A number of them are fairly holding their own, a few are distinctly growing in strength, but some are finding the fight for existence becoming harder year by year. Nor can this always be satisfactorily explained. One is bound to confess one's opinion that congregations do not always fearlessly search for the root cause, and even when it is patent to them they sometimes seem to shut their eyes to it. It is surely of the first importance that every congregation should, before all else, seek the true interests of the cause they profess to have at heart, and never to allow personal interests to dominate. Then, too, I am sorry to say that we are not so solid in Manchester as we once were. When some great effort is made, like the Great Bazaar a few years back, inspired and engineered by such an influential man as Mr. James Beard, there is a rallying of all our forces, and the thing is a success. But what we want in addition is constant and unvarying sympathy, encouragement, and support. We want the men of light and leading and resource amongst us to assure us in every possible way—by their presence at our deliberations, whenever practicable—that they join hands with all the rest in the main work our churches are endeavouring to do. Any man can raise an objection of some sort to almost every scheme or method other people propose; but what our churches want at the present time is a general re-baptism of the spirit, a frank, whole-hearted co-operation of the men and women of position amongst us, a practical, personal interest in our deliberations and our work, as in the old days gone by. We have many earnest, enthusiastic men on the committees of our various institutions, but they are sometimes driven to ask in a disappointed tone of voice: "Why doesn't So-and-So throw in his lot with us as he used to do a few years back?" Of course there naturally comes a time when the old warriors have perforce to take off their armour, and no one begrudges them their few remaining years of rest; but some of our erstwhile leaders retire uncommonly soon, and the only conclusion to be drawn is that they cannot appreciate the newer policy and methods which the times have made necessary—at any rate, from the point of view of the vast majority. I for one honestly believe that if only a sort of miracle could be wrought so that we, one and all, could be regalvanised, young and old, rich and poor, into determined and united effort to promote by all manner of means the interests of the faith we cherish, we should find, to our unspeakable delight, that a vaster opportunity is awaiting us than ever before in our history. My parting prayer is that soon there may be a re-awakening of real religious zeal, a sinking of all minor differences, and a self-sacrificing fraternal joining of hands in prosecuting the work which is pitecusly clamouring to be done.

Oldham-road, Urmston, and Heaton Moor are still without settled ministers, though it is hoped that the two former will soon be in a position to make appointments. The case of Heaton Moor is more serious; it has met with a series of set-backs recently, and is in a bad way. The few people, however, who remain attached, are earnest and devoted; and everyone hopes that better days may be in store for that church. Higher Broughton is still worked by supplies; but although it has been exceptionally favoured in the quality of its preachers, it fails to make material headway. Why, nobody pretends to exactly say. Perhaps it is not quite in the right place; but as it has not a permanent building of its own, a change in *venue* may sooner or later take place—that is a question for the future. The old chapel in Bridge-street, Strangeways, has at last been sold, and the proceeds are soon to be handed over to the District Association for the advancement of the cause somewhere in Salford or North Manchester. With all its past experience the Association will fully realise its responsibility therewith; and there is no fear of it putting this money too hurriedly into bricks and mortar.

The effort at Bradford is flourishing wonderfully. The increased accommodation afforded by the building of an adjoining hall and classrooms a year or two ago is none too great. The buildings are in constant use. The activities are of a most varied character, and every section of the surrounding population is catered for. The Rev. W. E. Atack has a genius for organising new methods for attracting and interesting the people; and this, in every respect, is a piece of work of which the Association may well be proud.

It is with genuine pleasure that I am able to announce that the Congregational Society in connection with Lower Mosley-street Schools has now been constituted into a proper congregation, so that in future it will be included within the District Association. The Rev. Cobden Smith is doing a splendid work there both in connection with the Sunday-school proper, and also in the building up of a Sunday evening congregation. It is not an easy post to fill, hence the success of the work redounds all the more to the credit of Mr. Smith.

Some time ago, mainly through the

initiative and enthusiasm of Mr. Richard Robinson, the governing body of the Association appointed a Social Questions Committee, whose duty it is to keep itself well-informed concerning the various social questions of the day which are pressing for a practical solution. It has asked the constituent churches to show their sympathy, and to suggest any way in which mutual co-operation is possible. As a result the Committee of Cross-street Chapel has expressed a desire to have a series of Sunday afternoon addresses delivered in its building. Such subjects as "Physical Degeneration," "The Unemployed," "Gambling," "The Housing Question" are to be treated by men who are well-known as authorities on their respective subjects. Unfortunately, some little delay has arisen, so that it is not now possible to arrange for all these addresses on consecutive Sunday afternoons before Christmas. This will doubtless weaken their force as well as the interest they are likely to arouse; but when they are duly announced, the churches must do all they can to secure satisfactory audiences, and help in every way possible to give the movement public advertisement. Certainly the idea is a most valuable one.

The effort is still going on to raise money for the extension of mission premises at Willert-street and Renshaw-street. The work has already been prosecuted at Renshaw-street as far as it is at present practicable. About £1,000 more is required to enable the committee to complete its scheme. The additional accommodation is very urgently required. The folk themselves at Willert-street, led by the missionary, Rev. J. W. Bishop, had a strong and worthy desire to do what they could towards raising the necessary money. They organised themselves with a view to holding a sale of work down in Collyhurst. Some friends generously sent them subscriptions, others helped them with goods, while they themselves made a variety of saleable articles, and also put their pennies weekly in the bank in order that they might have something to spend when the time came. The Lord Mayor of Manchester, who is a churchman, opened the sale in order to show his admiration for the work which Mr. Bishop is doing amongst the poor, and Councillor Anthony Burgon took the chair for a similar reason. Altogether a sum of about £90 has been raised by this effort; and if only our well-to-do friends in and around Manchester could estimate the value of this effort, and realise what it meant to the poor people who engaged in it, they would not be long before they subscribed the remaining £1,000 that is required. The necessary land has been bought, but in view of the state of the mission's funds the committee dare not start building operations until the receipt of that sum is assured.

Before this letter is printed the opening ceremony will have taken place at the new residential and collegiate premises of the Unitarian Home Missionary College, Summerville, Victoria Park. The proceedings will no doubt be fully reported in your next issue; but I may appropriately say something about the situation and equipment of Summerville. It stands in its own grounds of about four acres, most of which is beautifully wooded, with tennis courts here and there, and a capital kitchen garden. The house itself is commodious, and admirably adapted to the requirements of the College. It is a property which will do eminent credit to the group of churches to which it belongs. It has been very carefully overhauled in order to ensure that its sanitary arrangements should be perfect; the lighting and heating arrangements are all new and up-to-date, and much time and care has been spent on its furnishing, with a view both to economy and efficiency. The verdict of all who have seen Summerville is that in every way it is most admirable. Any visitor can be excused for falling in love with it straight away; and there isn't an old student who does not in his heart wish that he could have his course of study over again within that environment. The College has been particularly fortunate in securing the services of Miss Panton Ham as matron. She is an extremely capable lady, and her sympathies are with the work of the College; while behind her are both traditions and experience, which will make her a very suitable and efficient matron. The Unitarian Home Missionary College has always had a beneficial influence on the life of our northern Churches; but that influence will now be increased tenfold; and with its new and unique advantages it is bound to play an important part in all that pertains to their growth and development. It is now in the position to play the part of host as well as guest; and many, doubtless, will be the opportunities afforded to our Manchester Churches to foregather within its walls or under the shade of its beautiful trees.

This is already a long letter; but may I say one word more? I cannot leave this district without saying how hard it is to part with so many earnest ministers and laymen whom I have learned to esteem highly. During my seventeen years at Moss Side I have received much kindness from many people. In coming to London I cannot wish more than that I may find equally good men and true there (including women). My brother ministers have helped and encouraged me in every possible way. They are truly fraternal, and the longer one knows them the more highly one respects them. We have our differences of opinion, and sometimes we go at it hammer and tongs; but our friendly relations are always the same. I do not think you could find a body of men who were more anxious to help each other when the need arises. We consult each other unreservedly; we co-operate with each other in a variety of ways; we respect each other's claim for liberty and independence; we rejoice with each other when any success is achieved, though the effort to attain it may have proceeded on lines which do not commend themselves to our judgment. And when a man needs sympathy it is never long delayed. As for my congregation at Moss Side, no minister was ever happier in his settlement than I have been with them. I have the greatest admiration for their unflagging enthusiasm, for their dogged perseverance, and for their executive capabilities. That class of men and women would build up a strong and successful congregation anywhere. It is not an easy matter to break away from them. But I am coming to London with the firm belief that Unitarians are good and true and staunch everywhere; and that while I shall still retain my old friends whom I leave behind I shall have the privilege of making many new and dear ones in my new sphere of work Though I am transferring my energies and ambitions and hopes I cannot, nor shall I be expected to, transfer my affections; but I trust that my heart will be found large enough to hold as many staunch friends as I can find anywhere.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bedford.—It is thirty-three years this October since the Bedford services were started by Mr. Rowland Hill, who has been in charge from that day to this. On Sunday last the anniversary was celebrated, when the Rev. J. Estlin Carpenter occupied the pulpit morning and evening. Before the morning sermon he publicly congratulated the friends on maintaining these services, at great odds and almost single-handed, for a third of a century, and he hoped their future history would be as helpful and even more encouraging. The sermon was based on the words, "What is truth?" In the evening Mr. Carpenter gave a lecture on "The Gospels, and how to read them," and held the augmented audience spell-bound as he showed the illuminating power of sympathetic criticism on the ancient writings.

Cullompton.—The Sunday-school anniversary was celebrated in connection with the Harvest Festival, on October 8, with great success. A party of twenty-four travelled by road from Taunton, which is nineteen miles away, to attend the morning and afternoon services. In the evening seats were placed along the aisles to accommodate the large congregation. The Rev. J. Worthington preached in the morning and evening, and Mr. J Duckworth, the head-master of the Taunton Memorial Schools, conducted the afternoon service.

London: Stepney.—A bright and well attended congregational gathering took place at College Chapel on Thursday, October 5, presided over by Mr. E. Capleton, who ever since last April has occupied the pulpit, very acceptably to all the congregation. In the course of the evening a resolution was unanimously passed expressing satisfaction that Mr. Capleton had accepted the offer of the chapel committee to continue to act as lay preacher at the Sunday evening services, to the end of the current year. A hearty vote of thanks to Mr. John Evans was also passed, thanking him for his long and faithful services as hon. secretary and treasurer to College Chapel. Miss Hill, who has succeeded him in this somewhat onerous office, read out the very full programme of winter's work, and asked for the earnest help and co-operation of all present in carrying it out, more particularly in the Adult Temperance Society.

Nelson.—On Sunday last the first anniversary of the establishment of the Unitarian Church in Nelson was held. Just twelve months ago the first sermen in connection with this movement was preached by the Rev. W. Copeland Bowie. Since then regular Sunday evening services have been held, and a flourishing Sunday school has been established, meeting morning and afternoon. A church has been organised, and about 60 members enrolled. The services on Sunday last were conducted by the Rev. J. Morgan Whiteman, of Burnley. They were well attended and successful in every sense. The choir rendered anthems very acceptably, and the singing throughout was hearty and devotional. The collections amounted to £5. The new movement is full of life and promise. It owes much to the generous help of neighbouring churches and ministers, and to the practical sympathy of the North and East Lancashire Unitarian Mission and the British and Foreign Unitarian Association.

Newport, Isle of Wight (Welcome Meeting).—Advantage was taken of the quar-

terly meeting of the Southern Unitarian Association, which was held at Newport on 5th inst., to welcome the Rev. H. M. Livens to the ministry of the Newport Church in succession to Rev. C. E. Pike. The proceedings of the day commenced with a luncheon in the Masonic Hall, and after the business meeting of the Association a public tea was held in the school-room, which was well filled. In the evening a public meeting was held in the chapel, when a good attendance was presided over by Mr. E. Chatfeild Clarke, C.C., who was supported by Rev. C. C. Coe (President of the Association), the Revs. W. J. Jupp (of Croydon), a former minister of the church, H. M. Livens, J. Burton, C. A. Hoddinott, E. J. Wilkins, Adjutant Scott (Salvation Army), and others. A kindly letter of apology was read from Rev. T. Avery, (Congregational). The Chairman, on behalf of the congregation, extended to Mr. Livens a most hearty greeting, and welcomed him as one who came to them with the highest credentials, a record of valuable service, the gift of preaching the example of high character and an aptitude for teaching. As President of the Association, the Rev. C. C. Coe cordially joined in the welcome to Mr. Livens, whom he greeted as an old colleague and valued fellow-worker in the North. He was sure the Newport congregation had done well to invite him to their pulpit, and trusted that his ministry amongst them would be long and prosperous. Rev. J. Burton, on behalf of neighbouring churches, joined heartily in the welcome. Rev. W. J. Jupp expressed his pleasure at once more meeting so many old friends, and joined in all the good wishes expressed on Mr. Livens' appointment. They would find Mr. and Mrs. Livens faithful friends and devoted servants of all that was highest and holiest and best, and he begged that they would make the most of them. Rev. H. M. Livens expressed the hearty thanks of his wife and himself for all the kindly words said of them, and was glad to find in Newport that there was some measure of cordiality towards them on the part of members of other churches in the town. He was heartily glad to see Adjutant Scott amongst them, for in the many good works of the Salvation Army they all sympathised. The letter of the Rev. T. Avery, too, was very welcome. So far as his ministry was concerned, he would make no large promises. To be true to himself he would be bound to lay stress on the importance of simplicity of life. Veracity was a ruling principle in their fellowship, and they must be careful not to substitute casuistry for conscience, but to live more and more on the spiritual side of things. Mr. Hulse, of Brighton, (a member of Mr. Livens' former congregation), the Revs. C. A. Hoddinott and E. J. Wilkins, and Mr. Leslie Chatfeild Clarke, also joined in the welcome, and a very successful meeting was brought to a close by a hearty vote of thanks to Mr. F. Pinnock and other workers.

Pontypridd.—The Sunday morning adult class was to have commenced its winter work on October 1 with a lecture on "The Origin of Man," by Mr. Henry Davies, M.F., Organiser of Mining Education for the Glamorgan County Council, but at the last moment he wrote expressing his great regret at his inability to be present, at the same time hoping to do so later in the session. Mr. Howatt, B.A., Principal of the Collegiate School, an ordained minister of the Calvanistic Methodist Connexion, readily consented to fill the breach, and delivered a most interesting and edifying address on "Our Social Indebtedness." The members of the class thoroughly appreciate the kindness of these gentlemen, both of whom are members of orthodox churches.

Rawtenstall.—Successful church anniversary services were held on Sunday, October 1, the Rev. J. M. Whiteman, of Burnley, being the special preacher. On Tuesday, October 3, the Rev. M. R. Scott delivered a lecture on "The Teaching of Thomas Carlyle." The chair was taken by the Mayor of Rawtenstall.

South East Wales Unitarian Society.—The quarterly meeting was held at Merthyr on Monday, October 2, the president in the chair. The majority of the churches forming the Society were represented by their ministers and lay delegates. At the afternoon's committee, reports were read from the various churches, and these with one or two exceptions were bright and hopeful. Friends representing the new propagandist work at Newport were also present, and reported that the inaugural service on Sunday evening, October 1, was attended by nearly sixty persons, who seemed interested in the movement. An application from the Church at Cefn Coed to become affiliated with the Society was granted. The Merthyr friends hospitably entertained the delegates to tea. The evening meeting took the form of a farewell to the Rev. D. J. Williams on his leaving Merthyr for Belper. Mr. Williams has for eight years been hon. secretary of the society, and being an indefatigable worker the success attending the Society has been due in no small measure to his untiring efforts on its behalf. Members of the Society, and of his own church, bore testimony to the good work he had done as secretary of the one, and minister of the other; and he was presented with two purses of gold, one subscribed by the members of his own congregation, and the other by members of the Society. Mr. Williams, in reply, feelingly expressed his thanks for the presentations, and for the kind words spoken of himself, his wife, and their work.

Harvest Festivals.—Since last week we have received reports of harvest thanksgiving services held at fourteen other of our churches, and many more have been held.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 15.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. Arthur Hurn.

Bermondsey, Fort-road, 7, Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, Anniversary Services, 11 and 7, Rev. Wm. Lyddon Tucker, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. Edgar Daplyn.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. Jupp.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.

Essex Church, The Mall, Notting Hill-gate, Rev. F. K. Freeston, 11, "The Changeless Faith," and 7, "Religio Medici."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. Rawlings, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. Charlesworth.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. Savell Hicks, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. Pope.

Little Portland-street Chapel, 11.15 and 7, Rev. J. Page Hopps.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. Gordon Cooper, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. Fletcher.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. Felix Taylor.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

Stepney-green, College Chapel, 11 and 7, Mr. Edward Capleton.

Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding, B.A.

Stratford, Unitarian Church, Harvest Thanksgiving Services; 11, Rev. T. E. M. Edwards; 3, Rev. W. H. Rose; 6.30, Rev. L. Jenkins Jones.

Wandsworth, Unitarian Christian Church, Eastfhill, 11 and 7, Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.

Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Rev. Robert McGee.

Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. Coe.

Bradford, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 and 7, Rev. Priestley Prime.

Buxton, Hartington-road Church, 11 and 7 Rev. George Street.

Cambridge, 10, Emmanuel-street, 11.30, Rev. J. E. Carpenter, M.A.

Canterbury, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. Smith.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. Haycock.

Dover, Adrian-street, near Market-square, 11 and 6.30.

Guildford, Unitarian Christian Church, 11, 3, and 6.30.

Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Charles Hargrove, M.A.

Leicester, Narborough-road, 11 and 6.30, Rev. Gertrud von Petzold, M.A.

Liscard, Memorial Church, Manor-road, 11 and 6.30, Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Charles Craddock.

Liverpool, Hope-street Church, 11 and 6.30, Rev. H. D. Roberts.

Liverpool, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. Collins Odgers, B.A.

Maidstone, Earl-street Chapel, 11 and 6.30, Rev. Fred. Hankinson.

Newport, Isle of Wight, 11 and 6.30, Rev. H. M. Livens.

Oxford, Manchester College, 11.30, Rev. Dr. Drummond.

Portsmouth, High-street Chapel, 11 and 6.45.

Portsmouth, St. Thomas-street, 11 and 6.45, Mr. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Ottwell Binns.

Sevenoaks, Bessell's Green, The Old Meeting House, 11, Rev. F. Teasdale Reed.

Sheffield, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High-street, 11 and 6.30, Rev. W. Agar.

Southport, Portland-street Church, 11 and 6.30, Rev. F. B. Mott.

Torquay, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'Connor.

Trowbridge, Conigre Church, 11 and 6, Rev. J. Wain.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11, Mr. W. J. Tubbs, and 6.30, Mr. C. Tattershall Dodd.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G H. Vance, B.D.

WALES.

Aberystwith, New Market Hall, 11.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. Balmforth.

Ethical Religion Society. Steinway Hall, Portman Sq., W.—Oct. 15, at 11.15, Dr. Washington Sullivan, "Mohammed the Prophet."

MANCHESTER DOMESTIC MISSION.

Chairman.—Rev. S. A. STEINTHAL.
Vice-Chairman.—Mr. G. H. LEIGH.

THE Mission Committee appeal to the generosity of friends of religious work among the poor.

They have been obliged to decide upon the extension of their premises at Willert-street and Renshaw-street on account of the constantly increasing work at the two Missions. They propose to enlarge the buildings at Willert-street at a cost of about £1,200 (the necessary land has been bought), and those at Renshaw-street at a cost of about £1,500 (part of this scheme has already been completed).

Owing to the increasing demands upon the funds of the society, and the loss of old and generous friends and subscribers, there is an annual deficit of more than £150. The Committee wish to pay off the existing debt, and to provide a sum for future needs. For these objects they require at least £3,500.

They acknowledge with gratitude the following donations:—

	£	s.	d.
The late Mrs. James Worthington (for Renshaw-street Mission)...	1,000	0	0
The late Mrs. James Worthington (for Willert-street Mission) ...	500	0	0
Miss Lydia S. Leigh	100	0	0
Mr. G. H. Leigh	100	0	0
Mr. W. Long...	100	0	0
Sale of Work (Willert-street Mission, per Rev. J. W. Bishop)	87	6	6
The late Alderman Harry Rawson	50	0	0
Mrs. H. and the Misses Rawson...	50	0	0
Miss Gaskell	50	0	0
Miss J. B. Gaskell	50	0	0
Mr. William J. Hadfield	50	0	0
Concert (by Mr. Rawdon Briggs and Friends)	45	2	0
Mr. C. C. Grundy	20	0	0
Mr. J. R. Oliver	20	0	0
Mrs. Bayley and Mr. R. G. Lawson	15	15	0
Mr. Richard Robinson	15	0	0
A. and E. C. (in Memoriam) ...	10	10	0
Mrs. Harry Rawson (for Willert-street)	10	0	0
Mrs. Harry Rawson (additional)	10	0	0
Mrs. Stoehr	10	0	0
Rev. C. and Mrs. Roper	10	0	0
Mr. G. S. Wooley	10	0	0
Mr. Hermann Wooley	10	0	0
Mr. S. B. Worthington	10	0	0
Mr. A. H. Worthington	10	0	0
Miss S. Scholes Wrigley	10	0	0
Memorial Hall Trustees	10	0	0
Mr. E. Russell Evans	5	0	0
Mr. R. W. Hadfield	5	0	0
Miss Mary Hadfield	5	0	0
Miss Harrison	5	0	0
Mr. Joseph Partington	5	0	0
Mr. Julius Reiss	5	0	0
Mr. Fritz Reiss	5	0	0
Mrs. Thornely	5	0	0
Mrs. Wells	5	0	0
Miss Hankinson	5	0	0
Mr. R. C. Potter (for Renshaw-street)	5	0	0
Autumnal Meetings, Joint Committee	5	0	0
Altrincham Girls' Club	4	0	0
Mr. Charles N. Higgin	3	3	0
Mr. Edmund Johnson	3	3	0
Mr. Stanley Pearson	3	3	0
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A MEETING of the Council will be held at ESSEX HALL, Essex-street, Strand, on WEDNESDAY, OCTOBER 25th. Mr. C. F. PEARSON, President of the Association, will take the Chair at 4 P.M. Any notices of motion by members of the Council should reach me at Essex Hall by Monday, October 16th.—W. COPELAND BOWIE, Secretary.

MARRIAGE.

CODINA—KITCHEN.—On October 4th, at the Unitarian Church, Holbeck, by the Rev. John Macdowell, of Bath, assisted by the Rev. W. R. Shanks Holbeck, Rodolfo G. Codina, of Bradford, son of the late José Codina, of Valparaiso, to Mary Blanche, elder daughter of John Town Kitchen, of Apperley Bridge.

DEATH.

WILSON.—On October 5th, at "Wavertree," 393, Beverley-road, Hull, very suddenly, Donald Wilson, loved and only son of Mrs. Wm. Wilson, aged 42 years.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3304. NEW SERIES, No. 408.] LONDON, SATURDAY, OCTOBER 21, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

"ENGLAND expects every man to do his duty." On the centenary of Trafalgar and the death of Nelson we repeat those great words, thankful for all that was noble in that intrepid life, and for the true patriotism, based upon a sense of duty and willing self-sacrifice, of which those words are the symbol. And on this day of remembrance we repeat them with a special thankfulness, because we can do so with hands clasped in cordial friendship with our brethren across the Channel. Nelson's call to England must be repeated now, but it is a more difficult heroism, a more searching and far-seeing patriotism that it should kindle, in the conflict against social wrong, in brotherly co-operation with other nations in the paths of peace, in patient and devoted service for the common good.

THE Kingsway and Aldwych, the splendid new thoroughfare between Holborn and the Strand, was opened by the King and Queen on Wednesday under the happiest conditions of weather and popular rejoicings. The address presented by the Mayor of Poplar, on the subject of distress in his borough through want of employment, received from the King a most sympathetic reply.

FRIENDS of the Unitarian Home Missionary College throughout the country will be delighted at the successful opening of "Summerville," the new Residence in Victoria Park, of which we publish this week a full report. The speeches at the opening were admirable, and it is a great satisfaction that the occasion was marked by such sympathetic addresses as those given by the Vice-Chancellor of the Victoria University and Professor Peake. The whole of the proceedings, in fact, were eminently worthy of the occasion, and of the high hopes and ideal of the College.

WE publish this week Mr. Carpenter's address on "Christianity in the Light of Historical Science," delivered on Monday at the opening of the Session at Manchester College, Oxford. We make no apology for devoting so much space to printing the address in full, and will note here some of its chief points, as a kind of table of contents :—

I. The true principle of study. A Free Faculty of Theology.
Analogy in Ancient Greece.
Among Buddhist teachers.
II. Contrasted temper in the Thirty-Nine Articles. Idea of the Absolute in religion modified by historical study. Contemporary elements in the Gospel story. Truth of the actual Jesus to be sought.
III. Gospels to be read in the light of contemporary thought of the universe. Ideas common to Babylonia and Egypt.
Angels of the Presence.
Regeneration.
Circles of the heavens.
IV. Jesus as divine Healer.
Parallel in Æsculapius.
Seen by believing disciples.
Roman worship of the Emperors.
Parallels in Mysteries of Western Asia to Paul's doctrine of redemption.
V. Doctrine of Salvation in the higher faiths of India.
Forms of Buddhist faith in Japan.
Parallel to Evangelical doctrine.
VI. The same needs to be met to-day.
The task of the student and the minister of religion.
Example of the Salvation Army.
Personal power in religion.
The ideal of the Kingdom.

The address is to be published immediately by the College authorities, and in this separate form a number of valuable notes will be added.

DR. ELLICOTT, who had been Bishop of Gloucester since 1863, and only retired last March, died on Sunday afternoon at Birchington-on-Sea at the age of 86. He was a Cambridge man, and was Hulsean Professor of Divinity when Palmerston made him Dean of Exeter in 1861. He was a distinguished Biblican scholar, and acted as chairman of the Company of New Testament Revisers. It is recorded of him that in the heated discussions of that body he never once lost his temper. He was a man of true simplicity of life, greatly beloved in the diocese he served so long.

DR. FORSYTH'S address on "The Grace of the Gospel as the Moral Authority in the Church," delivered from the chair of the Congregational Union at the Autumnal Meeting at Leeds, on October 10, is issued by the Union as a threepenny pamphlet, similar in form to the Spring Address on "A Holy Church the Moral Guide of Society." It is said to have taken an hour and forty-five minutes to deliver, and it becomes somewhat wearisome in iteration, especially to one who has already seen Dr. Forsyth's articles in the Current *Hibbert* and *Contemporary*. But one can have no excuse now for not knowing what his position is. He demands objective authority for faith, and will have nothing to do with "the liberalism of mere natural religion with a Christian spirit," or "that natural and unconscious Christianity which is too often the liberal note." That authority he finds in the Atonement, "the moral act of the universe." Nothing else, he declares, can command the human conscience. In that supreme act, and there alone, we come to know "the Christ and grace of the holiness of eternal, atoning God."

YET Dr. Forsyth admits that "the Gospel of the Cross does not make its crucial appeal to human healthy-mindedness." Only those who have "descended into hell" can have the full measure of faith and know the true moral authority; for we live in "a world that lies in wickedness," subject to "the radical evil in human nature and the diabolical element in the soul." Dr. Forsyth apparently believes, as he says Jesus did, in a personal devil, and unless we will believe with him that God once for all conquered the devil by what He accomplished through His death on the cross, we must remain outside the circle of living faith and the true Christian church. Well, then, we must remain outside; and yet we shall believe that God has a better way of leading His children into the true life. We shall go on doing what work we can for the kingdom of God, and praying for "human healthy-mindedness in the companionship of Christ.

THE annual meeting of the Netherlands Protestantenbond is to be held on October 31 and November 1 at Bussum, not far from Amsterdam, where Mr. van Loenen Martinet, the editor of the *Hervorming*, is minister. He and the Rev. P. H. Hugenholtz are to give two of the addresses, the former on the Geneva Congress, the latter on "Three Great Protestants: Calvin, Rousseau, and Vinet." The Rev. V. D. Davis is to attend the meetings as representative of the British and Foreign Unitarian Association.

THE October number of the *Mill Hill Pulpit* begins the fourteenth volume of

the monthly issue of the Rev. Charles Hargrove's sermons, and it contains a sermon preached on the twenty-ninth anniversary of his settlement at Mill Hill. "In Much Assurance" is the title, "a review of twenty-nine years' ministry." The first sermon he preached as minister of that chapel was on "Truth and Truthfulness," setting forth the supreme demand upon a minister, who, if he cannot claim to know the absolute truth, is bound to speak openly that which is truth to him. After quoting some of that old sermon, Mr. Hargrove went on to speak of the central facts of religion, as to which they had full assurance. First the fundamental truth of righteousness, then religion itself, as an abiding need, and the need of God; and the sermon concluded:—

"And fourth of undeniable facts is the attractiveness and the power of Jesus. Men differ in their beliefs and opinions about him, about his birth and life and death and nature and teaching. We may relegate much of the gospel story to the realm of myth and poetry. We may be unable to admit the authenticity or the accuracy of the records upon which others rely as inspired documents. But whatever we deny or doubt or assert the fact remains that Jesus of Nazareth is to this day a mighty influence in the world, the greatest of all spiritual influences. It is true whether we approve of it or not that his 'name is above every name,' that in his name to-day men 'cast out evil spirits and do wonderful works.'

"Here then are four certainties—rock, soil, grass, trees, as it were of the firm land we come upon amid the seas of doubt. The obligation of the moral law, the sense of religion, the need of God, the power of the Gospel of Christ. And with these we can be content. They are enough that from them the teacher should draw the grand conclusion 'that thy trust may be in the Lord'; not 'that thou may'st be able to answer concerning the life after death, and the nature of the Deity, and have authentic information about man's origin and destiny;' for these, and so many the like questions admit of no certain reply, were it otherwise men truthful and intelligent would not differ so widely about them. Sufficient for us that our trust is in the Lord, that we be assured of Wisdom and Power and Love, the One God, of whom we came, and in whose hands we are for time and for Eternity.

"So have I taught you 'in much assurance,' these twenty-nine years past. Wrong in many respects, I have been right in this; and if you have learnt so much of me you have sufficient, nor need seek for certainties in these things which are hidden from us and on which we can never be agreed."

A TERRIBLE indictment of the liquor traffic in this country is that contained in the sermon on "Drink, Greed, and Slavery," preached by the late Rev. R. A. Armstrong in Hope street Church, Liverpool, on Jan. 17, 1904, and now published in the October number of *Sermons for the Day*. "So there we have it, this vast organic growth, corrupt and foul, which feeds itself upon the vitals of the nation, an organism born of the union of insatiable greed on the one hand and insatiable craving for drink on the other. Each ministers to each and gives it free course in the community. The craving for drink leads to every species of crime, and fills the calendars at the assizes, and pours its unceasing stream of victims through the gates of the prison, the asylum, and the workhouse. The craving for gain, more cold and cruel, is the other motive power in the driving of the car of Juggernaut; every consideration that appeals to the human conscience pleads before it utterly in vain, and the great criminal-makers, manufacturers of lunacy and creators of pauperism, hold high places of public honour in Parliament, on the Bench, in the social circle. No laws apply to their offence. No prosecutor arraigns them at the bar. No prison receives them. No poor-house or asylum is their doom. The craving for physical indulgence and the craving for inordinate gain stands equal in the court of conscience and of justice. The one is punished with unrelenting iteration. The other is held to be above all blame.

"Yes, there we have it, the monstrous organism, bred and fed by the craze for drink and the craze for gain. What are we to do? As members of the body politic, nay, as children of God, and brethren of mankind, is there not a deep and grave responsibility with regard to this matter laid upon you and me?" Let the whole sermon be read (it may be had for 1½d. by post from the Liverpool Bookseller Company, 70, Lord-street, Liverpool), and let the answer Mr. Armstrong gave to that question be earnestly taken to heart, as to what may be done personally, by each one, and in care for the children.

A NOTICE of Dr. Beet's book on "The Last Things" appeared in THE INQUIRER soon after its first publication. Of itself it would hardly require further notice. But some books, like some men, have greatness thrust upon them. Dr. Beet has been obliged to resign his position as a Wesleyan theological professor in order to re-issue his book and to gain that liberty of speech which the conference denied him. That fact calls special attention to the book itself. And when a Wesleyan newspaper in a leading article declares that "few, if any, of our ministers preach the doctrine that Dr. Beet controverts," and that the lay preachers who do preach it are generally though not always out of touch with modern Christian thought, it looks as if even from the Wesleyan point of view a grave injustice has been done. Another highly significant feature in the same article is that what once would have been called either a fair or an unfair appeal to the Word of God is spoken of as "a balancing of the texts of the first documents of our religion." It is not the work of a friendly neighbour to interfere in domestic disputes. But the book of Dr. Beet has a certain value beyond that of its immediate aim as a sign of theological movement and unrest in the Wesleyan body; the comments of so widely read and influential a paper as the *Methodist Times* show that the movement is wider and deeper than we should have been ready to assume.

DR. JOHN WATSON (Ian Maclaren) preached farewell sermons at the Sefton Park Presbyterian Church last Sunday, and so concluded his twenty-five years ministry in that city. He is fifty-five years of age. At the conclusion of the morning sermon be spoke as follows:—"Twenty-five years ago on the last Sunday of September I began my ministry in this pulpit, and I then promised that, according to my ability, I should preach Jesus Christ. As I review the years my heart is humbled by many shortcomings and by many mistakes, for which I ask your forgiveness; but I will plead that I have made Christ the standard of my thinking and the centre of my preaching. I have always treated the creeds, as my church requires, as subordinate standards, and have exalted the Bible above doctrinal symbols, and I have read the Bible itself in the light of Jesu's words. What Jesus did not teach I have refused to preach; what Jesus did not command I have not bound upon your consciences. I have done my best to present God according to the revelation of Jesus, and have preached the Divine Fatherhood. I have done my best to expound redemption according to the Gospel, and I have preached the Cross as the principle of life. If at any time I have spoken as if Christianity stood in the acceptance of dogma rather than of the living Christ, or as if any man were in a state of salvation who had not been saved from his sins, then my words have betrayed me, for that is not what I intended to teach. My last testimony as minister of this church is that there is one Saviour for the human soul, one Master for the human mind, and one Guide for the human life, and that is our most dear Lord. In His most merciful and mighty hands I leave you, bidding you be faithful and true; and in His name I thank you for the charity with which you have allowed me to declare whatsoever truth God gave me, for the patience with which you have borne with my imperfections, and the kindness, not only at this present, but during all the past, which you have shown to me both in my public work and in my private life."

SIR HENRY IRVING was happy in his death. He was at Bradford last week, and on Friday night played Tennyson's "Becket" to the end, with the closing words—

Into Thy hands, O Lord,
Into Thy hands ——

and before midnight, by a sudden call, he had passed away. He was a great actor, and a true man, with rare powers and of simple and most generous nature, who did much to dignify his profession. He was knighted by Queen Victoria ten years ago, and he was Tennyson's friend. It is eminently fitting that his ashes should rest in the Abbey, and that he, like Garrick, should have a monument there.

THE National Unitarian Temperance Association is arranging a conference to be held at Essex Hall on Wednesday next after the Council meeting of the B. and F.U.A. Mr. H. G. Chancellor and the Rev. W. G. Tarrant are announced as the speakers.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF SUMMERVILLE.

SUMMERVILLE, the new residence of the Unitarian Home Missionary College, was formally opened by Sir Edwin Durning-Lawrence on Thursday of last week. The occasion aroused wide-spread interest in the Churches, as was indicated by the crowded attendance at the opening ceremony. The catholicity of religious fellowship in Manchester, and the intimate relations of the College with the academic life of the city, were also shown in the presence of ministers of various religious denominations and the presence and speech of distinguished representatives of the University and local Colleges and Halls. The proceedings were timed to commence at four o'clock, but some time before that hour the large libraries in which the ceremony was to take place were crowded to overflowing, and several hundreds of later arrivals had to be content to stand in the conservatory, the hall, and even outside the open windows. Altogether, between seven and eight hundred persons were present, and although not more than one half of them could hear anything of the speeches, nearly all remained for the inspection of the premises and tea, which followed the opening ceremony. The enthusiasm of the audience was equal to its numbers, and the speeches reached a high level of thought and eloquence. The Chairman opened in an address of much dignity and charm, which was followed by a generous tribute to the work of distinguished Unitarians by the Vice-Chancellor of the University. The Dean of the Theological Faculty eloquently vindicated the free, scientific study of theology, and Professor Carpenter testified to the need and value of a College in close touch with the actual life of our Churches. Principal Gordon, in a few impressive words, lifted the audience to a sense of personal consecration to the cause for which the College stands. Professor Moore and Colonel Pilcher spoke the fitting words of thanks to Sir Edwin Durning-Lawrence, and then the meeting was compensated for its disappointment in the inability of Sir Edwin to deliver an address by the gracious words in which Lady Lawrence replied on his behalf. Further words of thanks to the Chairman and speakers were spoken by Mr. W. Long, of Warrington, and the Rev. C. J. Street. The usual College hymn, and a prayer for Divine help and guidance in the great work thus inaugurated offered by the Principal, fittingly brought the ceremony to a close.

Tea was then served in the dining-room and conservatory, and the company dispersed to inspect the house.

Summerville is described in a local paper, as "the stately home of a late merchant prince of Manchester." Surrounded by its own grounds of over four acres, beautifully laid out and well wooded, very little alteration has been required to convert Summerville into a "stately home" for our Northern College. All who saw it for the first time were pleasantly surprised, finding it far in excess of their anticipation in dignity and suitability to the purpose for which it is to be used. Entering the hall the most striking feature is the large double library, opening into the conservatory, and with it occupying the whole south front of the house. On the other side of the hall there is a handsome dining-room, and on the ground floor there are also a spacious drawing-room and men's common room, besides the private rooms of the matron, kitchen, pantries, &c. Upstairs there are some twenty rooms, including lecture room, tutor's room, the Principal's suite of rooms, and rooms for the students. As at present arranged there is accommodation for fifteen students, and the session opens with only one short of the full complement. The house has been carefully and suitably furnished. The walls are already hung with many pictures and portraits; amongst which are two large portraits of Dr. Martineau, as well as portraits of the founder of the College, Dr. John Relly Beard, all the former tutors and many of the past students. The College is now equipped as its best friends would desire, and enters on its second half century with every hope and prospect of a useful and honourable career.

The Chair was taken by the President, the Rev. Charles C. Coe, F.R.G.S., and amongst those present were Sir Edwin and Lady Durning-Lawrence; Dr. Hopkinson, Vice-Chancellor of the Victoria University of Manchester; Professor Peake, Dean of the Faculty of Theology; Professor Tout, Dean of the Faculty of Arts; Professors Hogg, Herford, Goodrich, Conway, J. Estlin Carpenter (Oxford), Philemon Moore (Carmarthen), Principal Gordon, Rev. J. E. Manning, Principal Graham (Dalton Hall), Principal Hopkinson (Hulme Hall), Mr. J. L. Paton (Head-Master Manchester Grammar School), Col. Jesse Pilcher; Messrs. J. R. Beard, William Long, F. Monks, W. H. Talbot (Town Clerk), Alderman Healey, Councillor Marsden, G. H. Leigh, John Dendy, Hans Renold, A. S. Thew, J. Hall Brooks, Harold Coventry, R. S. Pilcher, T. H. Gordon, G. W. Raynor Wood, Stanley Pearson, J. F. Partington, D. Healey, W. E. Nanson, F. Nicholson, A. Nicholson, E. Lawton, Richard Robinson, T. F. Robinson T. Worthington, E. Talbot, R. Wade, E. B. Broadrick J. Barker, D. A. Little, A. E. Piggott, John Livesley, W. Simpson, J. H. Pimley, P. J. Winser, J. Wigley, C. N. Higgin, J. Milne, H. Hyde, Thos. Knott, and F. Holt; the Revs. D. Agate, E. Allen, W. E. Atack, N. Anderton, J. H. Bibby, J. M. Bass, J. Bushrod, C. Harvey Cook, W. G. Cadman, J. M. Connell, B. C. Constable, H. Dawtrey, J. Ellis, E. D. P. Evans, G. Evans, T. B. Evans, J. Fox, Wilfred Harris, H. E. Haycock, W. Harrison, W. Holmshaw, J. Howard, P. Holt, T. Lloyd Jones, G. Knight, J. Moore, H. V. Mills, R. C. Moore, J. C. Odgers, C. Peach, G. A. Payne, J. A. Pearson, C. T. Poynting, W. G. Price, C. Roper, J. Ruddle, P. E. Richards, R. S. Redfern, T. Robinson, W. Robinson, H. D. Roberts, H. J. Rossington, W. L. Schroeder, C. J. Street, G. Street, T. P. Spedding, Lawrence Scott, W. R. Shanks, H. B. Smith, A. C. Smith, A. Leslie Smith, J. E. Stead, E. L. H. Thomas, W. F. Turland, H. S. Tayler, C. Travers, A. W. Timmis, H. K. White, and J. J. Wright. There were also many ladies present, including Mrs. Harry Rawson, Mrs. E. Ceredig Jones, Miss M. Ashton, Miss M. Dendy, Miss Woolley, Mrs. Dennis (Bury), and Miss Cooke (Liverpool). Mr. John Harrison (London) who had intended to be present, but was prevented at the last moment, telegraphed his regrets. The Hon. Secs. also announced letters from many of the Professors of the Victoria University, the Heads and Professors of local Colleges; Dr. Drummond, Principal of Manchester College, Oxford, who sent "friendly greetings and congratulations," the Professors of Manchester College and Principal Evans (Carmarthen); many old students of the College, and other ministers in all parts of the country had also written, including the Revs. J. C. Street, W. Copeland Bowie, H. Enfield Dowson, S. A. Steinthal, C. Hargrove, Travers Herford, J. W. Austin, Joseph Wood, F. E. Milson, R. Lyttle, A. Bennett, A. R. Audreae, A. W. Fox, W. C. Hall, and J. A. Kelly. Letters of regret had also been received from Lady O'Hagan, the Misses Riddell, Mrs. Pirie, the Misses Gaskell, Mrs. L. M. Aspland, Mrs. Ashton, Mrs. Thomasson, Mrs. H. R. Greg, Miss Philips, Mrs. and Miss Nettlefold (Birmingham), Mrs. and Miss Holt (Liverpool), Miss M. C. Martineau, Mrs. Montague, Miss Bruce (Belfast), Sir John and Lady Brunner, Sir R. Lloyd and Lady Patterson, Sir James Kitson, Sir William H. Tate, the Right Hon. William Kenrick, Mr. Justice Andrews, Judge Greenhow, the Right Hon. Thomas Andrews, Dr. and Mrs. Barlow (Glasgow), Dr. Emrys Jones, Dr. Blake Odgers, Col. Trevelyan; Messrs. T. Gair Ashton, M.P., Joseph Broome, T. B. Bowring, A. Currer Briggs, E. J. Blake, W. Colfox, H. Chatfeild Clarke, H. W. Gair, B. Heape, Robert D. Holt, Philip H. Holt, Richard D. Holt, Alfred Holt, John Harwood, W. Haslam, Thomas Harwood, C. Sydney Jones, P. W. Kessler, F. W. Pethick Lawrence, R. G. Lawson, David Martineau, F. Nettlefold, S. W. Preston, J. W. Scott, Grosvenor Talbot, Franklin Thomasson, F. Wrigley, A. W. Worthington, Edgar Worthington and others.

The PRESIDENT, in opening the proceedings, said he should content himself mainly with that word of congratulation which would express the feelings of all present. And first he would congratulate the old students of the College. He was proud of their gratitude to their *alma mater* for all the benefit which they had received from her teaching. He was proud, because they had been conscious that even the tenderest mother cannot always provide all that is wanted. Knowing the disabilities of the past they were anxious that their successors should not suffer as they did, and thus they had earnestly desired to provide these splendid surroundings for the College. He was glad, too, that they were anxious to move with the times, and to become more closely associated with the Owens College and the Victoria University. Moved by such feelings, they inaugurated the Jubilee movement with a charming confidence of success; started it with a zealous enthusiasm which went far to secure that success, and showed the reality of their enthusiasm by their self-sacrificing generosity. He congratulated next the professors of the

College on their removal from disabilities which he had heard them pathetically describe, and which he hoped they would go on describing until all the money was raised. And then would come that sweet retrospect of memory when we only remembered the kind and tender things of the past; or, if the disabilities were remembered, it was only to boast of the good work done and the good men sent out in spite of them. He rejoiced in the added dignity and responsibility of the professorial office and on the great future which he believed lay before the institution. He congratulated also the Committee who took up the suggestions of the students so heartily, worked so faithfully to realise them, and had seen their efforts crowned with such great success. And the denomination also was to be congratulated on being brought into closer connection with the University and the Faculty of Theology. It would have been a sad thing if our denomination had not been in close touch with the University. In congratulating the present students, he might say a few words in the way of fatherly advice. There was brought home to them, in the advantages of to-day, their indebtedness both to the pious founders and the living benefactors. He thought that the young did not always realise this indebtedness to the pious founders. A great many people agreed to ignore them, or to forget that they ever existed; and some were apt to forget, also, the living benefactor. Most of his hearers would have read "The Newcomes," and would remember the touching scenes which described the relations of old Newcome and his son; how the two loved one another, the old man spending all that he had for the sake of his son; how the son took it all quite easily, spending what he got, and never paying due gratitude to the father's care. It might happen to some of the students as it had happened to him (Mr. Coe). He did not know that his parents had actually to retrench when they sent him to College; but they did all they could that he might receive the education of University Hall. And he drew attention to that passage from "The Newcomes" so that if there were any before him who knew that their parents had suffered self-sacrifice in order that their sons might attain the ministry, they might feel gratitude to the living benefactor. That ought to come home to them that day, surrounded as they were with the results of the generosity of our denomination. They inherited also the past traditions of the institution—traditions which were dear to many of them when they recalled the names of those who were educated in it, and who were its tutors—friends they had lost and friends still with them. Among those students he recalled one whom he characterised as a great genius; another who would have made a great financier and statesman had he gone into Parliament; another whose burning words of eloquence are still to be heard, whose heart is still young and vigorous as in the days of his youth. Those were great examples which the students of to-day might follow. But he would remind them that they had not only to reverence the tradition of the past, but to create a tradition for the future. Their conduct and their use of opportunity would establish a precedent, which their successors would find it their duty and pride to follow. The real success of the institution depended upon its product, and the students' success in their ministerial life would be the complete crowning of their success that day. He could say on behalf of the institution that the desire was to send forth men inspired with manliness, open-heartedness, courage to meet all difficulties, and fearless save in those things which all men ought to fear. It was obvious that with the ample preparation in that place and at Owens College they also desired to send forth scholars with a capacity to carry on their studies afterwards. And they desired to send out gentlemen.

> The best of men
> That e'er wore earth about him was a sufferer;
> A soft, meek, patient, humble, tranquil spirit,
> The first true gentleman that ever breathed.

A great many Christian virtues go to the making of the conventional "gentleman," but the true Christian gentleman is the embodiment of all the pieties and the moralities, the personification of all that is good, serving to remind us that the age of chivalry is not yet past nor its spirit dead. In turning out such men they produced the efficient minister. Of that ministry he would not speak, except to point out how absurd was the position of the inefficient minister—the teacher who could not teach, the preacher who could not preach, the ruler who, if he was called to rule, could not rule—the men who ought to exercise a subtle influence for good, putting forth no influence for good; the organiser who could not organise; the pastor who would not visit, or did not know how; the comforter who could not comfort; the sympathiser who could not rejoice with those who rejoice. There might be some who entered on that great profession with a view to the dignity and respect with which society views it, but who had not those personal virtues without which it is but an empty show. If there were such a man, knowing what he was and still continuing in the profession, he was not only most miserable, but also beneath contempt. He would have those who heard him save themselves from this outward contempt and inward unrest by taking care that in every branch of their work they should show themselves efficient ministers of the Gospel.

In concluding his address, Mr. Coe said that at the annual meeting of the College he had suggested a dual mode of dealing with the Jubilee Fund. "He who gives quickly gives twice." He suggested that he who had given quickly should give twice, and would himself make one if others would follow. He had read of an incident in the life of the late Dr. Barnardo. On one occasion an elderly lady called, desiring to see him personally, and after some delay secured an interview. It was brief and to the point. Handing one note for £1,000 to him, she said she gave that because he never turned a child from his doors; a second note for the same sum was because she approved the details of his methods; and a third was to mark her satisfaction that the children at Ilford were not made to assume a charity garb. Now, said Mr. Coe, I commend that example, and suggest the following form of bequest for the College:—"I give £1,000 for the sake of the past of this istitution, so full of sacred and tender memories to me. I give £1,000 for the sake of the new birth which this institution has undergone. I give £1,000 for the sake of its alliance with those of other faiths, trusting that its *alumni*, while maintaining the most faithful loyalty to the Church to which they belong, may have souls open to receive from other sources some thrill of devotion and some impulse to beneficence, which shall help them to realise the essence of all religion and morality—Love to God and Man."

Sir Edwin Durning-Lawrence, whose indisposition prevented him from addressing the meeting, then formally declared the building open.

Vice-Chancellor Alfred Hopkinson said that he could most heartily congratulate the Committee on the success of their undertaking on personal grounds. For, as a neighbour, he had peculiar satisfaction in seeing the College with its grounds attached in front of his own residence, instead of a number of streets and houses; but it was as representative of the University that he could say with infinite satisfaction that they were glad to see the successful opening of the College. It supplied one or two good things that some of those who agreed about that work laid stress upon. They found sometimes a difficulty in keeping up the social life of the students which was provided for in those halls of residence, where students, while residing together, would help to form each other's characters and promote intellectual growth. Anybody looking back to his old college days would know how much for both these good things had been done by his fellow students. There was another thing relating to the promotion of the views they held and the principles which were dear to them. It was of great importance in dealing with such a question that men should have learned to know each other in comparatively early youth, for they would then be far more efficient in working together afterwards in any great movement which might take place. In the history of the Wesleyan or the Oxford movement, or indeed any other, how often the results have been due to the effects of early and close collegiate associations. But it was not merely from that side that he looked as representative of the University with special satisfaction to the opening of that Hall. The new University had special reason to be grateful to the body from which his audience came. Where would the University have been without those who bore such names as Ashton, Rathbone, Worthington, and many others which he could mention, not omitting the kindly thought and support which comes from those who still bear the honoured name of Gaskell? But there was one new development of their work which caused him to look with satisfaction upon the existence of colleges such as that. In connection with the Theological Faculty there were two most important things to bear in mind. One was that they would never be false to the fundamental idea of their founder. They would never allow within their walls anything, directly or indirectly, in the shape of a religious test. They did not recognise that they wished

to keep out religious or theological instruction; but it must not contain anything that was offensive either to the pupils or the parents of pupils. Next, if they were to do effective work in the Faculty they felt that while they were training men to some extent to become afterwards members of a particular profession, they could not give the whole of the professional training either for men of business, for engineers, doctors, lawyers, or for the Christian ministry. There would be members also of particular bodies, and they must be under the guidance of those bodies. But what they could do in the University was to provide a broad basis of common culture for all alike, so that men would be brought together to work with the highest ideals, engaged in the pursuit of truth and in the search for culture, apart from the specific work, profession, or business of later life; and it was the union of a College—definitely attached to a given body, and on which the social life of the students was secured—with a University which had no distinction and afforded an open door for all, that was going to be one of the most effective levers for progress of thought and for social progress in the future. Therefore, they heartily welcomed what had been done here. The new Faculty had men of all kinds of views, which need not be compromised or given up; but he had never known a more harmonious body of men, with different views, but agreed to work together in order to promote sound knowledge on theological subjects. They felt that they were working for the promotion of truth, and that if the ways to the summit of truth might be very different, they might still retain for each other the most complete mutual respect. He hoped that from the College, as reorganised that day, there would come men who, as students, would exercise a beneficial influence on the University, and who, in return, would be stimulated to better work than might otherwise have been possible.

THE DEAN OF THE FACULTY (PROFESSOR PEAKE) spoke of the pleasure with which all who were connected with the Faculty welcomed this new movement on the part of the College. He confirmed the Vice-Chancellor's remark as to the harmony of their body. They scarcely ever had any division in actual voting. They respected each other's opinions and had no wish that anyone should surrender his own dear convictions. Everyone in the University ought to have an equal place to right. The principle of absolute freedom from tests was splendidly realised in the Faculty. They had men of all shades of opinion, and one of the most valued of their members, and whose counsel they looked for, was their own Principal. They felt that it was as a tower of strength to them to have a man of such eminence and learning and wide culture as Mr. Gordon to represent his subject, and indeed many others. He called attention to a further fact. They had instituted a series of popular lectures during this session, and the names on the list would show how catholic and inclusive were their sympathies. Mr. Carpenter had been asked to be one of those lecturers, and at some considerable inconvenience he was willing for his name to be added and for his special subject and tendency to be represented. It was not his (Professor Peake's) fault that they were not even more catholic. He did his best to get Mr. Montefiore, in order that they might have the pleasure of listening to that gentleman, and also to show to the world at large that they recognised no distinctions of belief on the Faculty. He had never been able to understand why people fancied that theologians must hate each other more deeply than any other class of students. He did not know that philosophers and historians and political economists loved each other much more than theologians did. It was quite certain, at least, that animated as they were on the Faculty by a single love of truth and desire to get at the facts, they were determined to treat theology as historical science for investigation and teaching. To that principle not one of them would be consciously untrue. They did their best to treat every shade of opinion with respect. When it was his duty to lecture on a Bibical author to a class he saw members of every shade of opinion, at least in Protestantism, present. But he was never embarrassed by that fact, because they knew that what he sought was not to push his theological opinions, but to give a faithful interpretation of the author dealt with. There followed this happy experience, which was not quite usual for theologians, and which he prized very much, that when it came to examination questions, his students frequently, and with the utmost freedom, entirely disagreed with the views he put before them. That, instead of arousing irritation, only made him happy to think that the students were bringing an independent judgment to the subject, and trying to take their own view. Professor Peake concluded by again expressing his congratulations and those of the Faculty upon the new developments at Summerville.

THE REV. J. ESTLIN CARPENTER desired to supplement the good wishes of Principal Drummond. The College in Manchester was established upon practically the same principle as Manchester College, Oxford. The Home Missionary College also declined to impose, either upon tutor or student, adhesion to any prescribed formula of theological belief. Their very name was not to be taken as a warning-off against all others of any denomination from entering their doors. It was a name which, he was informed, might even, if the trustees or subscribers desired, be changed. It represented only the source from which they sprang, and the aspirations after liberty which had guided them to liberty and success that day. This principle was winning recognition on a wider scale than was commonly known. Only two months ago he ventured to appeal to the President of Harvard University—a Unitarian of the Unitarians—because in his annual address to the *alumni* of Cambridge he had declared that they were the only institution in the world founded on that principle. When he (Professor Carpenter) had the pleasure of being at Harvard eleven years ago, he lectured to at least eight different religious communions or denominations. Many more were now sending their students to that great divinity school, and the professors were chosen from various religious communions. President Eliot, however, was quite unaware that there existed in this country—on a small and obscure scale, it was true—colleges which had adopted that same principle long before Harvard had embraced it. When he had the pleasure to be at the Council at Geneva, he found also that the University of Geneva had organised its Theological Faculty on an identical basis. More than thirty years ago the churches of Geneva adopted a constitutional law by which no minister was compelled to subscribe to any particular theological formula, or even to use in his services any specific liturgical form. The University, organised on a similar basis, had in its Theological Faculty members of very various beliefs; and the result of this fraternal union between the representatives of different theological schools was, that not only were the rooms of the University freely thrown open to an International Conference, but the Cathedral also was set at their disposal by the clergy and laity of the City Consistory. That principle had spread through all the Protestant Churches of Switzerland, and it was in part the result of political advance as well as of religious depelopment. It is the principle of the future. It was adopted by the great University with which that College was connected, and it was quite certain that in the long run it would be the basis on which all theological study must be conducted, as it enters into line with the great studies of science and history, which are always open to progressive change. He believed that that College, serving a group of Churches of kindred aim and purpose in the Manchester district, had abundantly justified its existence by the services of the past fifty years, and he hoped that there would be an active and vigorous development of that collegiate life in connection with the Churches of our household of faith, which were so numerous in the neighbourhood around the city. Personally, he hoped that in coming years much more co-operation might be possible between Manchester and Oxford. It appeared to him clear that in Manchester they had opportunities in particular of practical training in the work of our Churches which were of the highest possible value. They had also now access to the splendidly organised Theological Faculty in addition to the resources of their own particular school. Still Oxford might also have something to teach, and he would heartily rejoice if it should be possible in the coming years to make some occasional exchanges of students. And why not also of lecturers? who might thus carry to the other the particular experience which they had found valuable in their own case. The College was organised on the basis of a common residence. That was a step forward in the College history which was likely to be of the greatest possible advantage. He knew that there was sometimes a dread that little groups of men, shut up by themselves and secluded from the world, would acquire the habits and temper of a clique, and might go forth stamped with the brand of a particular seminary. He had had, however, the pleasure of friendship with many of the ministers who in fifty years had gone from that College, had seen them in every variety of character, of individual and moral energy, and he did not fear that any

seclusion in the agreeable retreat in which they were gathered was likely to diminish in any way the individuality of their students or to stamp them with a common mark. He appealed to the students themselves to remember that they were beginning a new era in their College history, and that under the new conditions they would be able to contribute in a way never before possible to each other moral and religious education. It was the great advantage of a common residence of that kind that in it the strong could help the weak, and that by the continuous intercourse and participation in common studies, discussion of common interests, and the cultivation of common aims, the springs of character could be strengthened and invigorated, and those who sometimes might otherwise be slack go forth stronger for their work. He called the students' attention to the description which the College still puts before them—that it is a Missionary College. There was, he thought, sometimes a danger that absorption in the higher intellectual interests of pure scholarship might dull and weaken the impulse which it was the original purpose of that College to cultivate and develop. All around them, in the city and in the villages and hamlets that had become towns, there were the ignorant, the suffering, and sinful, and the work of the missionary must always be primarily to carry the truths of the Gospel into the dark places of our sin and lust and shame. Through the immense strides which popular education has made in this country in the last generation, the great masses of the working people are often perfectly able to hold their own in theological and scientific discussion, and it was needful, therefore, that every teacher of religion should be able to give a reason for the faith that is in him, and present the teachings of Jesus in their simplest and most penetrating form. They had, therefore, to recognise this alliance between the higher types of scholarship after which they justly aimed, and that missionary work to which they were vowed. Depend upon it, the Churches that were not interested in saving others would find a terrible amount of difficulty in saving themselves. It became more and more important that the men who were going forth into the great warfare of evil—which was the whole meaning of their Christianity—should not only be well equipped in the latest devices of theological scholarship or the latest forms of philosophical theory, but that they should have also the passionate love of bringing men back from the turmoil of temptation, of giving them strength to fight with their besetting sins, and leading them into the example of Jesus and the fellowship of the Holy Spirit. May this College, Mr. Carpenter said, in conclusion, under so distinguished a Principal, with resources of teaching such as we all value very highly, with an open outlook towards the best forms of University culture, and with all the enormous interests of a great city at its doors—may this College enter on a career of usefulness such as it has never achieved before.

PRINCIPAL GORDON believed they must know that, if he had a heart at all, there must be struggling in it a full tide of joyful gratitude along with a heavy weight of new responsibility. They were grateful for the change that had taken place in their circumstances; but they would not be forgetful on that day for the past out of which they emerged. Some of those present were old enough to remember the first class teaching—not in class-rooms, but in the private chambers of the early tutors. Some again might remember the attic to which the students a little later climbed. All of them remember the old hall, and though they had had their quarrel with its angles, and its scantiness, and the various disadvantages it presented, they would say of it as patriots of their Mother Country, "Memorial Hall, with all thy faults I love thee still." They had not only to look backward, but forward also. They thought of those whose steadfastness in harder times than ours really made for them the liberties they now enjoyed. They remembered their faithfulness and their freedom. They would be unworthy of their place that day if they bated a jot of that heart of faith and trust in freedom which made their forerunners strong and brave and true. But they looked forward. That day they were placed in trust for those unborn. Handed on to them, frankly, were the traditions, the principles, the great ideas, which were the strength and beauty and glory of their historic past. They had to take care that nothing they did or thought or said should prejudice the unseen future that lay before them, so that those who came afterwards might not say that they had to look above their heads to those behind them, for the true principles of religious learning and religious liberty. That was why he felt that an enhanced responsibility rested upon them all, and he entreated those who were brought into the closest connection with him as fellow-workers and fellow-learners to remember that they could not live on the past; they might not live solely for the present; they had to look forward to the bearing of their efforts, and of their slackness, as well as their energy upon the future which awaited some of them, but would roll its ages on when those who stood there then were covered by the sod. Let them make the hopes which rested in their hearts to-day a help for them all when trials came, as come they would, when difficulties arose, when friction threatened, when temptation assailed. Let them remember with what heart, with what spirit, with what joyful anticipation they *began*. Again begin; always be beginning, doing so a little more toward that life which never ends. Let him remind their Irish friends, to whom they owed so much, that though they were in October, it was the 12th, "the glorious twelfth." May it be a day of pious and immortal memory

PROFESSOR MOORE proposed that the best thanks of the meeting be given to Sir Edwin Durning-Lawrence for his kindness in declaring the building open. He expressed regret for the illness from which their friend had been suffering, and which had made it impossible for him to favour them with one of those vigorous and inspiring addresses which they always associated with his personality.

COLONEL PILCHER, in seconding, said no one knew better than he did how much the College was indebted to Sir Edwin for his generosity and his unfailing kindness and counsel in every way. In coming there again he had added to the debt they owed him. They were glad to welcome him and Lady Lawrence in that handsome room which they were so proud to possess, and he trusted there might be in it many future happy gatherings.

The resolution having been carried,

LADY LAWRENCE replied. It was, she said, a great pleasure for Sir Edwin and herself to be present. She had already heard from Principal Gordon of the beauty and magnificence of the new house. But she had no idea that it was such a fine building, and she congratulated them upon having acquired it. She joined with Sir Edwin in wishing to the Committee, the Principal, the tutors and students, God speed and all prosperity in the future.

Mr. WILLIAM LONG moved a vote of thanks to the Chairman and the speakers, and added his hearty congratulation to the Committee and all who had worked to obtain possession of that fine building. He hoped, emphasising the remarks of Professor Carpenter, that the two colleges of Manchester and Oxford—the one with a missionary spirit which could not be indulged to the same extent in Oxford, where they had no great city like Manchester—would work together for the good of their body and the dissemination of the truth which they held so dear. He hoped this might be the glorious home of the Unitarians of the district and of all those who liked to join them.

Rev. C. J. STREET seconded the resolution, referring especially to the admirable services which the President had rendered to the College for many years. He thoroughly believed in that College. Its managers knew what its principle was, and what they wanted. They were determined to get it, and were on the right lines in doing so. He had faith in the members of the College, its Principal and its management, and had therefore great pleasure in taking part in the proceedings. The resolution having been carried, a verse of the hymn, "Onward, Christian soldiers," was sung, and Principal Gordon closed the proceedings with prayer.

OBITUARY.

HENRY JOSEPH MORTON.

ON Friday, October 13, at his residence, 2, Westbourne-villas, Scarborough, an old and faithful friend of our cause, Mr. H. J. Morton, passed to his rest, being 80 years of age. We have not at the moment further particulars as to Mr. Morton's life at hand, but are glad to be able to publish the following "Appreciation."

Some years ago, when Mr. Morton was approaching his eightieth year, a ministerial friend of his of long standing sent a message to him in these words: "Say to him that he has only one fault, and that is that he is growing old." Those words expressed very fairly the experience of most of his friends, that such was the glow of his noble and generous impulses, the white heat of the strenuousness of his life of benevolent activity, that the spots on the sun could only be detected by too searching an inspection and through a darkened medium. He was given to hospi-

tality. To think of him in this one respect alone, and to remember the childlike simplicity of the man joined with a kind of hilarity as of a generous-natured boy, is to be furnished with a standard of judgment of him that makes it almost possible to deny that there were spots on the sun, or that he had any fault but that of growing old. Like all men the foundation of whose character is impulsiveness, Mr. Morton presented the spectacle, at times, of volcanic outbursts of indignation. His very zephyrs were bracing north-easters; his gentlest breezes had a family likeness to hurricanes. Things were never dull for anybody when Mr. Morton was about. His memory will doubtless be kept green for many years, by the anecdotes that grow out of such a soil of character, freshened by such a breezy nature, even if there were any danger of his being forgotten by the thousand hearts that in some form or other, whether in private beneficence or public munificence, have felt the effects of his generous spirit. Strenuousness characterised every development of his life—his business, his "causes," his pleasures, his travelling, his play with children. "A clear fire, a clean hearth, and the rigour of the game"; this was his wish, too, and like the famous person whose wish this was, he, too, "loved the quadrate, the square." Not cards only, but all else was serious warfare, "the ends, the gain, with glory." He "fought a good fight, cut and thrust." "All people have their blind side—their superstitions; and hearts was his favourite suit," too. He enjoyed life, and loved to help others to try and enjoy it. His enjoyment was real. It radiated from his face. He had a wide knowledge of men. He was a much-travelled man. And one might say, considering his buoyant nature, he was a much-tried man; yet there was clearly a uniform determination in him to be a man and master of his fate. He bore with many kinds of human weakness with wonderful tenderness. He bore some of his own physical pains at times with an air almost bordering on jocularity. His county, of course Yorkshire, and his church, of course Unitarian, divided, or rather claimed, his chief admiration. It was his faith that the high qualities of the Yorkshire character and the purity, plainness, and simplicity of the faith of his church would carry all before them. He was an optimist, who sometimes borrowed the weapons of the pessimist to further his optimistic ends. His best oratory was not on the public platform, though effective enough there, but on his own hearthstone. There he forgot his audience, and often forgot himself; there his displays of tempestuous optimism were things to behold and to remember. No old man, surely, could see Mr. Morton without envying his perennial youth; no young man could see him without feeling humbled by the spectacle of such superb energy and address. The best business principles were incarnate in him. He had no mercy on the slipshod. At last he rests

As the wild waters rest,
With the colours of heaven on their breast.

All our better moods are prophetic of eternity for us.—*W. Mountford.*

THE CHILDREN'S COLUMN.

OBEDIENCE AND DUTY.

The beginning of all our learning is obedience. It is the first lesson of life—to learn to do as we are bid, and not to do what is forbidden.

Have you ever watched a baby learning by degrees the meaning of "No"? The lesson may begin with a shake of the head, and then pass on to the word itself "No." The child gradually learns to understand a warning and to obey it, to understand a command and to obey it. It is what we all have to learn, first at home, then at school, and in our work in the world. Even in our play we have to obey our leader, if we are to avoid quarrelling and to play happily together. There are other people to be obeyed too, policemen, judges, parliaments and kings. And you can think for yourselves of many more who have to be obeyed, either because they know better than other folk, or because it is arranged so for the sake of order. Only those who have learned to obey are ever fit to command when their turn comes to make others obey.

We never really come to the end of obeying, even when we are grown up. For besides the obedience we owe to those who are in any way set over us, besides the obedience due to the law of the land, which is made for the good of all, there is a still higher kind of obedience due from each one of us. The word of command spoken by the voice of conscience, the word of God in our own hearts, claims our obedience *always*, whether we heed it or not.

We may take no notice; we may say, like a little child, "I won't obedient you," and go our own way; but still we know in our own hearts that we ought to obey, and that if we disobey we deserve to be punished.

We know, too, that however far we stray from the right path, we still bear with us that inward voice, telling us what we ought to do, and what we ought not to do, urging us, warning us, approving or disapproving. Each one of us has this inward guide, and whatever we are thus bidden to do is our *duty*.

Duty means what is due from us, what we owe, what we ought to do. Duty is a debt that we owe, a debt that we ought to pay.

In some ways duty is the same for us all. There are some things that we all feel we ought to do. Sometimes duty is different for different people, and we each have our own duty or duties. You can think of examples for yourselves.

Perhaps some of you have guessed already why we are thinking of duty specially to-day—not only we who read The Inquirer, but English folk everywhere, on land and at sea, at home and abroad.

This Saturday, October 21, is Trafalgar Day. Just a hundred years ago, off the coast of Spain, was ought and won the battle of Trafalgar, when in the hour of victory, on board his ship the *Victory*, was killed our great English sailor, Nelson.

We English love the sea and we honour our great sailors. Why should this sailor, this Admiral Horatio Nelson, and his victory at Trafalgar be specially famous?

Partly, perhaps, because this sea-fight, together with other victories of Nelson's, saved England from a great danger. The tyrant Napoleon, having made himself master of France, next tried to make himself master of all Europe. England tried to stop him, so England was his special enemy, and he considered the invasion and conquest of England as the most important step in his plan of conquest.

So much did the safety of England depend on her ships and her sailors, that it was no wonder her bravest sailor, her greatest admiral, was honoured as a hero by the whole nation, and his name remembered with gratitude.

Nelson's last message to his sailors—to the whole fleet—before the battle is more famous than the battle itself:

"*England expects every man to do his duty.*"

This signal was made by means of flags, with numbers standing for letters, run up one after the other to the mast-head of the admiral's ship—the flag-ship it is called.

Officers and seamen under Nelson were used to follow him into any danger, and the lesson of his life had been obedience to command, faithfulness to duty, loyalty to England. It was no wonder that when he spoke to them all thus in the hour of danger, his message was received with an answering shout throughout the fleet.

"Now," said Nelson, "I can do no more. We must trust to the great disposer of all events, and the justice of our cause. I thank God for this great opportunity of doing my duty." Many years earlier he had written: "Our country has the first demand for our services; and private convenience or happiness must ever give way to the public good. Duty is the great business of a sea officer." And to the young officers under his command he taught that the first duty is obedience.

From the first, Horatio Nelson showed himself faithful to duty. Small and feeble in body, he was never afraid of danger to himself, never afraid of doing his duty however difficult or dangerous it might be.

As a child he wandered off one day from his grandmother's house in the country. After a long search he was found sitting by a brook which he could not cross. His grandmother wondered that hunger and fear had not driven him home. "Fear! grandmamma. I never saw fear. What is it?"

Horatio entered the Navy and went to sea at the age of twelve. At twenty he was himself in command of a ship.

Ever ready to share hardship and danger with his men, he was ready to share honour with them too, and would take any trouble for their welfare and promotion. As a commander he was honoured and loved by his own officers and crew. As an admiral he was honoured and loved throughout the Navy. At his death he was mourned by Englishmen throughout the world.

"Thine island loves thee well, thou famous man,
The greatest sailor since the world began,
Mighty seaman, tender and true . . .
. . . . .
Let his great example stand
Colossal seen of every land, . . .
Till in all lands and through all human story
The path of *duty* be the way to glory."

Lilian Hall.

The Inquirer.

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LONDON, OCTOBER 21, 1905.

MEN FOR THE MINISTRY.

THE opening of the new session at Manchester College, Oxford, and the opening of Summerville, the new residence of the Unitarian Home Missionary College, in Victoria Park, Manchester, are both reported in our present issue. The Home Missionary College is to be congratulated on the ample fulfilment of the wishes of its old students for the celebration of the jubilee of its foundation, in securing this admirable residence—a commemoration which has been very warmly supported by friends throughout this country, and with a special ardour in the north of Ireland. The report we publish will give some idea of the very pleasant conditions under which the work of the College will now be carried on, the great advantages secured by close association with the Victoria University and its Free Faculty of Theology, and also of the enthusiasm which has been generated by this new departure.

And now a further question becomes urgent. We have in our two colleges, admirably equipped for the training of ministers, a lavish over-provision of teaching power and opportunity for training, so far as the present actual needs of the churches and the men they furnish as students for the ministry are concerned. Will the enthusiasm, which has carried this jubilee scheme through to so successful an issue, go on to produce a new quickening of religious life, an extension of the field of duty actually occupied and open to ministerial service, and a fresh supply of capable and devoted men to be trained for that service? The churches have chosen to have two colleges. Will they now produce the men, who shall be the best witnesses to their own genuine religious vitality, men deeply impressed by the greatness of the call, the urgent need for such consecrated service, and earnestly determined to give their lives to it?

Mr. CARPENTER, whose address at Oxford and speech at Manchester are both reported here, has been giving another address on "The Ministry as a Profession." It is the same appeal that he made with so much earnestness twelve years ago at the opening of Manchester College, at Oxford; now it is made in more extended form in this address, which was given first at a meeting at Rosslyn Hill Chapel, Hampstead, then on Monday week in Birmingham and on Thursday evening, after the opening of Summerville, at the Memorial Hall, Manchester. The Rev. DENDY AGATE, President of the District Association, was in the chair, and Principal GORDON and Mr. ERNEST STEINTHAL spoke at the close.

Both parents and ministers, Mr. CARPENTER said, ought seriously to consider the duty of putting the ministry before their young people as a profession to which they might be called. They ought not to be discouraged by any poverty of outlook from the worldly point of view. A growing number of men in the present time were not afraid of being poor, and were found willing to give themselves in social service to the public good, with little or no remuneration. For such there was a great opportunity in the church, for the ministry gives access to various forms of social service and the amplest opportunity for unselfish devotion to the highest ends, in which both men and women might find their truest happiness. The needs especially of great cities are pressed upon us all with increasing urgency, and there is a new call to women as well as men to give their lives to such ministry.

Among the joys of a minister's life must be reckoned his special opportunities of forming friendships of the most precious kind, while there is open to him a creative activity in self-expression in the highest religious work, which, as in the case of the artist and the poet, is a source of deep and abiding joy.

This must not be taken as a report of Mr. CARPENTER'S address, but merely as some indication of the lines of his appeal. And there is one other thing we should like to say. On the churches most directly is laid the responsibility of producing the men who shall be willing to devote themselves to the ministry, and shall possess those qualities of mind and heart and spirit, which may be trained for effective service. But let this be borne in mind. If the churches desire that men of high character and endowment shall be drawn to their ministry, let it be their chief care not simply to make the position tenable in a material sense, though it be on lines of rigid poverty, but let it be to a position of honour and trust, in the highest sense, that they call their minister. Let the life cherished in their midst be such as to kindle the most generous ardour, and an eagerness for self-sacrificing service in all who have part of it. Then will a true man feel that it is worth while to devote his life and all his gifts to such a work.

MANCHESTER COLLEGE, OXFORD.

CHRISTIANITY IN THE LIGHT OF HISTORICAL SCIENCE.*

BY THE REV. J. ESTLIN CARPENTER, M.A.

GENTLEMEN,—The College which resumes its work to-day, "exists for the purpose of promoting the study of religion, theology, and philosophy, without insisting upon the adoption of particular doctrines." This principle is of much wider application than is commonly supposed. In this country, it is true, the conception of religious fellowship without limitation of doctrine or definition of creed has been the inheritance only of an inconspicuous group of churches, which have found three small colleges sufficient for their needs. But it is also the basis of the theological faculty of a great modern university like the Victoria University at Manchester. Early in the last century it became the guiding principle of the Divinity School of Harvard University, the oldest of the American foundations, at Cambridge, Massachusetts. And it provides the field for the whole religious life of the Protestant Churches of an entire European State, the Federation of the Swiss Cantons. Among a robust and energetic people political freedom resulted in a remarkably thorough adoption of religious freedom also. Thirty-one years ago at Geneva the last vestiges of dogmatic control were swept away; and the Church Constitution declared that "any minister may preach and teach freely on his own responsibility, nor may this liberty be restricted either by confessions of faith or by liturgical formularies." The theological faculty of its university is no less free. When the Conference of "Unitarian and other Liberal Religious Thinkers and Workers" met within its walls seven weeks ago, the venerable head of the Faculty, Professor Chantre, affirmed that Unitarianism stood "for something more than opposition to an article of the ancient creeds"; it represented "a free and independent theology, with a method different from that of all orthodoxies, in which the search for truth was practised with the same sincerity as in history, science, or philosophy."

I.

I need not recite the well-worn tale of the steps by which this freedom was won for ourselves, or describe the intellectual, moral, and political forces which have shaped its operation abroad. To find anything really analogous to it we must go behind the schools of Christendom, and mingle with the philosophic theologians of Greece, or, as we may now add, of India. It is among the ironies of history that the great champion of spiritual liberty, who saved Christianity from lapsing into the stagnation of a Jewish sect, should at the same time have been the author of the idea of the Church, founded on specific formulæ such as that Jesus was the Messiah, and in that function, also Lord. Here was the germ of a *Credo*, with all its subsequent implications of exclusive salvation, and doom of death for those who remained outside. Such ideas might belong

* Address at the opening of the College Session on Monday, Oct. 16.

to the promoters of the Greek mysteries, they formed no part of the fabric of common religious thought. Socrates describes Athens as the most free-spoken state in Hellas, not having yet learned his own peril. Plato criticises unsparingly the sacred traditions of the gods, and declares truth the beginning of every good thing both to gods and men. The Sophists undertake to make men able to dispute about divine things, and the corresponding teachers of the Ganges Valley, as we see them around the person of Gotama, the Buddha, a century before the death of Socrates, publicly question every received belief.

No great religious teacher has analysed more clearly the moral and intellectual mischief of the controversial temper than the historic founder of Buddhism. But so completely did he impress upon his followers the love of truth and mutual goodwill, that the widest theological differences made no schism in his Order. Sects might multiply, but they were not torn by jealous rivalries. Even the difficult subject of the person of the Buddha produced no cleavage between opposite views. On the one hand, the men of what was called the "Little Vehicle" adhered to the ancient tradition which declared that he had lived and died as man, though superior by his Perfect Enlightenment to all other beings in the world. As man he had passed out of life, with that kind of passing away which left not a trace behind. His disciples, therefore, offered him no worship; they sang no hymns; they chanted no litanies; they uttered no prayer; they entreated no help or protection; they neither sought nor enjoyed any communion with the departed Teacher. On the other hand, the men of the "Great Vehicle" affirmed that their master was the Eternal and the Self-Subsistent. Not once only had he appeared on earth, and seemed to be born, to attain enlightenment, and die. Many a time had he worn the semblance of humanity for the welfare of men, but these manifestations did not destroy his everlasting calm. Around this Buddha rose a gorgeous ritual with praise and petition, altar, functionary, and incense. The metaphysical reality which the later scheme offered to faith, the original doctrine absolutely denied. The fellowship after which the believer aspired, to become one with the Buddha-nature, had no existence for the psychological nihilist of the primitive school, who asserted that life was strictly limited to the thought or feeling of the moment. The truth was summed up for the one in a system of ethical culture, leading to ultimate escape from the round of existences into the void without rebirth; for the other, it meant a religion of faith and love, realised through eternal union with the All-Knowing and All-Holy.

And yet, the professors of these two contradictory Buddhologies, the humanitarian and the theistic, lived and taught side by side. When the Chinese traveller, Yuan Chwang, arrived in 632 A.D., at the great University at Nālanda, he found them installed together. As he traversed the nine vast quadrangles round which its colossal buildings were erected, went from one to another of the hundred lecture-rooms, where ten thousand students were daily instructed by professors of all the sects, or entered the temples where different rituals were practised, different scriptures read, and different doctrines preached, no bitter sounds of controversy were heard. Under the great trees which adorned the gardens and the park, beside the lotus ponds brilliant with bloom, no less than in the academic precincts, there was no wrangling. A common reverence for the founder, a common homage to the same moral ideal, prevented freedom from degenerating into licence, and converted liberty into the bond of peace.

II.

A distinguished modern Buddhist has recently pleaded that the "absolute" character of one religion need not interfere with the absolute character of another. The Trinitarian theologian will hardly admit his contention that as Christianity already provides three "Absolutes" within its Godhead, it need not object to the juxtaposition of another outside. It would be more true to say that Buddhism has admitted two "absolute" religions within its own fold. Both the types which I have indicated were supposed to rest upon the word of an infallible Teacher; Japanese tradition naïvely assigning the first to an early, and the second to a later and more fully developed revelation in the final stage of his career. What will the student of theology make of such a plea? The interpreter of the Articles of the Church of England will tell him that the seeming virtues of the Buddha all had the nature of sin, and the preacher of the path of righteousness was therefore deserving of "God's wrath and condemnation." Nay, he will further be warned that if he "presumes to say that every man shall be saved by the law or sect that he professeth, so that he be diligent to frame his life according to that law and the light of nature," he will be "had accursed." If his conscience is vigorous enough to protest against this conclusion, and face the threatened doom, he may take refuge in some philosophical interpretation, under the great names of Schleiermacher or Hegel. They will assure him that there is in truth only one religion in idea and essence. This idea, this essence, lies hidden in all historic religions as their origin and their goal. One has developed it in one direction, another in another; and in Christianity alone has the idea attained complete expression. What is latent elsewhere is here actualised in full. The dim anticipations of earlier and imperfect systems are wrought by Jesus into imperishable form, and shadows melt and blend, absorbed into the realities of eternal light. In this way the "absolute" character of Christianity is justified from an exactly opposite point of view. Instead of writing "all false" (with the ecclesiastical theologian) over the map of human faiths, except where the stream of Christian revelation has spread from Nazareth, the philosophic theologian pronounces all true—implicitly. Their achievement, indeed, is incomplete, but their purpose is the same: and Christianity remains not only the highest, but the "absolute" religion. Echoes of this view are heard in our own day in the language of the most distinguished scholar in Christian dogmatics. Theological faculties, it is the warning of Prof. Harnack, should not pass beyond the investigation of the Christian religion, because Christianity in its purest form is not one religion beside others, but "*the* religion," or, as we might say, religion itself. And the reason for this is that Jesus is not one Master beside others, but *the* Master, and his gospel corresponds to the innate capacities of humanity unveiled in history. That is, indeed, a noble and inspiring faith; but neither philosophy nor science, as I understand them, permits us to ascribe finality to any single person, or to any specific body of truths.

The fact is that during the last generation the whole study of Christianity has entered on a new phase. Not only has one great religion after another arisen out of the dim and distant past, or even forced itself (as in the case of Japan) on our attention as a vital factor in the living present, but it has been discovered that many of these ancient faiths are intimately connected with Christianity itself. From the point of view of philosophy or science we have learnt that while the great religious personalities are, as it were, new centres of energy, imparting fresh impulses of life and thought to their age, they can never be independent of it. However they may stand above it, they must share its outlook, they are in part the products of its religious culture. They may break with its institutions, but they cannot emancipate themselves completely from the intellectual and moral standards which encompass them. From end to end of our Bible this fact is now made clear. You cannot understand the book of Genesis or the book of Revelation without constant reference to the mythological conceptions of ancient Babylonia. Turn to the prophets and you will find that their hopes for Israel are always conditioned by the national circumstances. They announce the divine purpose amid the clash of empires and the fall of kingdoms; time does not always realise their visions, but "God fulfils himself in many ways." With the Persian supremacy new suggestions of theodicy (to which it will be my duty in the coming session to invite your attention) fall on the fruitful soil of Judaism. The Messianic hope takes another form, and acquires a wider significance. Fresh problems of the world and its duration, the earth and heavens, and the regions of the dead, of the peoples and their claims to salvation, are forced upon the thought of Israel's seers. They find their solution on the one hand in the magnificent universalism of the later Psalms, with their splendid visions of the nations of the earth bound together in one polity of faith and peace, and, on the other, in expectations of judgment and the life to come, which beget an entire literature of Apocalypse. In to the midst of these hopes Jesus is born. The story of his life is related under the conviction that they are destined to be fulfilled in him. You will soon learn how complicated are the questions thus generated. Behind the literary inquiries as to the ultimate materials of our Gospels in early tradition, their first written forms, and the editorial activities under which they assumed their present shape, lie the far more significant historical inquiries "Are these things true?" What are the influences which have moulded the record? What was

the actual Jesus whose radiant image gleams on us through the golden haze of the Gospel page? This is the greatest problem of historical religion. When you address yourselves to it, be not afraid that you are belittling an exalted object of faith; it must be the worthiest homage to his greatness to seek to know him as he really was.

III.

But for that purpose the Gospels must be read not in the light of the philosophical theology of the fourth century, but in the glowing expectations of the first. There is a certain atmosphere of intellectual culture, of moral passion, of religious imagination, which envelops them, and plays through them. You must accustom yourselves to this atmosphere; it is very different from our own. You must learn, for instance, to look out upon the world not as history has shown it to us, not as modern science now conceives it, but on the limited scale of the Hebrew universe lying plastic in God's hand, with its seven heavens above filled with thrones and dominions, powers and principalities, and the abyss below, the dwelling place of Satan and his hosts. The message that the kingdom of God is at hand brings Jesus into immediate conflict with these agencies. How is this to be explained? On the one side we are warned by the Bishop of Birmingham that if the theory of demoniacal possession was not true, Jesus was not even a perfect prophet. On the other, it is suggested by Prof. Sanday that the Eternal Word accepted this belief as part of his mental outfit just as he accepted the principles of Hebrew grammar, when he condescended to be born a Jew. With these theological alternatives historical science has nothing to do. It is concerned only with the facts; and the main facts for this purpose are that this belief had had a history of thousands of years in the adjacent countries of Babylonia and Egypt, that it was in truth a common possession of the Semitic race—nor theirs alone, for it belongs to the lower culture all around the world, and lives on this day in a hundred curious forms enshrined in the practice of higher faiths.

To this imaginative background, again, belongs the beautiful saying about the little ones whose "angels do always behold the face of my Father who is in Heaven." Under the symbol of an oriental court, where only the officers of the highest rank have the right of entry, Jewish belief pictured the heavenly king surrounded by the angels of the "Face" or "Presence." They stood at the summit of the celestial hierarchy. Near them (according to the "Secrets of Enoch") were "the angels over all the souls of men, who write down all their works and their lives before the face of the Lord." But the angels of the "little ones" are, strictly speaking, neither guardians nor recording officers. They belong to the groups of heavenly counterparts, like the heavenly Paradise, the heavenly Jerusalem, the heavenly sanctuary, the heavenly altar, and even the heavenly *Torah* (law), into which God looked when he would create the world. They correspond, as is now generally understood, to the Persian *Fravashis*, once the spirits of the dead, who became the invisible types of the realities of earth.

Or, once more, consider the singular complex of anticipations, suggested by the answer ascribed to Jesus, when Peter, boasting of the sacrifices of discipleship, inquires, "What then shall we have?" "In the regeneration," says Jesus solemnly, "when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." What is the "regeneration," the *Palingenesia*? It is the renewal of the world which apocalyptic faith had long learned to expect. It belongs ultimately, perhaps, to speculations of extreme antiquity about world-periods, possibly (in Babylonia) a great world-year, which must have been wide-spread through Western Asia. They even appear in India (were they derived from Mesopotamia?) after the Vedic age, and they were incorporated into early Buddhism, where they produced a very remarkable equivalent of the Messianic age. They probably modified, though in a different way, the conceptions of the last things which belonged to the cycle of Iranian hope. There they formed a striking feature in the splendid theodicy of the Zend Avesta, where the end of the existing order should arrive, the general resurrection and the last judgment should take place, the powers of evil should be for ever overthrown, and hell itself should be brought back for the enlargement of the world. The cyclic view of the cosmic history worked out by Hindu thought, has its match, curiously enough, in the Stoic philosophy, where the end of the world would be accomplished through a vast conflagration, the *ekpurôsis*, which is immediately followed by the *palingenesia*, or, as Cicero calls it, the *renovatio*. "In the renewal of the world," is in fact the phrase of the Syriac translators of the Peshitta. In this new world for which the later prophecy (Isa. lxv. 17, 18) had begun to look, the prayer "Thy kingdom come" should be fulfilled. The Son of Man should sit (like Vohu Mano, Ahura himself, and the Immortal Holy Ones) on a radiant throne, and there his twelve Apostles should share his high prerogative of judgment. To this group of expectations the Apostle Paul makes such definite reference, that it plainly occupied a large place in Christian hope. When he would dissuade the Corinthians from going before a secular tribunal for the settlement of their disputes, he asks them if they do not know that the saints shall judge the world—nay, he adds, "know ye not that ye shall judge angels?" The angelic powers were by no means all holy. In the second heaven Enoch saw regions of darkness where prisoners were suspended and the apostates who had been cast down from the fifth heaven awaited their eternal doom; while the earlier "Testament" of Levi locates there "fire and snow and ice, ready against the day of the ordinance of the Lord," for the punishment of the spirits of the lawless ones. In the heavenly ranks were principalities and authorities, which must be brought to nought, and the Messiah's reign would not reach its term till the last enemy should be subdued. With him, accordingly, would the saints be associated in co-sovereignty; and in this jurisdiction the twelve tribes of Israel are placed under the authority of the twelve apostles. I do not ask now whether this was really part of the thought of Jesus; it is part of the picture of him in the Gospels; and the student who is anxious to understand Christianity in the light of historical science, cannot ignore it.

IV.

Pass beyond the limits of Israel and its hopes, and you enter a world of religious phenomena, so varied as to be practically inexhaustible, and all the patient labour of the last thirty years has only begun to exhibit to us its contents. At every turn you are confronted with beliefs resembling those which pervade our New Testament, so that Prof. Cheyne has recently attempted in a very remarkable little volume, "Bible Problems," to trace archæologically the roots of four great doctrines associated with the person of Jesus—the Virgin Birth, the Descent into Hades, the Resurrection, and the Ascension. The inscriptions reveal to you the very language of Christianity in the making. The hymns and liturgies of other faiths derive their strength from similar ideas, and express similar aspirations. Does Jesus, according to the Gospels give sight to the blind, and call the dead back to life? So does Æsculapius. He, too, is wondrously born; he, too, is in danger in his infancy. He, too, heals the sick and raises the dead, till Zeus, jealous of this infringement of his prerogatives, smites him with his thunderbolt, and translates him to the world above. But from his heavenly seat he continues to exercise his healing power. His worship spreads all through Greece. After a great plague in Rome, in 291 B.C., it is planted on a sacred island in the Tiber. In the first century of our era you may follow it all round the Eastern Mediterranean. In Greece alone Pausanias mentions sixty-three *Asklepeia*. There were others in Asia Minor, Egypt, Sicily; nearly two hundred being still traceable. They were both sanctuaries and medical schools. A number of inscriptions relate details of cures, or consecrate the *ex-votos*, which are still dedicated at Loretto or Lourdes. The temple by the Tiber won special fame in the reign of Antoninus Pius, for the restoration of the sight of a blind man. Æsculapius himself bears the titles "king" and *θέος σωτήρ*, "divine saviour." He was even *σωτὴρ τῶν ὅλων*, saviour of the universe. In his cosmic significance he was thus identified with Zeus himself, and on earth he was felt to be "most loving to man" (*cp.* Tit. iii. 4). Harnack, in one of the fascinating chapters of his "Expansion of Christianity," has traced the action of these influences on later Christianity conceived as a religion of healing or salvation, medicine alike of body and of mind. It must be enough now to remind you that the god was believed to reveal himself to those who sought his aid, and Origen affirms that a great multitude, both of Greeks and barbarians, acknowledge that they "have frequently seen, and *still see*, no mere phantom, but Æsculapius himself, healing and doing good, and foretelling the future." Was it surprising, then, that in states of exalted emotion the disciple of Jesus should believe that he saw Christ? If religion is to be treated after the modern fashion, psychologically, as having a basis

in experience, you cannot settle beforehand to affirm the one and deny the other.

Or, study the language which gathered in Egypt and in Syria, during the centuries before our era, round the conception of the divine King. In the temples by the Nile it is of immemorial antiquity; and the whole process of the incarnation is naïvely displayed upon the walls. In later days the Ptolemies were the "beneficent gods," *Θεοὶ εὐεργέται*. Ptolemy V., the "god manifest," was termed *αἰωνόβιος*, "immortal"; he was likened to the sun, and actually designated the living image of Zeus. Antiochus is the "God and Saviour." Julius Cæsar is called "Saviour" at Athens, and Ephesus described him as the "God manifest and the common Saviour of human life." Still more remarkable is the language of the inscriptions discovered a few years ago at Priené and Halicarnassus, by the German archæological expedition, instituting the birthday of Augustus as a general festival, from which the New Year should be dated. It is hailed as the beginning of life. Augustus has been sent by Providence for the welfare of man. He is a saviour destined to make war cease, so that the birthday of the "god" is become the beginning of glad tidings (*evangelia*) to the world, for he is the saviour of the whole human race. Elsewhere he is the son of Zeus the Liberator; or, again, lord of Europe and Asia, and star of all Greece, who has arisen as "great saviour Zeus." At Philæ, once more in the cycle of Egyptian theological ideas, he is himself identified with Zeus the Liberator with the remarkable addition, *ἐκ Διὸς πατρός*, "out of Father Zeus." It is probably a piece of that "vigour and rigour" which Matthew Arnold ridiculed in German criticism, when Soltau seeks in the inscriptions concerning the birthday of Augustus the actual origin of the Gospel narratives of the Nativity, just as I hold it equally overstrained to derive the shepherds of Luke from the Mithras-legend, or to identify the angels' throng with the shining *devas* of Buddhist story. But the accumulating force of these parallels which it has been the work of the historical science of the last decades to bring to light, enables us to realise with more and more clearness why the imagination of the early church should have chosen these forms in which to express its love and reverence. They were the forms which the religious culture of the age supplied, and there were no others. The Gentile language acquired new meaning when, to use Professor Gardner's happy figure, it was "baptized into Christ." But in entering this high fellowship did it carry with it historic truth?

It may be asserted, however, that these phrases were after all only the debased coinage of political flattery. Turn, then, to the group of ideas pervading the various mysteries through which the religions of Western Asia opened to the initiate the pathway of immortality and the promise of divine life. The early Christian salvation is bound up in its primitive form with the Messianic kingdom, the expectation of the resurrection and the judgment. It is something, that is, to be realised hereafter, at the end of the age. Side by side with this in the writings of the Apostle Paul, appears another type, effected through the mystical identification of the experience of the believer with the risen Christ, so that baptism becomes a symbolic communion with the Messiah's death and resurrection. Modern researches into the cults of Isis, of Attis, and above all of Mithra, have shown that here, too, the primitive Church was in contact with desires for spiritual re-birth that had long been deep-rooted in the East, though they had never entered Judaism. In the remarkable liturgy published two years ago by Professor Dieterich, the disciple prays to be re-born with the help of water and Spirit; he entreats the God to "abide" with him in his soul and not forsake him; and concludes, "Hail to thee, Lord, sovereign of water," and "Hail, founder of the earth! Hail, mighty one of Spirit. Lord, being born again I pass out of life, in that I am being exalted, and being exalted die. Born of the birth which begets life, I depart unto death, and go the way as thou hast instituted." Pfleiderer has not hesitated to suggest that the rites of Adonis, celebrated at Antioch to commemorate his death and resurrection, may have supplied to the Apostle Paul the mould into which he could pour the new life of Christian experience. The death of Attis was followed on the fourth day by the feast of joy which celebrated his ascension to the world of light. "Attis has returned from the realm of the dead," ran the message from the high-priest, "Rejoice ye in his *parousia*." It was apparently at the same festival that the priest anointed the mouths of the worshippers with the low chant:—

"Be of good cheer, ye faithful, for the god is saved:
For there will be salvation to us from our trials."

At any rate it is in this direction that modern inquiry is seeking for the antecedents of the Pauline doctrine of the fellowship of the Christian believer with his Lord, summed up (in contrast to the demands of the Jewish law) in the familiar formula "justification by faith." I will not now attempt to pursue these difficult ways, where the student must be content to take slow steps before any results can be said to be assured. Rather let me present to you an analogy from a totally different field, by way of illustrating what has been aptly called the "sympathy of religions."

V.

The higher faiths of India have this in common with Christianity that they are all of them religions of deliverance. To those who are entangled in the weary round of re-births they offer liberation; and, inasmuch as the detaining causes are mental blindness and moral wrong, they seek to rescue men from ignorance and sin. They are agreed, moreover, in rejecting legal morality or ceremonial rite. Only the higher insight and the disciplined will can secure release from the attachments of earth; and whether the higher insight consists (with Vedântism) in the recognition of what we might call the identity of the individual with universal Spirit, or (with early Buddhism) in the perception that there is no permanent spirit at all, either in the individual or the world, it matters not. Both demand essentially the same thing—the conquest of evil, the victory over self. But I have already remarked that the later Buddhism of the Great Vehicle accepted precisely those ontological realities which Gotama had himself so peremptorily rejected; and when once the Buddha had been recognised as the Eternal and the Self-Subsistent, a way of divine fellowship was open which had hitherto been closed. Was that to be attained through philosophical insight or through moral endeavour? There was a third answer possible, and it was at last discovered: deliverance was to be realised by faith. The schools indeed differed widely, and as the centuries passed, fresh subdivisions tended continually to arise, especially where Buddhism was still active, as in China and Japan. Already in the second century of our era the worship of a particular form of Buddha had been introduced into China, under the double name of Amitâbha and Amitâyus, "Infinite Light" and "Infinite Life." The origin of this remarkable cultus is unknown. It expressed itself in one of the most gorgeous of the Buddhist apocalypses, the exuberant delineation of the "Pure Land," where there is "no idea of self or others," and hence no "inequality, strife, or dispute"; where the blessed are "without envy because they do not hanker after the happiness of others," and being "full of beneficent and tender thought," by the light of wisdom shine more brightly than the sun.

This book became the foundation of the Pure Land Sect of Japan, under Gen-ku, in 1175 A.D. Birth in that world, in the eternal presence of the Buddha, is not, however, the reward of the believer's works. It is due, on the other hand, to an act of faith, which expressed itself in the invocation of the sacred name. This exercise, however, still carried with it some idea of merit: and though the Blessed One, at the moment of the believer's death, arrived with a heavenly escort to conduct him to the Land of Bliss, he still needed even there long service of righteousness ere he was ripe for the true goal of Buddhahood. It was reserved for Gen-ku's disciple Shin-ran, often (though, in my judgment, quite erroneously) called the Luther of Japan, to carry the principle of faith still further, to abandon all reliance on personal merit, *Ji-riki*, or "self-power," and rely solely on the *Ta-riki*, the "other power" of Amitâbha's original Vow. On this conception of "salvation by faith" arose the Shin-Shu or "True Sect," the most vigorous and wealthy of the Buddhist sects in Japan. The historical Buddhism of Gotama, of the Sâkya clan, has disappeared. The crowd of other Buddhas who had become competitors for the homage of the faithful, is dispersed. Shin-ran forbade all worship to any but Amida. The laborious and difficult exertions of self-conquest were abandoned. Thankful remembrance of the mercies of Amida summed up the teaching (the Law, *Dharma*). As the creed of Shonin (*ob.* 1473) expressed it two centuries later: "Rejecting all religious austerities and all other action, giving up all idea of self-power, we rely upon Amida Buddha with the whole heart for our salvation, . . . believing that at the moment of putting our faith in Amida Buddha our salvation is settled. From that moment the invocation of his name is observed as an expression of thankfulness for Buddha's mercy. More-

over, being thankful for the reception of this doctrine from the founder and succeeding chief-priests, whose teachings were so benevolent and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.'' There is no Antinomianism here. But the Shin-Shu teaching approaches closely to Christian Evangelicalism (as contrasted with the sect of the Pure Land) by declaring that the advent of Amida to the believer is not postponed till death; it is present and immediate. In this life he receives the assurance of his salvation. In other words, the Buddha dwells in his heart by faith, and in lowly reliance on his mercy he is already one with his heavenly Lord. It is for that reason that he may worship no other; and for the same cause all prayer for temporal blessings is forbidden. No charms or spells may be employed to avert evil. Calamity has its root in the misdeeds of a past birth; the moral order cannot be turned aside by the possession of a talisman. No help may be sought from Amida save for spiritual deliverance. "There is no miracle," says a Shin-Shu writer, "so great as that oft-recurring one that those who are so sinful can become Buddha by a single thought of relying upon Amitâbha." The modern Shin-Shu tract might have come straight from some Evangelical depôt. A little boy of pious parents lies dying at the age of eight. His weeping relatives stand beside the bed. "Do not weep," says the child, "I shall soon be with Amida in paradise, and there I shall wait for you. Tell my brother to be a good boy; I want him to be with us there." The unbelieving doctor is, of course, immediately converted, and joins the True Sect. Do you think this is a parody? It is perfectly serious, though it may conceivably be a copy. Here, however, is a brief chant from the Buddhist hymnal, whose pedigree goes back to the thirteenth century:—

Shoreless is the sea of misery caused by birth and death,
And we for a long time were sunk beneath its waves:
But Amida, taking us into the ship of his great mercy,
By that, all alone, carries us across safely.
Moreover, the great mercy of Amida's prayer,
That resides in the ship of the Great Vow,
When we were tossing on the sea of birth and death,
Puts forth his pity, and takes us on board.

So the original "ethical culture" of the historical Gotama has been converted into a kind of Unitarian Evangelicalism from which the first Founder has been entirely eliminated; yet the central conception of deliverance from sin and suffering remains unchanged.

VI.

And we are still face to face with the same problem. Around us are dim masses of our people whom the great principles of religion, as we understand them, never touch. I will not disguise from you that the task of the teacher of to-day is weighted with difficulty. The fields of historical inquiry are enormous: the pathways of religious philosophy are intricate: the social phenomena whose study will (I am convinced) demand more and more of your energy, are infinitely complex: and you may well be bewildered at the magnitude of the tasks which await you. Be not impatient. It is not God's method to set us short and easy ways to the truth, the righteousness, the love, wherein lie salvation. Do not, however, expect from this College more than it can give. It can open to you the sources of knowledge: it can suggest to you wise modes of learning: it may help you to shape the word which the Spirit plants within your soul. But there is no school of prophecy except life: and the key to life lies in the service of others. The historic study of religion may be one form of that service. That is its only justification: that makes it a high calling: and in the present state of our religious world I hold it to be a necessary one—for some. It needs noble gifts, courage and industry, the clear unprejudiced eye, the trained judgment, the heart of lowliness and trust. It may be a means of life. In the broad sense it is in large measure the spring of that revival of the fundamental ideas of Jesus which, in spite of frequent lapses and discouragements, has been slowly going on among us for a whole generation. You have only to look at one of the great creations of modern Christianity, the Salvation Army, to realise what vital power the Gospel aim "to seek and to save that which was lost" may still possess. I may be told that its theology is crude, that its foundation-doctrine of an eternal hell is a ghastly slander on the Father's love, that its discipline is autocratic and tyrannical, that its methods are sometimes childish and its results uncertain. Make what deductions you please; you will still (I think) have to admit that through thousands of its devoted officers the Spirit of God has brought new life to the degraded and the fallen. Were any testimony needed to the power of personality in religion—the splendid and supporting lesson of historical study—you would find it here before your very eyes. It is part of a great divine law, it would seem, that the churches which do not care about saving others shall have considerable difficulty in saving themselves. Hitherto liberal theology has had so much to do in pleading its own justification, it has had so hard a task to secure any kind of recognition that it has had little energy to spare for other duties. That day, thank God, is going by—nay, gone. But liberal theology will exercise no vital force till it has become something more than the interest of the student, and issues from collegiate retreats, or solitary churches, as Channing sent it forth more than two generations ago, charged with a message for the regeneration of man. Wide is the field of human life, gigantic the forces that are arrayed upon it. But, as Emerson somewhere said, "Thoughts rule the world," and the greatest of thoughts, embodied in the immense social conception of "the kingdom of God," and summed up in the command, "Be ye perfect as your Father which is in heaven is perfect," are acquiring fresh vigour as they receive new interpretation on a scale such as Jesus himself could never have conceived. Reserve, then, some weekly hours for refreshment and quickening through the lives of those who in our own day have striven to carry into different spheres of action the spirit of Christ. Shall I name three which have recently come within my reach? James Legge, missionary and teacher; Father Dolling, ritualist slum priest; William Rathbone, merchant and legislator. Remember that you are vowed to the service of man. The way to that service lies for the present through the college class, through the moral and intellectual demands of your studies, through the steadfast cultivation of those habits of body and mind, of heart and will, which alone can give you the mastery over yourselves and your work. I do not invite you, then, to leisured learning or to ways of ease. I call for strenuous effort and laborious days. I bid you remember that your years here are a trust committed to you by God, who is the Author of your being, and by this College, which gives you the means to follow the special way of service you have chosen. Be not disheartened that your numbers are few, that the technicalities of study are sometimes dull, that you cannot have new ideas with which to make a new heaven and a new earth every day. These are the fallacies of undisciplined expectation. Turn your eyes to the high ideal inscribed over the portal of this building. Look up, in your hours of weariness or languor to Truth, to Liberty, and to Religion, and you will know that in their fellowship you need never want for strength or joy.

There was a large attendance at Manchester College on Tuesday, at the opening of the session, when Mr. Carpenter gave the above address. The Master of Balliol, who is one of the Visitors of the College, was among those who were present, and afterwards dined in Hall.

The session opens with the following students:—

Second Years: Messrs. Stanley Mellor, B.A., F. Sinclaire, M.A., W. E. Williams, B.A., Felix Holt, B.A., and A. E. Christian, B.A.

First Year: Messrs. M. Row, B.A., R. K. Davies, B.A., and B. J. Hall. B.A.

Special Students: Messrs. J. C. Ballantyne, R. N. Cross, M.A, and Charles Raffay (Hungarian).

There are also six external students working for graduation, prior to entering on the theological course.

THE REV. WILLIAM NAPIER'S JUBILEE.

THE Rev. William Napier, of Clough, having completed fifty years of service in the ministry, a meeting was held on Saturday, October 14, in the Central Hall, Rosemary-street, Belfast, for the presentation of a congratulatory address and a gift of £786, subscribed by a large number of friends not only in the North of Ireland but in this country and Scotland. The Right Hon. Thomas Andrews presided, and the meeting opened with prayer offered by the Rev. Douglas Walmsley. The presentation was made by Mr. John Rogers, and among those who spoke, in addition to the chairman, was Principal Gordon.

The following is the text of the Address, with Mr. Napier's reply.

TO THE REV. WILLIAM NAPIER.

Reverend and Dear Sir,—It is with feelings of deep respect, warm admiration, and strong regard that many friends, far and near, greet the fiftieth anniversary of

your Ordination as a Minister of Christ's Holy Gospel.

While, in your preparation for the work of your life, you enjoyed the advantages of study in the College, then at Manchester, rendered illustrious by the names of your teachers, Kenrick, Martineau, Tayler, Vance-Smith, Eddowes-Bowman, Gaskell, Robberds, and Finlay, yet the whole of your active ministry has been devoted to the services of the Church of your fathers in your native land, thus happily illustrating the theme of your early college oration on "The True Scope and End of Education."

From the day when the Remonstrant Presbytery of Bangor having licensed you to preach the Gospel on 29th August, 1854, and the Presbytery of Templepatrick ordained you at Newtown Limavady, on Thursday, 27th September, 1855, your fifty years of faithful duty have been years of deepening hold on the affections of our people, and of steady and ripened influence in the counsels of our Church.

Installed at Ballymoney by Templepatrick Presbytery in 1864, after a few years the kindred Presbytery of Antrim claimed you, installing you at Clough in November, 1867. Here, for well nigh eight-and-thirty years, you have laboured with vigour and freshness, unabated by the lapse of time. Long may the good providence of Him on whose Fatherly care and love, by word and by example, you have taught others to rely, preserve you in health and strength to witness to the truth of His teachings through His beloved Son.

With the members of your own attached flock unite, in this cordial Address, representatives of your old fellow-students, of your brethren in the Ministry, to whom you have been as a father, and of other friends who know and honour your worth.

They beg your acceptance of the accompanying gift. It has been heartily contributed, and is laden with all good wishes for your welfare, and for the tranquil happiness of your continuing days.

THOMAS ANDREWS, Chairman.
JOHN ROGERS, Treasurer.
JOS. HY. BIBBY, Secretary.
October 5, 1905.

REPLY.

My Dear Friends,—We are told on the highest authority that "out of the abundance of the heart the mouth speaketh," but there are occasions—and the present is such an occasion—when the tongue fails adequately to express the feelings of the heart. Your kind and too appreciative Address touches me so deeply as almost to paralyse the power of speech, and, accompanied as it is with your splendid gift, renders a suitable acknowledgment difficult indeed, yet I thank you for both with all my heart.

When the movement which has culminated in the proceedings of this day came to my knowledge I said within myself "who and what am I that this great honour should be conferred on me?" but no satisfactory answer occurred to me. It is true, as stated in your beautiful Address, that I enjoyed the inestimable advantage of studying, with a view to the Christian ministry, at Manchester New College, under the eminent men whose names you mention, and for whose memory I cherish the most grateful respect. It is true also that, ordained to the ministry of the Gospel in 1855, I have been spared by the good providence of God to labour in our corner of the vineyard of His Son for the long period of fifty years with such strength and efficiency as have been vouchsafed to me. I would that I could say and feel that during all these years I have succeeded in attaining to the object of my early ambition—namely, to be a good minister of the Lord Jesus Christ. But conscience forbids me to indulge in such self-flattery, or to receive without large abatement the generous language in which you describe my ministerial character and life.

That, however, I should have discharged the duties of the pastoral office in three congregations with reasonable acceptance and without the slightest friction or shadow of discord rising up between minister and people; that in my intercourse with other congregations I should have found so many friends; that my slender contributions to the wisdom of our deliberative assemblies should have been recognised as it has been both by ministers and laymen; and that my old surviving fellow students as well as many kind friends, who are not of our fold, should have united in this testimony of affectionate goodwill towards me, while it is an indication that ministerial life has not been altogether barren and unfruitful fills my heart with joy unspeakable, and calls forth all the gratitude of which I am capable.

I reciprocate, dear friends, to the fullest extent your good wishes for the peace and tranquillity of my remaining years, some of which, I trust may be spent in active duty and the service of our Divine Master; and I commend you all to the care and blessing of the Great Father of His people, and would say, in the words of one of His greatest servants, "Peace be within thy walls and prosperity within they palaces. For my brethren and companions' sake I will now say peace be within thee."

WILLIAM NAPIER.

THE CARE OF THE INSANE.

SCOTLAND.

A SHORT time ago, in the House of Commons, a Scottish member declared that England was forty years behind Scotland. In the treatment of her insane poor the saying could be amply justified. Not only is England behind the other great European Powers in this respect, but she is behind Scotland. It is, indeed, somewhat difficult for the ordinary citizen to realise that in the treatment of a pressingly important social problem, one small portion of the United Kingdom should have advanced so far beyond the rest. Many of us are apt to suppose that the United Kingdom is more homogeneous than it really is.

In the treatment of her insane poor Scotland's comparative poverty proved a blessing in disguise, for, it may be doubted, whether, if her resources for erecting costly asylums had been less limited, she would have embarked upon what was thought to be the hazardous experiment of boarding patients out. The experiment has amply justified itself, but it was made through necessity, and made when, to quote Sir John Sibbald, "It was a widespread belief that the best place for every insane patient was a well-managed asylum." This was the prevalent belief in Scotland, as it still is in England, when the Lunacy Act (Scotland) of 1857 became law. This Act was due to the Report of a Commission appointed in 1855 to inquire into the state of lunatics and lunatic asylums in Scotland. It created a "General Board of Commissioners in Lunacy" to deal with insanity, taking the place, in this respect, of "The Board of Supervision for Relief of the Poor," since known as "The Local Government Board for Scotland." Recognising the fact that many years must elapse before sufficient asylums could be built for all the insane poor in Scotland, the Commissioners turned to the boarding-out system, and made a careful study of it, as then practised at Gheel, in Belgium, where, it will be remembered, the Communal Government had recently, in 1856, appointed Dr. Bulkens, as medical superintendent, to take charge of the colony. This investigation and years of slowly garnered experience, induced the Board entirely to change its conviction "that the best place for every insane patient was a well-managed asylum," and to arrive at the "opinion, which the Board has never seen reason to change, that under efficiently organised supervision, the boarding of a considerable number of patients in private dwellings ought to form an integral part of any complete system of providing for the insane." That the facts, after nearly half a century, abundantly support this opinion will be apparent to all who take the trouble to examine them, and while, briefly touching upon these, I would strongly recommend to all who wish to pursue the subject further, an examination of the "Report on the Care of the Insane Poor, by our Special Commissioner," published in the columns of the *British Medical Journal* in the first half of this year. To this report, and, I may add, to the interesting conversation of the "Special Commissioner," I am indebted for the facts stated in this article.

Of the 14,309 persons in receipt of relief reported in January, 1904, 19 per cent. were under family care, either in their own dwellings, or boarded out in private dwellings with strangers. Now, in considering the recoveries it must be remembered that what are regarded as the most suitable cases for boarding-out treatment are not the most hopeful cases, but rather the reverse. Many of them are indeed incurable, and yet, despite this act, the recoveries recorded in 1903 reached the high figure of 9 per cent. of the patients under family care, and the death-rate amongst them was less than half that recorded in the closed asylums. One woman after being in a closed asylum for six years recovered within ten months after receiving family care treatment. Facts like these are sufficient not only to justify the system, but to convict a community which refuses to try it of careless apathy or criminal ignorance.

Coming to the financial side of the problem, it will surely be admitted that the most humane system, the system most in accord with nature's requirements, and the system which yields the largest per-

centage of recovery, must be the most economical in the end. Even if the family care system involved a larger outlay than that of the closed asylum, it would, with these merits, be justified by a true economy. As a matter of fact, it is, not only in the long run, but immediately the less costly system of the two. In the case of Scotland, as we have seen, it was the inability to immediately erect a sufficient number of closed asylums which forced it upon the attention of the Board, and there can be no doubt that the facility with which large sums have been provided by the long-suffering ratepayer in England for the erection and maintenance of these huge institutions has delayed the progress of reform in this country.

The cost per patient in the boarding-out or family care system is in Scotland 8s. 5d., compared with 9s. 11d., in the closed asylums there. That is to say there is a saving of 1s. 6d. per week on every patient. A large sum yearly, when multiplied by 2,658, the number of family care patients in Scotland.

But this is not the only saving. It takes no account of the initial cost and maintenance of the buildings which would otherwise be necessary, and which would amount to a large sum, the repairs alone forming a costly item. To add to this we have another fruitful economy. The useful work these patients do upon the farms must not be left out of consideration. It is work twice blessed, benefiting both the patients themselves and those who care for them. How this is appreciated by the farmers is well illustrated by the caustic saying of one of their number. He said, "He had to pay dafter men than them he was paid for keeping." The Special Commissioner of the *British Medical Journal* points to whole villages in Fifeshire, formerly seats of hand-loom weaving, which, in the decay of that industry, have been saved from extinction by the settlement of patients in their district.

When will England learn of Scotland, if not of Belgium, that a large proportion of her insane poor might, by a more really humane and intelligent treatment, become to their own advantage, and the advantage of the community, producers of wealth instead of only a grievous burden to society?

CLEMENT E. PIKE.

100, *King Henry's-road, N.W.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

London: Hackney (Welcome Meeting).—A meeting was held at the New Gravel Pit Church on Friday evening, October 13, to welcome the Rev. Henry Rawlings, M.A., as minister of the church. Before the meeting a reception was held by Mr. and Mrs. Rawlings in the schoolroom. There was a very good attendance of members of the congregation and friends who had come from all parts of London to join in the welcome. The Mayor of Hackney, who had promised to attend, wrote with great regret that indisposition kept him at home. A letter from the Rev. T. L. Marshall, a former minister, fifty years ago, was also read, with greetings to old friends. Mr. F. D. Bowles, C.C., who presided, referred to the great traditions of their church, and the long succession of ministers from 1668 onwards, and on behalf of the congregation offered a very cordial welcome to Mr. and Mrs. Rawlings. The Rev. P. H. Wicksteed followed with some interesting reminiscences of former ministers, of Robert and Brooke Aspland and Dr. Sadler and their successors, and said that it was with the utmost pleasure he joined in that welcome to his friends, Mr. and Mrs. Rawlings, formerly his fellow-workers at Little Portland-street. He recalled a saying of Dr. Sadler's with reference to the vigorous liberals of former days. "We always know that our ancestors are dead, but we do not always realise that they were not dead, when they were alive." With regard to the work to be done in that church, they ought not to talk of failure or discouragements. Mr. C. F. Pearson, as President of the British and Foreign Unitarian Association, joined cordially in the welcome, and the Rev. W. Copeland Bowie, having referred to the deep interest and the great needs of ministry in London, said that a minister cannot do much alone, but must have the heartfelt sympathy and never wearying support of his congregation. They could not look out upon the bewildering life of London, with its multitudinous problems and perplexities, without wondering what would come of it all. But the eternal principles of religion could not fail, and till those principles of justice, love, and righteousness—love to God and man—permeated the minds and hearts of men, filling them with a passion for service, and lifting them with reverence into a larger brotherhood, the problems of life would never be solved. They must do all they could in that church to draw their own forces together. Mr. H. Epps, as President of the London District Unitarian Society, the Rev. W. G. Tarrant on behalf the London ministers, and the Rev. R. H. U. Bloor, to whom Mr. Rawlings succeeds, having added their words of sympathy and welcome, the choir sang an anthem, "Oh, for a closer walk with God," after which the Rev. Henry Rawlings responded. He expressed his gratitude to all who had come to join in that welcome to him and his wife. When he thought of standing in that pulpit, he said, he was strangely moved, for that was the first Unitarian church he had entered, when Mr. Whitehead was minister. He had no belief in failure there, and was not discouraged by small numbers. He was confident of the support of the congregation. The Rev. Henry Harries, of the Clapton Park Congregational Church, then offered his earnest good wishes to Mr. Rawlings. That was the first time he had been asked to a Unitarian meeting, and when the invitation came, he accepted at once. They would not suppose on that account that he was being false to his own convictions, but he recognised that their aims and his were one, the promotion of those principles for which Jesus Christ lived and died. He honoured from the depth of his heart, honesty of conviction; it was the duty of everyone to follow his own best thought, and he recognised that Unitarians did that. He did not know Mr. Rawlings personally, but he had known the late Alfred Payne at Stockport, and he recalled the memory of his old Principal at Carmarthen College, Stephen Hunter, one of the best and devoutest men he had ever known. If Mr. Rawlings was like those two, he welcomed him very heartily. He had sat at the feet of Martineau and Channing, and had met Armstrong; they were to him brothers beloved, fathers in God; as he read their words he forgot they were Unitarians. If like them Mr. Rawlings preached the Fatherhood of God and the infinite preciousness of the human soul, he offered him a hearty welcome. The Rev. F. G. Benskin, of the Downs Baptist Church, who had known Mr. Rawlings in old days at Huddersfield, endorsed all that Mr. Harries had said, and joined cordially in the welcome. It was not echoes they needed in the present day, he said, but voices; voices for the Eternal, for the principles of righteousness, truth and peace. Mr. Rawlings stood as they did for spirituality, seeking for the higher life; in that and in all efforts for civic righteousness he wished him God speed. Dr. Blyth, the Revs. T. E. M. Edwards and S. Farrington having added their good wishes, a closing hymn was sung and Mr. Rawlings pronounced the Benediction.

London: Acton (Welcome Meeting).—A meeting was held by the Unitarian congregation on Wednesday evening, Oct. 11, to welcome the Rev. Arthur Hurn, the newly-appointed minister. Mr. Hurn had been for three years a student in the Richmond Wesleyan College, under Dr. Agar Beet, but through change of religious conviction was unable to enter the Wesleyan ministry. The meeting was held in the auction room of Mr. Bridger Athawes, the temporary home of the congregation until a church is built on the site which has been secured. Dr. Herbert Smith presided, and among those who joined in the welcome were the Revs. W. Copeland Bowie and W. G. Tarrant. The Revs. T. E. M. Edwards, Felix Taylor and Forbes Fletcher were also present. Mr. Hurn gratefully acknowledged the welcome accorded to him, and urged the necessity of earnest work upon the congregation, if they were to make the gospel they had to preach really effectual.

Southend-on-Sea (Appointment).—Mr. Delta Evans, of London, has accepted a cordial and unanimous invitation to take the oversight of the church at Southend, and he hopes to commence his duties on the first Sunday in November.

Southport.—The anniversary services of the Portland-street Unitarian Church were conducted on Sunday, Oct. 8, by Rev. H. D. Roberts, of Hope-street Church, Liverpool, and on Monday evening a tea meeting, followed by a public meeting, was held in the school-room. The Rev. F. B. Mott presided, and in opening the proceedings said that Unitarianism should be aggressive and affirmative. There should be a building work instead of a demolishing work. They had a great, grand, glorious new religious truth to herald. Their work was revolutionary. The Unitarian attitude and thought was something that the world had never seen, and was still waiting to receive. On the whole they had had a satisfactory year of work, but had to regret the departure of several friends from the town. Mr. A. S. Thew proposed and Mr. C. E. Hudson seconded a vote of thanks to Mr. Roberts for his services on the previous day, and to the Revs. J. C. Odgers and H. W. Hawkes, who were to address them that evening. The Rev. H. D. Roberts, in responding, spoke of the work of the Liverpool District Missionary Association, out of which that congregation had its origin in 1862, and very speedily attained to independence, and became a supporter of the Association. To their present work at Garston and St. Helen's they hoped in the new year to add a new effort at West Kirby and Hoylake, and he asked for their practical support. The Rev. J. Collins Odger spoke of the virtues of the Japanese and the similarities between Buddhism and Christianity, dwelling in conclusion on the optimism of the latter faith, which pressed ever forward to fuller life. The Rev. H. W. Hawkes referred to the Geneva Conference and the stimulus derived from it. But with the wider outlook they must remember their immediate duty of fidelity at home in each individual unit of the great army. In the interval after tea an organ recital was given by Mrs. Campbell in the chapel.

Yorkshire Unitarian S.S. Union.—A conference was held last Saturday at the Mill-hill school, Leeds, when delegates and teachers to the number of sixty-four were present from the schools at Mill-hill, Holbeck, Hunslet, Pudsey, Bradford, Halifax, Dewsbury, Rotherham and Lydgate. After tea, the conference opened with a hymn, and the president, Mr. E. O. Dodgson, gave an interesting address bearing upon the question of religious education. The Rev. Henry Cross, of Dewsbury, then read a paper on "The Problem of the Non-teaching Teacher." Half of the teachers in our schools, he said, do not teach—not because they do not try but because they cannot. Hence the problem, which was not to be solved by preparation classes, handbooks, &c., but by a reorganisation of the school. The teacher who could teach was one who had a consciousness of personal religion and was able to make the scholar feel the relation of all things to the mystic life within the veil. Rationalism was inadequate. The teacher must be evangelical and have the power of suasion. The system of classes must cease. Scholars must be grouped into senior and junior sections. Three or four teachers in a school could alternately teach such groups, while the other teachers should act as pastors, attend to visiting and superintending the scholars in smaller groups. This was the form of Sunday-school work that had come to be imperative. The Sunday-school of the future would be of this type. The paper provoked an unusually earnest discussion, in which the Revs. C. Hargrove, W. R. Shanks, and J. Ellis, and a large number of the teachers joined, mainly in favour of the existing system. The Rev. H. Cross replied, and the meeting was brought to a close.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 22.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. WM. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 7, Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, The Green, Sunday School Anniversary, 11.15, Rev. W. W. CHYNOWETH POPE, and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. J. C. PAIN.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. FREDERIC ALLEN.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11, Rev. JAMES C. STREET, and 6.30, Rev. H. DAWTREY, B.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. S. BURROWS, 11, "Ernest Renan," and 6.30, "The Book of Enoch."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Oct. 22, at 11.15, DR. WASHINGTON SULLIVAN, "Popular Literature."

SILVER WEDDING.

LEWIN—LORD.—On October 16th, 1880, at St. Michael-le-Belfrey, York, Edmund F. Lewin, to Mary A. C. Lord, both of that City.

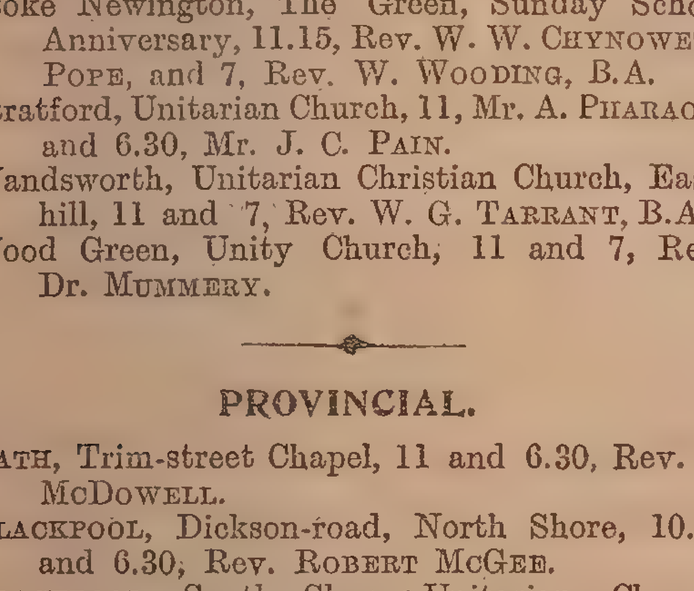
DEATHS.

JENKINSON.—On October 17th, at his residence, Forest View House, Chingford, Essex, Samuel Jenkinson, formerly minister of the Unitarian Chapel, Malton, Yorkshire, in his 62nd year.

MORTON.—On October 13th, at his residence, 2, Westbourne-villas, Scarborough, Henry Joseph Morton, aged 85 years.

SHARPE.—On October 14th, at Murree, India, of enteric fever, Charles Arthur, second son of William Arthur and Mary Evelyn Sharpe, of Highgate, aged 23 years.

WALTON.—On October 15th, at 15, Spring-street, Stockton-on-Tees, Elizabeth Clephan Walton, widow of the late Alderman Walton, aged 68.



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NOTES OF THE WEEK.

THE Council of the British and Foreign Unitarian Association met on Wednesday afternoon at Essex Hall, when an elaborate report of the work done by the Association, both at home and abroad, was presented by the Committee. This we shall publish next week, with an account of the meeting. Miss Westenholz, one of the Danish correspondents of the Association, who was passing through London, was present, and received a cordial welcome. The following were among the resolutions passed :—

"That the members of the Council of the British and Foreign Unitarian Association send to Professor Montet and the local Committee their warm congratulations on the success which attended the recent meetings of the International Council of Unitarian and other liberal religious thinkers and workers at Geneva, and an expression of their sincere gratitude for the notable service rendered by the meetings to the cause of liberal religion in many lands."

"That the members of the Council have learned with great interest and pleasure that the American Unitarian Association have invited the International Council to hold its next series of meetings in Boston in 1907, and they desire to assure Dr. Samuel A. Eliot and his fellow-workers of the hearty sympathy of the Council of the British and Foreign Unitarian Association in the effort to make the meetings in America another memorable landmark in the history of a free and progressive religious faith."

THE Nelson Centenary was celebrated last Saturday with great enthusiasm, notably in Trafalgar-square and the great gatherings in the Albert Hall. On Sunday afternoon, at the commemorative service in St. Paul's Cathedral, a striking sermon was preached by Dr. Gordon Lang, the Bishop of Stepney. The text was from Ps. civ. 4, "He maketh his angels spirits: and his ministers a flaming fire." That referred, said the preacher, to the flaming fires of zeal, and in the ranks of the men who had burned their way through the world stood the great sailor whom they were that day commemorating. The spirit of Nelson was essentially a flaming fire. He had great gifts in plenty—calmness, decision, generosity, affection—and all these were kindled by the heat of his soul into a single heroic fire, and it was this that God used a hundred years ago to determine the fate of Great Britain and of the world. That was the Nelson who lived. There was a Nelson who died, who was subject to an infatuation—but he was put away, withdrawn from sight—in the hands of God, who in judgment remembers mercy. They did not want to remember him. The Nelson who lived was the heroic spirit that burnt its way through and above the failings of mortal flesh. It was the essential spirit, the spirit of the man at his best, that lived. In him tenacity of purpose, wealth of patriotic affection, devotion to duty grew into a single fire. Even his foes to-day did honour to his memory, shared with us the heritage of his fame. The Nelson we celebrated to-day was simply the spirit of a virtue which every nation would wish its citizens to have—patriotism raised by the fire and zeal to a heroic height.

AT the conclusion of his sermon (we quote from the summary in the *Guardian*), the Bishop asked his hearers to lay deep in their souls the lessons of Nelson's life and death, so that, triumphing over modern apathy and emotionalism, a new fire might run through the veins of the English people. Fulness of bread, softness of living, undue luxury and comfort—these things were making the national spirit limp and slack. Could we acquiesce in the East-end of London as a permanent production of our civilisation? The country still needed help, but in helping we must set our faces against lust, gambling, drink, dishonesty in trade, reckless finance, growth of pauperism, decline in our birth-rate, poverty and squalor in our towns and villages. They must face all these as Nelson faced the fleet when it came before him—with the courage of conviction that God meant victory to be obtained. We need a set determination to make things better; to give to the old country the ministry of a flaming fire.

SERMONS on Nelson were naturally preached in many churches throughout the country last Sunday. As examples of those preached in our own churches we may mention the Rev. R. B. Drummond's at St. Mark's, Edinburgh, and the Rev. Henry Gow's at Rosslyn-hill Chapel, Hampstead. Nelson, said Mr. Drummond, stood alone and unrivalled as the greatest of naval commanders. Had he only gained victories for his nation, he would have been loaded with honours. But besides this his personal qualities endeared him to the hearts of his countrymen. He possessed all the best characteristics of the British seaman—his manly simplicity, his reckless daring, his genuine good nature and kindness of heart. In that feeble and sickly frame, sadly mutilated as it was in his later years, there burned an indomitable spirit, which was only kindled into new ardour by the presence of danger and the sound of battle. For all these reasons he was the darling of his nation while he lived, almost their idol at his death, and their ideal hero for ever.

MR. Gow also, preaching on Sunday morning in Rosslyn-hill Chapel, spoke of the deep affection and honour in which Nelson was held. "It has been given to few public men in our history to captivate and to retain so completely not only the admiration and gratitude, but what might without exaggeration be described as the love of his fellow-countrymen." Cromwell was a greater and a better man, but does not so appeal to the imagination or touch the heart of the nation A daring, fearless, affectionate, simple-minded, generous sailor, with wonderful powers of managing men, and with the instinct for doing the right thing in the great crises of battle, such was Nelson, and Mr. Gow noted three qualities in particular which in him appealed to our admiration and affection: his intense desire for honour (to do some great thing for his country), his daring readiness, and even delight, in attempting what seemed almost impossible, and his belief in human nature. He believed that men would do their duty, and be ready for self-sacrifice as he was, and they rose to his appeal.

THE National Union of Women Workers has been meeting in Birmingham this week. On Tuesday a paper by Mrs. Humphry Ward on "Vacation Schools" was read by her daughter. The origin of

this happy effort to meet the needs of city children was thus indicated:—Vacation schools are an American institution, inaugurated in 1893. The first in England was that at the Passmore Edwards Settlement in London, in 1902, and it succeeded at once, and beyond all hope. London in the summer just gone, had half a dozen such schools, and the daily average attendance at that in Tavistock-place was 930. The object of the schools was to give the children as good a time as possible, and to find out and encourage their special tastes, and the curriculum—arranged for two and a-half hours each day—included such varieties as dancing, the singing of old English songs, story telling, bubble-blowing, and sand-digging. The cost of the Settlement School this year was 1s. 6d. per child per week. Other papers on the same subject were read, one by Mr. J. W. Rider on the Hereford Vacation School, and another by Mrs. C. W. Kimmins, telling of the good work done in London by the Guild of Brave Poor Things and the Guild of Play. Much original thought is elicited by these schools. One example cited was this definition of a nettle by a little girl: "A sneaking green grass what nips your bare legs."

It is in the nature of conferences to afford only the most limited opportunity for conferring. In fact, this peculiarity is one of the most curious minor instances of the hurrying spirit of the present day. All things are worth discussing and few worth discussing thoroughly; unless, indeed, there should be some questions which we are always raising which might now be left at rest, so that with more leisure we might get to the root of things about which we are still in doubt. But, anyway, a recent conference at Leeds on the Institutional Church was no exception to the general rule. The reader of the paper, Mr. Blackshaw, himself the head of a flourishing institutional church or church settlement at Sheffield, was so circumscribed in his reply that he supplements it with a letter to the press. And a silent member of the conference writes a letter in which he probes deep into the problem which this Institutional is intended to deal with.

Mr. Swan points out that the church, acting along the present fashionable lines, can do nothing radical for social well-being. The institutional church is a palliative, not a remedy. Good for individuals, but no more. In spite of these and other efforts of the churches, "the great diseases of the social body are still destroying some of its best life. . . . . Now, with deeper thought by the church, we shall come nearer to solving the social problems. It is the work not of churches but of the whole community. . . . . It is through the municipality, or civic church (we like these three words), and through Parliament inspired by Jesus, that the people will be socially and morally saved."

In Tuesday's *Times* (Oct. 24) appeared a letter from Mr. Frank Johnson, editor of the *Sunday School Chronicle*, which tells its own tale:—"An advertisement appeared in *The Times* a few days ago of a house to be let in a town 32 miles north-west of London. Last Wednesday I travelled down to the place—after receiving from the landlord answers to a few queries—examined the house, and found it satisfactory. The landlord was the vicar of the parish, and on interviewing him we proceeded to settle the terms of the tenancy. Just before these were concluded he said, 'I presume you are a Churchman.' 'No,' I replied, 'I am a Nonconformist.' 'Then,' said he, 'I could not let you have the house!'

"The question and the decision were startling reminders of things as they are, and for the first time in my life I realised the full significance of the term 'Dissenter.' As the editor of a religious weekly with a large circulation among all denominations, it has been my privilege to do something to promote Christian unity, but this experience shows how difficult of attainment that ideal is. The spirit of this vicar, but slightly extended, would deprive Nonconformists of the necessaries of life and utterly wreck all civic and social relationships.

"As I write this over my own name and with no personal bitterness, I may be allowed to state that the town referred to was Hitchin and the vicar the Rev. George Gainsford."

The Rev. Walter Lloyd, of Gloucester, sends us the following note:—"In the *Literary Guide and Rationalist Review*, for the present month (October), there is a paragraph referring to my articles on 'The Omissions of Rationalism,' which have recently appeared in the Inquirer. The writer charges me with being blind to the whole drift of Rationalist teaching; he says:—'If we dethrone the lord of heaven and destroy love and reverence for the gods, we put in their place love of mankind, and a passion for the service of others.' He further says 'Have we not sat at the feet of Herbert Spencer, who in his "Principles of Ethics" traces the growth of sympathy and the moral sentiments, and shows that these things lie at the root of human progress.' The writer also refers to Auguste Comte and George Eliot. But as I explicitly stated that I was referring to a certain well-known group of living writers who have assumed the title of 'Rationalists,' all this is no defence, as I myself quoted Herbert Spencer and other Agnostics to justify my own criticism. It would have been more to the point if the writer in the *Literary Guide* had shown that the writers to whom I referred had been able to show from their own books that they had the broad and sympathetic spirit which was manifested by Herbert Spencer and George Eliot. It was the noticeable absence of this spirit which led me to write as I did."

The *Expository Times* has entered with the October number on its seventeenth year. It began as a threepenny magazine of twenty-four pages, but at the beginning of the third year, size and price were doubled and the circulation at once more than doubled. The editor is Dr. James Hastings, who has achieved so great a work in the completion of his "Dictionary of the Bible" with its fifth supplementary volume. The *Expository Times* is of constant interest, and full of information as to recent theological literature.

The Netherlands Protestantenbond, which is to hold its annual meeting at Bussum, near Amsterdam, next week, is publishing an admirable series of religious handbooks. The first of the series, published early in 1902, by Professor H. Oort, of Leiden, on "Our Life in God," is already in a third edition. Next came an essay on "Our Moral and Religious Life," by a Baptist minister, the Rev. P. B. Westerdijk, and another on "Believing and Knowing," by Dr. C. J. Niemeijer, secretary of the Protestantenbond. The fourth of the series, by Professor A. Bruining, of Amsterdam, on "The Survival of Human Personality after Death," first published in October, 1904, quickly reached a second edition. This year two little books have been published, one by Professor Knappert, of Leiden, on "Our Religious Instruction, in connection with the bringing up of our Children," the other, a second contribution to the series by Professor Oort on "The Sermon on the Mount."

The October number of "*Teyler's Theologisch Tijdschrift*" completes the third volume of this quarterly (published by de Erven Loosjes at Haarlem). It consists of two solid articles, occupying together 81 pages, and another 58 pages devoted to reviews of books and the quarter's bibliography. The first article is by Professor W. Brandt, of Amsterdam, on "Theology," giving a sketch of its meaning in Plato and Aristotle and other Greeks and then through the periods of Christian history, noting its changed aspect in the light of modern knowledge, and the significance of the historical study of religions. The second article, by Professor J. C. Matthes on the History of Israel, draws special attention to the mythical element on which so much stress has been laid, as in the case of "Samson," and more recently (by Hugo Winckler) of "Saul."

The Rev. J. Estlin Carpenter's course of six lectures on "The Christ of the Creeds and of Experience" is to be given in Birmingham this autumn, the first lecture on Tuesday next, Oct. 31. Mr. Carpenter will also give two lectures on "The Gospels and How to Read Them" at the following six places:—Bridport, Nov. 2 and 16; Taunton, Nov. 8 and 22; Ilminster, Nov. 9 and 23; Exeter, Nov. 10 and 15; Plymouth, Nov. 29 and Dec. 6; Torquay, Nov. 30 and Dec. 7.

Viscount Hayashi, the Japanese Minister, has sent to the Editor of the *Hibbert Journal* a message of cordial appreciation of the two articles in the current number of that journal dealing with Japan. To Mr. Jacks's own article, "Is the Moral Supremacy of Christendom in Danger?" we call attention in our leading article this week.

You cannot be so much as honest unless you have the habit of looking at the other man's end of the bargain as well as your own.—*S. G. Merriam.*

LORD EDMOND FITZMAURICE, M.P., ON UNITARIANISM.

OPENING a Bazaar in the Trowbridge Town Hall, on behalf of the Conegre Chapel on Thursday week, Lord Edmond Fitzmaurice gave an interesting address on Unitarianism. Hs referred at the outset to the connection of Dr. Joseph Priestley with his family, since Priestley from 1772 to 1780 had been librarian or literary companion to the second Earl of Shelburne. Having spoken of the origins of Unitarianism in England, in General Baptist, Presbyterian and Church of England sources, Lord Edmond passed to the subject of the burning of Servetus, and repeated an erroneous statement (he said he did not know whether it was a fact or not) that on the expiatory monument erected at Champel in Geneva, the inscription says that the crime was committed by Calvin "contrary to the general feelings of the Protestant world." There is no such statement on the monument, which, on the contrary, speaks of that crime as "an error, which was that of his age."

The concluding part of the address, as reported in the *Wiltshire Times*, was as follows :—

Could anyone doubt that when their great Protestant martyrs, Cranmer, Ridley, and Latimer, were burnt, there were possibly some people who did not forget that they, too, either by open consent, or by criminal silence, had been consenting parties to that great crime which writers such as Hallam, Gibbon, Lecky, and Mignet, had all joined in pronouncing, both in itself, and in the attendant circumstances, the most wicked of all the crimes of a cruel time. Among the early Protestant leaders, Zwingli, the Swiss reformer, a most noble character, was on the whole prepared to interpret all tenets according to the *à priori* conceptions of reason and conscience, and to arrive at the logical conclusion that what was wrong or cruel morally, could not be right religiously. But his position was never clearly stated. It was more a matter of inference from his conduct and writings than from any positive statement he ever made; but with the Unitarians the matter was perfectly clear. The Unitarians of the time he was referring to were generally called by the name of the Socinians, a name which stuck to them for long afterwards, and was regarded by many as a term of reproach, whereas it was nothing of the kind. The name was taken from two famous Italians, Lælius Socinus and Faustus Socinus, with whose life and works the doctrines of religious toleration and freedom were intimately associated, in an age when these things were denied by Roman Catholics and Protestants alike. In the great theological contest between Bishop Bossuet and Jurein in the 17th century, the Roman Catholic and the Protestant champions both recognised the fact. Religious toleration (said Jurein) "is a Socinian dogma, and the most dangerous of all the Socinian dogmas, because its tendency is to ruin Christianity and establish universal indifference." "No illusion," says Bossuet, "is so dangerous as that religious toleration is a characteristic of the true Church, and among Christians I only know of the Socinians and Anabaptists as living under it." Therefore out of the mouths of their enemies it could be convincingly proved that the Socinians of that time and the Unitarians of to-day were the persons who advocated religious toleration, and it was even more important to bear in mind that what was asserted in theory was put into practice. Not only were they the first to assert these doctrines, but it was their especial glory that they had suffered for them.

The last martyrs to religious oppression in England were two people of the name of Wightman and Bartholomew Legate, who were burnt in 1612 as heretics. There was no doubt at all that Legate was a follower of the Socini, and it appeared exceedingly likely that Wightman was also. These two men sealed by their suffering their belief in the great cause of religious liberty, and he could not possibly do better than close his remarks by reading what had been nobly said by a great prelate of the English Church, whose name he quoted at the commencement of his address, viz., Dr. Creighton, the late Bishop of London, who said, speaking of these two terrible crimes, the burning of Wightman and Legate: "It seems strange to us that not a word was uttered against this horrible cruelty. As we read over the brief contemporary notices which have reached us, we look in vain for the slightest intimation that the deaths of these two men were regarded with any other feelings than those with which the writers were accustomed to hear of the execution of an ordinary murderer. If any remark was made, it was in praise of James for the devotion which he showed to the cause of God. Happily, if men of education failed to regard these acts of tyranny in their true light, there was a spirit abroad amongst the common people which warned the King that there was nothing to be gained by a repetition of the experiment which had been tried. When, a few years afterwards, a Spanish Arian was convicted of heresy, he was allowed to linger out the rest of his life in prison. This was bad enough, but it was at least a step in advance. Since the judicial murder of Wightman, no such atrocity has disgraced the soil of England."

AMONG the "Notes and Jottings" of the October *Seed Sower* we find the following:—"Writing a year ago we were able to announce the approaching advent of the New Hymnal. It is a matter of congratulation that it is ready for the autumn season. We have heard already of some congregations that are ,eager to adopt it, and we hope that many others will be quick to be wise. For it is a good book, and a cheap one. The musical edition has won golden opinions already from many people competent to judge. If it helps gradually to introduce greater uniformity of musical use, and at the same time develops musical taste, one of the chief aims of the promoters will be accomplished. For worship in the home, and the beautiful custom of singing hymns in the family on Sunday evening, it will be a great boon. We venture to advise parents very strongly to procure it, and to use it with their children, even if it is not possible to introduce it at present in the worship of the church."

CITIZEN SUNDAY.

October 29, 1905.

HYMN OF THE CITY.

THE fathers built this city
In ages long ago,
And busy in its busy streets
They hurried to and fro;
The children played around them
And sang the songs of yore—
Till, one by one, they fell asleep,
To work and play no more.

Yet still the city standeth,
A hive of toiling men,
And mother's love makes happy homes
For children now as then;
O God of ages, help us
Such citizens to be,
That children's children here may sing
The songs of liberty.

Let all the people praise thee,
Give all thy saving health,
Or vain the labourer's strong right arm
And vain the merchant's wealth.
Send forth thy light to banish
The shadows and the shame,
Till all the civic virtues shine
Around our city's name.

A commonweal of brothers,
United, great and small,
Upon our banner blazoned be
The Charter, "Each for all!"
Nor let us cease from battle,
Nor weary sheathe the sword,
Until this city is become
The city of the Lord.

W. G. TARRANT.

BOOKS NEW AND OLD.

I HAVE among my books of poetry an old volume called "Hymns and Sacred Poems by John Wesley, M.A., Fellow of Lincoln College, Oxford, and Charles Wesley, M.A., Student of Christ Church, Oxford." It is the third edition, published in London in 1756, and it contains the beautiful preface on Christian perfection, and at the end an advertisement of "Books published by the Reverend Mr. John and Charles Wesley." Not even the pages of John Wesley's Journal have such a magical power of transporting the mind into the centre of the Methodist Revival. These verses still glow with rapture and pleading. Sometimes, in their passionate intensity, we are inclined to compare them with Crashaw; but it is their knowledge of the human heart, their insight into the interior life, their desire for the perfect mind of Christ, which strike the reader most. They have many points in common with the great mystics; their burden is continually:

"God delights in man to dwell,
Soul of each believing soul,"

only they have at the same time a sure hold of the central facts of the Christian Revelation, which saves them from mere pantheistic vagueness. Readers who want to realise Charles Wesley's power of using a familiar Biblical incident as the symbol of intense individual experience should read "Come, O thou traveller unknown," not in the truncated form in which it appears in many modern hymn-books, but as a complete poem. As an illustration of

his exquisite simplicity and tenderness, what can be better than the first of his Hymns for Children, beginning: "Gentle Jesus, meek and mild"? One verse, perhaps not quite so familiar as some others, I may be forgiven for quoting:

"I shall live the simple life,
Free from sin's uneasy strife,
Sweetly ignorant of ill,
Innocent, and happy still."

Regarded simply from the literary point of view, the hymns of the Wesleys exhibit an extraordinary variety of metrical forms. They seem to have set the cadences which many later hymn-writers were to follow. But they do not sound like experiments in verse. They appeal directly to the ear, and the reader finds himself deriving new pleasure from them when he lets the voice interpret. Like most lyrical poetry, they should be read aloud. In one respect they have suffered a good deal from editors. Not only has many a fine hymn been cut short—this has been necessary to satisfy the taste of modern congregations—but alterations have been introduced with far too free a hand. The literary conscience often suffers from a fit of obtuseness when it is dealing with hymns, and people who are punctilious almost to pedantry about a text in the New Testament, falsify hymns or perpetuate garbled versions with a fine air of indifference. I know that there are arguments quite irreproachable on the low ground of preference and utility. I am only concerned at present to emphasise the pleasure of turning over the leaves of my old book, where everything is as the authors wished it to be. Let those who like to do so praise the versions, which have become familiar to many of us, of the hymn on the mind of Christ; I still prefer it as it was written, with the beautiful refrain: "Jesu's is a Quiet Mind," "Jesu's is an Heavenly Mind," "Jesu's is a Perfect Mind." Many other small alterations have been introduced into some current versions of this hymn, for which I can find no justification, unless it be that the Muses grant the editorial mind a special dispensation from the trammels of accuracy when it is only dealing with hymns.

I suppose the earliest hymn-book, as it is undoubtedly the best, is the Book of Psalms. For some emotions the Psalms are the perfect expression, and we can neither imagine nor desire anything better. But they do not exhaust the range of religious feeling and Christian need. There are the special experiences and the sacred events of Christianity to stir the lyrical impulse. How much we should like to recover the hymn which, as Pliny tells us, the Christians used to sing at daybreak to Christ. "Soliti stato die ante lucem convenire, carmenque Christo, quasi deo, dicere secum invicem," so he wrote to the Emperor Trajan. From that time the voice of religious poetry has been seldom silent in the Church, and at moments of intense feeling it has produced songs of worship, dwelling on the great themes of the Christian faith—the Nativity, the Cross, the Judgment,—or the personal experiences of the redeemed, in rich abundance.

Hymns may be described, however, as chiefly the product of the reformed churches. I do not forget the stately hymns and canticles of the Middle Ages, but very few of them have survived in general use, or possess the popular qualities of Luther's hymns or the German chorales of the century that followed the Reformation. On the other hand, the large movements of revival within the borders of Protestantism have been, for the most part, hymn-singing movements—I need only mention the hymns of the Moravian brethren—and it is in Protestant worship that the hymn has a secure place, where it has obtained almost a symbolical significance, appealing to the ear as the old ritual appealed chiefly to the eye.

Our own time has been singularly productive in hymn-writing, and possibly the causes for it have been at once more various and more diffused than formerly. Popular feeling has sought for simple metrical expression; there has been the quickening of wider thought and fresh religious needs; but, above all, there is the influence of modern music. Many a poor hymn survives on the wings of a good tune. Every good hymn-book must have its musical edition. I have even heard of certain hymns being written to fit a popular tune,—a reversal of the natural order which may easily work a Nemesis in a crop of paltry rhymes masquerading under the name of religious poetry.

In any good modern collection of hymns these various elements will be represented. There will be translations of mediæval hymns. There will be some of the stirring hymns of the Reformation. There will be hymns by great Puritan writers like Milton and Richard Baxter. Watts and Doddridge will represent the sober pieties of the eighteenth century. There will be the best of the hymns of Charles Wesley, with their simple intensity of feeling and their profound insight into religious experience, of which I have spoken already. The Anglo-Catholic writers will be there, Keble, with the delicate refinement of the Christian Year, Newman and Faber. The Church of England spirit will be represented by authors like Lyte, who spent a devoted life in a wild Cornish parish and has left one great hymn to the Church, and John Ellerton. The American transcendentalists will be there, Emerson and Holmes—the famous Autocrat who has left us the two fine hymns: "O Love Divine that stooped to share" and "Lord of all being throned afar"—Samuel Longfellow, brother of the more famous poet, and many another singer of the glories of the indwelling Spirit of God. And, following in their train, a host of others, who, as hymn-writers, belong to no party or school of thought—Sarah Flower Adams, Anna Lætitia Waring, Frances Havergal, Thomas Toke Lynch, Thomas Hornblower Gill, Sir John Bowring, and many more, who have left us religious songs that live in the memory because they speak to the heart.

It is not easy to describe the qualities which go to the making of a good hymn. Many hymns that are in great favour are undoubtedly deficient in literary excellence. It is not unreasonable, however, to demand some beauty of form in words that are to be used in the worship of God, and to attract to themselves some of the most sacred associations of life. Religious feeling that is simple, deep, and sincere, tends always to avoid what is tawdry and vulgar in speech, and to express itself with native grace, if not with the poet's finished art. But, in dealing with hymns, we must discard the moods of the literary epicurean, and have their purpose chiefly in view. Do they enshrine the great historical memories of Christendom? Are they the expression of deeply-felt Christian emotions? Perhaps, above all, we should be careful to ask whether they are alive with the feeling and experience of the people who have used them. It is the hymns that have helped, which we prefer to sing.

A great many recent hymn-books have made the fatal mistake of giving far too much space to new hymns and especially to American hymns. I have no objection to things made in America, or anywhere else, if they are good; but many of these American hymns of the liberal faith are not good hymns at all. They have no note of lyrical passion in them. We sing them because we think we agree with them and they are quite harmless, not because they stir our souls. Some of them are full of theological self-consciousness, as though the writers set themselves to write verses about the superiority of the new faith over the old. Even the lines by Oliver Wendell Holmes,

"Our Father, while our hearts unlearn
The creeds that wrong Thy name,"

which have found their way into some recent hymn-books, are not free from this blemish. The mood in which we unlearn creeds may be a very good mood indeed, but it is not the mood in which we sing praises to God. I do not doubt that there is a genuine lyrical impulse in the heart of the liberal faith, only I do not hear its authentic voice in the vague and sentimental hymns to which I have referred. It must find strong and virile expression, and keep close to the permanent elements in Christian emotion, if it is to quicken the pulses of men, and, in the beautiful words of Isaac Watts, "become a servant of the Churches and a helper to the joy of the meanest Christian."

W. H. D.

Dr. Howard Bliss, president of the Syrian Protestant College at Beirût, has given some exceedingly interesting information to an *Examiner* interviewer. The aim of the College, which was started in 1866 by Dr. Bliss's father, is to give a thoroughly modern higher education to young men of many nationalities and any faith. The majority of the 750 students are naturally Syrian, but there are considerable numbers of Armenians, Greeks, &c. And many of the young men go out to take posts in our civil service in Egypt. The religious professions of the students are various, but all are expected to attend the Christian religious exercises of the College. They do attend, and in this instance the "religious difficulty" does not seem to exist. The sight, we are told, "of 700 students, representing ten or a dozen religious beliefs, all gathered together at evening chapel, listening to some simple Gospel message, most of them singing Christian hymns, and all silent and reverent during the prayer, is a soul-stirring spectacle." Truly, such union of men of various opinions in common worship as well as in united intellectual study, does suggest thoughts of that mighty Faith which underlies all faiths.

SUNDAY SCHOOL CENTENARY.

NOTTINGHAM, HIGH PAVEMENT.

WITH remarkable and most refreshing enthusiasm the celebrations commemorating the foundation of the High Pavement Sunday-school in 1805 have been held at Nottingham. This institution occupies a peculiar place in the affections of the city, as well as of our own fellowship. Great preparations had been made for the adequate recognition of the interesting event, and the proceedings were carried through with the utmost heartiness and success. It was early resolved by the Sunday-school committee to strike a handsome bronze medal for distribution among the scholars and teachers of the school, and also to erect a stained-glass window in the chapel, and a memorial tablet in the schools. As an appropriate forerunner of these celebrations the Historical Society held the inaugural meeting of the session on Wednesday the 18th inst., when Mr. J. C. Warren, who is the president of the society, and also one of the superintendents of the school, delivered a lecture on "The History of the High Pavement School." Mr. Warren is a recognised authority on the history of the chapel and its institutions, and his lecture was full of valuable information and interesting reminiscence. He traced the development of the Sunday-school movement in Nottingham from its inception down to 1805, when the High Pavement Sunday-school was founded by the Rev. James Tayler, and thence followed the course of this institution down to the present day. He recalled many happy and humorous incidents in the school, and showed how well it had served the scholars, the church, and the city.

On Friday evening, the 20th inst., the celebrations began with a gathering of old scholars and teachers in the schools. Fully one thousand invitations had been issued and there was a crowded gathering. It was indeed a memorable re-union. Old scholars and teachers, some of them scattered abroad and long separated from each other met once more face to face, and warmed each other into a glow of cordiality as they discussed old times. The whole suite of rooms had been beautifully decorated—the upper part being used for a soirée, and the large lower hall for a meeting at which brief speeches were delivered. The hall was completely filled when Miss Hannah Guilford, the president of the Sunday-school, took the chair, and among those present were representatives of nearly all the old families and the present-day workers connected with the chapel and schools. Leaflets had been printed bearing the portrait of the Rev. James Tayler, the founder of the school, and two hymns —one by Mrs. Wm. Enfield, the other being "Our God, our help in ages past." After the first hymn had been sung, Miss H. Guilford, in a few happy phrases, offered a welcome to all present, and congratulated the school on the attainment of its centenary, and on its celebration by so magnificent a meeting. Other addresses recalling the splendid services of the men and women who had so lovingly laboured in the past, and the noble work which they had done, were delivered by the Rev. Hugon S. Tayler, of Dukinfield (a descendant of the founder), the Rev. Wm. Blazeby (a former minister of the High Pavement Chapel), the Rev. Lawrence Scott, who spoke of his connection with the school, and made an impassioned appeal for service in the holy cause of religion; Mr. A. H. Burgess, who has been associated with the school and chapel for nearly 60 years; the Rev. J. M. Lloyd Thomas, the present minister, and Mr. J. C. Warren, who has been the moving spirit of the celebrations. Mr. Warren, on behalf of the old teachers and scholars, handed to Miss Guilford a beautiful address on vellum on her retirement from active work as morning superintendent of the girls' department; and on behalf of present scholars and teachers a framed photograph of the school—gifts which Miss Guilford feelingly acknowledged. The meeting concluded with a hymn and a benediction pronounced by the minister. In the upper rooms a short musical programme was rendered, and interesting exhibits of historical relics were displayed. Among these were the register of the first Sunday-school established in Nottingham in 1784; a collection of the earliest anniversary hymns of the Sunday and day schools; the pitch-pipe used by the precentor to set the tune before the introduction of organs; the Bible presented to the school on its foundation; photographs and engravings, and numerous addresses to the "saints" and worthies of the school.

The centenary services, conducted by the Revs. James Harwood and J. M. Lloyd Thomas, were held on Sunday, and attracted crowded congregations. In the morning Mr. Thomas preached from 2 Cor. iii. 11: "For if that which passeth away was with glory much more that which remaineth is in glory." In the evening Mr Harwood preached from 2 Peter iii. 1: "By way of remembrance," and had before him, if not actually a record congregation, certainly the largest that has been seen in the chapel for many years. The ordinary chapel accommodation proved inadequate, and chairs had to be placed in the aisles. Both morning and evening the Centenary Hymn, specially written by the Rev. Dendy Agate was sung. The services were marked with great heartiness and overflowing of feeling, and will not be forgotten by those who attended them. At the close of the service, Mr. Harwood and Mr. Thomas accompanied by Miss Winser and Mr. W. H. Facon (Sunday-school superintendents) stood at the steps of the chancel and distributed the medals to the scholars and teachers, after Mr. Harwood had given them a brief address.

The celebrations were brought to a close on Monday evening by a joint congregational and Sunday-school soirée, at the Albert Hall, preceded by a tea in the East Circus-street Hall. It was the largest gathering which our community has held in Nottingham for a great number of years. From distant parts of England many old scholars had come specially to do honour to the old school. Mr. B. Dowson, the Chairman of the Congregational Council, presided. Among those present were the Revs. James Harwood, Dendy Agate, J. C. Street, C. J. Street, Lawrence Scott, W. Lindsay, Hugon S. Tayler, J. K. Smith, D. J. Williams, W. W. Robinson, W. H. Burgess, and J. M. Lloyd Thomas; and on the platform appeared Miss Hannah Guilford (President of the Sunday-school) Miss Winser, Mr. J. C. Warren, and Mr. W. H. Facon (superintendents); Mr. J. H. Dunford (hon. sec.), Mr. J. H. Morris (hon. sec. of the old scholars' committee), Mr. J. K. Wright, J.P., Mr. F. Winser, J.P., Mr. A. H. Burgess, Mr. S. Henton, and many others.

The Chairman said that his memory of the school went back over 50 years, and he knew the valuable work which had been accomplished, valuable not only to the scholars and the congregation, but to the town at large. The large number of scholars who had passed through the schools, and the noble army of men and teachers who had worked in them must have affected the morale of the whole town. A great debt was due to those who had organised the centenary celebrations, and the best thanks they could give them was to show every possible interest in the welfare and prosperity of the schools.

The Rev. James Harwood recalled many interesting reminiscences of the school, of the work which it had accomplished, and of the men and women who had laboured in it, and the Rev. J. C. Street, who entered the school as a scholar 61 years ago, spoke of the deep debt which he owed alike to the school and its teachers. He rejoiced in the opportunity of being present to rejoice with those who looked back upon what the school had done. It had been a great luminous force in the city, and a means of spiritual uplifting to many men and women, and it had been conspicuous in all good works. He was convinced that there was a geater need than ever for the Sunday-school movement, and that there was a wonderful future before it for the development of the young life of the nation. It was in the life of the Sunday-school that they must look for the growth of the church.

The Rev. W. Lindsay uttered the greetings of the Christ Church congregation and school; Mr. J. K. Wright spoke of the important part the Sunday-school movement had played in the development of the last century, with special reference to the labours of devoted leaders in the High Pavement School, and Mr. W. H. Facon and the Rev. J. M. Lloyd Thomas both thanked all those who had assisted in the celebration.

The meeting, in every way an emphatic success, brought to a close a memorable centenary.

AT a conference of the Charity Organisation Society at Denison House, on Monday, held for the consideration of the best means of increasing the number of efficient voluntary visitors in charitable and social work, over which the Bishop of London presided, Mr. C. S. Loch pleaded for more and closer co-operation among social workers in the metropolis. Rev. W. Copeland Bowie urged that if the leaders of the various churches and sects would agree to forget that they were ecclesiastics and theologians, and remember simply that they were men, and if the visitors were inspired by a pure passion for human service, and not with any sectarian aim, one of the chief difficulties in the way of fuller co-operation would be removed. The Bishop of London, we are glad to learn, assented to this view.

OBITUARY.

HENRY JOSEPH MORTON, J.P.

THE death of Mr. Morton deprives our congregation at Scarborough of its main support and Yorkshire Unitarianism of its most enthusiastic advocate. He was not a rich man, but he was a very liberal giver. Though the infirmities of age pressed heavily upon him in late years, it was difficult to restrain him from taking active part in meetings which taxed his strength and tried his nerves. He was one of those, more numerous a generation ago than they are now, of whom his minister might be sure that if he was absent from service it was because he was either ill or away from home. And this devout observance of religion was with him due neither to habit nor a sense of duty; it was part of the man. What he believed in he was eager to support by presence and speech and purse. It was not in him to stand by and approve those who contended and laboured for the good cause and offer them cold sympathy; he must needs himself bear a hand, even though it were trembling with age and weakness. There was nothing of that sectarianism about him of which Unitarians are always accusing one another, though they are as free from it as poor human nature permits, and certainly freer from it than is any other religious body. He was truly Catholic in goodwill to all who were seeking after God, but he was a Unitarian by conviction, and therefore, being such as he was, he could not but give himself to the furtherance of the faith which commended itself to him as the truth. Nor was his religion confined to observances and beliefs; for him the service of God meant more than it does to most of us the service of man, and he was as zealous for all which concerned the welfare of his fellow men as he was for his own branch of the Church. An ardent Liberal, because he believed that true liberalism meant peace and progress and national righteousness, he gave unfailing and generous support to his party. Indeed in later years we were afraid to approach the subject of politics in his presence, so excited did he get in his denunciation of what appeared to him the injustice and wrong of recent legislation and policy. The gentler offices of charity engaged his time and care no less, or rather perhaps much more, than those which involve our combatant instincts. He was deeply interested in the Fisher Institution, founded for the benefit of Unitarian and Roman Catholic ladies, excluded from participation in other charitable trusts. But it would be too long to recite all the good works with which he was at one time or another actively connected.

His home at Scarborough was seldom without one or more visitors, for besides his many friends all the members of his family were in place to him of children, and as a host he was not only the most liberal but the most entertaining. As a rule a joke does not bear repetition, but somehow his little jokes never failed to amuse, as when he began the evening's rubber with the unfailing admonition, "Now, remember the rules of the game. Trump your partner's card and follow your opponent's lead." This is the appreciation of an old friend, who knew the man and loved him well; but the high esteem in which he was held by those who knew him only as a public man was abundantly proved by the concourse at his funeral service, when the church was crowded in every part by the leading citizens of his town. He was one of those who does honour and brings honour to the church and the party to which he belongs. C. H.

Mr. Morton, whose death at Scarborough on Oct. 13 we recorded last week, was a native of Sheffield. His father died while he was still a boy, and he removed with his elder brother, Mr. Charles Morton, who was a Government inspector of mines, to the neighbourhood of Wakefield. He was trained as a mining engineer, but entered the galvanised iron business, and was so successful that he retired at the age of forty. He was eighty-five when he died. After living for some years in the neighbourhood of Leeds, he settled in 1876 at Scarborough, which remained his home to the end.

The funeral on Wednesday, Oct. 18, called forth a remarkable demonstration of the high esteem and affectionate regard in which Mr. Morton was held by all classes of the community. The service was conducted by the Rev. Charles Hargrove, of Leeds, both in the Unitarian chapel and afterwards at the cemetery. It was attended by the Mayor and members of the Corporation and magistrates, ministers of many denominations, the Master and other members of the Lodge of Freemasons to which Mr. Morton belonged, representatives of the Yorkshire Penny Bank, the Philosophical Society and other public institutions, and a large concourse of friends from every rank of life. In the course of the service, at which the hymns "Lead, kindly light," and "Hark, hark, my soul" were sung, Mr. Hargrove gave an impressive address, in which he spoke with much feeling of the high character and faithful services of their friend.

Many public tributes have been paid to Mr. Morton's memory. The following passages are from one by the Rev. Frederick Smith, Congregational minister, of Scarborough:—

"I count it a great privilege to have known Mr. Morton with some measure of personal intimacy, and as one not of his religious persuasion I am glad of this opportunity of paying my humble tribute of regard to his memory. He was in everything a pronounced man, and in respect to his theological beliefs frank and outspoken, yet I never felt that between the Unitarian and Trinitarian there was any wide gulf to be spanned before we could be linked together by real Christian fellowship. The basis of his character was unmistakably religious, and whilst it showed itself in the gentleness, courtesy, and tolerance of one of God's gentlemen, it was equally perceptible when he broke out in indignation at any glaring injustice or wrong. However his creed may differ from mine, or mine from his, his life has always been to me as a reflection of the Highest amongst the sons of men. Often I have said it, and say it again, when the churches produce more Christian men of the type of Mr. Morton—men large-hearted, kind, and oving—whose character stands for loyalty to truth, duty, and humanity, the so-called 'man of the street' and the man who is not of the street, and certainly not of the churches, will be impressed by it, and treat our organised Christianity with a friendliness and an appreciation which is now altogether foreign to them.

. . . . .

"Whether right or wrong, according to our standards, his very name stands for action prompted by conviction, duty by high principle, and service for God and man, in which compromise and neutrality were words unknown."

THE REV. RICHARD LYTTLE.

WE deeply regret to have to record the death, at the early age of forty years, of the Rev. Richard Lyttle, of Moneyrea, co. Down, Ireland. Mr. Lyttle attended the International Conference at Geneva; but, being far from well, he shortened his intended stay abroad, and came back to the house of his old friends, Mr. and Mrs. J. Swann, of Bristol, hoping that a little quiet rest would restore him to his usual vigour. After passing through various stages, and at one time seeming nearly recovered, severe complications arose, and he passed away on Sunday last. Among our younger ministers none was more widely known or more universally beloved than Mr. Lyttle. One of nature's big, hearty, genial men, a fearless advocate of the principles he held, he was the most tender and affectionate of friends. An untiring worker, he burdened himself with the direction of many movements, but he always found time for the most unwearied courtesies, and the most generous hospitality.

Mr. Lyttle came of an old Dromore family, his people having long been associated with the Unitarian Church in Ireland. He received his early education at Lurgan College, and by his parents' desire entered a lawyer's office. Only a few months sufficed to prove to him that his early longings to enter the ministry were irresistible. He therefore came over to England, and was entered at the Unitarian Home Missionary College. At the conclusion of the ordinary collegiate course he won the Tate Scholarship, but the partial failure of his eyesight compelled him to resign it again, and to give up the hope of graduating. During his stay in Manchester he made many friends. An active athlete, he played in the University football team against Oxford, Cambridge, Dublin, &c. At the same time he was an earnest student and enthusiastic politician, making the acquaintance in the latter connection of many public men.

Mr. Lyttle only held one pastorate, that of the Monyrea congregation. Here he endeared himself to all by his untiring devotion to his duties, his unfailing sympathy, his eloquent preaching, as well as by the splendid purity and unselfishness of his life. The loyal affection of his large congregation was constantly shown in many ways, and recently it expressed itself in the presentation of an address and purse of gold, as well as in the making of him a life governor of the Royal Victoria Hospital, Belfast.

Mr. Lyttle's devotion to the Church of

his fathers made him peculiarly sensitive to its honour and responsibilities. Hence, although already burdened with tasks really beyond his strength, he bravely took up the oversight of Ravara and Carrickfergus, and carried on the work there to the last, with such help as he could get.

While his memory will ever be loved in wide circles in our churches, the name of Mr. Lyttle will fill an honourable place in the record of the public life of Ireland. A strong nationalist by conviction, he yet saw that the real need for Ireland was land reform for the farmers, and betterment of their condition for the labourers. Through many years of close study he made himself master of all the intricacies of the land problem, and everywhere he came to be recognised as a leading authority on the subject. He was frequently examined by Land Courts and Commissioners, and he was elected to represent Ulster at the Great Convention of the Irish Race held in Dublin. He was the founder and one of the secretaries of the Ulster Farmers' and Labourers' Association, of which his friend, Mr. T. W. Russell, M.P., is the president. So conspicuous were his services to this cause that recently the farmers of Ulster presented him with an illuminated address, signed by representatives of all sects and parties. Mr. Lyttle was a brilliant platform speaker, and his services were in constant request for political, temperance, and religious meetings. His death leaves a great blank in the life of our churches, in the public life of Ireland, and in the hearts of his countless friends.

The body of our friend was removed from Bristol to Belfast on Tuesday evening, the friends travelling with it being Mrs. J. Swann, the Revs. Charles Peach and T. P. Spedding, and Mr. T. Munn (a Moneyrea student at the H.M.C.). On arrival at Belfast the body was received by a great gathering of friends, and removed for interment at Moneyrea.

, DR. SAVAGE'S sermon on "Religion: Its Changing Forms and its Eternal Essence," preached from Calvin's pulpit in the Cathedral at Geneva on Aug. 31 to the members of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, is now published as No. 1 in the tenth annual issue of his sermons in the *Messiah Pulpit*, New York. Copies may be had from Essex Hall for 2½d. by post.

IN the October *Seed Sower* will be found the sermon on "The Liberal Movement in Religion" preached by the Rev. Joseph Wood in the Chapel of the Maccabees, adjoining the Cathedral at Geneva, on Sunday afternoon, Aug. 27, the day before the opening of the International Council of Unitarian and other Liberal Religious Thinkers and Workers in that city.

SPEECH is not merely the dress, as it is often called, but the very body of thought. It is to the intellect what the muscles are to the principle of physical life. The mind acts and strengthens itself through words.—*Channing.*

THE CHILDREN'S COLUMN.

"ON TRUST."

IN one of his delightful books about animals, I think it is "Lives of the Hunted," Seton Thompson tells the story of a woolly-coated little puppy that learned very early to be obedient. Chink lived with his master in a lonely part of the Yellowstone Park in the Rocky Mountains. They lived in a tent far from the usual track for travellers, and if he had not had Chink for company Chink's master would have been very lonely and very dull.

For Chink was great fun. He was ready for anything, always on the go, always up and doing. "Indeed, he would do anything he was told to do, except keep still." He never tired of trying to catch birds, and more than once he got into trouble by chasing wild animals.

One of these, not a fox and not a wolf, but something between the two, called a coyote, was in the habit of prowling about the tent at night for scraps and of watching from a distance in the daytime. If Chink ventured off alone this coyote would chase him back.

One day Chink's master mounted his horse, said, "Chink, you watch the tent," and rode away over the mountains, leaving Chink obediently curled up on some sacking.

Evening came, and no master to relieve Chink, who was now getting very hungry. There was some bacon in the tent, wrapped in a bag, but that was sacred. His master had told him to "watch it." Chink would have starved rather than touch it. He ventured out in hope of finding a mouse or something to stay the pangs of hunger, when he was suddenly pounced on by the coyote, and the old chase was repeated as Chink dashed back to the tent.

He was a mere puppy yet, but the moment that coyote tried to follow into the tent—his master's tent—Chink forgot all his fears, and turned on his enemy. Then began a siege, for the coyote came back every little while and walked round the tent, or marched up to the open door, to be met at once face to face by poor little Chink, who, really half dead with fear, was brave again as soon as he saw any attempt to injure the things in his charge.

All this time Chink had nothing to eat. He could have torn a hole in the sack and eaten some bacon, but he would not, for that was *on trust.* He would not betray his master's trust in any way. He was ready to die at his post.

For four days and four nights of misery did this heroic little dog keep his place; and when at last the owner of the tent returned, there at the door, exchanging growls and snapping at each other, were the fierce coyote and poor little Chink. His master had known before that he was obedient and a faithful watch-dog. Now Chink had shown himself trustworthy more than ever, and the two became very close friends.

And may not we also learn a lesson in trustworthiness from that faithful little dog?

Anything given into our charge by other people should be guarded with greater care than things that really belong to us. Toys or books that are lent to us are in our charge, and only when we have learned to be trustworthy in such matters can we be trusted also in bigger things.

Sometimes people have money left to them, not for their own use, but for the use of others. It is called trust money, and they are called trustees because it is entrusted to their care. A trustee is chosen because he has been trustworthy in other ways.

Messages are given to us in trust for other people; and to be careless in delivering them is to fail in a trust.

Perhaps you have a pet animal, a bird, or a rabbit to feed regularly. Or you may have a younger brother or sister entrusted to your care. If it seems a bother to give up your play to feed a pet or to keep younger children happy, just remember that you are trusted to do it, and it will no longer seem a bother.

Nelson, who was trusted to guard England and keep her safe in the days of Napoleon, began as a boy to show himself trustworthy. His home was in a country village in Norfolk, where his father was rector. Horatio and his elder brother William went to school—a boarding school—at some distance. It was long before the days of trains, and the boys used to travel to school on horseback.

One winter, at the end of the Christmas holidays, they started on their journey, but turned back because there had been a fall of snow. William, who did not much like the journey, said the snow was too deep for them to go on. Their father said if that was so they certainly should not go, but asked them to try once more, saying that he would leave it to their honour to go if it were fit. "If the road is dangerous, you may return; but remember, boys, I leave it to your honour." They tried again. The snow proved deep enough to give them a good excuse for not going on. But Horatio would not be persuaded to turn back. "We must go on," he said; "remember, brother, it was left to our honour!" Their father had trusted them and they must be trustworthy.

How ashamed we feel if through disobedience to command, through neglect of duty, we have forfeited the trust of others! Is any punishment so much of a punishment as the words "I cannot trust you, I cannot trust you again yet."

And what praise, what other reward is equal to that of being trusted? Is it not worth any effort, any amount of trying—again and again—to win the trust of those whom we love, and who love us?

And does not God, too, trust us? He gives us the guidance of the inward voice and trusts us to obey. We are not kept by force from disobeying, from going the wrong way, like a dog held in by a leash. We are free to go our own way. We can choose, but we are trusted to choose the right; we are trusted to obey, we are trusted to do our duty. We are trusted to be trustworthy.

LILIAN HALL.

THE whole religion of Christ may be summed up in the love of God and of mankind, and it leaves the individual to cherish and express this spirit by the methods most accordant with his own condition and peculiar mind.—*Channing.*

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LONDON, OCTOBER 28, 1905.

A MORAL CHALLENGE.

To the current number of the *Hibbert Journal* the editor, the Rev. L. P. JACKS, contributes an article entitled, "Is the Moral Supremacy of Christianity in Danger?" It is an impressive challenge to Christianity to consider the religious significance of the achievements of the Japanese.

In the early days of Christianity, says Mr. JACKS, it had the power of assimilating elements from various pagan religions; it was influenced by them; its vigour and freedom were such that while remaining always itself, it could learn from others, and adapt foreign thought to its own use. It had the power of give and take which marks the most vital and effective men. It acted like wise colonists, not forcing their own uncompromising views on others, but working for a higher unity to which colonists and aborigines have alike contributed their best. The kind of missionary Mr. JACKS warns us against might be compared to CHARLES LAMB'S Scotchman. "He brings his total wealth into company, and gravely unpacks it. His riches are always about him. He never stoops to catch a glittering something in your presence to share it with you before he quite knows whether it be true touch or not. You cannot cry 'Halves' to anything he finds. He does not find, but brings." Early Christianity working among pagan religions found as well as brought the truth. The Greeks and Romans might justly cry "Halves" to many Christian doctrines. But for the last eight hundred years Christianity has been unaffected by the thought of other religions. Great changes have taken place in Christian thought and feeling, but they have been produced by men inside the Christian world. "Christianity has been unvisited by any shock from without." She has believed that she produced the best men and that she was certain to conquer the world. The rise of the Japanese affects the claim of Christianity, says Mr. JACKS, to be the universal teacher of mankind. She can no longer continue gravely unpacking her goods before mankind without considering what they have to offer.

We are forced to recognise, whether we like it or not, that a very notable civilisation has been produced outside of Christianity. Mr. JACKS gives a most impressive description of the Japanese character and methods. There may be some who will put it aside as exaggerated. For our own part we feel rather its sober-mindedness, its close adherence to facts, its genuine and wise appreciation of what is best in an alien faith. He is stating a most important truth when he says, "*The Yellow Peril is an ethical phenemenon.*" It is not merely the rise of a nation with guns and a navy and a host of unconquerable men into a first-class fighting Power. It is the rise of a new civilisation, a new type of moral character which has been produced under the influence of a non-Christian religion.

How does this nation, whose ideals and actions have been inspired by Buddhism and Shintoism, compare with the European nations whose ideals and actions have been inspired, or are supposed to have been inspired, by Christianity? Mr. JACKS describes in fine, self-restrained, strong language, worthy of his theme, the silent self-restraint and strength and devotion of the Japanese. "She has not made a spectacle of her fight for life; she has encouraged no reporters to witness the shedding of heroic blood; but, as though some terrible operation of surgery were in progress, she has repulsed the sightseer, and locked the door."

He tells us, with a sad sense of the contrast presented by our own country, of the power which moral education exerts over the Japanese. Frugality, fealty, filial piety, a high regard for the obligations of truth, freedom from mercenary motives, faithfulness in keeping promises, the readiness to sacrifice life without a murmur at the call of duty, these things are not merely talked about at school. They become part of the life-blood of the children; they are an indelible ideal impressed upon them in early days which they carry with them through all their life. "The will-power of the community is undergoing a process of continuous cultivation; individual selfishness is being checked, the sense of obligation to some kind of 'not-self' is being wrought into the fibre of the race."

In what Mr. JACKS has to say about the influence of art upon the Japanese there is much which reminds us not only of the conceptions but of the force and beauty of language of RUSKIN. "The love of beauty is an active force in the daily life of the whole Japanese nation. With us the beautiful is an adornment and a luxury, with them it is daily meat and drink; with us it is the purchased possession of the rich, with them it is the birthright of the people. . . The mood of a man who cannot be anywhere without at once desiring to be somewhere else—the motoritis of character—is not his. He can be content under privations which no European would tolerate; can retain the dignity of a man in the midst of extreme poverty; can find in all conditions a sufficient joy in life." "So bred and nurtured, she has accumulated a vast reserve of moral force, compared with which the hoarded ingots of the CZAR are little better than dross." "The splendid qualities of her soldiers and sailors, the steadiness of nerve, the accuracy of aim, the coolnes of advance, the deadliness of attack, the self-immolation of regiments at the word of command, are not unconnected with the fact that she alone among living nations has a truly national art, that her senses are refined and her tastes fastidious, that her poor love beauty and seek their pleasures among flowers."

Over against this picture of the Japanese Mr. JACKS sets the condition of Christendom as he sees it. "The contrast then reduces itself to this: That whereas Buddhist Japan has both a national art and national morality, we have neither." There may be tens of thousands of individuals who love and seek for righteousness, but "the community as such can appeal to no certain principles for the moral guidance of its acts."

Especially striking is the contrast when we think of the so-called religious teaching in our schools. "We have made idols of our theological jealousies and ecclesiastical divisions, and in blind devotion to these have trusted to scraps of doctrinal patter to form the manhood of the race, and to save us from being as Sodom and Gomorrah in the day of judgment. In how many of the schools of the people are the lessons of private and social duty being effectively taught? How many make it their aim to teach the elements of self-respect and self-control? Where do we find a higher place given to courtesy, self-subordination, temperance, courage, filial piety than to the Latin Accidence or 'the requirements of the Code'?" It is easy to get into an argumentative mood in reading Mr. JACKS' article, which would make a man impervious to the splendid moral energy and insight of which it is full. No doubt there are many arguable points. It is easy to say that Mr. JACKS has exaggerated the virtues of the Japanese and the defects of Christian nations. It is easy to say that if he has not exaggerated, still this kind of attack on the failure of Christianity does no good. It is easy to say that Christianity ought not to be condemned for the sins of its followers. Our answer to the first two objections would consist in pointing to the work of RUSKIN and CARLYLE. These men were amongst the most cleansing and inspiring moral forces of the nineteenth century. Their hatred of shams, their indigna-

tion against evil, their persistent determination to contrast the ideal with the actual, their splendid faith in the possibility of vast moral progress, were amongst the noblest contributions to Christian life and effort which were produced by the last century.

Tolstoy is continuing on the same lines to-day, but with what we feel to be a certain narrowness of logic, a certain separation from the best life of his own and other nations, which, in spite of their exaggerations, could not be said of Carlyle and Ruskin. In Mr. Jacks' article we feel a determination to face facts and to bring them into the light of the ideal, an indignation with "doctrinal patter" and smug self-complacency united with a sympathy for the masses, and a faith in the possibility of social justice and national righteousness which remind us continually both of the method and the spirit of Carlyle and Ruskin. There is no suggestion that the Christian ideal is to blame. "That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts." But it is no less certain that the West has failed to justify that ideal both in national and private life.

The greatness of the Japanese ought not to make us change Christianity for Buddhism. It is the challenge of a religious friend, not seeking to destroy, but to make us ashamed of our inconsistency and blindness and half-heartedness and irreligion. There is no doctrinal or intellectual challenge from Japan; it is a moral challenge. The more a true Christian learns to admire and respect a true Buddhist, the more he will desire to become, not a Buddhist, but a better Christian. It is with the object of making better Christians that Mr. Jacks' noble article is written.

London Unitarian Laymen's Club.—The first Club dinner of the new session was held at the Inns of Court Hotel on Monday evening. After dinner the President, Mr. H. B. Lawford, before introducing the guest of the evening, made a statement as to the position of the Club and the programme for the coming session. This, in addition to the three regular meetings for dinner and conference, included a visit to the Wandsworth congregation on Thursday evening, November 16 (the evening after the Choral Society concert at Essex Hall); a theatrical performance at St. George's Hall, arranged by the President, on Wednesday evening, December 13, for the benefit of the Blackfriars Mission; and, it was hoped, an "At Home" at Essex Hall to the London Sunday School Teachers, the date of which was not yet fixed. The Rev. A. A. Charlesworth was the guest of the evening, who gave an eloquent address on "The Position and Prospects of Unitarianism," followed by a frank discussion. Mr. Robin Roscoe, 16, Kemplay-road, Hampstead, is hon. secretary of the Club.

PUBLIC QUESTIONS.

Fourth Annual Report of the Special Committee of the London and South-Eastern Counties Provincial Assembly.*

The Public Questions Committee desire once more to urge upon the Assembly the duty of bringing a moral and religious spirit to bear upon the great questions of the day, and the necessity of an intelligent comprehension of the issues at stake, and the best means of making the moral and religious spirit practically effective.

Against the War Spirit.

Foremost among the questions of the day stands the ever-present alternative for the nations of the world, "Peace or War."

Nearly 2,000 years ago were uttered the words: "Peace on earth, goodwill toward men." This was the principle on which the teachings of Jesus of Nazareth were based. To-day in Europe he is acknowledged by all the nations as Lord and Master. Yet Europe is an armed camp, and England, along with other so-called Christian states, is prepared to send forth men to make war upon their fellow-men. Surely our churches should make a resolute and definite stand against the war spirit, and condemn in the strongest way possible the militarism which everywhere is so prevalent. The war spirit is absolutely contrary to the spirit and teachings of Christianity. It is altogether un-Christian, and appeals to the lowest passions in man. Modern Democracy is dead against war, and is coming more and more to view it as a mere survival of barbarism. We confidently appeal to our churches to strive most earnestly to crush this war spirit, to cultivate the true brotherhood of all mankind, and to help forward the time when the nations shall learn war no more.

The Crushing Weight of Armaments.

The strain upon the resources of civilised nations for war purposes is becoming intolerable. The insane rivalry between European nations as to which shall have the most numerous army and the biggest fleet is seriously crippling and hindering the human race alike in their struggle for material well-being, and in their efforts for freedom and righteousness. Our churches may play a manly, a Christian part, in destroying this war spirit, and persuading men to appeal to reason rather than to brute force.

We hail with delight the peace which the President of the United States has been instrumental in bringing about between Russia and Japan, and the peaceful settlement of the dispute between Norway and Sweden. We trust that the reason of the people will lean more and more towards arbitration, and that the united efforts of diplomacy will be devoted to the concurrent reduction of armaments.

Chinese Labour.

The later developments of the Labour Problem in the recently conquered South African territories have fully justified the forebodings of those who opposed from the first the introduction of indentured Chinese labour into the Transvaal mines. It has become abundantly clear that the conditions under which the Chinese coolies are maintained bear a strong likeness to slavery; and the volume of protest is growing, both in South Africa and Great Britain, against this reversal of the best traditions of humane British rule. The whole condition of trade and labour in South Africa appears to be unhappy in the extreme; and in this, as in other directions, the call for a new directing spirit and policy is plain and urgent.

The Aliens' Refuge.

At the same time an outcry has been raised against Alien Immigration into our own country; an outcry which, it is important to notice, has not been supported by the responsible leaders of the organised English workers. The menace to British labour from destitute "aliens" is extremely small; and the right of free asylum to political and religious refugees is one of the noblest and most praiseworthy traditions of our history. Our trade and commerce, our literature and religion, owe much to aliens, many of whom arrived on our shores in the condition of destitute fugitives. We who wish to remove the ancient barriers of social ignorance, jealousy, and hate which have too long separated the nations of the world, must beware of closing the door against foreign immigrants. We want not only freedom of trade, but also the freest and fullest personal intercourse amongst nations.

The Unemployed.

Your Committee has drawn attention year by year to various aspects of the general question of poverty—that grinding and disabling destitution which continues in the midst of the increasing wealth of the country. In the last report references were made to the aggravated amount of unemployment. Since then one event has occurred which may prove to be of considerable importance. The Unemployed Act is a tentative measure, but it is a reassertion, in however hesitating a fashion, of a principle of law which had been allowed to become obsolete—the principle, viz., of the duty of the State to provide employment for persons who are willing to work. Ultimately the principle may carry us far; for the immediate present little is to be expected, and we again begin the winter with the knowledge that many good men and true will be destitute before the cold days are over.

In spite of all the improvements of the last fifty years the same story of undeserved poverty still confronts us. The mass of this poverty is in the towns, because the mass of the population is there. Members of settlements and others continue from time to time to investigate the conditions of labour, and they have ever to recall our attention to the same evils which shocked us when the Royal Commission on Sweating was appointed. Industrious people who work hard and fare hard are unable to earn a living wage; girls develop into women unfit for motherhood, and women grow prematurely old; men are thrown aside before they are middle aged, and boys who should be at school are forced to supplant their fathers. And for these

* Presented to the Annual Meeting of the Assembly at Unity Church, Islington, on Thursday, Oct. 19, 1905.

things there is no adequate remedy apparent within the limits of the system of competitive industry.

Housing.

Not less serious are the conditions of the home. Improved means of transit have partially relieved the pressure of population in some city areas; at the same time fresh suburban districts are continually becoming overcrowded, and the poor are still compelled to live in inadequate rooms, paying rents which throw an intolerable strain on family ties, and render health, to say nothing of comfort, an impossible ideal. Efforts, individual and collective, are being increasingly directed to the solution of this problem. Mr. Howard's dream of a Garden City is in process of being fashioned into bricks and mortar. Bournville is a good illustration of the possible convenience and beauty of the outskirts of a large town. And it is hardly necessary to call attention to the improvements in London and many other large towns. But the housing difficulty still confronts us in undiminished seriousness, and demands a more comprehensive consideration than it has yet received.

The poverty question has here been treated as a town question, because it appears in the towns in its more concentrated form. But the country housing problem is not less serious, nor should we forget that a recent Board of Trade report has shown the average earnings of agricultural labourers in many parts of the country to be entirely inadequate to the maintenance of family life.

Education.

The Education question is ever with us, and is, unfortunately, a question of "strife and debate." But there is an imperative feeling abroad that the entire control must be in the hands of the people and their representatives, and that they must not tolerate the imposition of any disability or disadvantage either on teachers or scholars in consequence of their religious opinions or belief. The Education Acts have been continually amended and altered from the very first attempt to provide public education; and it should be possible so to amend them as to secure complete popular control and freedom from all religious disabilities.

Temperance.

The subject of temperance is one which should occupy the earnest attention of all our churches. The Licensing Act of 1902 came into force this year, but its effect on the issue of licences cannot be ascertained until the publication of the Government returns. By destroying the discretion of the magistrates as to granting licences on expiry, however, the Act has taken away the power of public opinion to reduce the number of licensed houses, whilst by creating a limited compensation fund, and prohibiting reduction beyond its amount, the power of the trade and the value of licensed premises have been increased.

Until this Act is amended or repealed, therefore, we are confined to moral suasion, and there is greater need than ever to concentrate our efforts on influencing individuals to practice abstinence, while creating a public opinion that shall insist on restoring to the magistrates their former powers, and conferring on localities the right to control the drink traffic in their midst.

Opinion Against Alcohol.

During the year, however, there have been many encouraging signs of progress. Eminent medical men, notably Sir Victor Horsley and Sir Frederick Treves, have boldly declared alcohol to be always a poison, never a food. At important conferences of merchants and manufacturers in the City of London and elsewhere its use, even in moderation, has been declared detrimental to business and efficiency. Many local authorities, led by Woolwich, of which a member of this Assembly, the Rev. L. Jenkins Jones, is Mayor, have placarded their districts with warnings against the evils of strong drink. More important still, in its probable effect on the future, the Board of Education, in response to a petition of 15,000 medical men, have issued instructions for teaching in our elementary schools the nature of alcohol and its effects. The gradual reduction in the national drink bill since 1899, amounting in 1904 to no less than £17,000,000, seems to indicate a real improvement in the drinking habits of the people.

It still remans true, however, that the evils of intemperance rival those of "war, pestilence, and famine," and so long as its effects continue in unemployment, misery, want, ruined homes, blighted characters, and premature deaths, so long are we as religious men called upon to withstand it by every means in our power, especially by the example of personal abstinence and the promotion and support of Bands of Hope and temperance societies in connection with our churches.

Duty to Dumb Animals.

Before bringing this report to an end, the Committee would bring before the Assembly the problem of the relation of man to the lower animals. Probably no member of the Assembly would question the fact that the lower animals have rights, certainly no one would deny that man has duties towards them.

Less than a century ago the dumb animals were absolutely without protection from the law of the land. No cruelty to animals, however wanton or brutal, was punishable by law. Acts of 1849 and 1854 made it a punishable offence to treat domestic animals cruelly. There was nothing in these Acts to exclude experiments made for scientific purposes from their scope; but when public attention was called to the practice of vivisection it was thought at least doubtful whether convictions could be obtained in any case where the interests of science could be pleaded in defence. It is also probable that many practices of the slaughter-house and some of the practices of sport are violations of these Acts, but that the general sense of the community would admit the plea of necessity or custom, so that convictions could not be obtained.

Many persons who are dissatisfied with the present state of the law desire to revert to the principle of these Acts, to strengthen, as public opinion allows, the general laws against cruelty, to grant no exemptions, and so to educate public opinion as to make it possible progressively to obtain convictions against practices not in accordance with the law, but yet practically allowed as necessary or customary.

Law as to Vivisection.

This, however, has not been the course of actual legislation and practice. The Act of 1876 is typical. It dealt exclusively with scientific experiments, and it introduced the new principle of making express exemptions from the action of the law. Thus, on the one hand, it extended protection (as far as scientific experiments are concerned) to all vertebrate animals, domestic or other, and even to animals under anæsthetics; but, on the other hand, it sanctioned the issue of licences and special licences, which would give the holder authority to do the very things prohibited in the statute; and if any holder of a licence did things illegal under that licence it protected him from all proceedings not expressly sanctioned by the Secretary of State. It is easy to see that this Act was the result of a conflict between different views, and was not based on any common principle. It resulted in curious anomalies, such as: that painful operations if performed on a wild animal were (apparently) legal *unless* done for a scientific purpose, and if performed on a domestic animal legal only *if* done with such a purpose and under licence.

In 1900, however, general protection was extended to all wild vertebrate animals, but the Act was so worded as not to be applicable to ordinary forms of sport; while the most usual of them were expressly exempted from its action, as also (somewhat strangely as the Act deals with wild animals only) are slaughter-houses, &c. It seems probable, however, that many forms of trapping and destroying vermin and some forms of sport must be technical violations of the law.

It is clear that those who are dissatisfied with the present state of the law may either accept (whether provisionally or otherwise) the principle of legalised exemptions from the action of the law, and may endeavour gradually to restrict their area, and make the conditions under which they are granted more stringent; or they may aim at the abolition of all express legal permission or licence to do things which are illegal under the general law, and proceed on lines indicated in connection with the Acts of 1849 and 1854.

The only clear point that seems to arise from this survey is that the fundamental requirement is the growth of an enlightened public opinion, resting upon something like a philosophical grasp of the ethical principles that should regulate the relations of man to the lower animals. The attempt to formulate such principles lies beyond the scope of this report, but your Committee recommend the subject to the very careful consideration of the members of the Assembly as a question involving vital moral and religious issues.

Visitors passing through Nottingham should by no means miss the opportunity of going into the High Pavement Chapel, to see the great Burne-Jones window in the chancel, erected to the memory of the late P. W. Clayden. It is a glorious work of art, a wonderful addition to the beauty of the chapel.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH EASTERN COUNTIES.

ANNUAL MEETING.

THE seventeenth Annual Meeting of the Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South Eastern Counties was held at Unity Church, Islington, on Thursday, October 19.

Morning service was held in the church, conducted by the Rev. R. H. U. Bloor, of Reading, and the sermon was preached by the Rev. Henry Gow, of Hampstead. "Our relation to Jesus and the duty of the Christian Church" was the subject of the sermon, which we hope very soon to publish in full. There was a large congregation.

After lunch in the Myddleton Hall, the business meeting was held in the schoolroom, the President, Mr. W. Wallace Bruce, L.C.C., in the chair.

The Rev. FREDERIC ALLEN, hon. sec., having called the roll, and the reports, which had been previously printed, being taken as read, the President called upon the treasurer to present the accounts.

Mr. JOHN HARRISON said that although he must admit there was a serious adverse balance, he was quite content, because he was convinced the money was being spent in a good cause. He regretted, however, that the congregational collections were less this year, as showing a lack of appreciation of their work. Annual subscriptions and donations amounted to £145 8s., and the collections to £111 14s. 11d. The grants received from the British and Foreign Unitarian Association amounted altogether to £229 15s. 10d., including £100 towards the stipend of the minister of the Assembly. The grants made to congregations amounted altogether to £246 11s. 4d., and the accounts showed an adverse balance of £210; but he was happy to say that the deficit of £70 on the work at Walthamstow had been met by two special gifts from friends to whom he had appealed, and the Bermondsey deficit of £38 16s. had been paid by the Trustees from the rent of the cottages, which they had received as a gift from Sir Edwin Durning-Lawrence. Thus the deficit was not so serious as it would have been; and yet if their work was to be continued, and especially if there was to be any extension of their activities, it was essential that a larger annual income should be secured. He also referred with much satisfaction to the account of the Auxiliary Fund, by means of which eleven ministers in the province had been enabled to insure in the Ministers' Pension Fund. They had invested funds amounting to £868 16s., which he was anxious to increase to at least £2,000, to secure the permanent income which that amount would yield.

COMMITTEE'S REPORT.

The report called special attention to the work at Bermondsey and Walthamstow, where progress had been made, and to courses of lectures given at Bulverhythe, near Hastings, and at Guildford. Warm acknowledgment was made of the services rendered by lay preachers to the Assembly. The discontinuance of the *Provincial Assembly Messenger*, through lack of support, was noted with regret. The year's changes were noted in the following passages:—

"The ministers who have resigned their pulpits are the Rev. George Carter, whose long and faithful years of service well deserved the handsome presentation made to him; the Revs. J. E. Stronge, S. Burrows, S. S. Brettell, M.A., E. Rattenbury Hodges, and C. A. Ginever, B.A. Your Committee extend a cordial welcome to the following ministers who have settled in the province during the year—the Revs. Addison A. Charlesworth (Highgate), Priestley Prime (Brighton), John Page Hopps (Little Portland-street), Felix Taylor, B.A. (Richmond), Henry Rawlings, M.A. (Hackney), A. F. G. Fletcher (Peckham), and A. S. Hurn (Acton), and to the Rev. Charles Roper, B.A., who commences his ministry at Quex-road, Kilburn, on December 3.

"The Committee, with sorrow, have to record the death of Mr. A. B. Midlane, a lay preacher for many years; Mr. T. Smith Osler, a former member of the Committee; Mr. Clement F. Dear, formerly the lay minister of the Southend Church, who had also served on the Committee; and Mr. J. Cogan Conway, of Ringwood, president of the Southern Unitarian Association, and hon. secretary of the Ministers' Pension and Insurance Fund. To the relatives of each the Committee give their sincere sympathy."

THE MINISTER'S REPORT.

The report of the Rev. T. E. M. Edwards, minister of the Assembly, gave a record of his helpful work in many of the churches, both in Sunday services and meetings of societies, with an expression of his thanks for the ready and efficient help of the lay preachers. The opening passage of the report was as follows:—

"Another year's work has been done, and in reviewing it many thoughts are awakened, some bright with light, and others shaded with cloud, while the work is surrounded with difficulties, great opportunities are presented to us as churches free from all dogmatic conditions. The present state of society in relation to religious thought and life is one which should prove favourable to the growth of our congregations, for people are getting weary of creeds and formularies and of endless strife about mint and anise and cummin to the neglect of the weightier matters of the law. Whether our churches will attract those who are seeking a broader faith than orthodoxy offers, will depend very much upon the spiritual life and vigour which they manifest. Unfortunately most of our churches are weak, although fifty years ago they were strong. In those days they were largely our glory. But now the great trade centres have weakened our country churches by the drain upon the population, and if they are to maintain their position brotherly help must be given them from without. They are worthy of help, for amid many disadvantages, and surrounded with an atmosphere of religious and social scorn and dislike, they are doing a quiet but effectual work for purity of life, and for the cause of truth and liberty and personal righteousness. The assistance which the Provincial Assembly renders these weaker churches, is adding strength to all our churches, for it must be remembered that the strength of the chain is but that of its weakest link. Our strength is not in the few comparatively prosperous churches, but in the health and vigour of our smaller communities."

THE PRESIDENT'S ADDRESS.

The PRESIDENT in moving the adoption of the reports and accounts, spoke as follows:—

A year ago you did me the honour of appointing me President of the Provincial Assembly of the Non-Subscribing Churches of London and the South Eastern Counties, churches, which, in spite of much discouragement and persecution in the past, have maintained their belief in the Christian teaching of the Fatherhood of God and the Brotherhood of Men, and have stood for freedom of religious thought and worship through times when the doctrines of the atonement by blood and everlasting punishment for the non-redeemed were far more universally held than is now the case. Through generations of discouragement and isolation many of these churches in their quiet country towns have entered their protest against those unchristian doctrines. It was to overcome that isolation and to form a bond of fellowship amongst them, and to enable the stronger to help the weaker, the richer to assist the poorer, that this Assembly was instituted.

How far we have succeeded during the past year in the furtherance of this object you are able to judge from the report of your Committee, and also from the report of the minister of the Assembly. From them you will see that our zealous minister, Mr. Edwards, and other members of your Committee have paid many visits to the churches on the roll, and have done much to inspire and help them. In the case of certain congregations pecuniary help has been given, but owing to the extremely limited income of the Assembly, this has largely come out of the pocket of our excellent and devoted treasurer, Mr. Harrison. In Bermondsey much progress has been made, and, thanks to the zeal of the minister and his congregation, this church will no doubt soon be self-supporting; but the church at Walthamstow, which is steadily improving in numbers, will require assistance for some time to come, and unless this good work is to be allowed to drop, it is essential that our subscription list should be very considerably enlarged.

The President then referred to the treasurer's statement and the serious balance which had to be faced, and then continued: This, of course, cannot be repeated, and it is for you to say whether we must give up the work for want of funds or whether, by more generous support, you will enable it to be continued. Leaving this for your most careful and earnest consideration, I now have to put before you a wider question for the consideration of the Assembly. At a time when the religious thought of the age is widening rapidly, largely affected by the discoveries of science and the teaching of a more progressive philosophy, and very many people are being daily brought to the same conclusions as ourselves, how does it come about that we see from the reports of our minister for the last two years that the congregations of our churches in the country do not

increase, and, in fact, hardly hold their own?

This seems to me to be a question for the serious consideration of our Assembly. All around us we see the old narrow forms of belief yielding to a more progressive Christianity. In Scotland, that former stronghold of Calvinism, we now see the very interesting phenomenon of a State church asking and obtaining from Parliament power to free itself from the narrow creeds and confessions of the 17th century; and I have, during this past summer, been listening to sermons from ministers of the Established Church of Scotland which might well have been delivered in any of our own churches, so completely are they in harmony with our own highest ideals. In London we see by the large congregations which go to hear the Rev. Dr. Hunter that a large number of learned and thoughtful men share these views. From one high placed in society I have heard the remark that all thinking men are Unitarians now. In sermons preached in some of the churches of the Congregational body these views are clearly stated. In the proceedings of the International Conference at Geneva it appears that these views are largely held by men of distinction in the city of Calvin.

What, then, is the explanation of the phenomenon that, whilst many of the congregations are waning, our views are being far more largely held than ever before? May it not be true that to very many people our name "Unitarian" expresses too much of a negation, the denial of the Trinity and of the crude doctrines of the atonement and the redemption by sacrifice; and as it does not express our belief in the teachings of Jesus, it acts as a deterrent to those who, having given up those crude doctrines, feel the need, not of constant denial of them, but of some more positive teaching of the Christianity of Jesus as affecting the problems of our lives to-day.

The name has been a necessary and useful one in the past, and it is difficult to replace it; but if, as is undoubtedly the case, it deters many who hold our views from joining in the worship of our free churches, I ask you to consider whether it is not possible to give the name with its negations less prominence, and to dwell rather on the fact that we are followers of the teachings of Jesus.

It appears to me that we are running the risk of being left behind by the great wave of progressive thought of the 20th century if, whilst others are moving rapidly on with the flood, we are content to rest in our quiet backwater, and pride ourselves on the great things we have fought for in the past.

The President concluded by moving the adoption of the report and accounts.

The Rev. James Harwood reported on behalf of the Advisory Committee that during the year two students who had completed their course at one of the Wesleyan Colleges had applied for admission to the ministry, and had received the certificate of the Committee. They were now settled with congregations in the district—the Rev. A. F. G. Fletcher at Peckham, and the Rev. A. S. Hurn at Acton.

The reports of the Committee, the Postal Mission, and S. S. Union were then unanimously adopted. As to the report of the Public Questions Committee (which is printed in full in our present issue), a discussion arose as to whether it should be adopted or should be simply received.

It was moved by the Rev. F. H. Jones, secretary of the Committee, and seconded by Mr. E. Wilkes Smith, that the report be received and adopted.

As an amendment, it was moved by Mr. Edgar Worthington and seconded by the Rev. A. A. Charlesworth, that the report be received and the best thanks of the Assembly be given to the Committee.

For the amendment it was argued that, while it was of the greatest value to receive such a report, in which vital public questions were set in the light of moral and religious principle, and the subjects thus brought to the attention of the churches for their earnest consideration, it was not reasonable to ask the Assembly to adopt the report. Where so many questions were dealt with, and there was bound to be a great variety of independent opinion on various points, such a vote of formal adoption could have little value, and it was more respectful to the Committee simply gratefully to accept their report. It was pointed out by the Rev. V. D. Davis that that was the course pursued by the Provincial Assembly of Lancashire and Cheshire, and that after the reception of the report, if it were desired that the Assembly should make a public declaration on some definite question, such as temperance or education, a resolution in that sense was moved on behalf of the Committee, the matter could be thoroughly discussed, and a distinct vote taken. That, he urged, was the proper course for their Assembly also to take.

On a vote, the amendment was declared to be carried by thirty-eight against twenty-nine, ministers and delegates alone voting. As a substantive motion the amendment, simply receiving the report, with thanks to the Committee, was carried by fifty-three against seven.

On the motion of Mr. John Harrison, Mr. W. Wallace Bruce was then re-elected President; the other officers were re-elected; and the Committee was elected, the Rev. Priestley Prime and Messrs. O. A. Shrubsole, Alfred Thompson, and Edgar Worthington being the new members.

The Public Questions Committee was elected, Mr. H. G. Chancellor asking that his name should be withdrawn; also the Advisory Committee, and the correspondents of the S. S. Union.

The Rev. R. H. U. Bloor was elected preacher for next year, and on the usual ballot the Rev. L. P. Jacks was elected supporter.

A cordial welcome was offered to representatives of kindred Associations, on which Mr. David Martineau replied for the British and Foreign Unitarian Association, Mr. Hahnemann Epps for the London District Society, Mr. Ion Pritchard for the Sunday School Association, and the Rev. S. Burrows for the General Baptist Association.

Public Meeting.

After tea a Public Meeting was held in the church.

Dr. Herbert Smith, who presided, referred to the encouraging nature of the reports they had heard that day, and then to the great stimulus of the International Meetings at Geneva, of which he gave an interesting account. He thought that it was not generally realised how momentous were the changes going on in the religious world; but when the history of that period came to be written, it would be seen that a great Reformation had been effected, as great as that of the sixteenth century. He recalled the words of Professor Montet at Geneva, addressed to English and American Unitarians: "You are our strength"—and said that the members of their little churches should realise that they had part in a great movement, and ought to take courage. Nothing better could happen to the Unitarian body than that their ministers should have the opportunity of attending the next meeting of the International Council, which was to be held at Boston. He made the suggestion in all seriousness that a fund should be started to enable their ministers to go to Boston for that purpose, a fund from which those who could not afford to go without assistance should be able to draw. He hoped the matter would be brought before their various bodies, in the interest of the denomination as a whole.

The Rev. R. H. U. Bloor spoke of the importance in religion of putting conduct before creed. It was a harder gospel, but that was what they were trying to preach. The previous Monday was the anniversary of the burning of Bishop Latimer. He was a popular preacher, a really heroic preacher, who said, "The greatest heresy is a bad life." Such preachers were needed at the present day, and Unitarianism would do its greatest work if it realised that high courage to live the true life was the most vital thing. Courage they needed, and with courage, sympathy.

The Rev. L. Jenkins Jones, Mayor of Woolwich, pleaded for more loyal support of the work of the Assembly, which was thoroughly worth doing. It was true they were in want of money, but he thought that if the Committee would go on with their work in faith, believing in the sacredness of their cause, friends would rally round them and the money would be found. Their body, he thought, was suffering from palsy. But in the New Testament story he noted that it was said of the man so afflicted that he was "*sick* of the palsy," and so there was hope for him. He did not know that the same could yet be said of the denomination; but when that was the case there would be hope of their recovery. It was not the people from other churches that he wanted to get, but the great multitude who were drifting away from all religious associations. There were thousands of young men and women who needed just the help they might give, to make them feel the worth of life and the power of religion. He believed thoroughly in all social work, but the religious impulse was essential. They must gather in the people for the sake of that higher life.

The Revs. S. Gardner Preston and E. Savell Hicks and Mr. H. G. Chancellor also spoke, and a vote of thanks to the Chairman brought the meeting to a close.

The part assigned to us is to do, to act, to strive; yet the best things are not directly won by our striving, but come to us as given.—*S. G. Merriam.*

CORRESPONDENCE.

THE MINISTER'S TRAINING.

Sir,—The last paragraph in the article "In Religious Fellowship," in your issue of the 14th, should be printed and kept daily before every student for the Christian Ministry, and every pastor of the Christian Church.

The wise suggestions made are not mere counsels of perfection, but more possible than many men believe. Years ago, I happened by accident to stroll into a decidedly unattractive episcopal chapel in a West of England town. It was a large, old-fashioned style of place, with straight back pews, and nothing I saw explained the fact of so good a congregation. There must have been six hundred people present when the one clergyman walked reverently up to the reading stand. During my school-days I had to attend service at our parish church, where highly educated clergy officiated, but, devout as all doubtless were, it lacked life, and was never soul inspiring. But the service I took part in by accident on the Sunday referred to and the following Sunday, was a revelation to me, and can be fittingly described by quoting part of your article. "There was truly united worship and rejoicing in the hymns of praise, all things were done with a new simplicity and earnestness. The prayers were not merely read, but prayed by the minister and people all together. The words of Scripture were read, not by a clerical voice, but by a man with natural utterance, with the sincerity of clear insight and genuine conviction, and the preaching touched the hearers' deepest sympathies, kindled aspiration, and was evidently capable of ministering to human needs."

I have travelled widely since that long ago, and listened to many eminent preachers, who were deservedly renowned. I cherish warm regard for some of those I was privileged to hear, and notably Robert Collyer and Phillips Brooks, both splendid men; but I never was so conscious of the reality of religious fellowship or the reality of soul worship as on the occasion mentioned.

That clergyman, I was afterwards informed, belonged to the low-church party. I recognised in him a far higher type of Christian brotherhood, and was sure he was a member of the Church catholic. His name I have forgotten, but the memory of his inspiring services and messages will ever remain fresh and precious in my heart. But why should such memories be rare? The celebrities of the stage, as we are informed in the case of the late Sir Henry Irving, strenuously struggle to cultivate the gifts of utterance and cure themselves of natural defects of speech and gesture, in order that they may win fame, honour, and wealth. They have their reward, and, surely, those who are the servants of the most High, and delight to be bearers of truth and righteousness, have a thousand times more reason for determining to serve Him perfectly. The message they have to deliver is of transcendent, highest, and perennial human interest, ever fresh and soul inspiring in itself. Does it not then become them to resolve—and the younger ministers in particular—that all art, prayer, patient and persistent endeavour can do, they will attempt, in order to become efficient readers, speakers, and preachers in our ministry.

George Rogers.

THE ESSEX HALL YEAR BOOK.

Sir,—The secretaries of our congregations will have received by this time the usual request for particulars, to be published in the Essex Hall Year Book. But they will observe that this year, for the first time, they are asked to supply *the names and dates of Ministers' Settlements*, from about 1875 onwards. May I explain that this new departure is made at the suggestion of the Ministerial Fellowship, a body of our ministers now numbering 126. Looking to the valuable information already tabulated about the record of ministers, it was felt that a similar record about congregations for, say, the last twenty-five years would be equally serviceable. I trust that the secretaries will, therefore, be good enough to supply the Editor as promptly as possible with the needful particulars, carefully checked and tabulated; so that, for historical and practical interest alike, the information about ministers and congregations may be accessible to anyone.

C. J. Street,
Hon. Sec., Ministerial Fellowship.
Sheffield, October 24, 1905.

BETTER THAN ESSEX HALL.

Sir,—On my way to Essex Hall I made one of a great number of people who after the opening ceremony walked along the Kingsway. One idea occurred to me for which I venture to ask publicity. Why should not Essex Hall be sold, and a new, more adequate building be set up in the Kingsway or Aldwych? We all know the inconvenience of Essex Hall. We all dislike it—save for its associations. But we can't live on history. So far as I know, there is not in it a really good room, thoroughly adapted to its purpose. The acoustic properties of the large hall are unsurpassably bad; the committee rooms are beyond measure uncomfortable; the reading-room invites no one. The whole place is unworthy of us, because it is inadequate to our needs. I picture to myself a building beautiful to look upon, with a spacious hall in which many people can freely circulate before or after a meeting, thoroughly well arranged and commodious offices and committee rooms, a reading-room which it would be a pleasure to use, with perhaps a good reference library attached, which should be free to subscribers, and something in the nature of a guest-room in which friends could meet and talk in comfort.

Of course, money would be needed beyond the large sum which would be realised by the sale of the present hall. But, once our imagination were touched, that would be forthcoming. The site is to be had now. In a few years the chance will have gone. At the moment the pick of the new roads might be ours. I wonder if some of our rich men, who believe in our cause and its future, will start a subscription list? Even as an act of faith it would have great value.

Addison A. Charlesworth.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bedfield.—Anniversary services were held on Sunday, October 22, conducted in the morning by the Rev. W. Birks and in the evening by Mr. R. Newell. The annual tea-meeting was held on the following Tuesday, at which addresses were given by Miss Hill, the Rev. W. Birks, and Mr. Newell.

Birmingham: Old Meeting (Presentation and Welcome Meeting).—To celebrate the twenty-first anniversary of the ministry of the Rev. Joseph Wood, a social meeting was held at the Old Meeting Church on Wednesday evening, Oct. 18, when the opportunity was also taken to welcome Mr. C. M. Wright, B.A., who completed his studies at Manchester College, Oxford, last June, as assistant minister. Mr. W. Cheshire, the senior warden, presided. Warm and affectionate tribute to the value of Mr. Wood's long services was paid by the chairman and by Lieutenant-General Phelps, who presented an illuminated address on behalf of the congregation, together with a large photograph of her husband, for Mrs. Wood. Sir James Smith, who followed, spoke o the value of Mr. Wood's services on the Birmingham School Board, and of what he had done to stimulate the public life of the city. The Rev. James C. Street, speaking on behalf of the churches, said Mr. Wood was always for freedom and righteousness. The Rev. Joseph Wood, in acknowledging the presentation, said there was a tinge of sadness about the gathering, for of the seventeen members of the committee who invited him to the Old Meeting, fourteen had gone over to the majority. He extended a hearty welcome to Mr. Wright, in which the Rev. C. C. Coe joined, having known Mr. Wright and his father for many years in the North. He referred also to his long friendship with Mr. Wood, who, when a Congregational minister at Leicester, had attended his recognition service at the Great Meeting. The Rev. J. J. Wright also spoke, and congratulated his son on entering upon his ministry in association with so experienced and successful a preacher as Mr. Wood. The Rev. J. Worsley Austin having joined in the welcome on behalf of the ministers of the Birmingham district. Mr. Wright replied, with gratitude for all the kind things that had been said, and the hope that he would prove worthy of their confidence. After an interval for refreshments in the upper school-room, a vocal and instrumental concert was given. The meeting was thoroughly successful and was marked by much enthusiasm. Mr. Richard Peyton, Councillor Ernest Martineau, and Mrs. Charles Harding were among those who sent letters of regret for unavoidable absence.

Brighton.—A social meeting was held at Christ Church on Monday evening, Oct. 23, to celebrate the anniversary of the church, when helpful addresses were given by the Rev. J. J. Marten, of Horsham; the Rev. S. Gardner Preston, of Hastings; and the Rev. J. Felstead, of Lewes. Mr. W. Slatter read a statement as to the history of the movement in Brighton. Mr. C. W. Mellor, J.P., was in the chair.

Cambridge.—The first service of the present session was conducted last Sunday morning by the Rev. J. Estlin Carpenter, of Manchester College, Oxford, when there was a very encouraging attendance.

Derby.—The annual congregational social meeting was held at Friargate Chapel, on Monday evening, October 16. Among the guests of the evening were the Revs. James Harwood and D. J. Williams. After tea a musical programme was rendered, under the direction of Mr. Neville Cox, and during the evening a presentation was made to Mr. and Mrs. Jones from the congregation: to Mr. Jones a gold watch, suitably inscribed, and to his wife a pair of richly decorated candlesticks. Mr. Jones had been for twenty years hon. secretary of the chapel Literary and Musical Society, and both he and Mrs. Jones have rendered great service in the choir. The presentation was made by the Rev. James Harwood, cordially seconded by the Rev. E. S. Lang Buckland, minister of the chapel. Mr. Kitching and Mr. Mills also spoke, and Mr. Jones, with much feeling, acknowledged the gifts.

Dover.—On October 11 the annual sale of useful clothing was held at Adrian-street Church, in connection with the Ladies' Sewing Guild, all new goods being sold at cost price to benefit the poor.

Framlingham.—Anniversary services were held at the Old Meeting on Sunday, October 22, the preacher being the Rev. W. Birks, and on the following evening the annual tea-meeting was held, followed by an entertainment. Mr. W. Youngman, of Charlsfield Hall, presided, and addresses were given by Miss Taggart and the Revs. W. Birks, L. Tavener, and R. Newell.

Glasgow.—Mr. Leonard J. Russell, son of the Rev. E. T. Russell, has obtained his M.A. degree in Glasgow University, with first-class honours in Mathematics and Natural Philosophy.

London: Essex Church.—To-morrow Oct. 29, the Rev. Dr. Hunter will preach at the evening service (7.0).

London: Peckham (Welcome Meeting).—On Tuesday evening, October 17, a meeting was held to welcome the Rev. A. F. G. Fletcher as minister of Avondale-road Church. The chair was taken by Mr. H. Epps, President of the L.D.U.S. The Rev. W. Copeland Bowie made a powerful appeal for a bold declaration of principles and hearty co-operation of the members of the church with their minister. The Rev. G. Hooper, minister of a neighbouring Free Methodist church, joined in the welcome, and was followed by the Rev. W. G. Tarrant, on behalf of the London ministers. The Rev. G. Carter, former minister of the church, and Mr. W. J. Cooley, the secretary, next spoke, and Mr. Fletcher responded. The Rev. A. Hurn, of Acton, a fellow student of Mr. Fletcher's, and Mr. David Martineau also added their good wishes, and a most encouraging meeting was brought to a close with the Benediction. The choir of the Wandsworth Church furnished music for the meeting.

London: Stratford.—On Monday, Oct. 16, the Band of Hope opened its autumn session with a tea, at which many members and friends (including the Revs. T. E. M. Edwards, W. H. Rose, and Mr. A. W. Harris), were present. After tea twenty-five of the junior members gave a performance of an original fairy cantata—"The Midsummer Moon." The play was repeated on Wednesday, Oct. 18, and preceded by a concert of original compositions by members of the Temperance Guild and Young People's Guild, which proved very interesting.

London: Wood-green.—Anniversary services were held last Sunday, and were attended by large congregations. The Rev. Dr. Mummery, who has been minister of the church since its establishment in 1891, preached in the morning on "Devotion." In the evening there was a special musical service, the preacher being the Rev. V. D. Davis, whose subject was "The Manhood of Jesus." This was one of a series of "Forward Movement" discourses. To-morrow, being "Citizen Sunday," Dr. Mummery is to preach in the morning on "Trade and Commerce," and in the evening on "Principles of our Faith."

Malton.—On the occasion of the Harvest Thanksgiving services on Sunday, October 8, the Rev. W. R. Smyth preached his farewell sermon, and on Monday, after a lecture by Mr. Smyth, the Rev. John Ellis, who was in the chair, spoke some words of sympathetic farewell, regretting that the Yorkshire Union could not maintain a resident minister at Malton. The Rev. J. S. Mathers, whose father was a native of the district, will conduct the services on alternate Sundays for a time.

North Cheshire Unitarian Sunday School Union.—The annual meeting of the Union was held at Boston Mills Schools, Hyde, on Saturday, Oct. 21 About 120 persons were present from the various schools of the Union. Mrs. Dowson, the President, occupied the chair. The reports of the treasurer and secretary were read and adopted and the officers elected. Rev. W. Holmshaw, of Blackley, read a most interesting paper on "The Sunday-school and Social Questions." A discussion followed, taken part in by Revs. H. Bodell Smith and B. C. Constable, and Messrs. J. Thompson and R. Firth. Train arrangements caused an early closure, and Mr. Holmshaw briefly replied. Several musical items were given by Boston Mills friends and the Singing Class, whose efforts were greatly appreciated. Cordial votes of thanks were accorded to the reader of the paper, to the Boston Mills friends, and to the President, and duly responded to.

Nottage.—At the harvest service on Tuesday evening the lessons were read by the Rev. W. J. Phillips, and prayer was offered by the Rev. B. C. Davies, a Baptist minister. The Rev. D. Evans, a Congregational minister, gave a brief address in Welsh, and the Rev. D. Rees preached the sermon.

Rochdale.—The *Monthly Messenger* of the congregation has entered with October on its twentieth year. Principal Gordon's Martineau Memorial Sermon, preached at the unveiling of the tablet, is now on sale at the church.

Stockton.—The church has sustained a great loss by the death of Mrs. E. C. Walton, widow of the late Alderman Walton, who was Mayor of the Borough in 1895-6. Mrs. Walton was a member of the church from her earliest days, and was a devoted Sunday-school teacher, and for many years gave voluntary service as church organist. She was an active member of the church committee, and was always a leader on ladies' committees, and in every way ready to the last to support every movement in connection with the church she loved so well.

Stockton.—The 217th anniversary of this church was celebrated on Oct. 22 and 23. The occasion was more than usually important, the opportunity being taken to induct the new minister of the church, the Rev. Reginald H. Maister. Sermons were preached on the 22nd inst. by the Rev. Alexander R. Andreae, of Gee Cross, who gave the right hand of fellowship to Mr. Maister at the morning service. A largely-attended and very successful conversazione was held on the 23rd inst., when the Mayor of Stockton, Mr. E. Brown, J.P., presided, and expressed his pleasure in taking part. An address of welcome to the new minister was given by Mr. C. Bowes on behalf of the Church, and Mr. Maister responded in a feeling manner. The Rev. A. R. Andreae gave an excellent speech, and read a cordial letter addressed to the congregation by the Rev. H. Enfield Dowson, of Gee Cross, who has taken a lively interest in Mr. Maister's settlement. Letters were also read from the Revs. Dendy Agate, H. Cross, and others. Some hearty speeches followed from the Revs. W. H. Lambelle, of Middlesbrough, G. A. Ferguson, of Gateshead, W. E. Mellone, of Warrenpoint, and C. Green, Congregational minister. Refreshments and music concluded an extremely pleasant evening.

Trowbridge.—A bazaar in aid of the funds of Conigre Chapel was held in the Town Hall on Wednesday and Thursday, October 18 and 19. The bazaar, which was arranged on the plan of a winter garden, was opened on the first day by Miss Worsley, of Bristol, the Rev. Joseph Wain presiding. Miss Worsley had been associated with Mr. Wain in the work of the Bristol Domestic Mission, and expressed her pleasure at being present, and at the reports which had reached them of the good progress of Mr. Wain's work in Trowbridge. On the second day Lord Edmond Fitzmaurice, M.P., opened the bazaar, and gave an address on Unitarianism, to which further reference will be found in another column. Three local Baptist ministers, a Congregational, and a Wesleyan minister took part in the opening proceedings on the two days. The Rev. A. J. Brinkworth was also present. The proceeds amounted to upwards of £110.

Whitchurch (Resignation).—The Rev. C. D. Badland has resigned the pulpit of the Church of the Saviour, and is leaving to reside at Kidderminster for private and family reasons. The resignation has been accepted with regret.

THE Rev. Stopford A. Brooke is to give a course of five lectures on Plays of Shakespeare in the Stopford Brooke Lectureship at University College. The first lecture on *Two Gentlemen of Verona* is to be given on Thursday, Nov. 9, in the Botanical Theatre, at 8 o'clock. *Othello*, *Henry V.*, *Troilus and Cressida*, and *Anthony and Cleopatra* are the other plays to be dealt with. Tickets for the course 7s., to teachers (naming their schools) 5s., can be had from the Secretary of the Lectures at University College.

AN astonishing variety of picture post cards is published by Messrs. Raphael Tuck and Sons, some simply vulgar and silly, but a great many in the "Wide-Wide World" series really beautiful. The purpose of this note is to call the special attention of Sunday-school teachers and others to four packets, each with six cards, on the Holy Land (Nos. 7308-9-10-11). The first two sets are of Jerusalem, and both are very striking. No. 7310 represents other places, including a view of the Lake of Galilee. The cards in No. 7311 illustrate the life of the people. The sets cost sixpence each, and will be found very useful for illustrating lessons.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 29.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel 11 and 7, Rev. WM. LYDDON TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. JOHN HUNTER, D.D.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Mr. W. H. SHRUBSOLE.

Kilburn, Quex-road, 11 and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.

Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.

Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.



C. & B's "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. W. COPELAND BOWIE.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. H. J. ROSSINGTON, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. JOHN HUNTER, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Rev. GEORGE CARTER.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Oct. 29, at 11.15, DR. WASHINGTON SULLIVAN, "Money Lenders and the Ethics of Usury."

MANCHESTER DOMESTIC MISSION.

Chairman.—Rev. S. A. STEINTHAL.
Vice-Chairman.—Mr. G. H. LEIGH.

THE Mission Committee appeal to the generosity of friends of religious work among the poor.

They have been obliged to decide upon the extension of their premises at Willert-street and Renshaw-street on account of the constantly increasing work at the two Missions. They propose to enlarge the buildings at Willert-street at a cost of about £1,200 (the necessary land has been bought), and those at Renshaw-street at a cost of about £1,500 (part of this scheme has already been completed).

Owing to the increasing demands upon the funds of the society, and the loss of old and generous friends and subscribers, there is an annual deficit of more than £150. The Committee wish to pay off the existing debt, and to provide a sum for future needs. For these objects they require at least £3,500.

They acknowledge with gratitude the following donations :—

	£	s.	d.
The late Mrs. James Worthington (for Renshaw-street Mission)...	1,000	0	0
The late Mrs. James Worthington (for Willert-street Mission) ...	500	0	0
Miss Lydia S. Leigh	100	0	0
Mr. G. H. Leigh	100	0	0
Mr. W. Long...	100	0	0
Sale of Work (Willert-street Mission, per Rev. J. W. Bishop)	87	6	6
The late Alderman Harry Rawson	50	0	0
Mrs. H. and the Misses Rawson...	50	0	0
Miss Gaskell	50	0	0
Miss J. B. Gaskell	50	0	0
Mr. William J. Hadfield	50	0	0
Concert (by Mr. Rawdon Briggs and Friends)	45	2	0
Mr. C. C. Grundy	20	0	0
Mr. J. R. Oliver	20	0	0
Mrs. Bayley and Mr. R. G. Lawson	15	15	0
Mr. Richard Robinson	15	0	0
A. and E. C. (in Memoriam) ...	10	10	0
Mrs. Harry Rawson (for Willert-street)	10	0	0
Mrs. Harry Rawson (additional)	10	0	0
Mrs. Stoehr	10	0	0
Rev. C. and Mrs. Roper	10	0	0
Mr. G. S. Wooley	10	0	0
Mr. Hermann Wooley	10	0	0
Mr. S. B. Worthington	10	0	0
Mr. A. H. Worthington	10	0	0
Miss S. Scholes Wrigley	10	0	0
Memorial Hall Trustees	10	0	0
Mr. E. Russell Evans	5	0	0
Mrs. R. W. Hadfield	5	0	0
Miss Mary Hadfield	5	0	0
Miss Harrison	5	0	0
Mr. Joseph Partington	5	0	0
Mr. Julius Reiss	5	0	0
Mr. Fritz Reiss	5	0	0
Mrs. Thornely	5	0	0
Mrs. Wells	5	0	0
Miss Hankinson	5	0	0
Mr. R. C. Potter (for Renshaw-street)	5	0	0
Autumnal Meetings, Joint Committee	5	0	0
Altrincham Girls' Club	4	0	0
Mr. Charles N. Higgin	3	3	0
Mr. Edmund Johnson	3	3	0
Mr. Stanley Pearson	3	3	0
Mrs. Archibald Briggs	3	0	0
Mrs. W. R. Heywood	2	10	0
Mr. Gustav Eckhard	2	2	0
Mr. Henry Marsden	2	2	0
Mrs. Eckhard	2	0	0
Mr. H. Pilling	2	0	0
Rev. S. A. Steinthal	2	0	0
Mrs. S. Smith	2	0	0
A. B. S.	2	0	0
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Mr. J. Ashton	1	1	0
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Mr. J. B. Burnett	1	1	0
Mr. H. S. Carter	1	1	0
Rev. W. E. George, M.A.	1	1	0
Mr. Richard Heys	1	1	0
Mr. E. G. Hiller	1	1	0
Mrs. Ledward	1	1	0
Mr. W. C. Milnes	1	1	0
Mrs. W. C. Milnes	1	1	0
Rev. E. L. H. Thomas, B.A. ...	£1	1	0
The Misses Aston	1	0	0
Mr. Nathan Heywood	1	0	0
Mrs. Hudson...	1	0	0
Rev. J. Ruddle	1	0	0
Rev. A. Leslie Smith, B.A. ...	1	0	0
Mr. Connor	0	10	6
Miss M. E. Horner	0	10	6
Mrs. A. S. Kinnell	0	10	6
Mr. Ellis	0	10	0
Mr. Percy Heywood	0	10	0
Mr. J. M. Oliver	0	10	0
Mr. P. M. Oliver	0	10	0
Mr. Harrop	0	5	0
Mr. Horner	0	5	0
Mrs. Hough	0	5	0
Mr. Hurst	0	5	0
Mrs. W. E. Jevons	0	5	0
Mrs. Stanley Jevons	0	5	0
Mr. R. Cranston Law	0	5	0
Mr. and Mrs. Skemp	0	2	0

Further contributions are earnestly solicited, and will be gratefully received by the Treasurer, Mr. WILLIAM J. HADFIELD, Chesham-place, Stamford-road, Bowdon, Manchester; or the Secretary, the Rev. W. E. GEORGE, Worsley-road, Swinton, Manchester.

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MARRIAGE.

HADFIELD — VANCE.—On October 21st, at Stephen's Green Presbyterian Unitarian Church, Dublin, by the father of the bride, William Joshua Hadfield, fourth son of the late John Hadfield, of Manchester and Altrincham, to Christiana Vance, B.A., eldest daughter of the Rev. G. Hamilton Vance, B.D., of Dublin.

DEATHS.

ELLIS.—On October 23rd, at his residence "Mountfield," Edmund-road, Hastings Henry Charles Ellis, son of the late Mr Alderman Ellis, of Maidstone, aged 53 years.

HEDLEY.—On October 17th, at 74, Queen's-road, Liverpool, Mrs. B. W. Hedley, aged 87 years.

MELVILLE.—On October 13th, at 92, High-street, Kirkcaldy, Helen Mathieson, only surviving daughter of H. B. Melville, in her 34th year.

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5. O THOU TO WHOM OUR VOICES RISE.
6. THOU ART WITH ME, O MY FATHER.
7. FATHER, LET THY BENEDICTION.
8. FATHER, LEAD ME DAY BY DAY.
9. SEE THE SHINING DEWDROPS.
10. GOD MADE THE SUN TO SHINE BY DAY.
11. MANY VOICES SEEM TO SAY.
12. THE LORD ATTENDS WHEN CHILDREN PRAY.

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If intending donors would kindly intimate to the Secretaries at once the nature of their contributions, they would materially assist the preliminary arrangements.

Donations will be received by J. E. Rudkin, 3, Tobin-street, Egremont, hon. treasurer; Rev. A. Ernest Parry, 11, Westmoreland-road, Liscard; S. Wellington, 53, Martin's-lane, Liscard, hon. secs.

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Amount already advertised	...	£54	13 0
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THE ANNUAL AUTUMN MEETING and RECEPTION will be held at Essex Hall on Wednesday, 8th November, 1905.

Tea from 7.15 to 7.45, Music from 7.45 to 8.15, to be followed by short addresses. The chair will be taken by the President, HAHNEMANN EPPS, Esq., who will be supported by H. B. Lawford, Esq, President of the London Laymen's Club; Rev. Henry Rawlings of Hackney, Dr. C. Herbert Smith, Rev. A. F. G. Fletcher of Peckham, Rev. W. G. Tarrant, Rev. Arthur Hurn of Acton, and others.

Tickets may be had on application to the Secretaries, Mr. G. HAROLD CLENNELL, 87, Downs-road, Clapton; Rev. E. SAVELL HICKS, 26, Marquess-road, Canonbury; or at Essex Hall.

Nazareth (Unitarian) Chapel,

PADIHAM.

Bazaar in Aid of the Centenary Memorial Schools, December 13, 14, and 16 next.

Contributions in money or goods will be thankfully received by Rev. J. E. Jenkins, Minister, Blackburn-road; Andrew Wilkinson, Esq., Treasurer, Church-St.

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Subscriptions and donations are much needed and will be gratefully received by WM. M. BLYTH, Esq., Hon. Treasurer, or by Miss M. PRITCHARD, Hon. Sec.

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Next Entrance and Foundation Scholarship Examination, Tuesday, December 5.—For particulars apply to the HEADMASTER.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

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Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

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Situations Vacant and Wanted, 20 words, 1s. 3 insertions charged as 2.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3306. NEW SERIES, No. 410.] LONDON, SATURDAY, NOVEMBER 4, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

DR. JAMES DRUMMOND, who has been since 1869 New Testament Professor in Manchester College (now at Oxford), and since 1885, when he succeeded the late Dr. Martineau, Principal of the College, has resigned those offices, and the resignation is to take effect in June next, at the close of the present session. Dr. Drummond celebrated in May his seventieth birthday, and has well earned release from administrative duties and the strain of constant lecturing. Of what his old students and the wide circle of his friends will hope from those years of studious leisure, on which he will enter after next midsummer, we have attempted to speak further in our leading article.

ON Easter Sunday a marble tablet with an admirable portrait to the memory of James Martineau was dedicated in the Blackwater-street Chapel, Rochdale, at the opening of which, on Thursday, June 11, 1857, he was the preacher. The sermon on "The offering of Art to Worship," is in the second volume of his *Hours of Thought*. The memorial tablet, as we recorded at the time, was the gift of Mr. Richard Heape. The address, given by the Rev. Alexander Gordon, Principal of the Home Missionary College, at the unveiling of the tablet, is printed, and may be had from Mr. F. Fitton, 11, Thrush-street, Rochdale, or at the Book-room, Essex Hall, 2½d. by post. The proceeds go to the church funds.

"JAMES MARTINEAU," said Mr. Gordon in that address, "is ours; but not ours only. He belongs to, and is claimed by, a wider fellowship than any we can offer. He is one with the loftier minds, the kindling spirits, of all time. The appreciation of him has extended far beyond our insular limits. If somewhat slow to cross the Channel, it reached the point of enthusiasm beyond the broad Atlantic earlier than here. More significant still is the value set upon Martineau's writings by those whose religious associations and ecclesiastical allegiance are far removed from ours and his. Perhaps these even study him more than we do. I am not sure that Unitarians know their own great writers as they might. I am not sure that Unitarians did not first learn the full value of Martineau when they found how high was the estimate in which others held him. It will be no mean benefit of this centennial, if it leads many of us to renewed and extended personal acquaintance with the mind which produced the *Endeavours* and the *Hours of Thought*."

AFTER speaking of Dr. Martineau's ideal of Church fellowship and his efforts for comprehension, the address concluded:—"Assuredly such a character as his, whose countenance henceforth from year to year shall draw the wondering eyes of your children, leaves upon us a strong impression of real greatness. Great was he in work; great was he likewise in faith. The old antithesis of faith and works is here resolved; for in him they are conjoined. We cannot appropriate, with any personal claim, the worth and virtues of our great ones gone. Nor can we rest in them; as if thought had reached finality, and all things had been done. The work of him we honour is not yet ended; his faith has not given forth its closing word. With feebler powers, and yet, it may be, with larger opportunities, we may take this great example as a moving force of our own endeavour. Filled with new ardour for our duty, we may say again on this day of commemoration, as those said, as they turned back from Emmaus—He has vanished from our sight, yet not before he caused our hearts to burn within us, as he went with us on the way, and opened for us the treasure-house of God."

Is the Czar's army to be relied on? This is Russia's momentous question, now that its unalterable wrath breaks forth into widespread action. The insurrectionary movement is of such a nature as to suggest some master mind or some great collective mind, and this may indeed rouse hope or rouse fear in the beholder. But for the moment, what is its force? We hear of a provision of 60,000 or 70,000 rifles mostly of an obsolete pattern. They are little against the largest army in Europe. And here we must fall back on rumour. Well, the reports increase in number and in precision as to the refusal of troops, here a company or two, there a battalion or two, to march against their brothers. We even hear of Cossacks refusing to charge. On the whole these rumours are not to be ignored, and the friends of freedom may rejoice at these growing indications of the unreliability of the army. Certainly the Government has cause to tremble.

To this state of fear we may surely attribute the report of vessels kept under steam for an Imperial flight, and the appearance of the latest of the Czar's manifestos. This document has been hailed with delight in some quarters, but we cannot but ask, Will this be as delusive as its predecessors? The appeals to the grace of God, or the supreme duty of a sovereign mission, are hardly likely to impress with confidence nations which have witnessed the promulgation of so many similar Imperial rescripts. This latest essay declares the immutable foundation of civic liberty, and promises that no law shall "come into force without the authority of the State Duma." No law! but Russia is not ruled by law. Such law as exists is at the discretion of every bureaucrat, and may be suspended or violated at the arbitrary decree of officials who are received into and discharged from favour at every imperial whim. And the abolition of this illegal administration is not even foreshadowed. How little able, again, is the author of the manifesto to read the signs of the time. "It is impossible that society should desire the dismemberment of the empire." What answer have Finland, Poland, and other provinces to give? That is exactly the issue. The empire as it exists to-day, the people of many classes would so alter, so break up, and so refashion, as in very fact to dismember. So far from the Czar being ready to yield to the wishes of his people, this latest rescript shows that he does not yet even comprehend them.

ALL liberty is perilous, as the despot truly affirms, but who would therefore seek shelter under a despot's throne?—*Channing.*

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

THE Council met at Essex Hall on Wednesday afternoon, October 25. There were present:—Rev. J. Estlin Carpenter (in the chair), Rev. Frederic Allen, Mrs. L. M. Aspland, Mr. G. W. Brown, Miss Burkitt, Rev. G. Carter, Mr. H. Chatfeild Clarke, Mr. G. H. Clennell, Miss Clephan, Rev. V. D. Davis, Mr. Hahnemann Epps, Rev. Charles Hargrove, Mr. John Harrison, Rev. James Harwood, Mr. W. Byng Kenrick, Mr. H. B. Lawford, Mr. David Martineau, Rev. J. McDowell, Mrs. Francis Morton, Rev. H. Woods Perris, Mr. F. Pinnock, Mr. J. G. Pinnock, Rev. W. Chynoweth Pope, Mr. Frank Preston, Miss Preston, Mr. Ion Pritchard, Rev. H. Rawlings, Miss Emily Sharpe, Mr. W. Arthur Sharpe, Mr. William Spiller, Rev. F. W. Stanley, Mr. Hugh Stannus, Rev. C. J. Street, Rev. W. G. Tarrant, Miss Teschemacher, Rev. E. Turland, Sir R. K. Wilson, Rev. W. Wooding, and the Secretary.

Miss M. B. Westenholz, a foreign correspondent of the Association, who was passing through London on her way home to Denmark, was also present.

The Secretary announced that the President, Mr. C. F. Pearson, had written to say that yesterday he was unfortunately ill in bed, and a telegram which had just arrived announced that he was much better, but still unable to attend. Letters were also submitted from Mr. W. B. Bowring, of Liverpool; Mr. William Long, of Warrington; Mrs. Berry, of Wrotham; Miss Lucas, of Darlington; Mr. J. Harrop White, of Mansfield, and others, regretting their inability to be present at the meeting of the Council. On the motion of Rev. W. G. Tarrant the Rev. J. Estlin Carpenter, M.A., was voted to take the chair.

The Minutes of the Council Meeting of March 29 were read and confirmed, and the Secretary then read the Report of the Executive Committee as follows:—

REPORT OF THE COMMITTEE.

Owing to the mass of detailed business which comes before the Association, it is necessary to have it sifted and considered by various Sub-Committees before the full Committee are called upon to give their decision. The Sub-Committees, with their chairmen for the year, have been appointed as follows:—*Finance*, Mr. H. B. Lawford; *Publications*, Rev. W. G. Tarrant; *Home Mission*, Rev. Henry Gow; *Foreign Mission*, Rev. Charles Hargrove; *Scottish*, Rev. James Harwood; *General Purposes*, Rev. F. W. Stanley; *Civil Rights*, Mr. W. Blake Odgers, K.C. The Executive Committee meet on the second Wednesday of the month and the Sub-Committees a week earlier; it is important, therefore, that all correspondence requiring the attention of the Committee should reach the secretary by the first day of the month.

THE TREASURER'S REPORT.

The income for the nine months ending September 30 amounted to £6,301. Subscriptions yielded £3,901; investments, £975; donations and collections, £233; book department, £1,173; miscellaneous receipts, £19. The expenditure for the same period amounted to £5,170. Home and foreign grants required £3,241; printing and binding books and tracts, £1,114; maintenance, office, and anniversary expenses, £209; salaries of book-room and office staff, £606. The balance of £1,131, shown on September 30, will all disappear when the grants, accounts, and expenses to which the Association is already pledged have been paid.

The Treasurer has made an appeal to the churches to respond liberally on Association Sunday, November 19, when collections will be made by a large and, it is hoped, increased number of congregations, so that he may possess ample funds to meet the many claims which are sure to arise before the year is out. The opportunity afforded by Association Sunday in calling attention to the varied missionary work of the Committee at home and abroad on behalf of the principles and faith of Unitarians is one which ought to commend itself to all our ministers and congregations.

The subscription list, upon which the stability and usefulness of the Association so largely depends, has suffered serious loss by the death of many generous supporters. Nearly one hundred members of the Association have died during the last eighteen months, and the loss of their subscriptions amounts to £250. In addition to these, several subscribers of large sums promised their help for a period of three years in order to secure to the Association a munificent subscription of £1,000 a year. Unless other subscribers come forward it will not be possible to secure this subscription beyond the present year.

PUBLICATIONS.

The increased resources placed at the disposal of the Committee have enabled them to print and publish a larger number and variety of books and tracts than during any previous period in the history of the Association. The sixpenny reprints of "God and the Soul," by Mr. Armstrong; "The First Three Gospels," by Mr. Carpenter; "The Soul," by F. W. Newman; "The Passing and Permanent in Religion," by Dr. Savage, have had a large sale; and if ministers and secretaries of congregations would occasionally direct attention to these and similar publications, the sales might easily be increased tenfold. Through the courtesy of the Hibbert Trustees an abridged edition of Dr. Charles Beard's lectures on "The Reformation of the Sixteenth Century in its relation to Modern Thought" will be added shortly to the series of sixpenny reprints. A new edition of the popular volume, "The Bible: What it is and is not," by Rev. Joseph Wood, is in the press, and will be published about the middle of December. A revised translation of Dr. Albert Réville's valuable "History of the Dogma of the Deity of Jesus Christ" has recently been issued, and is warmly commended to the notice of the Council. The admirable lecture by Professor Henry Jones, "The Immortality of the Soul in the Poems of Tennyson and Browning," delivered at Essex Hall last Whitsuntide, has been published in an attractive form, and has already secured a large circulation. It is gratifying to report that a second issue of Mr. Carpenter's important Study of Dr. Martineau as Theologian and Teacher has been called for, and opportunity was taken to add an index. In addition to the volume of intellectual and inspiring lectures by the late Mr. Armstrong on "Agnosticism and Theism in the Nineteenth Century," the Committee are glad to announce that there will shortly be published a volume containing a biography of Mr. Armstrong, prepared by his eldest son, along with a selection of his sermons. The first series of twelve sermons by Unitarian ministers and two numbers of the second series have been issued. The sermons are devotional and practical, not controversial; they are representative of present-day preaching by Unitarian ministers. Many of the tracts published by the Association have a very large circulation, especially those which give direct and simple expositions of Unitarian Christianity; the more popular ones are now being issued in better type and in a more attractive style; it is intended that this new series will gradually take the place of the old series of "Tracts for the Times," "Pages for Religious Inquirers," and "Unitarian Leaflets." Among new essays now in the press which will be read with interest are "The Miraculous in Christianity," by Dr. Drummond, Principal of Manchester College; "Giordano Bruno," by Mr. Maurice Adams; and "James Martineau and Francis William Newman as Religious Teachers," by Dr. S. H. Mellone.

Since the meeting of the Council on March 29, grants of 1,012 books and 33,745 tracts, to the value of £141, have been made to ministers, congregations, postal missions, and in response to personal applications. Among the latter were 37 ministers belonging to so-called "orthodox" denominations. Grants of 1,312 books and 11,898 tracts, to the value of £108, were made to applicants in India, Australasia, and other lands outside the British Isles.

HOME MISSION WORK.

A large proportion of the time of the Committee is occupied in considering applications for grants from congregations up and down the country. Of late there has been a tendency to make applications for aid to enable congregations to do small things which it might be expected they could do themselves, or for which they could at least obtain the necessary money in their own immediate localities. The Association has never aspired to be a universal provider of funds for every good work undertaken by Unitarian churches; and the Committee desire to see such a strengthening of local and district organisations as will render it unnecessary to apply to the Association for small grants to enable congregations to do what may be called their ordinary work; and so leave the resources of the Association to be applied for the furtherance of that large and growing field of Unitarian work which individual congregations could not possibly undertake.

In addition to the annual grants made towards the salaries of ministers for 1905, reported at the last meeting of the Council, there are the following:—Acton, £35; Ashton, £70; Heaton Moor and Urmston, £50; Oldham-road, Manchester, £35:

Peckham, £30. These grants are payable from the date of the appointment of the minister. For pulpit supplies, alterations, and repairs to buildings, and for the erection of new churches and schoolrooms, the following grants have been voted :—Aberdare, £5; Carlisle, £10; High Peak Chapels, £10; Hollymount, £10; Nelson, £20; Newport (Mon.), £10; Southampton, £10; Killinchy, £20; Lye, £25; Shirebrook, £20; Attercliffe, £50; Newchurch, £50; Pontypridd, £50 (with a second £50 when £1,000 is raised); Preston, £25.

Arrangements have been made for the Rev. J. Estlin Carpenter to deliver his course of six lectures on "The Christ of the Creeds and of Experience" at Birmingham, beginning on Tuesday, October 31. Mr. Carpenter will also give two lectures on "The Gospels and How to Read Them," at Bridport, Exeter, Ilminster, Plymouth, Taunton, and Torquay. The Committee are persuaded of the great educational value of these lectures, and they trust that every possible effort will be made to secure large audiences at the various towns. The delivery of further courses of lectures is receiving the careful consideration of the Committee.

In response to applications from congregations and district societies, preachers have been sent by the Association to conduct special services and deliver week evening lectures at several places. Two or three very busy ministers are much run after, and it would be well if congregations occasionally sought the services of younger and less widely known men. The religious services at Cambridge for the present term were re-opened by the Rev. J. Estlin Carpenter on October 15, when there was an attendance of forty-four students and others. At the annual meeting of the South-East Wales Unitarian Society it was determined to try a series of services at Newport (Mon.), and the meetings already held give promise of arousing interest and proving successful. The question of appointing a district minister in connection with the Southern Unitarian Association who should be stationed at Southamption, with duties at other centres, is receiving attention, but no decision has yet been reached locally. The Committee have been represented at the annual meetings of the Eastern, the Western, and the Yorkshire Unions, the Northumberland and Durham, and the North Midland Associations: these opportunities for conference and interchange of ideas are always welcome.

The difficulty experienced by several congregations in obtaining the services of just the kind of minister they want may be said to be "always with us"; it is a difficulty which frequently bewilders the Committee, and the solution of which is by no means clear. The salary offered is generally small, the attainments required are considerable, and there is a dearth of men of ability and who are prepared to undertake the work on the pittance which is all that some congregations, aided by grants, can afford to give. In the case of a new movement in a large centre of population, where there is a genuine chance of self-support after a few years, it is legitimate to make a large grant in aid of the work; but where there are only twenty or thirty regular worshippers whose annual contributions do not average twenty shillings each, with little or no real prospect of an increase in the congregation, the missionary resources of the Association are not equal to the continuous strain of providing an adequate salary for a minister, nor is there work in such a limited sphere to occupy his whole time. By the exercise of thought and care some means could surely be devised for supplying the religious needs of such congregations without going to the expense of a settled minister.

It is true that not only are there congregations seeking ministers, there are also ministers seeking congregations. There are several men who have not been engaged in the regular work of the ministry for many months, and who find it exceedingly difficult to obtain a suitable settlement. "The denomination" (whatever that may mean) is sometimes blamed for its neglect. There is probably no one to blame; and if congregations occasionally pass over men educated in our own colleges in favour of men who seem to them to possess more attractive gifts, the trials of congregationalism have to be accepted if its privileges are to be enjoyed.

McQUAKER TRUST.

The Committee, as trustees of the McQuaker Fund, endeavour to assist in the maintenance and diffusion of the principles of Unitarian Christianity from the resources at their disposal so as to keep alive in Scotland the spirit of independence and self-help. Although they have not been altogether unsuccessful in their effort, the Trustees would welcome an increase of missionary enterprise and zeal among Unitarians throughout Scotland, such as they found exhibited at Aberdeen in connection with the laying of the memorial stone of the new church on September 30, when the proceedings were characterised by faith in and enthusiasm for a living religious movement destined to enlighten and bless mankind. At Aberdeen a conference was held of ministers and delegates of the Unitarian Churches in Scotland, at which several topics of interest were discussed and suggestions made for the consideration of the McQuaker trustees. The chairman of the Scottish sub-committee, accompanied by the secretary, personally visited Kilmarnock, Kirkcaldy, and Dundee, and conferred with representatives of the congregations respecting their position and work. At Kilmarnock a little progress has been made, but the congregation are at present perplexed by a resolution of the owners of the church (the Scottish Unitarian Association) to dispose of the property. At Kirkcaldy it has not yet been found possible to secure the services of a minister whom the congregation would like to have; but hopes are entertained that the offer of an increased grant towards the salary of an approved minister may lead to some useful result in the near future. At Dundee there are urgent repairs to the buildings required, and the McQuaker Trustees have promised a liberal grant towards the cost, provided the congregation and their friends do their share. Arrangements have been made for the delivery of lectures expository of Unitarian Christianity, for the interchange of pulpits, for occasional special services and lectures by ministers from England, for the preparation of an additional series of Unitarian tracts suitable for present-day needs in Scotland, and for the development of postal mission work. It is to be regretted that the experiment of providing for the training of a McQuaker student for the Unitarian ministry in Scotland has not succeeded in its main object. The one vacant pulpit does not seem to offer a congenial sphere of work for Mr. Ewart, and there is no other opening at present.

FOREIGN MISSION WORK.

The meetings of the International Council, held at Geneva at the end of August, were full of interest and inspiration; no one who shared in the proceedings could fail to be deeply impressed by what took place. The city in which the Council met, the courtesy of the Cathedral and University authorities in providing accommodation for the services and meetings, and of the Municipality for the conversazione, the unstinted kindness and unwearying labours of Professor Montet and the local committee, the high tone and generous spirit reflected in the papers read by so many able and distinguished men—these gave a dignity and impetus to the Council for which its founders and friends are profoundly grateful. The days spent at Geneva were indeed red-letter days in the history of the liberal movement in religion; they helped to lift men out of their smallness into contact with a large and glowing life of devotion to truth, freedom, progress, and fellowship in religion. The eager, sympathetic part which the British and Foreign Unitarian Association had taken in promoting the ideals and work of the International Council was warmly acknowledged at Geneva. There were 230 Unitarians from Great Britain and Ireland enrolled as members or representatives at the international meetings, and although several were evidently "on holiday," the attendances throughout an exceedingly full and busy week were large and enthusiastic. Opportunity will be taken later this afternoon to give public expression to the appreciation and gratitude of the Council by some of the delegates who were present; and also to convey to the American Unitarian Association an earnest pledge that the Council will do its utmost to secure the attendance of a large representation from Great Britain and Ireland in the autumn of 1907, when it is proposed to hold the meetings in Boston, the historic headquarters of American Unitarianism.

In connection with the churches in Australia, an effort is being made to strengthen the bonds of sympathy between them, and to increase their effectiveness as centres of missionary work. The great distances which separate them renders interchange and co-operation exceedingly difficult. Towards the support of the Unitarian services and work at Hobart, Tasmania, a grant of £25 has been made. Aid has been promised to the congregation at Sydney to help in extinguishing the debt on the church. At Wellington, New Zealand, there is a most favourable opportunity of founding a Unitarian Church; the people themselves have already promised to subscribe generously; they are only waiting for an able and capable minister to lead and guide the movement. The Committee are hopeful of securing at an early date the

services of a minister eminently suitable for the important work at Wellington.

Mr. Haugerud reports that the congregation at Christiania is making good progress. The Sunday services are regularly attended by about 150 people, and there is every hope of establishing a self-supporting church in the course of a few years. Besides the grant of £50 for the minister's salary, £10 has been voted towards the cost of printing Unitarian tracts and lessons for young people in the Norwegian language.

Rev. W. Tudor Jones, Ph.D., and his wife made themselves very useful, while in Germany, in extending a knowledge of Unitarian Christianity among University students and others. Dr. Brooke Herford's "Brief Account of Unitarianism" and Mr. Sunderland's "Larger Meaning of Unitarianism" have been translated into German, and a number of copies have already been circulated among inquirers. Rev. G. von Petzold, as the representative of the Association, attended an important Conference of "The Friends of the Christian World" at Goslar in June, and presented an interesting report showing the progress that was taking place in liberal religious thought in Germany.

It is a pleasure to the Committee to report that Mr. Charles Raffay, the new Hungarian student, is now studying at Manchester College, Oxford. He comes warmly recommended by Bishop Ferencz and Professor Boros.

From India many applications still come for Unitarian literature, and at Allahabad, Bombay, Calcutta, and Madras there are active agencies for its dissemination. The death of Mr. P. C. Mozoomdar is a heavy loss to the cause of liberal religion in India; and an expression of appreciation and sympathy was sent to the Brahmo Somajes by the Committee of the Association. The mission work in the Khasi Hills is proceeding on more satisfactory lines. Rev. David Edwards and other workers are now able to exert some genuine moral and religious influence upon the people among whom they labour. Mr. Chakrabarti is also receiving cordial support in his attempt to reorganise the management of the Unitarian mission stations, notwithstanding the difficulties he has to contend against.

DECEASED MEMBERS.

Since the last meeting of the Council death has removed many valued members and supporters of the Association. Mention may here be made of Mr. John Edward Taylor of London (proprietor of the *Manchester Guardian*); Mr. H. J. Morton, of Scarborough; Rev. Iden Payne, of Stannington; Mr. T. Birchall, of Warrington; Mr. George Brothers, of Canterbury; Mrs. Greenhow, of Leeds; Mr. John Warren, of London; Mr. John Warren, of Nottingham; and Mr. Donald Wilson, of Hull. To these the name of the Rev. Richard Lyttle, of Moneyrea, who died last Sunday, must now regretfully be added. To the relatives and friends of the departed the Committee desire to convey through the Council their respectful sympathy in the sorrow and loss which have befallen them.

Questions on the Report being invited, the Rev. E. TURLAND referred to the Unitarian Mission in Japan, which had formerly been under the care of the American Unitarian Association, but was now an independent native movement. He said it would be of great interest to have information as to the progress of the work.

The CHAIRMAN said that they did have news of the work in Japan, and he recently received a letter from Mr. Yoshimoto, who had been obliged to leave Manchester College, Oxford, through the failure of his health, which was now happily restored. He expected much of Mr. Yoshimoto, who had already written two books, and was hoping soon to be at Tokyo, doing practical religious work. Regular services were held in the Unity Hall, conducted chiefly by professional men.

Miss SHARPE spoke of the need for religious work in villages, and mention was made of the possibilities of a Van Mission. The Rev. C. HARGROVE said he thought this "Church of the Unattached," of which they had heard from America, seemed just to meet the need.

The Rev. C. J. STREET mentioned what the "Ministerial Fellowship" was doing to bring together ministers in need of settlement and congregations in need of a minister. Mr. STANNUS recognised the need, but thought it would be best met by a committee of that association.

The CHAIRMAN said there certainly was a desire for more co-operation in our religious work. What form it could best take he did not yet know, but it was very interesting to hear of the efforts that were being made. He then moved the adoption of the report, and spoke of the large operations to which it bore witness, and the continuous thought given to carrying them out. He earnestly trusted that subscriptions would be maintained, so that the present standard of income and of work should not suffer decline. He pointed out what admirable work ministers might do by bringing the sixpenny reprints before the people. Such a book as Mr. Armstrong's "God and the Soul," ought to be in every household. The circulation of such literature was simply a matter of taking trouble.

Mr. JOHN HARRISON seconded, and the report was received.

The CHAIRMAN then offered a cordial welcome to Miss Westenholz, whose acquaintance they had been delighted to make at the first International meeting in London, and had met again at Amsterdam, and were always glad to see. With a word of grateful thanks, Miss Westenholtz acknowledged the greeting.

Mr. W. ARTHUR SHARPE moved:—"That the members of the Council of the British and Foreign Unitarian Association send to Professor Montet and the local Committee their warm congratulations on the success which attended the recent meetings of the International Council of Unitarian and other Liberal religious thinkers and workers at Geneva, and an expression of their sincere gratitude for the notable service rendered by the meetings to the cause of liberal religion in many lands." He spoke warmly of the hospitality offered to the Council by the Municipality, the University, and the Church authorities, which was a remarkable sign of the progress of liberalism. No one could be at those meetings without being impressed by the unity of spirit that prevailed. It was notably seen in the three cathedral sermons by men of different nationalities. When they came back from their evening trip on the lake, and the Cathedral towers were lighted up in their honour, it appeared to him as an emblem of some new light that was dawning in the religious world. Those meetings had done something to spread that light, and future meetings would carry it still further for the establishment of the Church Universal.

The Rev. CHARLES HARGROVE seconded, and said he felt more and more grateful for what those meetings had been to them. He had been struck by the fact that they as Unitarians had been received in Geneva not as people to be tolerated, because others were so large-minded as to receive even them; they were welcomed not as strangers but as friends. The pilgrimage to the Monument of Servetus seemed to him of peculiar significance. It was something like an event in history, that there, on the very spot where Servetus had been burnt, while practically all Christendom approved, they had been able to assemble as they did in honour of the victim.

The CHAIRMAN said their reception at Geneva was the more remarkable because the majority of the consistory of the Church, of whom twenty-five out of thirty-one were laymen, were now orthodox. But thirty years ago all religious tests had been abolished in Geneva, and they had so thoroughly learnt the lesson of freedom that the orthodox joined cordially with the liberals in making their reception what it was. It was a great strength to the Council that Prof. Harnack's name and others appeared among their adherents, and it was a notable fact that more than one Roman Catholic priest had taken part with them. The congress was becoming of increasing importance.

The resolution having been cordially passed, Mr. SHARPE moved, and Rev. W. WOODING seconded, a special vote of thanks to the Rev. W. Copeland Bowie for the great help he had given in securing the success of the meetings, and this was carried by acclamation.

The Rev. W. G. TARRANT moved:—"That the members of the Council have learned with great interest and pleasure that the American Unitarian Association has invited the International Council to hold its next series of meetings in Boston in 1907, and they desire to assure Dr. Samuel A. Eliot and his fellow-workers of the hearty sympathy of the Council of the British and Foreign Unitarian Association in the effort to make the meetings in America another memorable landmark in the history of a free and progressive religious faith." He referred to the suggestion made by Dr. Herbert Smith at the recent Provincial Assembly meeting, to the fact that ministers would be greatly benefited if they were enabled to attend the next meeting in Boston, and he agreed that it would be so, and it would be very good for their congregations.

Mr ION PRITCHARD seconded, and spoke of the great support given by their American brethren to that movement. They, for their part, should do their best to secure the success of the Boston meeting, and certainly they could be assured of a very cordial welcome.

Mr. DAVID MARTINEAU having proposed a vote of thanks to the Chairman, the meeting terminated.

OBITUARY.

THE REV. RICHARD LYTTLE.

As announced in our last issue, the Rev. Richard Lyttle, of Moneyrea, died at the residence of his friends Mr. and Mrs. J. Swann, "Lisnagarvey," Bristol, on October 22. Mr. Swann being himself unable to leave his room, Mrs. Swann accompanied the remains to Ireland. With her were the Revs. Charles Peach and T. P. Spedding (friends and fellow-students of the deceased), Mr. W. R. McWilliam (a cousin), Mr. T. Munn (a Moneyrea student at the H.M.C.), and Mr. Lewis (Shrewsbury). On the arrival of the boat at Belfast, there were early indications of the widespread sympathy which had been aroused. The Rev. W. H. Drummond, B.A., came on board at once to receive the mourners, and soon after followed deputations from many societies bearing wreaths, as well as great numbers of private friends and fellow-workers of the deceased. Among the many wreaths the tribute sent by the Ulster Farmers' Association was most conspicuous and sadly significant, taking the form of a large Irish harp with broken strings.

Mr. Lyttle had left instructions in his will that he should be buried at Moneyrea, and at ten o'clock a procession was formed, and moved in that direction. Catholic priests, clergy of all denominations, members of Parliament, doctors, barristers, magistrates, farmers, labourers, men of all classes fell in and formed one vast, quiet, orderly procession. Belfast showed a noble side of its character in the universal sympathy everywhere displayed, and rarely indeed has it been lifted so high above its ancient feuds as in its tribute to a man loved and honoured of all parties. The procession was a never-to-be-forgotten sight. Men of all sects and parties marched side by side, passers-by reverently bared their heads, factories ceased working as the cortège passed, school children stood lined up in front of their buildings, all vehicular and tramway traffic was stopped, and thus the great procession marched on, steadily breasting the long hills of their seven-mile march—a wonderful tribute to the character of a man who could thus weld so vast a concourse into one bond of reverent sympathy. Arrived at Moneyrea, the Rev. W. H. Drummond, B.A., conducted the service, and the Rev. Charles Peach delivered a brief address. Of the feeling aroused in the Moneyrea district itself no adequate description can be given. There was sorrow in every home. Everywhere men greeted each other with the local expression, "We have met with a loss." Meetings were postponed, football matches abandoned. There was no heart in the country for either work or play. It was not one Congregation or one Party, but a whole vast countryside mourning the loss of a true and trusted friend.

On the Sunday following the funeral a Memorial Service was held at Moneyrea. There was a very large congregation, and many of those present were deeply affected by the solemnity of the service, which was conducted by the Rev. W. H. Drummond, of Belfast. The pulpit was draped in black, and around the rostrum there were suspended a number of beautiful wreaths. The opening hymn was "Nearer, my God, to Thee," and afterwards "Lead, Kindly Light" was sung.

In his address the Rev. W. H. DRUMMOND said their departed friend was full of enjoyment of his work and his friends, and of all the gladness of the world. But, above all, he was ever pressing forward with restless energy—with energy that was harmonised and controlled by the consciousness of an aim which bound all the departments of his work into one, and made them part of his service to God. His public work was singularly high-minded and free from selfish ambition. He did not seek any praise or honour for himself. All his work was done for what he believed to be a righteous cause. He believed that the public movements in which he was interested were means for making men happier and better, and, whether they agreed with him or not, they knew that for him they formed part of the plan of campaign of the kingdom of God. He was, first and foremost, the Christian minister, devoted to the work of preaching and teaching his people. Those of them who looked at his work from a distance were astonished at their late pastor's remarkable industry and the patience which he displayed. Perhaps what struck them most was the success which he achieved in his dealings with young men. The young men who were present at that service knew what it had meant to them to have such a comrade and friend. They knew how free he was from professional manner and from the professional cant of religious speech. He believed in living the good life, and in helping others to live it, in the strength of the love of God and the grace of Jesus Christ. Perhaps some of them were thinking of the best memorial that could be raised to him. Well, the best memorial of a minister was in the lives of his people, when he had gone away.

The Rev. CHARLES PEACH, who followed, said: "The great demonstration of affection and esteem last Wednesday marked the profound sense of the great loss which has befallen the whole of this country-side. It is not necessary for me to emphasise that loss. It will come home to you more and more as the days pass. Sorrows will come, and you will miss an accustomed sympathy upon which you had grown to rely; difficulties will arise, and you will look in vain for the old guiding hand. Gradually it will come upon you in unexpected ways, startling you into a new wonder at the large place left vacant, enlarging your sorrow by a truer estimate of its intimacy with all your life. Underneath our friend's tireless activity there was a serene constancy of soul which no sudden demand of pity or danger could startle in unreadiness. He was always ready, armed and prepared, to counsel or to help, because to counsel and help was the native quality of his soul. It was not the product of a creed or a plan, it was not the hardly won assurance of passion disciplined and will conquered, it was the native speech of his soul, the natural expression of his real self. His life was as simple as that of a child, his heart was as pure as the sunshine. To do good was with him more than a creed, more than a duty; it was a joy and a delight, because it was just to be himself. And with all his learning he never unlearned that. Disappointment left no corrosive sting in his soul; failure checked none of his hopes; in absolute simplicity and perfect trust he went on loving and helping, right to the end."

After dwelling on the blessedness of divine comfort in their mourning, he continued: "He has passed on from our sight, but he lives in our lives. Let us not sorrow as those who have room for complaint; let us thank God we had such a friend, and that He opened our eyes to see his worth. Life will be harder without him—how much harder, we shall learn day by day. But how much harder would it have been if we had never known him? We are better men for having known him; it is a better world because of his passing; the light of a generous and large soul has been shed on our controversies, the touch of a pitying hand has been laid on our sorrows. The future must show whether we have appreciated our blessing. If we greet the days only to repine at our loss, then our loss is sad indeed; but if we try to live by the light he showed us and to follow it to the source whence he brought it, then we shall have found the prize of life. For, friends, let me bear this testimony. Though his life was strenuous, he found joy in his labours; though his generosity was without measure, he was enriched in all his giving; though he was quick to all the vigils of love and service his own life was serene and glad and beautiful. He was happy in the multitude of his friends, and in the number he counted and kept men of all shades of opinion; he was happier, who won this wealth of affection by his own sincerity, simplicity, and contentedness of heart. Gentle hands tended his last hours, reverent feet followed him to his last rest, innumerable benedictions crown his memory. He was strong, brave, and pure. He loved, and he was loved again. He did the work of a true man. He was a faithful pastor, a generous friend, a devoted citizen. He has left the world better than he found it. He has made the battle easier for weaker men. He kept the Faith; he has won the crown.

"'He hath fared forth, beyond these
suns and showers,
For us the autumn glow, the autumn
flame,
And soon the winter silence shall be ours:
Him the eternal spring of fadeless fame
Crowns with no mortal flowers.'"

There were many more pulpit references, and generous appreciations have appeared in all the Irish papers. We hope to give some extracts next week.

IN MEMORIAM R. L.

GONE in thy noon:
O Friend! Came it not too soon,
The summons to end thy strife,
With the zest of life
Unspent?
Soon, ah too soon!
In our discontent,
Say we:
But for thee,
Eternity,
The shoreless, tideless, central sea:
The bosom of Deity.

C. E. PIKE.

THE HIBBERT JOURNAL.*

THE mark this quarter on the now familiar cover—"Vol. IV.; No. 1. October, 1905"—reminds us that in three years the *Hibbert Journal* has achieved a brilliant success, which is of greater significance for the progress of religious thought, and not of thought only, but of vital, working force. One may find within these covers some disturbing things, representing many aspects in the conflict of present-day thought; but even radical opponents rouse to action, if it be only to prove the validity of more wholesome views; and when one comes upon such an article as that by Professor Henry Jones on "The Working Faith of the Social Reformer" one feels a nobler breath of life stirring on the field of duty, and must rejoice to think how many will be kindled by such keenness of thought and moral ardour to devote themselves to the same high service.

We noted last week that the editor had received from Viscount Hayashi, the Japanese Minister in London, a message of cordial appreciation of the first two articles in this number. To the second of these articles, by Mr. Jacks himself, in which he asked: "Is the Moral Supremacy of Christendom in Danger?" we devoted our leading article last week, and we shall here simply add the concluding sentences of the article. The claim of Christianity to be supreme, Mr. Jacks says, must assuredly fail, unless it finds its exponent in renovated national life.

"It is good for us thus to realise that our ideal and our practice are at variance, even though it be the finger of a non-Christian race that is pointing to the breach. All our Christian pride will not prevent us from taking heed. It is, indeed, the conviction of the writer that the present hour is the fullest of hope for humanity which the world has seen for long ages. Not the least element of that hope is the prospect of a union between the forces of Christianity and Buddhism for the uplifting of mankind. For these two religions, in their highest expressions, are not estranged. They are approaching each other, and their approach is the dawn of a better age."

The first article is by Professor Anesaki, of Tokyo, on "How Christianity appeals to a Japanese Buddhist." With gentle irony he declines to discuss the position of those who explain the similarities between other world-religions and Christianity as due to imitation prompted by the Evil One, to lure men to destruction, and then shows how near the highest Buddhist faith is to the Christian. "Where there is faith in Buddha," Professor Anesaki says, "there may grow the faith in Christ. The two religions may preserve their respective traits, but they must share in the deep root of religious faith. Japan may remain Buddhistic, or be converted to Christianity, but she will in either way keep her own tone of national spirit and civilisation, and in this way play a part in the grand concert of humanity."

One of the most interesting passages in this article is that in which a similarity is traced between the Italian religious art of the fourteenth century and the old Buddhistic painting. "My impressions," says the writer, "when I first saw Angelico's Madonna in the National Gallery of London, and then in Florence, were simply the feelings I had when I looked at the old paintings of the Tak'ma school. Not only in intention and depth, but in treatment and colouring they show a striking similarity. . . . . Their paintings were not for the sake of amusement or of dilettantism, but for worship. For them art was not a merry thing, but serious as life."

The concluding passage of this article was written in response to a special request from the editor that the writer would state what appear to him the defects of Christian morality.

"What I wish to point out is certainly not the defects of Christianity itself; but there is one thing which strikes our minds as regards the actual tendency of Christians in Europe. It is the exclusiveness of their attitude toward non-Christian peoples. Apart from the theological or ecclesiastical exclusiveness, there is manifest a moral one, especially in recent years. Not only ignorant monks or farmers, but the educated classes and influential rulers, see in the rise of a Buddhist nation the incarnation of Antichrist or a diabolic power. Everything, however good and beautiful it may be, should be extinguished if it is not Christian. These words were addressed by an Emperor to his soldiers going to the East, and they were stimulated to commit murder for revenge, so that the peoples of the East might remember for a thousand years the terrible vengeance of the Christians. These and similar phenomena are by no means products of true Christianity, but only remains of Jewish bigotry. The harmony and concert of the world's religions and nations are made impossible by this un-Christian Christianity. If we should be threatened by a bigotry like this we are ready to stand against it in the name not only of Buddha, but of Christ Himself."

These are words which we should like to see blazoned abroad throughout the world. May they be taken to heart in the Courts and Camps of Europe!

Professor Henry Jones's article, above referred to, is the first of a series in which he will reproduce in a revised form a course of lectures he gave under the Dunkin Trust at Manchester College, Oxford. The aim is "to speak to those who are feeling their way into social usefulness, and whose main hope of comprehending their social work lies in looking at it in the large context of religiously inspired thought." Professor Jones feels that a better time is dawning now that religion is being moralised, and morality is being socialised. The problems of society, he says, are in the last resort problems of character, and can be solved only by a spiritual agency, "by the associated will of good men, which is what the *Church* ought to mean." And he dwells upon the importance of thoroughly understanding the social environments in its vital bearings upon character. We would call special attention to the paragraph on p. 56 on what schools of learning may do for social reformers. As to the spirit in which social work is to be approached, we cannot refrain from quoting this other passage:—

"Aristotle demanded good character of the student of ethics; and, following him, we may say that if a man's equipment of sympathy is scanty his study should not be men in their mutual relations, not that system of services we call society, but something else. We can understand the needs and wrongs of men only if we feel them, and we can remedy them only by atoning for them in our own lives. The reformer who has not this working faith in his fellow-men, who only blames them and attacks their institutions, has not learnt the alphabet of his science. Hard judgments of human character and human institutions are generally false and always shallow. The helper of mankind recognises the good in that which he would change, and finds room for it in the greater good he would bring into the world."

The only other article we can mention this week is that on "Authority and Theology," by the Principal of Hackney College.

Dr. Forsyth has made a triple onslaught on the faithless of this generation, during the last few weeks, in this article, in another in the October *Contemporary*, and in his address as Chairman of the Congregational Union at the autumnal meeting at Leeds, on "The Grace of the Gospel and the Moral Authority in the Church," to which we referred in a brief note a fortnight ago. Dr. Forsyth is strong in logic and in asserting the dogmatic position which he deduces from his premises; but, as we read him, and take a broad view of the religious progress of the world, we are constantly brought back to the question concerning his premises. But is that true? Is that really true of human nature? Is that the only way by which God delivers from sin and gives the strong and calm assurance of faith? "The Redeemer from moral death is the seat of final authority for a moral humanity. . . . . Our final moral standard is the Gospel of the Cross with its ethical restitution of things." "There are ultimately no ethics, therefore, but theological. The natural conscience, were it accessible, would certainly be an object of scientific interest. But, strictly speaking (as has already been hinted), in civilised communities to-day it does not exist. It is a mere abstraction of thought. What does exist is a historic product, deeply and permanently moulded by the Christian ethic of sin and redemption which for two thousand years has been shaping European morals." So Dr. Forsyth. But as we read these lines the impression was still fresh upon us of the first two powerful articles in this number of the *Hibbert*, and the question was irresistible, "What, then, of Japan?" The Cross is a great power in the world, but hardly what Dr. Forsyth would make of it.

These are but the first four articles in this number, and there is a great deal more that is of the highest value and interest.

* Williams & Norgate. Quarterly, 2s. 6d. net.

GENIUS is not a creator, in the sense of fancying or feigning what does not exist. Its distinction is to discernmore of truth than common minds. It sees under disguises and humble forms everlasting beauty. —*Channing.*

CENTENARY HYMN.*

GATHERED here before Thee, Father,
Heirs of old-time prayer and toil,
Praise we render for the founding
Of our School, on hallowed soil.
While the hundred years were fleeting,
Still the hosts of scholars came:
Here they met, with joyous greeting:
Here they learned to love Thy name.

Glory now be Thine, Almighty,
For the workers passed away:
Earnest preachers of Thy gospel,—
Heralds of this happier day;
Faithful men and women, living
Lives that shone with radiance bright,
From their inward treasure giving
Truth and wisdom, love and light.

In the spirit of the Master,
Of each faithful Christian soul,—
Calling children's hearts to listen,
While the years yet onward roll,—
Helping every youth and maiden
Pure and strong in Christ to be,—
Lifting burdens from the laden,—
Gladly we will work for Thee.

Grant, O Father, blessed! holy!
That while on us shines the sun,
Never from our hearts may perish
Thoughts that here have made us one.
Then, when life's long day is ending,
And the quiet shadows fall,
Still Thy love, above us bending,
Shall enfold us, each and all.

DENDY AGATE, 1905.

MINISTERS' PENSIONS AND INSURANCE FUND.

AT the recent half-yearly meeting of Managers it was reported that eighty-one ministers were already insured in the Fund, and four more applications were granted. Mr. Bryan E. Johnson was elected a manager in place of Mr. J. Cogan Conway, deceased; and Mr. R. Mortimer Montgomery was elected as an auditor in Mr. Johnson's stead. The lamented death of the Rev. Richard Lyttle would necessitate the first insurance claim since the formation of the fund. A donation of £2,000 was received from Mr. Philip H. Holt, of Liverpool, to be applied at the discretion of the managers, as an addition to capital, or in aid of ministers on active service, or both. A cordial vote of thanks to Mr. Holt for his generous gift, and for the considerate way in which it had been made was passed. It was resolved that this donation should be treated, not as capital, but as accumulated income, and arrangements were made for suitably investing it. The way has now been made easier for helping, as the managers desire to do (and as they have done in one case, and promised in another) those older ministers for whom the insurance premiums are prohibitive. They only regret that under their constitution they are unable to assist ministers not provided for by any other Fund, who have been obliged to retire from active service through the weight of years or infirmity. That could only be done by means of a supplementary fund specially raised for the purpose.

* Sung at the Centenary Services of the High Pavement Sunday School, Nottingham, Sunday, October 22.

THE CHILDREN'S COLUMN.

GIANTS.

WHAT is a giant? We have all read something about giants; we all know something about them. Let us see what it is that goes to make a giant, and why we always want to take the side of the giant-killers, such as Jack, who killed Blunderbore and Cormoran.

To begin with, a giant is a man bigger than other people, and stronger than other people, but that is not all. Strength itself is good. We may admire a strong man for his strength, and we certainly do not admire the giants in the stories. We rather fear them, and rejoice when they are slain. For they are not only big and strong, but *cruel*, too, and their great size and great strength makes them able to do more harm than other cruel men.

Giants take what they want by force—food, money, or anything else. They are lazy and do not work, do not do or give anything in return for what they get, but just take it from another, and perhaps take it in a cruel way, too.

So we may say that a giant is a big, strong man who uses his strength cruelly, and takes what he wants by force.

If a big, strong man uses his strength to work, we do not think of him as a giant like those in the old stories. A porter who carries luggage, a blacksmith, the muscles of whose "brawny arms are strong as iron bands," the policeman who keeps order, may be gigantic—like the giant—in size, but, since he uses his strength not cruelly, but in useful work, he is not a genuine giant of the old sort. For the old giants all hurt or destroyed other people.

Did you ever feel that a great engine, moving nearer and nearer along a railway line, was like a giant, devouring coal and breathing out a red glow, and strong enough to destroy whatever comes in its way? But we know all the time that the engine-driver is there, guiding the great machine, keeping its great strength in check so that it may do no harm, and even able to make it come forward so slowly and gently that the birds may hop about near its wheels without getting hurt.

In one of his poems Longfellow makes a windmill talk as if it were a giant, dwelling in a tower, and devouring all that comes within reach of his jaws of stone, and always greedy for more:

"Behold! a giant am I!
Aloft here in my tower,
With my granite jaws I devour
The maize and the wheat and the rye,
And grind them into flour."

Flour! It is this last word that shows the difference between a windmill and a real giant. The corn is ground into flour for the use of others. The strong arms and the granite jaws of the windmill work for the good of all—for the farmers who sell the corn and for the people who buy the flour. This poem, like "The Village Blacksmith," shows the beauty of strength spent in useful toil, and describes also the Sunday rest and peace that comes to those who spend the week in useful labour.

"On Sundays I take my rest;
Church-going bells begin
Their low, melodious din;
I cross my arms on my breast,
And all is peace within."

You see, it is not only having great strength that makes the giant, but using it cruelly—misusing it. If we misuse our strength in any way we are taking the side of the giants rather than of the giant-killers. By using our strength to hurt others, even to tease others, we are behaving like giants.

Is it only in story-books that there are cruel giants, or are there any real ones still in the world? Perhaps they are not so big as they used to be, and we give them different names now. We call them tyrants or bullies, and sometimes we find tyrants, bullies—little giants, if we may call them so—even amongst our little people.

Children like to feel that they are growing bigger and stronger. "I'm bigger than you" is a frequent boast. It is pleasant to feel big and strong, and it is pleasant to use strength or skill. Children very soon show pleasure in their strength, and they have to learn not to hurt. They have to learn not to catch flies, not to tease a kitten or a dog, or a child smaller and less strong than themselves. They have to learn not to use their strength or skill like a bully, like a tyrant, like a giant.

As Shakespeare says:

"It is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant."

Many old tales tell how brave young men like Jack the Giant-Killer fought against those stronger than themselves who used their strength cruelly.

Sometimes cruel force is overcome by strength, sometimes by gentleness.

In his play of "As You Like It" Shakespeare tells one of these old tales. The first giant is overcome in a wrestling match and can no longer use his giant's strength tyrannously like a giant. Orlando, as the giant-killer is called in this story, can use his strength gently, too, and at last overcomes the cruel hate of his elder brother by gentleness in the Forest of Arden. You can read the story for yourselves in Lamb's "Tales from Shakespeare," and can find out for yourselves who is the third giant in the story, and in how many ways Shakespeare shows the power of gentleness.

The greatest giant of modern times was Napoleon—not in body, for he was a small man, but in strength of mind and will. He used his strength, his power, cruelly, hurting and destroying other people in order to get more power still for himself. He hurt the French people themselves, as well as other nations,—took their liberties or their lives. So the French can now feel that he was their enemy, too, and they have joined with the English in honouring Nelson, in celebrating the victory of liberty at Trafalgar. The French and the English together have reason to honour Nelson because he checked the advance of Napoleon, the giant of whom all Europe was afraid.

The friendly feeling between the French and the English has been the best part of the Nelson centenary. Nelson used force in such a way as to make for gentleness in later times and for peace between the nations.

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 4, 1905.

DR. DRUMMOND'S RESIGNATION.

THE announcement, which we make this week, that Dr. DRUMMOND has resigned his professorship and his office as Principal of Manchester College, Oxford, and that the resignation is to take effect next June, will touch the deepest sympathies not only in his old students of the past thirty-six years, but in all friends of the College, who have felt the power and the beautiful grace of his personality, and have recognised the worth of those rare gifts of scholarship and spiritual insight, which he has devoted for so many years to the service of the College.

The severance of ties long established must always be painful, and such a reminder that our time is hastening on cannot be without some thought of sadness. Yet, in this case, it is a far deeper satisfaction and thankfulness, which must prevail. We look back over the years rich in faithful service, remembering what they have produced of very precious and abiding worth; and we are not losing Dr. DRUMMOND from our midst. If he naturally feels at three score years and ten that he may claim some release from habitual toil, we rejoice to know that it will be for the harbouring of his strength, to concentrate it on his finest work; and that we may hope for years of a beautiful and quiet evening, in which a benignant presence will gather ever more closely about it the reverence and love of understanding hearts, and our Teacher in the things of the Spirit will have further gifts to garner for us out of the rich experience of his inward life.

Dr. DRUMMOND'S work has been done in quietness, with a rare self-effacement, in the spirit of the truest humility, but none the less, his influence has been deep, and in the truest sense inspiring on those who have been touched, in one generation of students after another, by the hidden fires of a moral ardour bent on the loftiest ends, and a spiritual faith, abiding in communion with the Highest, which were always there, and are still unabated, at the heart of his unobtrusive life.

Dr. DRUMMOND was himself a student of the College, and no one has had a more perfect apprehension of its great ideal as a Free School of Theology and a training-place for ministers of religion. He succeeded in 1869 to the chair of JOHN JAMES TAYLER, and twenty years ago, on the retirement of Dr. MARTINEAU, become Principal Through the momentous time of the removal from London and the establishment of the College at Oxford, he has been its representative before the public, and on each occasion —at the opening of the first Oxford session in 1889, at the opening of the College buildings in 1893, whenever there has been need for a strong declaration of principle and the setting forth of a noble and beautiful ideal, the friends and supporters of the College have been happy to feel that its cause was in worthy hands. And we, perhaps, have not adequately realised how much the College has owed, during these first years at Oxford, in the cordial welcome it has received and the respect it has won in the University, to the distinguished scholarship and the personality of its Principal.

Dr. DRUMMOND is the author of standard works on the Jewish Messiah and PHILO of Alexandria, of a Commentary on the Pauline Epistles, the second volume in PUTNAM'S International Handbooks of the New Testament, and most recently of a masterly book on the "Character and Authorship of the Fourth Gospel." In his Hibbert Lectures, "Via, Veritas, Vita," on "Christianity in its most simple and intelligible form," he appealed to a wider circle and gives one of the most luminous and beautiful interpretations of the life and teaching of CHRIST to be found in modern literature. Among other publications we may mention his little book on "The Pauline Benediction," three sermons preached in Manchester College Chapel, in which the very heart of his teaching will be found. These are among the achievements of many years, and we are happy to believe that while these remain with us, a possession of great worth, and while Dr. DRUMMOND'S work as a teacher, with its high ideal of scholarship its pure loyalty to truth, and its deep insight into the spirit of the Christian life, lives on in many men whom he has helped to form and send out into the world, he has himself still much to give us; and for this we must earnestly hope that strength and undisturbed opportunity may be abundantly granted him.

When last May Dr. DRUMMOND celebrated his seventieth birthday, his old students united to send him a letter of congratulation and affectionate acknowledgment of all they owe to him. To our great regret we were not permitted to publish this letter and Dr. DRUMMOND'S response, but we must be allowed to mention the fact now, and to say that since then the old students, and a large number of other friends, have made a subscription (now completed) to present a portrait of Dr. DRUMMOND to the College, and that Sir GEORGE REID, R.S.A., has undertaken the commission. It is hoped that the portrait may be presented at the close of the present session, which will also be the natural occasion for a full acknowledgment, so far as that is possible, on the part of the Trustees and other friends, of what the College has owed to Dr. DRUMMOND, and of the warm regard and affection in which he is held by our whole community.

FROM DR. DRUMMOND'S SERMONS ON "THE PAULINE BENEDICTION."

THE deepest truths do not come by way of the understanding, and no dogma can make them known. The grace of Christ, and the love of God, and the communion of the Spirit, are not doctrines, which can be taught to those who have no spiritual eye to discern them, but realities which must be seen and felt before they can be understood. And this is the peculiarity of the Christian revelation, that it comes to us as the word made flesh. It is the disclosure of a pure and consecrated soul, bringing the love of God into the midst of the world's sin and woe, and subduing men by the power of its grace.

* * *

When the same Spirit of Divine love reigns in all hearts there is true fellowship, and the superficial movements of intellect and will can no more break its harmony than the rustling leaves of a forest can disturb its solemn beauty. The intellect, with its imperfect and limited powers, shapes for itself such divine images as it can; but though the same eternal reason may shine in every soul, we cannot all see it alike, and we interpret it according to the measure of our gift. Our activities are of many sorts, suited to the complex wants of society, and directed by the variety of our natural endowments. But through all there may be the same heavenly Spirit, the same sweet graciousness of temper towards our fellowmen, the same loving devoutness and submission towards God. Here alone can we find the true ground of ecclesiastical unity. We seek it in vain by the pathway of the intellect; for it is the business of the intellect to question, to discuss, to explore, and knowledge is continually passing away while nature delivers up her secrets and we climb to new levels of thought. But the deep life of our common humanity, cleansed and renewed by the Spirit of God, would bind us together into a holy brotherhood, had we not built again the artificial separations which Christ destroyed; for those who adore and love the same Father in Heaven must reverence and love one another.

TO CORRESPONDENTS: — Letters, &c.; received from E. A., A. B., C. C. G., E. H., Y. H., C. W. J., M. L., E. L. M.

THE VISION OF LIFE.*

BY THE REV. W. J. JUPP.

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." (Rev. xxii, 1, 2.)

Thus, after the weird and appalling scenes of judgment, there came, to this lonely seer, a calm, bright vision—the vision of a redeemed city, the New Jerusalem, with its clear stream, and fruit-bearing trees. From the high seats of power mingled with gentleness—for so I understand the words: "proceeding from the throne of *God* and of the *Lamb*"—from the heart of creative might, which is also self-sacrificing Love, flowed the river of the water of life. And it would seem, therefore, that the seer's glance into those secret realms, where dwell the "hidings of power," was, in its final meaning, just a vision of *life*—that the real, the ultimate significance of the "Revelation" is that.

And if we go back to the Gospel records concerning one, to whom this seer often refers, whose servant the revealing Angel is, we find him saying: "I am come that they might have life, and that they might have it more abundantly." And one of his followers, writing of him, said: "He hath brought life and immortality to light through the Gospel." And this, in truth, is always the great and final concernment. To have life, and to have it more abundantly—to drink deep of the river of life, to pluck from the tree of life its many kinds of fruit, to have rich and varied experience of the reality of things, to be in vital contact with the facts of this amazing world, to be open on all sides to the inexhaustible energies of Nature, and the regenerative powers of Spirit, and to feel within oneself the living and creative forces of love and thought and will—this is the great matter, this is the true significance of the world for us all. For this the sun rises every morning, and children are born upon the earth, and corn ripens in autumn days, and the toil of the ages goes on.

And it is for this that the Prophet, the Reformer, the Redeemer of men always "comes." The great Saviours of the world always save by enriching life for us, by demanding of us that we live more intensely, more passionately, with more "*vital* feelings of delight." He may indeed—this Saviour or Prophet may assail us with appalling words of condemnation or rebuke; he may, like the apocalyptic seer, mete out his judgment with fiery indignation; and his withering scorn of our false aims and silly ambitions may be like the breath of an east wind or the lash of hail in a traveller's face. He may take down our idols with ruthless or with gentle hand; he may rouse us from dreams of vain pleasure with a startling cry of woe. But he will always mean life—deeper, richer, keener, lovelier life.

Yes, and the prophetic soul within us means that, too. The reforming spirit of our own hearts, the unrest of reason and conscience, the visions of ideal justice and love—to which none of us are quite strange—these also mean "more life and fuller." It may not always, and at first, be what we call better and happier life. Sometimes the fresh impulse comes with tumult and strange fears. The prophet within us may bring "not peace, but a sword"; the awakening of a nation may mean revolution. The arousal of a soul conscious of ideas and passions surging within, but understanding them not, may lead to grave disaster at first. Nevertheless, to be fully alive, to enter upon the heritage of life, strong and rich and varied—that is the great matter.

Religion, in fact—that amazing, indestructible element in man's nature—is just life, in all its strength and passion, flushed with the ideal, tempered by grave insight, and charged with unfathomable hopes—or fears. Religion comes, or, rather, is always here with us, not to rob us of things, not to deny and restrict, not to narrow or to crystallise our thoughts, not to curtail our interests and hamper our aims and desires; it comes to enlarge the world for us, within and without, to make every object more vivid to sight and touch, every idea more intense and vital, every action more significant, and the whole human self responsive to God and the universe.

And hence the purpose of Religious Fellowship is to foster and deepen life in the souls and bodies of men. The work and worship of the Church—which is the home and sanctuary of religion—is to make us greatly alive, to feed the springs of thought and passion, to give fulness and depth to human joy and human sorrow and human purpose. We meet in Religious Communion to escape from the deadening influence of things, from the dulness and density of mind which *will* sometimes creep over us, in the hurry of affairs, or the dreariness of much that happens, or seems to happen, in the actual world.

"He showed me a pure river of water of life, clear as crystal, and on either side of the river was there the tree of life." We are *all* being shown this now, and it is changing our conception of the world. Time itself is now no more the stream of oblivion, down which all things are being swept into nothingness and death. And that old figure of Time with his scythe, going forth to mow the nations down like grass, fits our thought no longer. Time is the onward movement of the Spirit of life—the flowing, life-giving stream. We believe no more in a dead universe, with a few ephemeral living things appearing here and there, to pass away and perish. The great world lives and breathes and feels; it throbs and pulsates with life. It not only brings forth living creatures; it is itself a Life. The unity of the whole is a vital energy of Spirit; God is immanent and creative in all. And the world is this, today, not only for the seer, the mystic, the artist, but for all. The science-men, the advanced among them, are telling us how alive the world is; and they speak of it sometimes as men breathless with wonder, expectant of strong and surprising revelations in this so vivid and vital universe. The seer, the true mystic, has always discovered, by his intense gaze, a living universe; but now everyone may discern this. Science and philosophy unite to assure us of that marvellous something, named "Law," as breaking into life on every hand, and therefore itself charged with living energy, present and prevailing throughout all space and time.

It remains for Religion to accept and appropriate this great revelation, and to show its divine significance for men. And if the Church, the Spiritual Society of the world, is to fulfil her mission in these great days of knowledge, she must receive and express this life in its highest meaning, its deepest passion, its noblest peace. She will, of course, concern herself, sometimes, with dogmas and creeds; she will not be indifferent to forms of worship and the ritual of devotion; and she will uplift her standards of ethical truth. But her high office is to *make life abound in the hearts of men*, to bring life and immortality into clear, strong light by the gospel. The sectarian, combative theological temper can never, perhaps, wholly die out of the Church; but it must cease to rule there. We must no more waste *much* time in defining or dogmatising or disputing about words and rites and rubrics. A small committee, here and there, of leisurely, elderly men and women might be deputed to discuss these matters. "Definition is limitation"; but life is infinite, flowing, and free; and it is life that men want. I have read somewhere of a good minister of the Baptist persuasion who, keeping holiday among the Swiss mountains for the first time, climbed to a lofty alpine summit; and beholding there a scene of great magnificence—vast fields of snow, glaciers, and lonely mountain peaks, he exclaimed, "Good heavens! what can the Almighty care about baptism by immersion?" Well, it is probable that the Almighty cares about everything that has interested or perplexed the mind of man. But this good preacher was among the awful splendours of the world; the sublimity of Nature, charged with unknown mysteries of being, faced him there; and, in presence of this amazing reality of God, the form of an ancient rite, by which his religious sect was distinguished from other sects, seemed a very little thing; the majesty of the living universe meant so much more. He may not have left his own denomination, but I think he joined the Church of Universal Religion that day.

"My country," said Dante, "is the whole world," and our religion must have to do with the large, full life of man, in this living universe; our church must break to them, and with them, the bread of life. Let no man say that theories and dogmas and critical investigations—things that pertain to what we call rational belief—are of *no* significance; to a very large number they are of very great significance. But they are not the people's bread of life. That which redeems men, that which overcomes the world, that which suffices and saves, is not theory, however rational; is not doctrine, however sound—or unsound; it is spirit; it is vital feeling; it is a strong pulse; it is ardour of soul; it is largeness and keenness and intensity of nature—it is life.

How can the Church nourish and sustain this, duly? How may the opportunities of religious fellowship wisely serve to

* A sermon preached in the Old Meeting, Mansfield, on Tuesday, Oct. 10, at the Annual Meeting of the North Midland Presbyterian and Unitarian Association.

enrich the quality, to deepen the flow, to quicken the pulse, to guide the passions of life?

We know, of course, that, in one sense, life is its own master and goes its own way. It is the energy of the universe, infinite and eternal, and we are the creatures of its power; we seem often to be but as the bubbles on its stream, the foam of its breaking wave. The soul of the world creates and lives in its own forms, both small and great. "The Spirit bloweth where it listeth." The mighty laws prevail. God himself is life, and He liveth and moveth in the freedom of His own necessity. We are only His children, and must abide in the good pleasure of the whole. Yet life, as it comes to us self-conscious creatures, has one great charm, one most beautiful and enchanting significance. There is granted to us that wondrous faculty of *attention or choice*. We can reflect on things, and so can emphasise and concentrate, here and there, on this or that. We can use what we call the Will, or power of selecting. It is an amazing gift, this faculty of attention, however limited by the great laws. For it brings us into the *region of opportunity*; it affords the chance, so to speak, of taking from the manifold play of incident and circumstance that which may enrich or impoverish, that which may refine or vulgarise life. While the other creatures choose by natural selection or "instinct," we choose by spiritual selection, or the reflecting will—and the tragedy of our life comes in here (in part, also, doubtless, the comedy, too). For the choice has fallen so largely in recent years on things that impoverish life. We have given attention to the wrong things, and sin has entered thus—the destructive demon of life. The trouble has come, mainly, through laying undue emphasis on possessions and appearances, on the desire to own things, on the luxury of display, and the lust of power. We have concentrated so much on outward and material "goods," on getting the control of huge accumulations of "property," as it is called, that to be "well to do," to own much, has become an ambition, a craving, a master purpose and prerogative of living, to many. Ridiculous as it may seem, and hard to believe in sane moments, people have actually been envied, admired, fawned upon, cringed to, almost worshipped, because they had acquired much in the realm of outward appearances and possessions. They have believed that a man's life does consist in the abundance of the things that he possesseth. This, of course, has impoverished life to an extraordinary degree. Those who have succeeded in getting the control of vast possessions, and those who have wished to, and failed, have suffered loss in the matter of real life and its joy, beyond anything words can express. So, also, have those who have given superfluous attention to the mere pleasures of sense—the glutton, the drunkard, the sensualist robs his life of its finer significance. He becomes poor by emphasising the least receptive, the most easily exhausted side of his nature.

The Church then, the spiritual society of men, is here to redeem from this; and we who belong to any fellowship of the Church have to find for ourselves, and to help others find, the secret of being rich in true life, strong and wise in the selection of that which nourishes the whole man, which makes for the eternal joy of living. How shall we do this? Since men can hinder life or squander it; since they can narrow and stunt it till they become starved with asceticism, or waste it and become wanton in self-indulgence, we have to learn and to impart the secret of sustaining life *abundantly, and yet with temperance*, of saving men in all the fulness of God—so that they be neither starved in a world of plenty, nor sated or submerged by the fatal "too much."

We remember how the Greeks, to whom life was so rich and abounding, yet laid such stress on self-mastery and self-control. And this meant to them, not so much an asceticism or self-denial, as a wise selection, a commanding or withholding power of receptiveness and appropriation, as well as of expression. The famous "choice of Hercules," the great decision of Socrates, of which Xenophon tells, and the relative worth of the three kinds of goods whereof Plato, in the "Republic," speaks, are illustrations of this. They wished to select from the affluence of life's gifts that which secured the fullest possession of its strength and joy. Temperance meant that, rather than sacrifice, asceticism, renunciation, regarded as a virtue in itself.

Jesus demanded of men that they should, if need be, cut off a right hand, pluck out a right eye, but only that they might "enter into life." And if such mutilation or restriction of powers were necessary, it would surely be a sad and regretful necessity—something better, only, than having to be *consumed* in the cleansing fires of love. The monastic cult of self-denial, or bodily asceticism, was, after all, a false ideal, a belated and unnatural "means of grace." Jesus required of some that they should "sell all that they had and give to the poor," in order to be of his fellowship. And Saint Francis found it well to be rid of all his possessions because they came between him and life and the fulness of its joy and service; and many are finding now in "simplicity of living" the secret of deeper and more abounding life. We must each find our own way to the true source of delight and devotion, of duty and health. But we can aid each other in this; we can profit by joining the "Communion of the Saints"; the Church can fill for us the cup of salvation and make us drink and be abundantly satisfied.

So I come to think of every fellowship of the Church as a centre or university of *life*. It is the focussing of a particular kind of power—the power which selects and emphasises the nobler qualities, the finer energies of life. It would impart or foster the *temperance of enrichment*—the self-denial which is really a selecting of the more (the part that is more than the whole)—a culture of the great sufficing goods, the treasures and pleasures which are of heaven, enduring, exhaustless, eternal—things which are ends in themselves for a free personality.

Of course, the great redeeming power of the Church is its *Love*. The spiritual society charged with Christ's Spirit means a love that cares for its members or for mankind with a passion of sympathy which cannot be suppressed or, in the end, resisted.

Every Christian fellowship exists to foster a spirit which loves men *as men*, apart from their merits, and in spite of their worst iniquities. But then, it is to be a rational love and by no means an indulgent one. It will insist on things that make for real life, in its human and ideal significance. It will demand of men; it will *relentlessly* demand of them, that they give attention to and select the true riches. It will not fear or hesitate if need be (like the peace-loving ruler of whom Isaiah told) to "smite the earth with the rod of its mouth and with the breath of its lips to slay the wicked." Its word of God will be as "a sharp two-edged sword," piercing to the heart of wrong. This awful power of reflection and choice in men—the Church, through its fellowship, must guide and control that. "That your love may abound more and more," said the Apostle, "in all *knowledge and discernment* . . . . that ye may approve the *things that are excellent*." Let us think for a moment of some of those excellencies of life on which the Church must now, more and more, resolve to concentrate her thought and passion.

Knowledge, of which, at one stage of development (or was it of re-action?), many of her leaders were afraid, is now felt to be a part of the very bread of life. The facts, as we call them, and the laws of nature, which the facts unfold, are of immense significance in order to fulness of healthful living. For these facts are not dead things. There is no such thing as a dead fact in this living universe; all is vital and of some concernment for the mind. The fellowship of the Church, then, will be friendly to the revelations of science. It will welcome its discoveries as disclosures of the mind of God. It will try to shape its creeds and order its worship in harmony with them. The Church has often resisted and opposed the advancement of knowledge; it has persecuted some of its pioneers and saints—but always to its own great loss. It must do this no more. And it is good to be living in times when there are religious communions in which knowledge is welcomed with joy, and science is honoured as a messenger of heaven. To belong to such communions should be a theme of praise to us every day. For love—the love of knowledge in man—is part of the love of God, and is given that we may have life and have it more abundantly.

And then there is that wonderful fascination or enchantment of this living universe which we call Beauty; the Church will give attention to that if it would aid men to live wisely and passionately. "And God said, The heavens and the earth, and all that is between them, think ye that we created them in jest?" This amazing world of objects so fair to look upon—lilies of the field and birds of the air, sunset and dewy morning, blue cloud-frescoed sky, woodlands so green in spring, many-coloured in autumn days, "waters on a starry night," mountains and valleys and waves of the sea, the human form, the face of a little child, the smile playing on the features of old age, the love-glance in the eyes of a friend—

think you these are accidents of creation, the mere by-play of mighty forces that work by chance and care not? The exceeding wonder of it all! What is it? We wist not what it is. "It is manna"; it is that daily bread in the wilderness for which we do not labour, the free grace of heaven, the bounty of providence, the overflowing of love which delights in beauty and gives us power to rejoice in the living forms of the Spirit whose breath of life inspires them all.

The Church was once afraid of this, too, and sought to call men's interest away from the charm of lovely things. Her children thought Beauty a device of Satan; they hid themselves from it in cell and cloister. Yet even in monastic times Nature was often too strong for them; and you know how in those strange, great days of the middle ages, saints and doctors of the Church would break forth into praise of the beauty of the world. Such masters as Francis and Bernard and Bonaventura were among the heretics in this regard, and, like most heretics, they were in the right. The Church must be the lover and friend of beauty. Its fellowship should be in all lovely things; its buildings should be fair to see—I would that their walls could be frescoed with delightful forms and scenes—and its worship should be full of grace, the grace of simple, reverent, joyous song and music and speech and silent musings. For we live, in part, by admiration; and in loving and enjoying together the beauty of nature and of art, we "behold the beauty of the Lord and inquire in his temple."

But not in receptiveness only will the Church enrich and refine life for men. In expression, in creative activity it will minister to men. For *work* may be so inspired, so flushed with ideal meanings, as to be an end in itself, and so a replenishing of life to him who does it. "The happiness of man in what he gets is limited, but the happiness of man in what he does is unlimited. The receiving capacity of the nervous system is soon exhausted, but the discharging capacity has no limit but that of natural periods of rest. The pleasure in expression increases with use, the pleasure in impression decreases with use." The truth is overstated there, perhaps; but when the significance of will and of personality is realised at all, we see how much of truth that distinction holds. For man is called to co-operate with God. Creativeness is essential to his life. Sources of original energy are within him, and his nature is stunted till they are unsealed. Man is Artist, Maker, Poet, Producer. We are here with power to serve in the freedom of love's activity. And the Church will kindle and direct this power. Her fellowships may or may not have their own social activities, their organised bands of workers. But they will kindle in men the passion of service; they will be centres of impulse to creative life. The simplest forms of the Church's worship will be a call to action; its devotion, its musing on divine things, its love of the eternal, its faith in God should fire men with creative ardour. "My father worketh hitherto and I work." "I must work the work of him that sent me while it is day." "Whatsoever thy hand findeth to do, do it with thy might." That is the true spirit of religion; that is a part of the message of the Church to the world, for the enrichment of its life.

And yet we shall remember that life is more than this—that not in knowledge, nor in admiration, nor in work is it fully and finally blessed. "I was in the Spirit on the Lord's day," said this ancient seer. Vision, Contemplation, Insight, Reverie—without this no man fully and abundantly lives. "The pure in heart shall see God." Life, in all its depth and fulness, is a vision. Paradise is divine perception. The Church must open the eyes of men; it must lead them within the veil. It should make us all mystics in the great moments of communion. It should teach us to dream dreams and see visions, to cease sometimes from labour, from thought, from research, from the duty of improving ourselves and the universe, that we may simply listen and behold inwardly, that we may wonder and muse, and breathe the air of realms not seen. Herein is life—the divine reality of life, the fulness of immortality, the peace and the blessedness of the Soul's real existence in God.

But I must not speak of this now. Permit me, in conclusion, a word of homely, practical suggestion. What is wrong with the human world is *paucity of life;* what makes men immoral and unhappy is the shallowness and sluggishness of their lives. It is from lack of true and deep and passionate life that we fall into sin and misery. Sickness and disease and vice all come of inadequate or intemperate life-force. Life in its depth and fulness means holiness and health. Men turn to drink, to gluttony, to gambling, to sensual pleasures, to the piling up of riches, because they are only half alive. They are overworked and underfed, or they are nursed in ease and luxury and overfed; they are unemployed, or cruelly, excessively employed; they are without knowledge or without beauty, or without any vision of the divine reality of things. Life is suppressed, curtailed, enslaved, or artificially pampered. Nature, the strong, deep, passionate nature of man, is denied its true activity and expression, and it breaks out in gross and evil excitement; it goes mad with reckless and vain desire. And it is not by denial and repression, not by punishment and penance and fear that these things can be changed; it is by giving to all men access to the true bread and water of life; it is by giving them freedom and scope to live to the utmost the real life of Nature controlled by Spirit. And therefore the thing to strive for is *social opportunity*—freedom of access to all the treasures of knowledge and beauty and service and insight in this world of abounding possibilities. What we see now is the denial of this. We see a few men luxuriously privileged, sated to excess; we see vast numbers of men lacking nearly every necessity of real life, struggling for bare existence. There is no real *brotherhood of opportunity*, no fair equality of access to the things which nourish the true, deep life of the human creature. The Church, the Religious Fellowship, must stand for this brotherhood, or it must fall into ruin and and decay. It must demand life, the bread of life for all men. What is needed now is not a *reformed State-Church*, but an *inspired Church-state*, a social order in which the spiritual fellowship of the mankind shall be the vital and informing power. Let us work for this. Let us proclaim this gospel of life, of fraternity in opportunity. Let the Spirit of the Lord be upon us, annointing us to preach good tidings to the meek, sending us to bind up the broken-hearted, to proclaim liberty to the captive, the opening of the prison to them that are bound, the liberation and distribution of the energies of life.

In attempting to fulfil this ministry of grace we may be called opprobious names—dreamers, demagogues, idealists, secularists, socialists. But names don't matter. Life does. The people perish for lack of life. They want knowledge, and beauty and peace; they want work which is fruitful service to the community; and they want leisure to muse on the mystery and glory of the world. And Religion—the spirit of Christ—the fire of love, the passion of brotherhood, would grant them this in abundance.

Has not the Church power to make the world achieve these things? Are not the resources of the Kingdom of God with her? Can she not serve men still? Are the leaves of this tree of life no longer for the healing of the nations? Is there no balm in Gilead? Is there no physician there? Can we not present the higher things of love and duty and service, so as to win men over to them, and make them choose and live?

Yes, to *win* them by the charm, the entrancing beauty of the good and wise—that, in the last resort is the true ministry. The fascination of life, on its heavenly side, the alluring grace of brotherhood and social virtue—our religious fellowship must reveal that. You remember how the Greeks fabled of the two so different ways of resisting the Syrens' power. Ulysses, nearing the fatal rocks where the beautiful demons sang men to their doom, filled the ears of his men with wax, that they might not hear, and had himself bound to the mast that he might hear, yet be unable to steer the ship to her destruction. But Orpheus, when the "Argo" sailed that way, stopped no ears, and stood himself unbound. He took his lyre and played and sang in strains more sweet because more divine than theirs; then no one wished to steer where false delights allured to death.

"The music of the Syrens found
Ulysses weak, though cords were strong;
The happier Orpheus stood unbound
And charmed they by a nobler song."

And so may the Church by its love of knowledge and beauty; by its passion for service; and its mystic visionary insight, win men from evil; win them to enthusiasm for the finer things of life, and create a spirit of brotherhood for which the selfish, soul-destroying vices shall have no charm. The Free Catholic Church, of which our little free Christian societies are the beginnings, or the prophecy, shall yet bring the glories of heaven to the hearts and homes of man, and lead them unto living fountains of water.

And thus shall it be possible to say, no more in mockery or derision, but in the joyous confidence of love, "Whosoever will, let him take of the water of life freely."

THE NATIONAL CONFERENCE.

A MEETING of the Committee was held at Essex Hall, London, on Thursday, October 26, at which twenty-four members were present. Apologies for absence had been received from seven others, including the President (Mr. W. B. Bowring), who was unavoidably detained by public engagements in Liverpool. His predecessor (Rev. J. E. Carpenter) took the chair. The following, among the items of business, will be of interest to our readers.

The programme for the Triennial Meetings at Oxford next Easter was settled, and various arrangements were approved.

A Report was presented of a Conference which had been held of the representatives of various Trusts which assist churches, ministers, and students for the ministry. Resolutions, suggested by the Conference Committee, in favour of the formation of a "Consultative Board" had been sent to the various Trusts with a request that the representatives might be authorised to vote upon them. The invitation to send delegates had been accepted by eighteen Trusts, including the Ministers' Stipend Augmentation Fund, the Sustentation Fund, and the British and Foreign Unitarian Association. Fourteen of these were represented at the Conference, and the several suggested resolutions, with some minor alterations, were adopted almost unanimously. A small committee was appointed to prepare a preliminary scheme, which will be submitted to the various Trusts, in preparation for an adjourned meeting of the representatives.

Applications from the congregations at Aberystwyth and Child's Hill (London) to be placed on the Roll of the Conference were granted.

It was agreed that the next meeting of of the Committee should be held at Manchester in January, on the same day (not yet fixed) as the annual meeting of the Trustees of Manchester College, Oxford.

OLD age is a beautiful crown, to be attained only by the way of temperance, integrity and wisdom.—*Herder.*

THIS presumption in favour of all beauty and sanctity in human life, and in the universe, is faith. It has a moral character, because it implies a personal knowledge of the higher principles and affections of our nature as able to rule the lower; they have been listened to as oracles; they have indicated themselves as realities; they have submitted to no fatal insult, but have kept upon their lawful throne. No man can believe in a rule over creation which is powerless over himself, or see in other souls a goodness traceless in his own.—*James Martineau.*

GOD, who is the Author of our nature, whether it knows Him or not, has made all the lower parts in harmony with all the higher, each in its turn to serve as feeder and inlet to that which is above—sensation to feed memory, memory to feed intellect, intellect to feed imagination, and all together to feed the soul. . . . The nobler they are and the higher they soar, all the stronger are the signs of an unfulfilled intention until they know their God, for their limit is but our visible humanity, and our visible mortality, so long as they touch no exhaustless Source of their own life.—*John Hamilton Thom.*

CORRESPONDENCE.

THE INTERNATIONAL COUNCIL.

SIR,—I was unfortunately prevented by professional engagements from attending and speaking at the meeting of the Council of the British and Foreign Unitarian Association on October 25. Perhaps you will therefore permit me to mention a matter of interest to the denomination which I meant to have spoken upon. It appears to me to be of the very greatest importance that as many as possible from our body should attend the meetings of the International Council to be held in Boston in 1907. Those of us who are still fresh from the Geneva Congress know what a source of inspiration and enthusiasm it was. Yet the Boston meetings must of necessity be still more so. They will be amongst English-speaking folk to begin with, and the linguistic difficulties will be fewer. The churches there are more powerful and alive than anywhere else, and the welcome accorded to us will arise from a kinship in blood as well as in faith. We younger laymen are constantly bemoaning the lack of life in our body. What better means are there of kindling that life afresh than by visiting our friends across the Atlantic and helping others to do the same? Now, I think it is quite clear that the men who will most wish to go, and who would certainly benefit the most by going, are the very ones who will find the necessary expense the greatest difficulty,—I mean the ministers of our various churches. If they are benefitted, their congregations must benefit, too. Knowing the splendid heroism of so many of our ministers, and some of the difficulties under which they work, I feel that this is one which we laymen can remove. I propose to start a Fund, to be called "The Boston Conference Fund," for the purpose of raising money to assist ministers who wish to attend the Conference by defraying their expenses, at least in part. I may say the working of the scheme will be entirely confidential, and no disclosure will be made either as to the persons who have been helped or to what extent. I hope, at the annual meeting of the London and District Unitarian Society, to be held at Essex Hall on November 8 at 8 p.m., to go more into detail than I can now. In the meantime, I shall be glad to receive the names of laymen willing to help forward the scheme. I have already encouraging proof that the lay members of our London churches will generously respond to such an appeal. I feel sure Unitarian laymen in the provinces will not be behind London.—Yours faithfully,

C. HERBERT SMITH.

3, *Elm-court, Temple, E.C.*
November 1, 1905.

A UNITARIAN VAN MISSION.

SIR,—The following circular is being issued by the Committee of the Missionary Conference, who will esteem the favour of the wider publicity of your columns. The subscriptions and donations will be duly advertised. Thanking you in anticipation I am, yours truly,

THOS. B. SPEDDING.

Rochdale, October 31.

[COPY.]

DEAR SIR, OR MADAM,—At the Annual Meeting of the Conference, in July last, it was decided to undertake a Van Mission in 1906.

The object of the Mission will be to spread a knowledge of Unitarian principles, in villages and districts where no churches of our faith exist, and to co-operate with existing churches, Missionary Associations, and Postal Missions wherever possible. What has been attempted for cultured audiences in the addresses of Professor Carpenter, the late Rev. R. A. Armstrong, and others, and for great town audiences in theatre services conducted by Rev. J. Page Hopps, Rev. J. C. Street, and others, it is proposed to extend to a different class of hearers by means of the Van Mission. Theological controversy will be avoided, and the Mission will seek to take its place side by side with, and not in opposition to, existing agencies. It is felt that on the living questions of the hour Unitarians have a message of courage and cheer which should be spoken, while the negations may safely be left to those who have a liking for *them.*

The Mission does not start with the ostensible idea of founding Churches. Small circles of inquirers might be formed in some places and be brought into association with the Postal Missions. But while there are whole tracts of country destitute, and likely to remain destitute, of churches, it is open to reach them by other means. A church building is not essential to the message.

The Mission has been warmly supported by THE INQUIRER and *Christian Life*, and the British and Foreign Unitarian Association has promised assistance in the provision of literature. Already several ministers have offered voluntary services. It is estimated that from £10 to £12 per month would cover the cost of maintenance, removal, travelling, advertising, posting, &c., and it is hoped that at least 100 meetings may be held in the five months from May to September inclusive.

Including the purchase and equipment of the Van, and the Mission expenses just enumerated, a sum of £250 would probably suffice for the *first* season's work. An anonymous donor has promised £100 towards the purchase of the Van, and a few smaller donations have been received.

An appeal is now made for £150 and for annual subscriptions, in the belief that there are many friends in the churches who will gladly assist in this effort to carry our message into districts where our principles are practically unknown.

Cheques and P.O.'s may be forwarded to the Treasurer, Rev. T. P. Spedding, 91, Tweedale-street, Rochdale.

Signed,
A. GORDON, *President.*
T. P. SPEDDING, *Treasurer.*
W. R. SHANKS, *Secretary.*

November, 1905.

THE HIGH PAVEMENT SUNDAY SCHOOL CENTENARY.

SIR,—In your interesting notice of the Centenary of the High Pavement Sunday School is an omission, doubtless through want of space, which I should like, with your permission, to remedy. You make

no mention of some of the veteran scholars and teachers in our school who are still with us. Mr. Street, whom we were delighted to welcome, is, notwithstanding his record of 61 years, scarcely out of the youngest class! We had the pleasure of having among us, at one or other of our meetings, several friends whose advent in the school was long anterior. There were with us Mr. John Hewitt (of Nottingham,) who entered the school in 1830; Mr. Richard Keating (now of London), who became associated with it in 1834; and to whom the writer is much indebted for many interesting reminiscences; Mr. George Cox, and Mr. William Selby, (both of Nottingham), who were scholars as long ago as 1840, while the latter has an unbroken association with the school of upwards of sixty-two years, during the last fifty of which he was a regular teacher. We owe so much to these old friends of ours for their warm interest in the school, and their youthful enthusiasm for all that concerns it, that we should be sorry were their long connection with us not placed on record in your pages.

Nor do these exhaust our list. I merely mention those who were present with us; there are still, we rejoice to know, many old and attached scholars living in Nottingham of equally long standing in the school, who for various causes were unable to attend the meetings, but whose sympathy with the school is as deep and sincere as that of the friends I have named. JOHN C. WARREN.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackburn.—At a meeting held on Monday last, a committee was chosen to institute Unitarian services here. On Thursday, the committee met and appointed Mr. W. H. Rigby, secretary, and Mr. J. J. Widdup, treasurer. Sunday evening services will be arranged at first, to be conducted by Unitarian ministers.

East London Unitarian Sunday-school Union.—The following officers have been elected for the ensuing session:—President, Rev. W. H. Rose; Vice-president, Mr. Alfred Thompson; Treasurer, Mrs. Wood, 49, Darnley-road, Hackney; Hon. Secretary, Mr. A. H. Verstage, Park Villa, Godalming. The opening meeting was held at Stratford on Saturday, October 21, and took the form of a social gathering. A good number of teachers and friends from the various schools were welcomed by the Stratford teachers, and a very enjoyable evening was spent together. Other meetings are to be held monthly during the winter.

Liverpool Unitarian Temperance Society.—The autumnal meeting of this society was held on Friday, Oct. 27, in Ullet-road Church Hall, Sefton Park, when Mr. and Mrs. Richard Durning Holt gave a reception to the members and friends "to meet the Lord Mayor of Liverpool, the Right Hon. John Lea, J.P.," who had kindly consented to preside on the occasion. At the outset the President of the society (Rev. T. Lloyd Jones) read several letters of regret for absence from Sir John and Lady Brunner, Sir Edward and Lady Russel, Rev. Dr. Watson (Ian Maclaren), Mr. and Mrs. Robert D. Holt, Mr. and Mrs. Alfred Holt, Misses Melly, Mr. and Mrs. Chas. Booth, jun., &c. There was a large and influential attendance. The beautiful hall was crowded, many being unable to obtain sitting room. The Lord Mayor said, as one with a pronounced temperance feeling, he was very pleased to be present. While allowing adults such liberty as they might claim, there could be no doubt that children were much better without intoxicants. Having testified to the admirable reform work of the late Rev. R. A. Armstrong, founder of this society, he pleaded for temperance work for the sake of the city, the State, and the Empire. Alderman W. B. Bowring moved a resolution approving the aims and efforts of the Liverpool Unitarian Temperance Society, and commending it to generous support. He gave a most encouraging report of the progress of the Liverpool Temperance Public-House Company, stating that the first café in Mill-street had proved so successful that a second had been opened in Lodge-lane. The Rev. C. Hargrove seconded the motion in a speech which riveted the attention of the audience for the greater part of an hour. The story of his conversion to total abstinence struck his hearers as remarkable and unique. On the outbreak of the last South African War, he was led, out of sympathy with the suffering, to deny himself the small glass of whisky which he took to induce sleep, and the glass of wine or beer taken at meals to assist digestion, he having been accustomed to take wine or beer with meals from boyhood. Of course, he did not expect the war to last many months—(laughter)—but the longer the hostilities were continued the better he found that he slept without the whisky and the better he digested his food without the wine or the beer. (Renewed laughter, and applause.) When the war was over he did not feel the slightest desire to return to the liquor to which he had been accustomed for nearly half a century, and he reviewed the whole question of the drink. The only reason he could find for taking wines was Matthew Arnold's reason that, in strict moderation, they added to the agreeableness of life, being pleasant to the palate and thought conducive to geniality. Against this slight and by no means always sound argument in favour of wines, he placed the following reasons to the contrary—(1) wines, spirits, and beers were poisons; (2) even a moderate use was dangerous in several ways; (3) an evil example was set to the young and others for whose welfare responsibility could not be shirked; (4) there was waste of means. There was less excuse, he maintained, for the rich who consumed intoxicants than for the poor. On God's earth he knew no such a curse as that of alcohol, and if he believed in the Devil he should say that the Devil invented this curse to humanity. In a most impressive speech Mr. Philip H. Holt proposed a vote of thanks to the Lord Mayor for his presence, which was seconded by Rev. T. Lloyd Jones. The Lord Mayor, who is a staunch total abstainer, in responding, remarked that, after hearing the powerful exposition of temperance principles by Mr. Hargrove, he could not recall having listened to any speech equalling this as an argument in favour of total abstinence.

London: Essex Church.—To-morrow evening, and until further notice, the time of the evening service will be changed from seven o'clock to half-past six.

London Guilds Union.—The autumn meeting of the London Guilds Union was held at Mansford-street, Bethnal Green, on Wednesday, October 25. The proceedings opened with refreshments and social intercourse in the schoolroom, followed by a devotional service in the church, conducted by the Rev. G. Cooper. Miss Edith Gittins, of Leicester, opened the conference with an address from Browning's words:—"Lending our minds out." Miss Punnett, Mrs. Bruce, and Mr. Noel took part in the conference immediately following the address. The President of the Union, Mr. A. Thompson, presided, supported by the Revs. F. K. Freeston, G. Cooper, and W. H. Rose. About 70 representatives were present from Essex Church, Highgate, Mansford-street, Stratford, and Walthamstow Guilds.

London: Kilburn.—During November Mr. Bimal C. Ghosh, of the Brahmo Samaj, will conduct the services, and deliver a special series of addresses on "Indian Religious Thought."

London: Mansford-street.—The thirty-eighth annual meeting of past and present scholars, teachers, and workers of Spicer-street and Mansford-street was held Nov. 1. The Rev. Gordon Cooper, B.A. welcomed the visitors in the name of the present teachers and scholars. A good programme of music was given. There was a large attendance.

Mansfield.—A most successful three days' bazaar was held last week. Everyone connected with the church worked with a will, and the support accorded to them by their fellow-townsmen of all denominations was very gratifying, and contributed largely to the success of the undertaking. The members were fortunate in securing the presence of A. B. Markham, Esq., M.P., who opened the sale on the first day, and of the Mayor of Mansfield, G. H. Hibbert, Esq., as chairman. On the second and third days the opening ceremony was performed by Mrs. George Holt, of Liverpool, and by Franklin Winser, Esq., J.P., of Nottingham. The total amount obtained was about £500, and the members of the Old Meeting House are to be congratulated on such a satisfactory result. Not only the funds but the life of the church has greatly benefited by this effort. The money obtained is to be devoted to extensions in the Sunday-schools and some alterations in the approaches to the chapel.

National Unitarian Temperance Association.—A special meeting was held after the Council of the B. & F.U.A. last week, at which stirring addresses were made by Revs. W. G. Tarrant and C. Hargrove; Mr. Chancellor read a paper on "The Temperance Movement and the Pulpit," and a discussion followed, in which the Revs. W. C. Bowie, E. Turland, C. J. Street, Mr. F. A. Edwards, and Mr. Seely took part. The Rev. F. Allen presided. The feeling was expressed on all sides that our churches need to be roused to more effective action in connection with the drink question.

Oldbury.—A tea-meeting and sale of work in connection with the Oldbury Unitarian Meeting House took place on Monday week (October 23), at the Free Schools, the proceeds being devoted to the McKean Memorial Fund.

Pontypridd.—A successful concert, in aid of the Church funds, was held at the Town Hall on Thursday, the 26th ult. The committee feel deeply grateful to Mrs. Whitaker, of Cardiff, for taking the place of an artiste who was unable to fulfil her engagement.

Portsmouth.—At the invitation of the Management Committee of the Ancient Order of Foresters the members of local Friendly Societies attended a special service at the General Baptist Church, St. Thomas's-street, Portsmouth, on Sunday evening. Brother T. Bond, the District Treasurer, who is the pastor of the church, conducted the service, and welcomed the attendants to that venerable place of worship, the oldest in the borough.

Pudsey.—Mr. F. Duxbury conducted services last Sunday, in the course of them giving several recitations. There were large congregations.

Scottish Unitarian Association.—The annual meeting was held at Glasgow last Saturday. We are obliged by press of matter to defer report till next week.

Sheffield: Attercliffe.—The land upon which the new school chapel is to be erected is now in possession, and building operations have actually begun. The memorial stone will be laid on Thursday, Nov. 23, by Mrs. R. T. Eadon, a former resident in Attercliffe, and one of the oldest living members of the Upper Chapel congregation. Full particulars will be announced in due course. Towards the cost of the land and building, the latest estimate for which is £1,650, over £1,000 has been raised locally; the Yorkshire Unitarian Union have given £250, and the British and Foreign Unitarian Association £50. Arrangements are being made for a bazaar to be held in the early spring. Sewing meetings are held weekly both at Channing Hall and at the Attercliffe Vestry Hall, and the ladies of the three congregations in Sheffield are busily employed.

DID any man at his death ever regret his conflicts with himself, his victories over appetite, his scorn of impure pleasures, or his sufferings for righteousness' sake? Did man ever mourn that he had impoverished himself by integrity, or worn out his frame in the service of mankind? Are these the recollections which harrow the soul and darken and appal the last hour? To whom is the last hour most serene and full of hope? Is it not to him who amidst perils and allurements has denied himself, and taken up the cross with the holy resolution of Jesus Christ?—*Channing.*

RIGHTEOUSNESS must be brought down from dreamland to the heart of the crowded city; and purity, instead of being the vision of a sighing fancy, must be resolved into the demand of a present Lord. There is no such thing as a necessary evil. —*N. W. Crosskey.*

IT is not true that self-love is our only principle, or that it constitutes ourselves any more than other principles, and the wrong done to our nature by such modes of speech needs to be resisted. Our nature has other elements or constituents, and vastly higher ones, to which self-love was meant to minister, and which are at war with its excesses. For example, we have reason, or intellectual energy, given us for the pursuit and acquisition of truth; and this is essentially a disinterested principle; for truth which is its object is of a universal, impartial nature.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 5.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, Sunday School Anniversary, 11 and 7, Rev. J. C. BALLANTYNE, of M.C.O. Collections for the Sunday School Funds.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Mr. BIMAL C. GHOSH, M.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. H. C. BRISON, 6.30, Rev. F. H. JONES, B.A.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. FISHER JONES.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. L. JENKINS JONES.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. W. R. MARSHALL.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Nov. 5, at 11.15, DR. WASHINGTON SULLIVAN.



C. & B's "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

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Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

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WEDDING.

CARPENTER—LOMAS.—On the 28th inst., at the the Church of St. John the Divine, Brooklands, by the Rev. Canon Jones, M.A., B.D., Henry Cort Harold, M.A. Oxon., younger son of the late William Lant Carpenter, of Harlesden, to Ethel Mary, only daughter of George Henry Lomas, Beaufort Lodge, Brooklands, Cheshire. At home, Heathwaite, Teddington, 5th and 6th December.

SILVER WEDDING.

STEAD—BELL.—On November 4th, 1880, at Christ Church, Middlesbrough, by the Rev. William Elliott, assisted by Rev. W. Stoddard, B.A., James E. Stead (Minister of West Ham Lane Unitarian Church) to Emily, eldest daughter of Mr. and Mrs. C. Bell, of Redcar.

DEATH.

JENKINSON.—On October 26th, at her residence, Forest View House, Chingford, Essex, Eliza, wife of the late Rev. Samuel Jenkinson, in her 61st year. "He giveth His beloved sleep."

MANCHESTER DOMESTIC MISSION.

Chairman.—Rev. S. A. STEINTHAL.

Vice-Chairman.—Mr. G. H. LEIGH.

THE Mission Committee appeal to the generosity of friends of religious work among the poor.

They have been obliged to decide upon the extension of their premises at Willert-street and Renshaw-street on account of the constantly increasing work at the two Missions. They propose to enlarge the buildings at Willert-street at a cost of about £1,200 (the necessary land has been bought), and those at Renshaw-street at a cost of about £1,500 (part of this scheme has already been completed).

Owing to the increasing demands upon the funds of the society, and the loss of old and generous friends and subscribers, there is an annual deficit of more than £150. The Committee wish to pay off the existing debt, and to provide a sum for future needs. For these objects they require at least £3,500.

They acknowledge with gratitude the following donations :—

	£	s.	d.
The late Mrs. James Worthington (for Renshaw-street Mission)...	1,000	0	0
The late Mrs. James Worthington (for Willert-street Mission) ...	500	0	0
Miss Lydia S. Leigh	100	0	0
Mr. G. H. Leigh	100	0	0
Mr. W. Long...	100	0	0
Sale of Work (Willert-street Mission, per Rev. J. W. Bishop)	87	6	6
The late Alderman Harry Rawson	50	0	0
Mrs. H. and the Misses Rawson...	50	0	0
Miss Gaskell	50	0	0
Miss J. B. Gaskell	50	0	0
Mr. William J. Hadfield	50	0	0
Concert (by Mr. Rawdon Briggs and Friends)	45	2	0
Mr. C. C. Grundy	20	0	0
Mr. J. R. Oliver	20	0	0
Mrs. Bayley and Mr. R. G. Lawson	15	15	0
Mr. Richard Robinson	15	0	0
A. and E. C. (in Memoriam) ...	10	10	0
Mrs. Harry Rawson (for Willert-street)	10	0	0
Mrs. Harry Rawson (additional)	10	0	0
Mrs. Stoehr	10	0	0
Rev. C. and Mrs. Roper	10	0	0
Mr. G. S. Wooley	10	0	0
Mr. Hermann Wooley	10	0	0
Mr. S. B. Worthington	10	0	0
Mr. A. H. Worthington	10	0	0
Miss S. Scholes Wrigley	10	0	0
Memorial Hall Trustees	10	0	0
Mr. E. Russell Evans	5	0	0
Mrs. R. W. Hadfield	5	0	0
Miss Mary Hadfield	5	0	0
Miss Harrison	5	0	0
Mr. Joseph Partington	5	0	0
Mr. Julius Reiss	5	0	0
Mr. Fritz Reiss	5	0	0
Mrs. Thornely	5	0	0
Mrs. Wells	5	0	0
Miss Hankinson	5	0	0
Mr. R. C. Potter (for Renshaw-street)	5	0	0
Autumnal Meetings, Joint Committee	5	0	0
Altrincham Girls' Club	4	0	0
Mr. Charles N. Higgin	3	3	0
Mr. Edmund Johnson	3	3	0
Mr. Stanley Pearson	3	3	0
Mrs. Archibald Briggs	3	0	0
Mrs. W. R. Heywood	2	10	0
Mr. Gustav Eckhard	2	2	0
Mr. Henry Marsden	2	2	0
Mrs. Eckhard	2	0	0
Mr. H. Pilling	2	0	0
Rev. S. A. Steinthal	2	0	0
Mrs. S. Smith	2	0	0
A. B. S.	2	0	0
Mrs. Crompton	1	10	0
Mr. J. Ashton	1	1	0
Rev. Ambrose Bennett, M.A. ...	1	1	0
Mr. J. B. Burnett	1	1	0
Mr. H. S. Carter	1	1	0
Rev. W. E. George, M.A.	1	1	0
Mr. Richard Heys	1	1	0
Mr. E. G. Hiller	1	1	0
Mrs. Ledward	1	1	0
Mr. W. C. Milnes	1	1	0
Mrs. W. C. Milnes	1	1	0
Rev. E. L. H. Thomas, B.A. ...	£1	1	0
The Misses Aston	1	0	0
Mr. Nathan Heywood	1	0	0
Mrs. Hudson...	1	0	0
Rev. J. Ruddle	1	0	0
Rev. A. Leslie Smith, B.A. ...	1	0	0
Mr. Connor	0	10	6
Miss M. E. Horner	0	10	6
Mrs. A. S. Kinnell	0	10	6
Mr. Ellis	0	10	0
Mr. Percy Heywood	0	10	0
Mr. J. M. Oliver	0	10	0
Mr. P. M. Oliver	0	10	0
Mr. Harrop	0	5	0
Mr. Horner	0	5	0
Mrs. Hough	0	5	0
Mr. Hurst	0	5	0
Mrs. W. E. Jevons	0	5	0
Mrs. Stanley Jevons	0	5	0
Mr. R. Cranston Law	0	5	0
Mr. and Mrs. Skemp	0	2	0

Additional donations acknowledged with many thanks :—

	£	s.	d.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE suggestion of a "Boston Conference Fund," which Dr. Herbert Smith made in last week's INQUIRER, he further elaborated in a speech at the autumn meeting of the London District Unitarian Society, reported in our present issue. Dr. Smith was the first President of the London Laymen's Club, and many of our readers may know him as Treasurer of the Stopford Brooke Lectureship Fund at University College, a work in which he has been associated with Dr. Blake Odgers. Those who know him well, understand that beneath the lightness of his touch and the pleasant humour of his speech there is the strength of a very earnest purpose, and the generous heart of a true man. We wish Dr. Smith every success in realising his happy thought (he said it was his wife's first of all) and carrying out a scheme which holds, we believe, the promise of very real benefit, not only to the body of our ministers, but, as Dr. Smith urges, to our whole community.

SUPPOSING two hundred of our ministers were actually enabled to go to Boston in September, 1907, what a relief it would be (this was one of the touches in Dr. Smith's speech which we were not able to embody in the report)—what a relief it would be, during the month or six weeks of their absence, to the laity in this country! And what an opportunity, we will add, for the elect laymen in those two hundred churches to take upon themselves the conduct of the services. And how glad they would be to have their ministers back again!

THE following resolutions were passed at the recent meeting of the National Conference of our American brethren at Atlantic City, N.J. :—

Whereas the American delegates to Geneva have given to the International Council of Unitarian and Other Liberal Religious Thinkers and Workers a cordial invitation to come to America in September, 1907, we express ourselves as heartily approving that invitation; and, while we naturally leave the initiative and administration of this undertaking to our executive arm, the American Unitarian Association, we hereby declare ourselves ready to co-operate in every way with it.

Resolved, That in the interest of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers to be held in September, 1907, it is desirable that the National Conference of Unitarian and Other Christian Churches should hold only so much of a session in that year as would be necessary to comply with the requirements of its constitution, to the end that its sympathy and its efforts should be given to the success of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers.

Resolved, That the National Conference of Unitarian and Other Christian Churches invites the co-operation of the Universalist General Convention and Other Liberal Religious Thinkers and Workers in America for the Meeting of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers in September, 1907.

THE Committee of the Sunday School Association announce with regret the resignation of their treasurer, Dr. Blake Odgers, K.C., owing to his acceptance of other duties which he has lately undertaken. The resolution accepting the resignation, while expressing the sincere regret of the Committee, desired more especially to place on record their gratitude for the assistance rendered to the Association for so long a time—a period of twenty-five years. The Committee and all friends of the Association will feel the loss, but they are quite assured that it will continue to possess Dr. Odgers's personal influence and help, although not in an official capacity. The Committee desire to inform members and subscribers—and they do so with great pleasure—that Dr. C. Herbert Smith has kindly consented to accept the treasurer's office, and that in future cheques should be made payable to him, crossed London and South-Western Bank, and forwarded to Essex Hall.

MR. THORNEYCROFT'S fine statue of Gladstone, erected in a splendid situation by the Church of St. Clement Danes, in the Strand, and within a stone's throw of Essex Hall, was unveiled by Mr. John Morley on Saturday last. Viscount Peel presided, and the Duke of Devonshire also spoke, thanking Mr. Morley on behalf of the subscribers for the eloquent address he delivered. "It was good," said Mr. Morley, "that the statue should be placed there, above the thronging tide of men, that they might know by his achievements, and by his character, which was greater even than his achievements, how great a thing the life of a man may be made." It had been lately said that Gladstone's great qualities were faith, courage, and labour, and of these he thought the greatest was his dauntless courage. In him they saw an extraordinary combination of the magic and glory of the orator with the passion and power of the man of action," and Mr. Morley quoted Lord Salisbury's description of Gladstone as "a great Christian man." The statue is of bronze, and at the four corners of the pedestal are symbolic groups of "Brotherhood," "Education," "Aspiration" and "Courage." Except for the upraised sword of Courage, which somewhat breaks the harmony, the general effect is very fine.

WHETHER Count Witte can run the Russian Empire single-handed seems becoming a practical question. Obviously, the Tsar's manifesto, to which we referred last week, was the work of the Count, and the Count certainly seems determined to carry out *some* real measure of reform. Some, for Count Witte's mind is not easily deciphered. But it were no ignoble ambition, if, having gained a diplomatic triumph in America, he aims to link with it a political victory at home. And for the moment victory seems in his grasp. His foes are yielding. The fanatic but honest chief of the Holy Synod, M. Pobiedonostsev, has resigned; M. Bulyghin, Minister of the Interior, has resigned; and if M. Trepoff remains, he hardly remains to help Count Witte. Where then is he to find assistants? For the members of even the most moderate of the reform parties will not serve with him, they do not trust him. Indeed, this ready yielding of the reactionaries seems rather like a bit of Jiu-jitsu, and we fear that the apparently defeated party may

again, and before long, gain control of the Imperial mind.

MEANTIME there does seem to be a prospect of good for distressed Finland, something in the nature of a restoration of constitutional rights. And if the outlook for Russia as a whole is still one of terrific gloom, we may rejoice in the hope of better things for one of its constituent nations. And, even as to Russia, we see one element of hope which is sometimes overlooked in this country. We hear of widespread anarchy and outrage, and people are dreading what may happen if the strong arm of the Government is enfeebled. Well, for one thing, this anarchy is largely the creation of the Government, and, for another, if the central bureaucracy were overthrown it would make very little difference, except for the better. The *Mir* would remain. The *Mir* is the real unit of local self-government which dispenses justice among the peasants and which in so many ways furthers the communial life. We have in this country nothing quite like the *Mir*, an institution for mutual aid and mutual control of the people by the people. In this lies the hope of Russia.

THE REV. CHARLES W. WENDTÉ, Secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, who has been for the past four years Minister of the Parker Memorial Church in Boston, preached on October 8 his farewell sermon, and retires from the superintendence of that Mission. We understand that after a good rest Mr. Wendté will return to the active work of the ministry. His address now is 352, Tappan-street, Brooklyn, Mass.

PROFESSOR F. G. PEABODY, who is at present lecturing in Berlin, has resigned his charge of the College pulpit of Harvard University, which he has held for twenty-five years. He retains his Professorship in the Divinity School.

MR. F. HORTON, who is a member of the Cambridge congregation, which meets for Sunday morning services at 10, Emmanuel-street, and a son of the senior warden of the Church of the Messiah in Birmingham, has been elected a fellow of St. John's College.

ON Wednesday evening next, the London Unitarian Choral Society is to give a concert at Essex Hall. The programme includes choruses from Handel, a Mendelssohn cantata, vocal, violin, and flute solos, and other items. Further particulars will be found advertised in another column. The Choral Society will, we trust, receive the encouragement of a large audience on this occasion. Its aim, to improve the music of our churches, is most admirable.

IF any man will be Christ's disciple, sincerely good, and worthy to be named among the friends of virtue, if he will have inward peace and the consciousness of progress towards Heaven, he must deny himself, he must take up his cross, and follow Christ in the renunciation of every gain and pleasure inconsistent with the will of God.—*Channing.*

PRESIDENT ELIOT'S ADVICE.

To the Freshmen entering Harvard at the commencement of the present session, President Eliot gave the following address:—

"It is fifty-six years since I came here, a new student as many of you are. I have had a chance to see the steady stream of men who have come and gone during that time. I have had a chance to see what the durable satisfactions of life turn out to be. I have seen the sons and grandsons of men that I knew coming in here to be Harvard men, as their fathers were, I hope that you, as they, are after the durable satisfactions of life. They are the satisfactions that are going to last and grow.

"There is one indispensable foundation a young man ought to have; he ought to be a clean, wholesome, vigorous young animal. That is the foundation for everything else in this life. We have to build everything else of a useful career on bodily wholesomeness and vitality. This involves not condescending to the ordinary vices of life. You must avoid drunkenness and licentiousness in order to be a clean, wholesome, vigorous young animal.

"But this alone will not satisfy you. Sports are legitimate satisfactions; but if they are made the main end they cease to be durable satisfactions. They must be incidental, not the main end. To attain all these things we must have intellectual power and ambition. This mental enjoyment should come best to the educated man. The educated class live by the exercise of the intellectual powers, and they enjoy life of this sort better than those classes which work with their hands for their livelihood.

"A young man ought to get here in college a capacity for rapid and keen intellectual labour. It is the main achievement of college life to win this mental force. There is, however, something beyond this power of mental labour. You must have a spotless reputation. It comes from living on honour. There are some things that the honourable man will not do and cannot do. He never degrades or debases a woman. He never oppresses persons weaker or poorer than himself. He is honest, sincere, candid, generous. It is not enough to be honest, however; the honourable man must be generous,—generous in his judgments of his friends, in his judgments of men and women and of history. Generosity is a beautiful attribute of a man of honour.

"What is the evidence of an honourable life? You look now for favourable judgment from your elders, from your teachers, parents, and counsellors, but that is not the ultimate tribunal. The ultimate tribunal is your contemporaries and the younger generation. The judgment of your contemporaries is made up early in your college course, and in a way that lasts for life. It is made by persons to whom you have never spoken, and who you think do not know you. Yet a general impression of you exists.

"Live now in the fear of that tribunal—not an abject fear, for independence is a quality in the honourable man. 'Cherish a decent respect for the opinions of mankind,' but never let that interfere with your personal declaration of independence. It is a very safe protective rule to live to-day as if you were going to marry a pure woman within a month. That rule is a very safe rule for life. It is well to learn to work intensely. It is well to do in one day what it takes three to do ordinarily. It is well not to take four years to do what can be done in three. Learn to get this power and to use it. Lastly, live to-day and every other day like a man of honour."

DR. FORSYTH, being chairman of the Congregational Union, there is consequent risk of his utterances being regarded as typical of Congregational thought. We therefore regard as especially timely an article in the *Examiner* which presents another aspect of the subject. The writer is indeed full of admiration for what he terms the incisiveness of the chairman, and considers to be an antidote against bald humanitarian mysticism with its facile descent into Unitarianism. But from Dr. Forsyth's positive positions he sharply dissents. "Dr. Forsyth, we are told, has built himself on German theologians, whose thought seems to me to move in a vicious circle . . . they wanted to set out with a system of definite dogma, in which the reason could rest. The system was to rest on the Bible as its basis, but before it was complete the higher critics had cut the ground from under their feet. They renewed the attempt, making the 'historic Jesus' this time the foundation on which the system was to rest. But again historical and textual criticism seemed to combine to defeat their object." The writer believes there is a nobler thought of Congregationalism "which has not been worked out by German theologians, and which Dr. Forsyth consequently ignores" (a shrewd thrust this). And this nobler thought, the truth which "torpedoed the Calvinistic doctrine," what is it? What but the good Unitarian thought that "God made man in his image" and that though Jesus Christ is Light of the world there is also "a light that lighteth every man."

"TEMPERANCE SUNDAY" is to be observed on Sunday week, November 26. The Committee of the National Unitarian Temperance Association has issued a letter in which the following passage occurs:—"There are 327 Sunday-schools in the Unitarian denomination—291 have 36,034 scholars on their books; but we have only 99 Temperance Societies (81 Bands of Hope and 18 adult societies), with 6,074 members. We are sorry to find 20 of these societies are not affiliated with the Association. There are many schools without a Band of Hope, and thousands of scholars not yet enrolled as Band of Hope members. Is it not possible to have a Band of Hope in connection with *every* Sunday-school? May we ask you to make a special effort on Temperance Sunday to secure additional members for Bands of Hope in the Sunday-schools in which you are specially interested? Those scholars who are not able to attend the Band of Hope meetings might be induced by their teachers to enrol themselves in the Sunday-school Teacher's Pledge Book, or in a special column of the class register."

STUDIES IN STOICISM.

II.

STOIC THOUGHT OF BROTHERHOOD.

IN nothing did Stoicism pave the way for Christianity more than in the conception of brotherhood that it fostered in the Roman world. Brotherhood is one of the great words of Christianity. The doctrine of the Fatherhood of God had its necessary accompaniment in the doctrine of the brotherhood of man. The ideas and emotions clustering around that word have been among the most potent factors that in the course of the last nineteen centuries have broadened, deepened, and dignified human life.

Stoicism did more than till the soil in preparation for this seed. It was itself already busy sowing when Christianity appeared on the field to carry on the work with greater energy. Here, as in so many other connections, we find the underlying ideas in Stoicism very similar to those brought along by the great wave of religious enthusiasm from the East. Here, too, we find a difference very subtle but very real, and which belongs to the realm of emotion rather than to that of thought. Though this difference did exist, it has, as a rule, been greatly magnified by later exponents of Stoicism. The Stoics were not emotionless beings, though their philosophy was doubtless a check in many directions to the growth of sentiment. Thus Dr. Rendall, in his work on Marcus Aurelius Antoninus, seems to go too far in saying: "The forms in which sympathy for man is set forth are devoid of emotion." This will appear as we proceed.

The basal thought in Stoicism is that each individual man is an integral part of a great social whole, which is itself an integral part of a rational cosmos. Mankind is a unit, and the cause of the unity lies in Nature, Nature in its essence to be conceived of as divine. All individuals are bound together through the social trend inherent in their being. They are endowed with a spirit that reaches out from the mere good of self to the good of others, to the good of the race at large. This is a part of their divine inheritance. But in finding the good of others a man finds his own true welfare; for his own welfare is bound up with that of society at large, and selfishness and isolation always ultimately mean violence to himself.

Seneca likens human society to an arch of stone, all of which would fall to the ground if one piece did not support another. And in a way that reminds us at once of St. Paul's Epistle to the Romans, chap. xii. He declares: "We are only several members of one great body . . . . nay, we are all of a consanguinity." ("Happy Life," xvii.)

The keynote of Christianity and of Stoicism is here the same—self-realisation through the service of the social whole. The truth so forcibly enunciated by Jesus in the words: "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it," was seen clearly and enforced in many ways by the Stoic. "He that has dedicated his mind to virtue, and to the good of human society whereof he is a member," says Seneca, "has consummated all that is either profitable or necessary for him to know or to do toward the establishment of his own peace." But it is in Marcus Aurelius that we find this truth insisted on most strongly and elaborated most completely. "Love mankind—follow God" is his summary of human duty, and the individual reaches his own self-realisation only by adopting that two-fold rule. Selfish isolation of interest means only violence to and degradation of oneself. "The soul does violence to itself when it turns away from any man, or even moves towards him with the intention of injuring." And so perfect does Marcus Aurelius conceive the identity of interest of the individual and of Society to be that he can write: "That which does no harm to the State does no harm to the citizen. In the case of every appearance of harm apply this rule—if the State is not harmed by this, neither am I." And again: "That which is not good for the swarm is not good for the bee."

There is this social tie, then, that acts as a natural bond of brotherhood between each individual and his fellow-men. To violate it means always to violate one's own being, and consequently one's own deepest and best interest.

The recognition of this is declared to be every man's duty. And the question arises as to how far personal affection is involved. There are, as I have said, many who believe that personal affection had little or no place in the Stoic conception of a man's relationship to his neighbour. That it had the place assigned to it in Christianity no one would maintain. And yet it seems wrong to leave the element of personal affection out of count in interpreting the Stoic position. True, the Stoic regarded the service of mankind as a duty (cf. Seneca, "Happy Life," vii.), and as a policy by which self-realisation is to be attained. But the Stoic set no light value on the prompting of affection in human relationships. Thus Seneca has a passage which reminds one of the very words of Jesus on perfect love: "Greater love hath no man than this, that a man lay down his life for his friend." It runs thus—he is speaking of friendship—"Where my affections are cemented by an equal and by a common love of goodness, neither hope nor fear nor any private interest can dissolve it; we carry it with us to our graves; *and lay down our lives for it with satisfaction.*" This comes not through insight into a duty, but through strength and purity of affection. So assuredly Seneca was appealing to true sympathy when he wrote: "Relieve the distressed; put the wanderer into his way; and divide bread with the hungry." But the part that emotion plays in the right relation of man to man is best shown in the Stoic teaching concerning resentment and forgiveness, in which Christianity, impracticable in this respect though it has so often been declared, is again foreshadowed. Seneca wrote a whole treatise to show that anger in all its varied forms was unjustifiable and unprofitable. To seek revenge he declared to be inhuman, and the confession of an infirmity. "If a man thinks himself injured," he writes, "let him say, Either I have deserved this, or I have not. If I have, it is a judgment; if I have not, it is an injustice, and the doer of it has more reason to be ashamed than the sufferer." The pardoning of the offender is insisted on for the same reason that it was in the teaching of Jesus. In the Lord's prayer we find "Forgive us our trespasses as we forgive those who trespass against us." Jesus here and elsewhere links together our forgiveness of others and our own need of similar forgiveness.

So Seneca says: "Before we lay anything to heart let us ask ourselves if we have not done the same thing to others." We ought not to deny pardon to any man since we may stand in need of that pardon ourselves—"for we are all of us wicked, and that which we blame in others we find in ourselves." Marcus Aurelius writes similarly but in a sweeter and gentler strain.

Nothing could be more full of tenderness and compassion than that portion of the eleventh section of his "Meditations," in which he deals with the subject. If one is injured by another, he should admonish, but "not with any double meaning, nor in the way of reproach, but affectionately and without any rancour in thy soul. For what will the most violent man do to thee, if thou continuest to be of a kind disposition toward him, and if, as opportunity offers, thou gently admonishest him and calmly correctest his errors at the very time when he is trying to do thee harm, saying, 'Not so, my child. We are constituted by nature for something else; I shall certainly not be injured, but thou art injuring thyself, my child.'" Are we not wrong in thinking that behind all this there is only a cold reason and a straining after virtue operating? Is there not true benevolence and the sentiment of brotherhood at work? "Can all antiquity," asks Dean Farrar, "show anything tenderer than this, or anything more close to the spirit of Christian teaching than this 'Not so, my child; thou art injuring thyself, my child'?"

It is interesting to note that in one respect the teaching of Marcus Aurelius goes even beyond that of Jesus. Christ insists that there should be no anger and no revenge on account of personal injuries. But when the injury is done to others, to Society, there is, apparently, room for righteous indignation, and for the severest course of action. So we infer from the stinging rebukes of Jesus to the Scribes and Pharisees recorded in Matthew xxiii., and from the action of Jesus in driving out the money changers in the Temple. But Marcus Aurelius, at any rate, admits no anger or resentment even when the injury of others is concerned. "If the State is harmed, thou must not be angry with him who does harm to the State; show him where his error is." Such is the rule he lays down.

In the main the teaching of Stoicism respecting human brotherhood and its inviolability is thus in close accordance with the spirit of Jesus. Stoicism had not discovered the full power and significance of human love, but it had discovered much, and had discerned the underlying unity, the spiritual consanguinity of mankind. Thus it made straight the pathway for the Gospel of Christ, and prepared the souls of men for the coming greater spiritual movement.

J. WORSLEY AUSTIN.

LITERATURE.

ALEXANDER MACKENNAL.*

MR. MACFADYEN'S memoir of Dr. Mackennal is a very good piece of work. The life story is simply and judiciously told; the extracts from correspondence are well and tastefully chosen; and the balance between these two constituents of the book is discreetly adjusted. The task has been discharged with a kind of filial piety. Our author's father, Dr. Macfadyen, of Manchester, was a fellow student of Mackennal's at Glasgow in the early fifties, and his point of view is somewhat determined by an inheritance of life-long friendship. We do not mean that he is unable to get far enough away from the personality he is depicting, and therefore fails to see it in lights and shades and relations—a not infrequent defect in biographers. His ability to see the man as a whole is proved in the following words in which he speaks of Mackennal at the outset of his ministerial career.

"He was of the massive order of men, growing first on different sides of his character unequally, with powers not of the showy and captivating kind, which required time and freedom to develop. He was original but not brilliant; profound rather than captivating; and wanted from his human environment sympathy and patience rather than stimulus and constraint. The chief interest of his life lies in its continual inward development, and its constant unfolding of fresh and often unsuspected spiritual resources." This is true—even to the end, save that "out of strength came forth sweetness"—a certain winsomeness in ripe age that was certainly captivating. But the one thing we miss in the book is the picture of the man as he showed himself in free intercourse with contemporaries, equals and associates. We have him as the eminent man, divine, and teacher; leader and organiser, shepherd and counsellor of souls; and we have him in the admirable holiday letters, full of pure gaiety, and delight in nature. There seems to us to be a gap between these two aspects of the man which might be filled by some indication of what he said and wrote to intimate friends, especially on matters of religion; not in answer to any challenge of inquiry, or appeal for consolation; but as he would naturally speak of things which were uppermost in his mind, or nearest to his heart.

The last sentence of the passage quoted above is the real programme of the book; and the carefully traced story of development and unfolding cannot be concisely reproduced. Mackennal's external history is easily summarised. He was born at Truro in 1835. His father, Patrick Mackennal, was a Galloway Scot. The family removed to London when Alexander was thirteen, and he was sent to a school in the heart of the City, where Sir Henry Irving and Sir Edward Clarke were among his schoolfellows. A school at Hackney, three years at the University of Glasgow, and three at Hackney College, made up his academic preparation for the ministry. In 1858 he settled in his first pastorate at Burton-on-Trent; from 1862 to 1870 he was at Surbiton; and there he met the lady who became his wife. In 1870 he removed to the Gallows-tree Gate Chapel, Leicester; and thence, in 1876, to Bowdon, where he was minister of the Downs Chapel for the rest of his life.

Here is a life without sharp breaks and changes, save such as years and sorrows bring. His own reminiscences of early days show how continuous was its development—all things gathered into the treasure-house of observation and experience, and if any fall by the wayside, they can be recovered by the man who has never lost touch with the mind of the child. Here is a case in point:—

"Certain rooks have established a colony just outside my garden, and I am often awakened by their clamour. As I heard them a few mornings ago a vision flashed on my mind from the oblivion of sixty years—the vision of a very little boy in a very large bed, who used to lie and watch a rookery out of the upper panes of his window, and listen to the cawing. The rooks in the trees had not, however, the fascination for him which the rooks in the sky had. In the rookery the rook chatters and fidgets; the rook in flight strains and cries. He has thrown himself on the air which is a firmament to bear him up. Everything in him betokens a reaching forward; his projected head and level beak, his lengthened neck, the strong beat of his wings, are in unison with the yearning note of his voice. The child used to look up on a late afternoon when he heard the familiar sound, and the flying bird filled him with a strange non-content. He did not understand what he was feeling. Years after, when he read of

'The many-wintered crow that leads the
clanging rookery home,'

he was glad that Tennyson had seen what he saw, and could interpret the sounds he used to listen for. It is not enough to say 'I was that little boy'; I am that little boy."

We have here a glimpse of the early stages of that conscious union with nature, and the intuition of the truth of the poetic word that records such experience in another, which was so characteristic of Mackennal, and which stamp his holiday correspondence with a peculiar charm. We do not wonder that the young preacher was credited with being able to repeat *In Memoriam* from beginning to end, and that the staid elders of the Church were somewhat astonished when Tennyson and Browning appeared copiously in sermons, side by side with Biblical authors. But "worse remains behind;" while in London he had been a hearer of T. T. Lynch, and when he went to Burton he was under the spell of F. D. Maurice. Though we do not hear much of this in the book, it is evident that this was a cause of trouble. Indeed, we are told that to be a disciple of Maurice was, in those days, a sufficient proof of heresy. We suppose the general judgment would be that Mackennal became more conservative, and more orthodox as years went on. Rather was it the case, we should say, that his liberalism and breadth moved from the region of opinion inward to that of principle, while certain questions of theology, and even certain elements of religion, which once appeared remote or non-essential drew nearer and demanded to be definitely taken or left. The moment he was aware of the reality of this faith, or this doubt, in another, it became a thing that he must deal with. It could not be ignored. He attributes a crisis of self-dedication in his own life to the discourse of humble Scottish Baptists in a Highland shieling; and a conception of the Church as a spiritual reality "which affected his whole ministry," to the sermon of a friar in Milan Cathedral; and this trait of Mackennal's character leads us directly to what the biographer justly calls a unique feature of the book:—the extracts from a series of letters, ranging over twenty-five years (1880 to 1904), and occupying five chapters, under the heading, "A Spiritual Directorate." A lady, who in youth had been connected with the Bowdon congregation, but had married and settled at a distance, came back and heard Mackennal preach, and met him on a social occasion. Mrs. A. (as she is here called) was a person of sensitive nature and acute mind, exercised in the reading of speculative and stimulating books at a time of life, when, as she owned, no sensible girl would know what metaphysics were. It was evidently no transient mood, but a rooted *Welt-schmerz* that made her regard Mackennal's cheerfulness as a flippant optimism.

"When the guests were gone, she challenged him with the question—'I know you think—how can you smile? Is it temperament, or have you any rational ground for looking so absolutely happy, when you know what is going on in the world?'

"He looked at her gravely, surprise turning into pity, and then said, 'No, it certainly is not temperament; will you write to me when you get home, and ask me that again?'"

Hence the correspondence, in which Mrs. A.'s share is represented only by brief indications of the circumstances—often acute suffering and distressing weakness, which shut her up with her own active mind, and its resolute questionings. The lengthy, and deeply interesting extracts from Mackennal's replies, not only supply a kind of *Journal intime*, but illustrate the characteristic of his mind to which we have just drawn attention—development in answer to challenge; a human sympathy acting like the thread in a chemical mixture, upon which the hitherto parted atoms of thought take shape and crystallise; sentiment often arriving at conviction, while the generalities of faith are sometimes sorely tried over particular applications. The general result of apologetics is well known. The counsel for the defence thinks better of his case as it proceeds, and proves a little more than he set out to do. And it appears to us that in the long course of this correspondence, Mackennal undertook to determine questions which, at the outset, he would have thought to be quite outside the lines of an anxious and sincere soul's quest for a trust in God. But who does not know how, to another mind, the perspective of spiritual things is different—the premisses from which you both desire to draw the one conclusion, are never the same as yours? And so Mackennal, who seems to us to speak with unerring instinct when he deals

* "Alexander Mackennal, B.A., D.D., Life and Letters." By Dugald Macfadyen, M.A. London: James Clarke & Co. 1905. 4s. 6d. net.

with the nature of doubt and faith, and the relation of religion to the trials and woes of life, might complain—but he never complains—when his correspondent, in her more vigorous moods, suddenly proposes such questions as "The Resurrection is not, is it, historically proven?" or "Where in the Gospel is there room for this transferred punishment? Who is to be propitiated?" And, perhaps, the answers to these questions are scarcely of the best.

If the Maurician stage of Mackennal's theology was characterised, as in so many cases, by a strong grasp of the human side of revealed religion, coupled with a rationalising interpretation of orthodox language, the letters in "A Ministerial Directorate," prove the entire dissipation of this latter element, and the early development of the former in the direction of that doctrine of the Christian consciousness, which has of recent years found much favour in evangelical circles; but we mean to allege in Mackennal's case only the most temperate and subjective form of this doctrine. He invokes science to testify that life is behind personality, and that personality springs out of life. "In the life of the divine," he says, "I seem dimly to see a unity underlying the threefold personality." He states, in a nutshell, the new plea for the doctrine of the Trinity, based on what is called the necessary conception of a social Deity—(it is, after all, only the Pagan appeal against the Christian's *Deus unicus, solitarius, destitutus*)—in the words:—

"If God is love, then again there is suggested to us a society in God, for love without some one to love is absurd; and how could society come up in history unless it first existed in God?" which question, repeated since by others in various forms, appears to us to be the very weakest thing that Mackennal ever wrote.

But we must close our very inadequate sketch of this interesting book. In shutting the book, however, our eyes fall on two things:—the first, a passage in which Mr. Macfayden notes Mackennal's critical attitude towards movements merely popular; his mistrust of Revivals, &c.; and a temper which might, at times, be called domineering. He continues:—"This note of a predominant personality would sometimes emerge unexpectedly at a church meeting, and give an impression that he ruled autocratically. Once it was: 'If anyone proposes to appeal to the Trust deed I place my resignation in your hands.'"

One is tempted to ask, do we see here only an ebullition of temper? or do we see the skeleton in the cupboard of the "Free Churches?"

And the second thing is the following sonnet:—

THE FORSAKEN CROSS.

"TEARS clear the sight" I said in pride of grief:
The wise have always learned in sorrow's school;
And in my scorn I deemed the man a fool
Who talks of happiness; "a respite brief
Is all the brave accept, no long relief."
I was the fool; I knew not that my eye
Was blinded with the tears I would not dry.
I sought the Cross to gaze upon the Chief
Of those who suffer; but the Cross was bare,
And to my wondering heart these words were borne:
"He is not here, but risen into His joy."
Dear Lord, forgive my pride, forgive my scorn;
The happy angels go on thine employ,
And Christ-like griefs for Christ-like joys prepare.

A. M.

DR. SAVAGE'S POEMS.*

"AMERICA TO ENGLAND," the verses which give the title to this volume of Dr. Savage's poems, he read in public in New York on the eve of his departure for Europe this year.

The youngest of the nations,
Grown stalwart in the West,
Yearns back to where each morning
Glows o'er the ocean's crest,
And cries: O Mother Country,
Ours is your ancient pride,
And, whate'er may befall you,
Our place is at your side.

Ours are the old traditions
Of Saxon and of Kelt;
We visit rare Westminster
And kneel where you have knelt.
Your restful country places,
Hills, lakes, and London town—
Their memories we inherit
And share in their renown.

* * * * * *

You fought the fight for freedom
And taught mankind the creed;
Long ere our "Declaration"
There was a Runnymede.
We won at Appomattox,
But you had won before;
Our Bunker Hill and Yorktown
Look back to Marston Moor.

Our Washington and Lincoln
Were of your sturdy stock—
Cut out of Milton's quarry,
One piece with Cromwell's rock.
Our Pilgrims learned the lesson
That English means the free,
And through the wintry weather
They brought it over sea.

Here in the West grown mighty,
Though we alone might win,
We look back to the Home Land
And feel the thrill of kin;
Then let us stand together
Till over all the earth
Our manhood and our freedom
In every land have birth.

On that welcome note of brotherly union the verses continue to the close:

One race and one tradition,
English, American,
And one high inspiration—
The destiny of man!

Dr. Savage writes in the Preface with perfect frankness and modesty about his poems. "I have been writing rhymes," he says, "ever since I was seven years old." (He is now well over sixty.) "As poetry was my first, so it is my last love. Hood somewhere says that there are three grades of work in this kind: First, poetry; second, verse; third, worse. I have written floods of 'verse.' I fear I have written a large quantity of 'worse.' I venture to hope I have also written at least a little 'poetry.'" On this point he would be a bold man who should venture to determine at what point really good and pleasant verse passes into poetry, but for the critic's sake we will say that we hardly think any better poetry than the verses quoted above will be found in this volume. It is, nevertheless, full of interest, and many friends who honour Dr. Savage as a preacher of the liberal faith, many, in particular, who heard him preach from Calvin's pulpit at Geneva this summer, will be glad to see the book. It contains verses of many years. The lines on "The Pescadero Pebbles," and those beginning "God made our lives to be a song," appeared nearly thirty years ago in Dr. Savage's little book of Comfort for Hours of Sorrow, "Light on the Cloud," and the hymn, "O Star of Truth, down shining," is also widely known, while others are much more recent. From his little volume of poems published some years ago, and the "Hymns" which appeared in 1898, the author has selected what he judged to be the most fitting to survive.

The personal poems, chiefly in the form of sonnets, are among the most interesting in the book. Thus Whittier and Robert Collyer are both addressed on their eightieth birthday; another sonnet is on the death of Phillips Brooks, and there are others on Emerson, Darwin, Kepler, Lowell, &c. Two we will quote here, as fair samples, in conclusion of this notice.

MARTINEAU.

I have seen many old who yet were young;
As thy compatriot, Gladstone, past four score,
Who, lord of many fields, still thirsts for more,
And, just for play, will master some new tongue;
As Furness, whose fine brain is still fine strung
For all high thoughts to play on. But thy youth,
Thy still fresh eagerness for all fresh truth,
Marks thee most youthful, youthful souls among!

Most mariners at first scorn fear or ease,
At fifty take in sail and hug the land,
Then steer for some snug harbour in old age;
But thou, in quest of truth, dost sail all seas,
In quest of truth dost coast the farthest strand,
Eternal seeker still, though reverend sage!

JESUS.

As when the valleys all in shadow lie,
And shadowy shapes of fear still haunt the night,
Some mountain peak reflects the coming light,
And waiting lips break forth with joyful cry,
For gladness that the day at last is nigh—

* "America to England" and other Poems, by Minot J. Savage. G. P. Putnam's Sons, New York and London. The Knickerbocker Press, 1905, pp. 208). 6s

So when some soul, that towers afar, is bright,
The souls that sit in shadow, at the sight
Grow sudden glad to know 'tis light on high!

And when these mountain-towering men can say,
"We see, though it be hidden from your eyes,"
We can believe in better things to be!
So, though the shadows still obscure our way,
We see the light, reflected from the skies,
That crowns thy brows, O Man of Galilee!

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

"FREE CHRISTIAN."

SIR,—Now that Mr. Wallace Bruce, in his important and responsible position as president of the Provincial Assembly, has re-opened the question of our denominational name, and has deliberately given his vote in favour of alteration, it will not be thought improper if those who have taken advantage of the "truce of silence" on the subject to think it over again try to approach the matter in a fresh way. One thing I hope we have learnt even from the fact that it was possible so unitedly to "shelve" such an important question, and yet to retain an *arrière pensée* that it was only shelved and not settled. The thing we have learnt in that connection is, I hope, that whatever is done will have to be done by our body as a whole, and not in anarchical detachments. This is a considerable gain. But for myself (and I think my own case is not singular), I have to confess a complete change of view. Some years ago, when Mr. Fripp was conducting his doughty campaign, I remained unconvinced, and clung to the old name, because I believed that its unfortunate associations in the popular mind could be, and were being, removed. The tide would turn, new adjustments of theological affinities would give opportunity for clearer explanation and understanding, and then the truth would come into its own. But further experience has gradually altered the denominational outlook, and, while changes have come thick and fast, they have been on a wider and grander scale than we could have foreseen. So now I am a penitent, and am willing to stand in a white sheet in any place within the purview of the Essex Hall Year-Book which Mr. Fripp would like to appoint.

It is not only that the name "Unitarian" is misunderstood and shied at by the multitude. We must also confess (1) that it neither truly indicates our general attitude, nor (2) correctly names our particular beliefs and negations.

(1) Three men out of four who come to us from outside are concerned rather with the disagreement between orthodox notions and a modern scientific or evolutionary view of the universe, than with the purely theological controversies out of which the name "Unitarian" arose. If, again, "Eternal punishment" has been their difficulty, the humanitarian grounds upon which they reject it have little to do with metaphysical doubts as to the Athanasian Trinity, and they have probably never heard of such other substitutes for orthodoxy as Sabellianism or Arianism. When, therefore, they have made the change, what a roundabout explanation is needed to make "Unitarian" seem natural in their case. And for the other people who have not got so far as to inquire about us, the bewilderment of mind they display is as extreme as our own, when we, in our turn, try to fathom the "non-natural" sense which Broad Churchmen give to the Articles.

(2) The name does not correctly represent our particular beliefs. For "Unitarian" is strictly true as a name for Mohammedans and Jews, and therefore has no very distinct significance for our own position. This is, perhaps, not a very important point, but it tells heavily against those who argue for the name on account of its supposed accuracy.

Again, the name does not indicate our negations. A man might be a Unitarian, and yet believe in Eternal Punishment, the Infallibility of the Bible, and the Deity of Christ ("Jesus is the only God" is the well-known formula of a certain theology which rejects the orthodox Trinity).

If, then, the name is a *hindrance* to us, and is also *inexact*, shall we not reconsider the whole matter? Even apart from the name, we are struggling against fearful odds. There is not, I believe, a worthier, more earnest body of men existing than my brother ministers, more ready to take the field in any high and forlorn cause, more willing to suffer hardship and noble poverty. But they cannot go on for ever under the present conditions. And our best are falling rapidly. We have been hard hit of late—Armstrong, Harvie, Cogan Conway, Lyttle, Dean. And the rest of us would see some good thing wrought before we too go hence. But let there be no sectional action. Let it be proposed at the B. and F. U. A. autumnal meetings, at all our district meetings, and next April at the Triennial Conference that we give up once and for all, in any and every use, the word "Unitarian," and substitute for it the noble and expressive "Free Christian." That name is already in use in many of our churches. It was Martineau's word. I will never be a party to ask individual congregations to break away in this matter. But if our leading institutions will really lead, they will be followed.

W. WHITAKER.

Cardiff, October 30, 1905.

PUBLIC QUESTIONS.

SIR,—The report of the Public Questions Committee, which the Provincial Assembly decided almost unanimously merely to receive, contains sentiments which are most distasteful to all but hot political partisans, and, under cover of soft words about peace, tries to throw a bomb-shell of discord into a meeting called for mutual intercourse and sympathy. The very raw political feeling was shown by such expressions as "that the conditions under which the Chinese coolies are maintained bear a strong likeness to slavery"; "this reversal of the best traditions of humane British rule." It was further shown by an "appeal to our churches to crush the war spirit," being intended as a counter-blast to the patriotic warnings of Earl Roberts and ignoring the object-lesson enacted in the Far East. Law was laid down as to the earnings of agricultural labourers, as to the education question, as to temperance, as to animals, and as to aliens—all in the style of the political manifesto, but remedies (following the model) appeared not. Was it not very generous of the Assembly to even receive such a document? And here I would venture to enter my earnest protest against the intrusion of such extraneous matter into the small field usefully designed for mutual fellowship. It must be that Unitarians are of differing judgment upon public questions, but there is no need to mix them up with Unitarianism.

ARMYTAGE BAKEWELL.

"ASSOCIATION SUNDAY."

SIR,—Will you allow me the courtesy of your columns to direct the attention of your readers to the Collections which will be taken in a large number of our churches on Sunday, November 19, on behalf of the funds of the British and Foreign Unitarian Association?

The report of the Committee which appeared in THE INQUIRER last week is sufficient evidence of the important and varied work undertaken by the Association. These annual collections offer an excellent opportunity for saying something about what is being done by the Association at home and abroad for the maintenance and extension of the principles and faith of Unitarians.

Last year 227 congregations had collections, and the sum of £560 was received. I hope there will be an increase this year. There are a few congregations absent from the list that one would like to see included. Perhaps if the members of these churches would read the booklet on "The History and Work of the Association" they might then be induced to have a collection. Copies of the booklet will be supplied on application to the secretary at Essex Hall.

There are probably among your readers many Unitarians who are not attached to any congregation, and to these I would make a special appeal to become subscribers, if their names are not already on the list. Death has unfortunately removed from the list during the past year many generous supporters. Will not others come forward and take their places?

OSWALD NETTLEFOLD (Treasurer).

Essex Hall, Essex-street, Strand, W.C., Nov. 8, 1905.

CHRISTIANITY AND NON-CHRISTIAN THOUGHT.

SIR,—In your interesting leader, termed "A Moral Challenge," you state the relation of Christianity to non-Christian thought as follows:—"But for the last eight hundred years Christianity has been unaffected by the thought of other religions. Great changes have taken place in Christian thought and feeling, but they have been

produced by men inside the Christian world.'' The representation is unassailable, I think, as regards the past; but, quite apart from what we may term the Awakening of Japan, it would not, I feel, have represented more recent relations, while there seems to me almost daily increasing evidence that as intercourse with non-Christian peoples is becoming closer their thought and feelings are reacting on ourselves. Take, as an illustration, belief in Re-incarnation. Some Europeans—as, apparently, Wordsworth—held the theory years ago as a philosophic idea; but, since the closer contact with Hindu and Buddhistic thought, largely through the medium of theosophy, it has been much more widely entertained.

Take, again, ''The Doctrine of the Karma.'' There has, no doubt, always been, on the part of Christians, a tacit acknowledgment of the law of retribution; but, again, I imagine, the same Eastern influences have given a great impetus to the doctrine, and have brought it into more general recognition. In the same connection may we not further cite the oneness of all life, and, arising from it, respect for what we term the lower creation, and, as a result, greater kindness to sub-human animals? These are ideas native to India, which now, however, are becoming the common property of East and West. Some more illustrations of my position could probably be advanced.

E. L. MARE.

Fleetwood, October 31, 1905.

THERE need not be active wrong-doing to bring us into the accursed state. It is enough for that, that we be apathetic and inactive toward the world's miseries.—*G. S. Merriam.*

If I stoop
Into a dark tremendous sea of cloud,
It is but for a time: I press God's lamp
Close to my breast; it's splendour, soon or late,
Will pierce the gloom: I shall emerge one day.

Browning's ''Paracelsus.''

PREACHING, to be effectual, must be as various as our nature. The sun warms at the same moment that it enlightens; and unless religious truth be addressed at once to the reason and the affections, unless it kindles whilst it guides, it is a useless splendour; it leaves the heart barren; it produces no fruits of godliness. Let the Christian minister, then, preach the Gospel with earnestness, with affection, with a heart warmed by his subject, not thinking of himself, nor seeking applause, but solicitous for the happiness of mankind, tenderly concerned for his people, awake to the solemnities of eternity, and deeply impressed with the worth of the human soul, with the glory and happiness to which it may be exalted, and with the misery and ruin into which it will be plunged by irreligion and vice. Let him preach, not to amuse but to convince and awaken; not to excite a momentary interest but a deep and lasting seriousness; not to make his hearers think of the preacher but of themselves, of their own characters and future condition.—*Channing.*

THE LATE REV. RICHARD LYTTLE.

THE following are among the many public tributes to the memory of our friend, of whom memorial notices have appeared in the last two numbers of THE INQUIRER:—''The Standing Committee of the Farmers' and Labourers' Union desire to express their deep and heartfelt grief at the sudden death of the Rev. Richard Lyttle. The simplicity and sincerity of his life, his unbending rectitude, his overflowing sympathy towards all men, his untiring devotion to great causes were daily evidenced to those who knew and loved him. No purer heart or finer spirit ever rested from his labours, and the memory of his short and broken life remains a dear and treasured memory to his friends. While we feel that we have to lament a colleague who cannot be replaced, we know that the country is the poorer by the loss of one who strove and laboured for his own people with a single aim and faithful heart, fearing no reproach, avoiding no toil, and hoping for no reward but the simple joy of duty faithfully accomplished.''—*Resolution of Ulster Farmers' and Labourers' Union.*

''The numbers who gathered to pay their respects to the memory of the deceased minister were a testimony to the esteem in which Mr. Lyttle was held. All creeds and classes were represented, for, though Mr. Lyttle was a man of decided views and no lukewarm adherent of the principles he professed, his unflinching honesty, his fairmindedness, and his kindliness of heart won him the respect and affection of many who in public life were his consistent opponents. The Irish Unitarian Church, in whose services he had laboured so zealously, and whose reputation he had so well upheld, was represented by its most prominent ecclesiastics and laymen, and there were also present ministers of almost every denomination in the city, for Mr. Lyttle was not one of those who imagine that loyalty to one's own church implies hostility to the creed of another. The generous enthusiasm which he had always shown in the cause of social reform was recalled by the number of leading temperance workers present, and the Ulster Farmers' and Labourers' Union, with which his name has been most intimately associated, showed its appreciation of his services by the presence of almost all the officials.''—*The Northern Whig.*

''Mr. Lyttle was a man who made friends everywhere he went, and who never lost one, even when political feeling ran high. His broadmindedness and consistency won the admiration of those who differed from him. Amongst his own people in Moneyrea he was held in the highest esteem, and his personal popularity elsewhere was very great. The active part which he played in the struggle for land reform, his zeal in the temperance cause, and his strong sympathy with the national aspirations of Ireland will earn undying honour for his memory.''—*Belfast Morning News.*

[The Rev. C. Peach, who is collecting pulpit-references and Press notices for preservation in a small memorial pamphlet, will be glad to receive marked copies of newspapers referring to the late Rev. R. Lyttle.]

THE CHILDREN'S COLUMN.

TEMPERANCE.

THE Earl of Carlisle, President of the National Unitarian Temperance Association, has addressed this letter to the children in our schools and congregations:

1, Palace-green, Kensington,
Oct. 10, 1905.

DEAR BOYS AND GIRLS,—I am writing to urge you to join a ''Band of Hope''—if you have not done so already.

I hope that you are now taught, or that you soon will be, in your schools, ''temperance physiology,'' and that you will learn from these lessons the real nature of alcohol; and that, if you never acquire the habit of wanting it, you will avoid endless dangers to the health, both of your body and mind.

But it is not only your own healths that you will benefit by becoming and remaining abstainers from the habit of drinking; you will learn in the Bands of Hope how much misery is caused to families, and how much harm to our country by this habit of drinking.

Just one hundred years ago, at the Battle of Trafalgar, at the moment when the safety of our country was to be secured, Nelson made the signal:—

''England expects every man to do his duty.''

Those words have stirred the hearts and spirits of his countrymen ever since; but it is idle to praise the dead hero and to celebrate his Centenary unless we do something, as far as we are able, to act in the spirit of his message.

By becoming members of a temperance body you will be fighting against an enemy to your country, and you will so be ''doing your duty,'' and, at the same time, you will be making yourselves fitter and more able to do any other duty, or to meet any danger that may come in your way.

I believe that when you hear of brave or self-sacrificing deeds, you often wish that you yourselves might have the chance of showing that you could dare, or suffer, to save a life or serve a friend.

The opportunities of such heroisms may not come to you: if they did, you would be better prepared to show yourselves worthy of them if you were made strong by the habit of temperance. In any case, by joining in the work of a temperance society you will be helping to save lives and to diminish sorrows and misfortunes as truly, if in a smaller way, as those whose courage you have admired and whose opportunities you may have envied.

Your sincere friend,

CARLISLE.

That is a letter worth thinking about. And I hope those of you who have *Young Days* every month always read the pages on temperance matters which it contains. Children who wish to grow up strong and healthy, and to live wholesome happy lives, should have nothing to do with intoxicating drinks.

JUST so far as the idea of mutual service is accepted intelligently and gladly, so far things come upon their right footing, and society is harmonised and ennobled.—*G. S. Merriam.*

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 11, 1905.

LIBERAL RELIGION IN HOLLAND.

OUR readers will find, we trust, some interest in the report here presented of the meeting of the Netherlands Protestantenbond, which it was the privilege of the Editor of this journal to attend last week as representative of the British and Foreign Unitarian Association.

While we are so near to our brethren of the Liberal Faith in the Netherlands in spiritual sympathy and intellectual outlook upon the world, and in ideals of religious work, their ecclesiastical position is very different from ours. We, as Unitarians, are shut out from fellowship with liberals in the other churches of this country, but our brethren of the Protestantenbond are drawn from all the chief Protestant Churches of the Netherlands, not only the Reformed Church, the old established Church of the land, to which the majority belong, but from the Lutheran, the Remonstrant, and the Mennonite Churches, and from such independent congregations as the Vrije Gemeente of Amsterdam. Thus the Union draws together the leaders, at any rate, of all the forces of religious liberalism, although, as Professor EERDMANS noted in his presidential address, there are still large numbers of liberals who have not joined the Union, and take no part in the work of furthering its principles, or in its endeavours for the intellectual and moral uplifting of the people. It will be seen from the report what efforts are being made to further consolidate the forces of liberalism, and to rouse the apathetic to more active loyalty.

Two congratulations we would add here, one to the members of the Postal Mission, on the completion of ten years of devoted work; the other to the supporters of the Mission at Leiden, which is a centre of district nursing, religious instruction and worship, and other helpful activities. The workers at this Mission, in which Professor OORT has from the first been deeply interested, had recently to face the loss of the large annual donation of the late Mr. JANSSEN, on which so much of the good work depended; but they have succeeded in securing new subscribers, so that the Mission may still be maintained at the old level of efficiency. So may it be in every branch of the work of the Protestantenbond!

THE PROTESTANTENBOND.

ANNUAL MEETING AT BUSSUM.

THE thirty-fifth annual meeting of the Netherlands Protestantenbond, the union of liberals gathered from all the Dutch Protestant Churches, was held at Bussum on Tuesday and Wednesday, October 31 and November 1, under the presidency of Professor B. D. Eerdmans, of Leiden.

Bussum is a little town of some 10,000 inhabitants, and though more than fourteen miles to the south west of Amsterdam, it is practically a residential suburb of that city. Close by is the old walled town of Naarden, which, in 1572, was burnt by the Spaniards, almost the entire population, by an act of heartless treachery, being cruelly massacred. The fine old church, with its high vaulted roof, covered with curious paintings, remains, and there the religious service of the Protestantenbond was held. The two places are connected by a steam-tram, and a special train of some six or seven coaches took the bulk of the congregation back to Bussum after the service. Naarden is still surrounded by a moat, and the old walls and earth-works. From the northern ramparts there is a fine view of the Zuyder Zee, close at hand.

Pleasant sunny weather favoured the meetings last week, and the beech trees, which abound in the grounds of the villas and along the quiet roads at Bussum, were bright with autumn colours. The local committee of Bussum-Naarden had made admirable arrangements, and the happiest spirit prevailed. About 140 delegates and ministers from all parts of the country were present, and a congregation of nearly 500 was present in the Naarden Church, while the evening meeting was also largely attended. There were two foreign delegates present, the Rev. Dr. Scipio, of Stettin, representing the German Protestantenverein, and the Rev. V. D. Davis, representing the British and Foreign Unitarian Association. They received a most cordial welcome. Another delegate, who had come a much greater distance, was Mr. A. S. Carpentier Alting, of Batavia, representing a new branch of the Union, the first to be formed in the Dutch East Indies.

The two days' programme included two long sessions of the business meeting; on Tuesday afternoon and Wednesday morning and afternoon (with an interval for lunch) in the concert-hall "Concordia," at Bussum, the religious service on Tuesday evening in the Naarden Church, followed by a social gathering in the Hôtel Nieuw-Bussum, where a good many of the members were staying; then on Wednesday evening a festive dinner at the hotel, and a public meeting in the large hall of the "Concordia." It is in a smaller hall in this building that the Bussum branch of the Protestantenbond holds regular Sunday morning services, and Mr. J. van Loenen Martinet, editor of the *Hervorming*, who lives at Bussum, preaches every other Sunday.

THE BUSINESS MEETING.

The PRESIDENT, Professor EERDMANS, opened the business meeting with an address, in which he spoke hopefully of the work, for the report of the committee (which had been printed and circulated beforehand) recorded an increase of membership from 18,170 to 18,785, while the number of branches of the Union was increased by 6, standing now at 163. The inclusion for the first time of a Colonial branch at Batavia was noted with special satisfaction. The number of children in the Sunday-schools was estimated at about 35,000. At the same time the president called attention to the fact that their progress depended too largely on the devoted services of a comparatively small number of their members, and pleaded that the cause of liberal religion ought to command the active loyalty of a much greater number. Estimating the number of liberals in the various churches of the Netherlands, he held that instead of 18,000 they might easily have 40,000 members in their Union, if only an active sense of duty and of the urgency of their cause could be brought home to the people. While it was undoubtedly most desirable to reach the masses of the people, and to that end the publication of cheap popular literature, and every kind of good social work was to be encouraged, he yet held that there was a still greater urgency in the need to keep a hold upon the educated classes in their country, among whom indifference to religion and the low aims of materialism so largely prevailed. To convince these people of the reality of religion he thought there was need to bring their services and their religious teaching into more perfect accord with present-day thought. With an exhortation to earnestness of purpose and unity in the love of their cause, he declared the thirty-fifth annual meeting opened.

Turning then to the English visitor, he addressed him in his own tongue, welcoming him as representative of the British and Foreign Unitarian Association and as editor of THE INQUIRER. "In editing your weekly paper," Dr. Eerdmans said, "you are not only working for the sake of people of the English tongue, but you are promoting our common aims. Your work is much valued by the members of the Protestantenbond. Your Association and our Union have the same basis of religious belief, working for one universal religion for mankind, full of devotion to God and good-will to men. We see the present world full of religious controversy and political mischief. We know that the only way to a better future is the way of international intercourse and friendship. It is beyond the power of a single nation to create an era of peace and honesty. That is to be done by all nations together. They will not be able to conquer the world for the Kingdom of God, if the congenial spirits of different lands do not try to gain their people for the true service of the living God. Your coming here to us is a

symbol of international friendship between fellow-workers and fellow-thinkers. A hearty welcome to you."

To the Rev. Dr. Scipio, of Stettin, representative of the German Protestantenverein, who had just arrived, and came into the hall after the meeting had begun, the president also offered a cordial welcome in German, and the regular business then proceeded. The opportunity of the visitors to respond came afterwards, at the Wednesday evening meeting.

The roll of the delegates attending having been called by the secretary, Dr. C. J. Niemeijer, the report of the General Committee, and the reports of the eight special committees, charged with various branches of the work, were brought up in turn, special points were raised, and the reports adopted. So also with the treasurer's accounts. We cannot attempt here any report of the business, but simply note two or three matters of special interest.

We noted in our report of the meeting of the Union at Zutfen two years ago that a generous contribution of 10,000 florins annually for ten years from Mr. Janssen, of Amsterdam, which had led to an extension of work in several directions, would come to an end this year, and that the Union was faced with the necessity of finding other sources of income, if the work, in providing religious teachers, supporting weak branches, and in other directions (including the Postal Mission), was to be continued at the same level of efficiency. Mr. Janssen died not long after the Zutfen meeting, but his widow made such further gifts as secured the efficiency of the work up to the present year. Now, however, the Committee has to find other means of meeting the various claims, and this determined to some extent the budget for next year. Some of the branches, where very little life has been manifested, are no longer to receive financial support, but in other directions, as in the case of the Postal Mission, it is confidently expected that new and increased subscriptions for that special work will meet the need. One happy instance of this awakening of fresh interest was reported from Leiden, where the mission had secured new subscribers to make good the loss of the Janssen donation.

The General Committee in their budget did not again propose a grant of 100 florins to the popular weekly paper *Nieuw Leven*, which it has to that extent supported for the past 18 years; this was omitted on the ground of economy, and also because the paper, with a circulation of some 9,000, was not really in need of financial support. Professor Knappert, however, proposed an amendment that the 100 florins be granted, and a similar sum to the *Blijde Wereld*, a Christian socialist weekly edited by three young ministers in Friesland. There was a long discussion, and finally it was agreed by a majority of one, 52 votes against 51, that the Union should cease its direct support of *Nieuw Leven*. On the other hand, the *Blijde Wereld*, which has a much smaller circulation, and really needed the help, got its 100 florins.

Another eager discussion took place over the proposal of Mr. Zwaardemaker, of Bussum, on behalf of the Committee, that the Union should publish a little monthly paper of popular appeal, and distinctly propagandist in tone, which should be distributed *gratis* to the members and friends. A circulation of 20,000 monthly was contemplated, and Mr. Zwaardemaker had printed a specimen copy, which was distributed in the meeting, to show what was intended. Some fear was expressed that the free distribution of such a paper (a large four-page leaflet) every month might injure the circulation of the weekly *Hervorming*; but this view was not shared by Mr. van Loenen Martinet, the editor, who thought, on the other hand, that fresh interest might be roused in the more solid and literary paper. Another view was that such a popular paper would be obliged to take sides on theological and social questions on which members of the Union were much divided, and would thus promote discord rather than union; and it was also suggested that local papers in each district, of which two or three already exist, might be more effective; but these objections did not prevail. Finally, by a vote of 73 against 28, it was agreed that the Committee should be empowered to arrange for the publication of such a monthly paper for a year; and for the expense, which was estimated at 3,900 florins (about 4d. a month for each of the 18,000 members), to draw upon the capital of the Union. It was expected, as we understood, that after all the arrangements had been made, in finding an editor, arranging for so elaborate a distribution, &c., the Committee would not be able to do more than produce a first number before the next annual meeting, and that the matter would then come up again for further consideration, in connection with the budget.

The report of the Postal Mission, presented by Miss van Eck (whom many of our readers will remember at our Whitsuntide Meetings, and at Geneva) was very warmly received. The Postal Mission in Holland has now had ten years' experience of the work, and Miss van Eck and another lady, Miss A. Meijer, are the only two remaining members of the original Committee. The report spoke with great earnestness and enthusiasm of the results of the work, which had been quite unexpectedly successful, and had evidently met a deep need in the life of the people. Miss van Eck also spoke of the new insight into life and the delight it had brought to the workers themselves, in the power of helping lonely, sorrowful, and hungry souls, and the happy friendships to which it had given rise. In the ten years they had distributed over 34,000 books and pamphlets, in over 11,000 parcels, and had written nearly as many letters. Although they were obliged now to do without the Janssen donation, she was confident that their work, which was so fruitful of blessing, would not be crippled for the lack of the necessary means.

Another report was presented by Dr. C. E. Hooykaas, on the new popular edition of the Leiden translation of the Old Testament, which was issued some few years ago, with elaborate introduction and notes, by Professor H. Oort, completing the work, in which several distinguished scholars, Kuenen, Kosters, and J. Hooykaas had been engaged with him, but had not lived to finish. Two thousand copies of the original edition had been sold, and it is hoped that this popular edition, with the introduction and notes much curtailed, will lead to a further demand for the complete work, which is a great achievement of modern scholarship. The popular edition is being issued in monthly parts, under Professor Oort's supervision (the first part is already published) and is to be completed in about two years at a cost of 6 florins. It was objected at the meeting that this was hardly a popular price, and it was finally agreed that the Committee should arrange with the publishers, if possible, to take 1,000 copies of the work, to be available for members at 3·50 florins a copy. It is hoped that the book will thus secure a much wider distribution, and succeed, as it is so well fitted to do, in making the Old Testament once more a living book in the homes of thoughtful people.

After these reports and the discussion on the proposed popular monthly paper, Mr. J. van Drooge, of Dordrecht, read a very interesting paper on "The Legal Regulation of Sunday Rest," which was followed by discussion. He took a broad view of the subject, pleading earnestly for efforts to secure, as far as possible, a true day of rest, with opportunity for healthy recreation, and the pursuit of high interests, apart from money-getting. While admitting that many people were obliged to work on Sundays for the sake of others, as in the railway service, and the lighting of cities, he held that to everyone so obliged to work another day of rest during the week ought to be secured.

The last item of business was to fix where next year's meeting should be held. Three invitations were received—from Bolsward, Zwolle, and Groningen, and each was eloquently enforced. By a large majority it was agreed to meet at Groningen.

Dr. C. J. Niemeijer, who has been secretary of the Union for the past six years, is obliged by the constitution to retire this year, and very warm acknowledgment was made of the services he has rendered during his term of office. Dr. I. M. J. Hoog, of Nijmegen, was elected in his place. Mr. Zwaardemaker also had to retire from the general committee, and in his place Mr. J. W. de Kanter, of Scheveningen, was elected. The treasurer is Mr. W. J. Pekelharing, of Amsterdam, who last year succeeded Miss von Berlekom in that office. Professor Eerdmans remains president of the Union.

THE RELIGIOUS SERVICE.

It was a strange experience to drive across from Bussum to Naarden on the quiet autumn evening, for service in the great church. It is not much more than a mile to the old town, and then the road, after skirting the moat for some distance, crosses a bridge, and enters through a narrow gateway. There, just within the walls, is a monument to Comenius, the seventeenth century educational reformer, who died at Amsterdam, and for some unknown reason was buried at Naarden, in the Walloon Church, which has now disappeared. Through narrow streets one comes first to the Town Hall, built after the destruction of the town by the Spaniards in 1572, and then to the old church. Memories of that awful tragedy, and of the heroic endurance of the people through

those years of agony, till their freedom from the Spanish tyranny was won, could not but blend with the sense of happy fellowship in that gathering for peaceful worship.

Though they have electric light in Naarden, the church is lighted only by oil lamps, and the lofty spaces and noble form of the great building were very impressive. The large congregation was gathered about the pulpit, and the voices of the choir, accompanied by the fine organ, came from a further distance. First a hymn for men's voices alone, "The House of the Lord," then another hymn of aspiration by the whole choir, and, after an earnest prayer, the preacher, the Rev. A. W. van Wijk, of Zwolle, announced his text, Neh. viii. 10: "The joy of the Lord is your strength"; but, before he began his sermon, the whole congregation sang a verse of a hymn of thanksgiving, and again in the middle of the sermon another verse. At the close, the choir, with an exquisite soprano voice in the solo, sang a prayer from Beethoven, and another verse of a hymn and the Benediction concluded the service.

The sermon was an earnest appeal of sustained eloquence for a fuller realising of the joy of our life with God. They were met, the preacher said, as their custom was, on the Reformation Day, when Luther nailed his theses to the church door at Wittenberg, and they did well to connect the celebration of their Union meetings with thoughts of those great days. Yet, while they were thankful for what the Reformation had given, their real concern was with the present, what God was revealing to them *now*. They gave thanks for present blessings, though they had their roots in the past. Their joy, their strength, was in their present knowledge of God and the inspiration of His Spirit. There was but one Fountain of Truth. With childlike heart they must gain more and more insight into the Father's heart. In the supreme life, at the beginning of Christian history, they saw the ideal towards which they were striving. They spoke the great words of faith in God, the Father, and His kingdom of truth, purity and love, but felt how far short they were of realising all that was meant. In the life of Jesus, in his faith, his communion with God, the strength and joy of his spirit, his self-sacrificing love they saw that to which they were to attain. In moments of highest insight they realised it, and their whole endeavour must be to attain to that true life with God. No difficulties or discouragements should hinder them. They were in the Father's house. The Father's hand was leading them on. They must overcome the evil, first in themselves and then in the world around them. In God was their strength, leading them out of darkness and mistrust, into His perfect light.

THE PUBLIC MEETING.

The business meeting, concluded on Wednesday afternoon, was followed by the dinner, of which about a hundred delegates partook, in the Hôtel Nieuw-Bussum. Amongst the loyal and other toasts were two, very heartily received, to the foreign visitors, proposed each in his own language, that of the English guest by the Rev. P. H. Hugenholtz, of Amsterdam. The President, Dr. Eerdmans, was in the chair, and very warm acknowledgment was made to the local committee for their admirable arrangements.

Then followed a public meeting in the large hall of the "Concordia," over which Mr. A. L. W. Seyffardt, of The Hague, formerly Minister of War, presided. The speeches were interspersed with music by a large choir, some of the choruses being for men's voices only, the "Wiegenlied" of Brahms especially being very beautifully sung by them, and encored. Hymns were also sung by the whole assembly.

The CHAIRMAN, in his opening address, gave a retrospect of the past ten years of their work, showing the progress that had been made, over a thousand increase in their membership, and fresh methods of work, giving many interesting details of what is done by the various committees. It might prove to be necessary, he said, to appoint a secretary who could give his whole time to their work, admirable and devoted as had been the work of their secretaries in the past. He also paid a tribute to the Mennonites, whose ministry is open to women as well as men, and thought that other bodies might with advantage follow that example. He concluded with an earnest exhortation to more strenuous work.

Then followed, after a hymn sung by the whole assembly, a renewed greeting of the German and English visitors.

The Rev. Dr. SCIPIO, of Stettin, speaking in German, presented the greetings of the Protestantenverein, and warmly acknowledged the welcome he had received. They owed much to the Liberals of Holland, he said, and felt the unity of their aims and aspirations. He referred to the difficulties they had to face in Germany, and especially to the case of Dr. Max Fischer, of Berlin, as showing the strength of the bigotry ranged against them. It was a great pleasure and encouragement to have the sympathy and fellowship of Liberals in other countries.

The Rev. V. D. DAVIS also acknowledged the welcome accorded to him, and presented the greetings of the British and Foreign Unitarian Association. The beginning and end of his speech were in Dutch (which friends were good enough to say afterwards they really understood) and the rest in English. He spoke of the unity of spirit and of purpose which united their unions, in Holland and England, and of the mutual indebtedness they felt to the other's leaders. He recalled the memory of the late Richard Armstrong, who four years ago had attended the meeting of the Protestantenbond at Utrecht, and two years ago was at Amsterdam, and then spoke of the work of his Association, the popular editions of such books as Armstrong's "God and the Soul" and Carpenter's "First Three Gospels," and of the encouragement their work had received from its greatly increased income, the £1,000 of one generous subscriber calling out the generosity of others in another £2,000 of income. In conclusion he quoted some sentences from the declaration of principles of the Protestantenbond, with the motto, "Free and Independent Piety," and the motto over the door of Manchester College, "To Truth, to Liberty, to Religion," as showing the unity of their aims, and concluded with the word of Godspeed to them in their work.

Two other addresses followed. The Rev. J. van Loenen Martinet gave an eloquent account of the international meetings at Geneva, at which Holland was so well represented, and the Rev. P. H. Hugenholtz spoke on "Three Great Protestants: Calvin, Rousseau, and Vinet." Neither the dogmatism of Calvin, nor the naturalism of Rousseau, Mr. Hugenholtz said, could represent their position, but in Alexander Vinet they recognised one much more nearly akin to them in principles and aims. The statue of Vinet at Lausanne bore the inscriptions: "Christianity is in the world the immortal seed of liberty," "I wish man to be master of himself, that he may the better be the servant of all." Those sayings marked him as of like spirit with themselves. So Vinet could lead them to the true personal, social, and religious life. That is a good thought with which to conclude this report of a series of most successful meetings.

JESUS AND THE CHRISTIAN CHURCH.*

BY THE REV. HENRY GOW, B.A.

"Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the holy one of God" (*John* vi. 68).

WHAT I ask you to consider with me to-day is our relationship to Jesus and the duty of the Christian Church. There can be no question that the Christian Church came into being under the influence of Jesus and that, however much his teachings may have been misinterpreted, he has from the beginning till now been its central personality, and the living force which has given it unity. The Christian Church, apart from any doctrines about him, might surely say that "he is the Master light of all our seeing, The fountain light of all our day." We, as fully as any other denomination, belong to the Christian Church and owe our existence to him. We liberal Christians are not founding a new Church independently of the long history of Christian thought and Christian effort. What Professor Henry Jones, in the *Hibbert Journal*, said of the true social reformer applies equally to religious reformers. "Trust in the good that is in the world, loyalty towards the society he would raise to a higher level of well-being, seem to me to be cardinal qualities of the reformer's faith. His attitude towards society is never negative. The great reformers came to fulfil, not to destroy." That is equally true of reformers in religion as it is of reformers in society. We sometimes talk of reforming the Christian Church from the outside. What we mean is that we are trying to reform it from outside this or the other creed-bound sect. But to attempt to reform it without an understanding of the great Christian

* A Sermon preached in Unity Church, Islington, on Thursday morning, Oct. 19, at the meeting of the Provincial Assembly of London and the South Eastern Counties.

principles, without sympathy for all that is best in Christian history, without love and reverence for Christ, without a sense of unity with the great stream of thought and moral effort and religious faith which took its historic birth with Jesus, is an impossible attempt. A Buddhist standing outside may help us to see and know ourselves; he may reveal to us our weakness and inconsistency; he may help us to be ashamed of ourselves, and to make a new effort to realise the best in Christianity; but he cannot reform Christianity for us. That can only be done by those who are within the Christian Church. And we of the liberal Christian faith are as much within the Christian Church as any other more "orthodox" branch.

Even amongst agnostics and secularists you will still find a real, if often unconscious, reverence for and faith in Christianity, and a sense of relationship with it. What is it that the masses outside all the churches are blaming the churches for to-day? Is it that the churches are too Christian, too full of reverence for Jesus, too full of obedience to his principles, and too devoted followers of his life? Is it that they say all this is worn out and done with? It is the reverse of this. "You have not been true to the teachings of the Master you profess to love; you are without his charity and courage, you call him Lord, Lord, and do not the things which he says." That is what they urge. It is not Christianity which is condemned by those who do not go to church. It is the un-Christlike professing Christians. "There is something touching," says Harnack, "in the anxiety which everyone shows to re-discover himself, together with his own point of view, in this Jesus Christ, or at least to get a share of him. The Mystic, the Socialist, the Tolstoian, the Theosophist, the Optimist, the Calvinist, the Philosopher—all claim Jesus as their own." There is no general desire in any large section of the English race to separate themselves from Christ. What we blame each other for is that we are not Christian enough. When every church is more impressed and more humbled by its own lack of Christianity than by its neighbour's lack we shall be on the high road to reform. "That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts," says Mr. Jacks. For my own part, I would not subscribe to the words of Goethe when he says, "Let intellect and spiritual culture progress and the human mind expand as much as it will: beyond the grandeur of Christianity as it sparkles and shines in the Gospels the human mind will not advance." It is not for us to set bounds and limits to what humanity may conceive, or do, or become in the thousands and tens of thousands of years that lie before it. God may send teachers and leaders as great as the greatest in the past, giving an even fuller knowledge of His nature, and even wider and deeper apprehension of His will. It is enough for us if we, without fore-closing the future, feel that we belong to the great historic stream of Christian effort, Christian thought, and Christian ideals, looking unto Jesus the author—not the finisher—of our faith, and pressing towards the mark of our high calling of God in him.

Further, we must remember in any religious view of history, that is, in any view which sees a meaning in history, that Jesus was not a chance product of blind causes, a personality turning up unintentionally and without significance. The fact that he did what he did, that the Christian Church was the result of his teaching and his life and death, that his influence through his disciples was the beginning of Western civilisation, and the break up of an ancient system, is not unimportant. It is of intense and vital importance. It was the result of the divine mind and love working in history.

The world has not exaggerated the importance of Jesus. The Christian Church is not all a mistake. It may have misunderstood and misinterpreted much, but it has not been loving and revering one who was unworthy of its love. It has not made a mistake with regard to its true leader, however much it may have mistaken his meaning. The instinct of the Western world for Christ's greatness and significance was right, although its understanding of his message and his life may often have been at fault. "It is most important," says Dr. Harnack, "to remind men again and again that a man of the name of Jesus Christ once stood in their midst." His whole contention with all its freedom of gospel criticism, with all its rejection of the marvellous, with all its complete confidence in the supreme naturalness of Jesus, is an assertion of the central importance of the life and teaching of Jesus for the Christian Church. In saying this we have to guard ourselves against misunderstanding. Emerson complains, and rightly complains, of a nauseous iteration of the name of Christ. Many of us, if quite sincere, would confess the same. Such iteration is only nauseous and wearisome when it is the iteration of those without understanding and love for this great and holy life, of those who are without his spirit, of those who think of him as above man, not the revealer of man. No one ever spoke of Jesus too much when he spoke with simple love and reverence, and with longing to be one with God as Jesus was one with Him. And, further, no love or reverence for Christ interferes with the relation of the soul to God. We speak sometimes as if great reverence for Christ was the interposition of a lesser god between man and his Maker. That is surely to misunderstand the call and the influence of Christ. It is not in that way that we think of our mother or of some noble friend as hindrances. You cannot love and reverence any great and holy soul too much. We may slavishly follow them, we may yield up our reason and our conscience to them, and let them dominate our thought and life. But that is not their highest influence and help. We do not really reverence them in such a way. They reveal us to ourselves; they reveal God to us. Through them we learn to live in more immediate relationship with the Eternal. The Christian Church might be described as composed of friends of Christ, men and women who regard his principles as practicable, men and women who feel the divinity of man, which first was impressed upon the Christian Church through belief in his divinity, men and women who work and pray for the coming of the Kingdom of God.

The notes of the Christian Church from the beginning through all its diversities of creed and form seem to me to be two—a belief in the divinity of Jesus and a belief in the principles of his teachings as the way of life for individuals and for nations.

God forbid that we should set up any creed which should exclude devout, sincere religious men, even based on reverence for Christ. We might imagine Jesus saying to anyone who did this—"Man, who made me a judge and a divider?" It is to the love and obedience of God he urged his followers. And in such love and obedience we are his disciples, whether we use his name or not. At the same time, interpreted in the broadest possible way, I cannot see what there is to repel any man in these two notes of the Christian Church: A belief in the divinity of Christ means a belief that God reveals something of His own nature in the life and love of the greatest and holiest of men. It means that we believe in God's revelation of Himself through human personality. In the greatest and best of the sons of men, in their joy, their spirituality, their love, we see an indication of the character of the ultimate reality in the Universe. We see in Jesus, and those like him, not merely a revelation of the goodness of man, but a revelation of the will and thought, and nature of God.

There is nothing unreasonable or forced about such a conclusion. Everybody has some sort of idea of ultimate reality. The materialist gets his idea of God from matter and its laws. This seems to him the all-powerful and final reality from which all comes, and into which all is resolved. The idealist gets his highest and clearest idea of God from thought. That seems to him the pervading reality from which all comes, and into which all is resolved. The Christian gets his highest and clearest idea of God from Christ and Christ-like men. His conscience speaks to him of a moral imperative, his reason shows him unity of thought, one connected intellectual plan through all things whose meaning is beyond his understanding. His own relationship to the Eternal, his joy, his sorrows, his prayers, and even his sufferings and sins teach him something of the peace and joy at the heart of things, and bring him into personal relationship with the divine. But beyond all this, one main element in his faith is the revelation of the Father through the greatest and the best of human beings. In Christ and Christ-like men I place my trust.

It is sometimes said that the influence of great personalities is past, and that we do not need personal leaders and inspirers as once we did. Rather I would say that in this crowded, complex world, where our great cities are so full of human life, looking so cheap, so sordid, so meaningless, we need this influence of personality more than ever. And this, chiefly, not for moral guidance, but in order to reveal the divinity of man. Never was the temptation greater to think meanly of man, to disbelieve in his immortality, to regard him as a little better than the beasts rather than a little lower than the angels. To see men in masses is to see them superficially. It sounds a paradox, but it is a great truth, says Professor Caird, that "the most individual is the most universal." To love

a man with all our heart is to know much more of the true nature of man and God than he who has lived among crowds all his life can ever discover. To know God as revealed through the highest and holiest life is to learn that no human life is unimportant, and is to feel within ourselves the real divinity of man. "The most lost cynic," says Professor Seely, "will get a new heart by learning thoroughly to believe in the virtue of one man. Our estimate of human nature is in proportion to the best specimen of it we have witnessed." Yes, and our estimate of God depends largely on the same experience. Many a man has lost faith in God through witnessing the sufferings of a child. I think, in that blank and overwhelming misery there is nothing which can bring us back hope and the beginnings of a deeper faith so naturally and impressively as the thought of the life and suffering of Jesus and of Christ-like men. It is not merely that he and they teach us how to be brave and to endure and to play the man; it is that somehow in their sufferings and sorrow, in their greatness and their beauty, we see the love of God. And thus we learn that through pain and agony the love of the Father is revealed.

And now, lastly, let me speak of the second note of the Christian Church—the belief in the moral principles of Jesus. "It is the supreme business of the Church," says Dr. Hunter, "and of the pulpit as the organ of the Church, to keep the ideal—the Christian ideal of life and duty before men." Jesus bade his disciples take up their cross and deny themselves; he bade them love and forgive one another; he bade them be pure in heart; he bade them heal the sick and care for the poor; he bade them seek first God's kingdom and His righteousness. As they listened to Jesus and lived with him their ideals of duty widened before them. They felt themselves called for a noble, self-denying, divine warfare against evil. A new life and hope and longing filled their souls. Life grew larger and more wonderful, at once more difficult and more delightful. There was something to be done with this little life of theirs of which they had never thought before. The service of God and man became to them no longer a matter of small conventions, of formal prayers and correct belief, of easy comfortable living, but a high and glorious trust. It became a great ideal to them of inward holiness and love, an ideal of courage to speak the truth and stand for righteousness, an ideal of faithful obedience to God's call, an ideal of self-devotion and brotherly love. That was the note of the early church, and must be the note of every church of Christ. It is the great condemnation of any church that its members do not really believe in the ideals of Jesus; that they are playing with them, sentimentally indulging in vapid admiration of them, instead of seriously realising them in their lives and in the world. Amidst the contradictions of the Christian ideal and the disregard of it, amidst the misery of the poor, the national hatreds and the selfish luxury and lust which are about us, what is the Christian Church doing?

I would bring no wholesale indictment against it. There are in it noble workers for God and man, and lovers of righteousness in all its branches. But we may surely feel that it is not fully sensible of the outrage upon Christian principles which the condition of the world presents to-day. The Christian Church ought to be able to say of itself in the words of Shelley, thinking of the established evils to which we so easily grow accustomed, and the silent wrongs which we so easily ignore—

"Me who am as a nerve o'er which do creep
The else unfelt oppressions of the earth."

It ought to be alive to the patient inarticulate misery of the world, the evils wrought by the indifferent and the selfish, to the wickedness of luxury, to the awfulness and horror of war; it ought to see what is going on in the light of God's love with something of the surprise and indignation and faith in good and heroic energy of Christ. We are too disinclined to speak out. A writer in the *Spectator* a few weeks ago made a demand upon the clergy which is significant of the wishes of the best laymen.

"There are no cobblers more loyally sticking to their lasts than those ministers of religion who seek to qualify themselves, individually and collectively, to advise and help those laity on whom they have influence as to the morality of the lines of action in which they find themselves required or tempted to indulge in the conduct of trade. Whether it will pay in the long run to make misrepresentations to customers, or to practise the giving and receiving of secret commissions—on these and like questions the Christian minister as such can have no expert opinion to offer, and should refrain from dogmatising. But as to whether such practices are morally justifiable and therefore compatible with the profession of a Christian, the Christian minister is bound to have, and on all suitable occasions, both publicly and privately, to express clear and definite opinions."

We run risk of offending people, of course, when we speak out, but there is no great work to be done without risks. Men go gladly into battle, risking life in the charge to capture the guns upon a height. The message floated from the mast-head of Nelson's ship—"*England expects every man to do his duty*"—fills every sailor of the fleet with an enthusiasm in which death seems as nothing. Are we going to have less courage in fighting for God at the command of Christ? In standing for righteousness and setting forth Christian ideals, it is not necessary to scold or to irritate or to harden men's hearts with a sense of the folly of the preacher and the absurdity of his message. The method of Nathan towards David is a lesson to every preacher. He spoke to what was noble in the heart. He awoke David's indignation against evil, and in doing so made him feel his own instinctive love of good and desire for justice; and then—and then only—in that moment of noble pity and anger, when David was deeply moved with a desire of seeing right prevail, he turned his thoughts upon himself with the words, "Thou art the man."

That preacher fails, if, when he is speaking of the injustice, the violence, the wrong about him, he does not evoke a response of noble anger in every heart, a longing for a higher and more Christ-like world. The application to ourselves will offend, and fail only if we have failed to touch that passion of pity and of anger and love which are in the heart of every child of God.

There are few things which fill me with more anger and with a sense of deeper mischief being wrought than the irresponsible slanders of some portions of the Press. If the liberty of the Press is to continue, the Churches must speak out. Even here, however, they will not succeed by scolding or bitterness. The Press is one of the greatest powers in the modern world. It is colouring men's thoughts, it is playing on the passions of men; it is giving them prejudices, convictions, ideals which they take in often unconsciously like microbes, and which will have fateful and infinitely important consequences upon national life. Many of the writers and editors are aware of their responsibility, and are a mighty influence for good. Few really wish to do harm. But when the alternative presents itself between saying something that will make the paper pay and the keeping silence for the sake of peace and for the good of nations, there are many who feel no moral ignominy, no disgrace, no shameful cowardice in thinking only of their own advantage. Anonymous attacks in the shape of libellous inflammatory articles about other nations, deepening prejudices, and making for the hatred which leads straight to war, ought to be condemned by the churches in the name of Christ. A man in private life who made a livelihood out of stirring up hatred between friends, who disseminated ill-natured gossip, who fostered misunderstandings, would be condemned by every healthy conscience. It is this which many writers in newspapers are doing to-day, only on a far larger scale, and with more dangerous results.

The Press, like the drama, is capable of being, and in part now is, one of the best influences of our time. All honour to those who have raised the tone and heightened the ideals of the theatre and the Press. They deserve well of their country. But the Christian Church must help them to realise that much is demanded of them, holding their portion of authority not in "wanton self-will, but reverently as of God; making it the stronghold of right, the refuge of the oppressed, the moderator of lawless ambition." The work of the Church is to hold up and to stand for the ideals of Christ, and to be the witness of divine things in all the world. It needs a wise and tender love with all the tact and insight and appreciation of the best in every man and every action which love alone can give. But it needs courage also, the courage which will hold to the ideals of Christ and trust them amidst the dangers and the confusions of life; it needs to be able to say with loyal devotion in the words of Peter, "Lord, to whom shall we go, thou hast the words of eternal life."

LOVE'S MEASURE.

If you would love's true measure take,
And know its breadth, its depth, its height,
Thus gauge it,—by how much delight
Love can forego for love's sweet sake!

'Tis not by outward sign alone
Love's sacred presence you may trace;
It by a hidden, secret grace
Is known: "Love seeketh not its own."

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting of this society was held at Essex Hall on Wednesday evening, and was very well attended. The president, Mr. Hahnemann Epps, received the members and friends in the earlier part of the evening, which was pleasantly devoted to social intercourse, tea and coffee being served under the gallery. A musical programme was then rendered, under the direction of Mr. John Harrison, including five part songs by the ladies of the Effra-road Choir, and songs by Mr. D. Byndon-Ayres, which were much appreciated. Towards half-past eight the president took the chair, and Mr. G. H. Clennell, hon. secretary, announced among the letters of regret for absence, one from the Rev. H. Rawlings, who was to have spoken, and one from the Rev. Charles Roper, who is coming next month to Kilburn, and whom they would have been glad, Mr. Clennell said, on that occasion to have welcomed to London.

The PRESIDENT, in his opening address, spoke of his long connection with that society, having been a member of the committee for nearly 25 years, except for eight years, when he was one of the secretaries. As one who had not always been a Unitarian, he spoke of the changes that had taken place in religious thought during the past 55 years, since that society was founded, and referred to the intense relief of those who had been brought up under the terror of the old dogmas, when they gained their freedom, and the earnestness with which they desired others to share their happier faith. They had three aspirations, faith, freedom, and fellowship, and desired to do all they could to strengthen men in their trust in the Fatherhood of God and in human brotherhood. He noted some of the most remarkable of the changes which had taken place in the broadening of orthodox thought, and touched upon the significance of the International Meetings at Geneva, where the pulpit of Calvin was occupied by a Unitarian preacher. It gave them a new confidence in their hope for the ultimate union of mankind in a universal faith, as to which the last number of the *Hibbert Journal* was also a significant token of what was coming. They had a fine inheritance, he said in conclusion, and their responsibility was great. They must not relax any effort, but so order their work as to appeal to every class of society.

Mr. H. B. LAWFORD, president of the Laymen's Club, said that he had been asked to speak on "How to dispel the prevailing apathy," but he did not believe in it. During the last twenty years the Unitarianism of London had increased, and the point he wished to press was that they might do still more if they made more opportunities for meetings of a purely social character. The club he represented helped to encourage meetings of that kind, and he was glad to know that the committee of that society was contemplating the arrangement of similar social visits to various congregations in London. Such meetings, he believed, did real good.

Mr. GEORGE CALLOW having proposed a vote of thanks to the singers of that evening and to Mr. Harrison, which was carried by acclamation, the two young ministers, who have recently come over from the Wesleyan Methodist body and settled with London churches, spoke.

The Rev. A. HURN, of Acton, expressed his gratitude for the welcome he had received, and the sympathy shown to him since he came out from the ranks of Orthodoxy to Unitarianism. He thought it was a great office, which Unitarians fulfilled, in affording a refuge for those who were outcasts from all the sects, and found with them a spiritual home and opportunity for religious work. However far they departed from the old creeds, religion remained with them the dearest possession; they showed the world what it was to be open to all new light of science and philosophy, and yet retain a heart touched with religious zeal. They did also a grand social work, showing that the social question was a religious question. On that last point they ought now to lay more stress than ever. He then referred to his work at Acton, and expressed the hope that, as they had secured a site, they might soon be able to build a church upon it, and so go forward to do that work for man to which God had called them.

The Rev. A. F. G. FLETCHER, of Peckham, contrasted the church of his fathers and the church of his adoption. The one had a crude theology, but an almost perfect organisation for spreading it; the other had an almost perfect theology, an ideal creed, appealing to the depths of the human heart and the highest flights of the human mind, but connected with an organisation which, to say the least, was exceedingly faulty. Methodism in little over a century had grown to be one of the strongest churches in the world. The comparative feebleness of Unitarianism he attributed chiefly to its lack of adequate organisation. They were grateful for what their fathers had done, but the true way to show that gratitude was to build on their foundation. Only those who had come, as he had done, through much agony, into Unitarianism, knew its true value. They must unite together as one body and go forward. Now, he felt, was the appointed time. The one word on which he wished to lay stress was, *Organise*.

Dr. C. HERBERT SMITH was the last speaker, and his subject was the scheme, about which he wrote in last week's INQUIRER, to raise a "Boston Conference Fund," which shall enable those of our ministers who desire it to go to America to attend the International Council Meeting to be held in 1907 at Boston. The idea, he said, was going to be taken up with absolute enthusiasm by Unitarians throughout the country. They had their faults, but their virtues also, and one of their virtues was an extreme generosity. It was, no doubt, often very much misplaced. It should begin at home; and now they had an opportunity of showing how truly they appreciated the work of their ministers. The aim was not simply to benefit the ministers personally, but to benefit the whole denomination. They heard much at the present time of a new disease, with the expressive name of *fiscalitis*. He was going to invent another name for a new disease, and that was *Genevitis*, contracted while some of them were in Geneva this summer. He was one of those who had got it very badly, and he meant to spread it by attending crowded meetings throughout the country during the coming year. They had been astonished at the amount of enthusiasm manifested at the International Meetings at Geneva. He had often said that Unitarians were incapable of high enthusiasm, but that was a mistake. They might not have it in England, but they had felt it at Geneva, and notably those who heard the wonderful speech made by Père Hyacinthe. Even those who only partially understood, because it was in French, felt the kindling enthusiasm. Given the right note, Unitarians were as capable of enthusiasm as anybody. As to the scheme he had undertaken to carry through, he wanted a sufficient sum of money to enable every Unitarian minister, who could arrange it, to go over to the Boston Congress in 1907. He had not met with a single dissentient as yet. He proposed a central fund, but every congregation should form its own committee, and canvass among its own members, not, indeed, to send their own minister, but to help in the general effort. He did not think that a minister ought to feel indebted to his own congregation for such a gift. Yet it should be taken up as a congregational matter, and the strong congregations would feel that they were helping the weak, who could not possibly raise enough to send a minister out. Thus they would all feel united in a common effort. He was confident that the Laymen's Club would take the matter up in London. The country, of course, must take its own measures, but for his own part he should be prepared to go round to the different churches throughout the country, to explain the matter, and assist in any way that lay in his power. He did not wish that thing to be done by a few large donations by wealthy men; he wanted the people to give their half-crowns and five shillings. Another point he made was that no subscription list should be published, though, of course, the accounts would be properly audited. They might be sure that the effort was going to be an absolute success. He asked them in each of their chapels to try and get two or three would who form a local committee, and get it started this year. It was none too soon. That scheme had within it two most necessary things. It would strengthen the bond between ministers and laymen, and it would enable their whole body to feel that they were engaged in one common piece of work. He asked those who were willing to help to communicate with him, and he was ready to give any information on the subject they desired.

In conclusion, he moved a vote of thanks to the President, which was seconded by Mr. Howard Young and carried by acclamation. The President, in acknowledging the vote, expressed his warm approval of Dr. Smith's idea. The meeting then terminated.

THE attempt to give clear, precise utterance to thought is one of the most effectual processes of mental discipline.—*Channing.*

MUCH silence and a good disposition, there are no two works better than those.—*Sayings of Muhammad.*

SCOTTISH UNITARIAN ASSOCIATION.

THE forty-fifth annual meeting of this Association was held in St. Vincent-street Church, Glasgow, on Saturday, October 28. Dr. John Barlow, F.R.C.S., presided over a representative attendance. Reports were read and adopted, and office-bearers appointed for the current year. Two features of importance may be noted from the Committee's report, viz. (1) that the church at Kirkcaldy, through the advocacy of the Association Committee, and of the Conference at Aberdeen convened by the McQuaker Trustees a month ago, have now been granted the promise of £150 per annum for three years from the McQuaker Bequest for the provision of an adequate pulpit supply in that centre.

(2) A change in the constitution and rules of the Association of such special importance as to call for general explanation and remark.

It has for some time been strongly felt by not a few Scottish Unitarians that by the altered theological and religious conditions that have resulted from the recent Church crisis, an opportunity for propagandist work was presented which should be utilised to the utmost. The duty of doing this rested not merely upon the existing churches, but also and chiefly with the S.U.A. as the central and representative organisation. It was thought advisable, therefore, so to alter the constitution as to make the provision for propagandist work more prominent, and to indicate clearly a general method of its prosecution. This alteration was carried into effect at the annual meeting. It is not, however, in any sense, a revolutionary change. The Association has simply reverted to a statement of the purposes of its existence as expressed by its members and supporters at its inception forty-five years ago. Thus, the most important clause in the new constitution is one that clearly defines the aim of the work it is proposed to begin at once. That is, "to seek out those in Scotland who hold the principles of free and rational religion, without having the opportunity of combination, and when a sufficient number of such persons can be found, to encourage them to form a society." The intention is by meetings held in selected towns, or even villages, to induce those who sympathise with free, rational, religious principles, to declare that sympathy by attaching themselves individually to the S.U.A., and to form a local society for the promotion of the principles they hold. The new constitution makes no condition of membership except that of a subscription to the Association's funds, and which may be of *any* amount, but every group of ten local members who subscribe 2s. 6d. each may appoint a representative on the Committee of the Central Association, and shall thus have a voice in all its affairs. They need not make profession of any form of theology, or be members of any church or sect. In this way all possible hindrance is removed, and every inducement given to those who favour freedom in religion, doing something for its promotion and support. It is expected that gradually, but surely, all sympathisers with our principles throughout Scotland will be reached, interested, and encouraged to serve, as they can, the common cause of religious truth, liberty, and progress. Monetary assistance in these endeavours will be much required, and any subscriptions or donations will be thankfully received and acknowledged by the honorary treasurer, Mr. D. M. Stronach, 186, Bath-street, Glasgow, while any further information or explanation will be cheerfully supplied on application to the honorary secretary, Mr. James G. Davidson, 263, Onslow-drive, Dennistoun, Glasgow.

LOVE'S AUTUMN.

WIFE, sit by me, hold my hand, dear,
Turn your sweet face to the light;
We are growing old and feeble,
But our lamp of love burns bright
As of yore, upon our way,
Cheering, guiding, day by day.

Many years we've spent together,
Never has love's light grown dim;
Trouble, dear, has surely taught us,
We can put our trust in Him,
Who, when death-mists cloud life's sun,
Light will prove, to guide us on.

Why, your tears are falling, dear wife!
Do you fear the parting sore?
One must linger while the other,
Passing through the open door,
Fades from loving gaze, and one
On the threshold mourns alone.

Spring and summer we have lived, dear,
Autumn hours are with us now;
We can trace its mellowing touch
In the wrinkles on our brow.
Winter draweth slowly near;
Courage, sweetheart, cease to fear.

Thinking ever of God's greatness
His eternal, loving heart,
Which will hold us, just the same, dear,
Though His wisdom makes us part;
Waiting here or watching there,
Both will rest within His care.

Lewisham. M. C.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bolton: Halliwell Road (Appointment).—The Rev. H. E. Haycock, of Chester, has accepted a unanimous invitation to the ministry of this church, in connection with Bank Street Chapel.

Chester (Resignation).—The Rev. H. E. Haycock has resigned the pulpit of Matthew Henry's Chapel in order to accept a unanimous invitation to become the minister of Halliwell-road Unitarian Church, Bolton. The resignation has been accepted with regret.

London: Child's Hill.—The evening service at All Souls' Free Church is now held at 6 o'clock instead of 7 o'clock as previously. A "Social Studies Society" has recently been formed, and a conference in connection with it will be held on the first Sunday in each month after evening service—7.15. All are cordially invited to take part.

London: Essex Church.—A course of lantern lectures on "Italian Cities" will commence on Tuesday next, when the Rev. Frank K. Freeston will lecture on 'Florence and the Monks of St. Marks." The time is 8.30, and the admission is free.

London: Stratford.—During the year a Young People's Sewing Class, under the direction of Mrs. Welford and Miss Haylock, had been preparing materials for a sale of work, which took place on Wednesday and Thursday, November 1 and 2, in the school-room. Mrs. Hahnemann Epps opened the proceedings on the Wednesday. The Rev. T. E. M. Edwards explained that the purpose of the sale was to raise funds wherewith to renovate the church buildings. The Revs. H. Woods Perris, W. H. Rose, and other friends from the neighbouring churches, were also present. The financial result of the sale, together with special donations, was most satisfactory, more than £50 being raised.

Manchester: Bradford.—On Saturday, October 28th, a recital consisting of Enoch Arden and miscellaneous pieces was given by Mr. Fred. Duxbury. Miss Amy Chadwick also sang three solos, and Mr. Fred. Whittaker's orchestral band played three selections. The attendance, probably owing to municipal election in the ward, was not so numerous as had been expected, but those present were fully appreciative.

Manchester (Lower Mosley-street).—During the past few years an important development has gradually taken place at the Lower Mosley-street Schools. Since the settlement of Rev. A. Cobden Smith, early in 1901, efforts have been made to stimulate a healthy religious life, and to revive the spiritual fervour characteristic of former days. Mr. Cobden Smith organised Sunday evening services for parents and elder scholars. These were started on Sunday, September 15, 1901, and have been regularly continued since that time with encouraging progress. The average attendance for the first year was 87, the second 104, the third 116, and the year just ended 94. The committee of the schools generously supported the endeavours made, and from the commencement provided financial assistance without which progress would have been impossible. Accordingly the Sunday services were advertised every week in the local newspapers. A monthly magazine of sixteen pages was provided during the first year by Mr. Cobden Smith, who secured a sufficient number of advertisements to defray the entire cost, and enabled him to distribute a thousand copies each month gratuitously amongst the parents and scholars. By the help of officers and teachers copies of the magazine reached every home, and greater interest was aroused in all that concerned the Sunday-school and religious services. Well-known ministers of the district readily came forward and rendered valuable assistance in promoting the attachment to public worship of larger numbers of members. The Rev. S. A. Steinthal and Principal Gordon have especially earned the gratitude of all concerned for their kindness in conducting services upon different occasions. Several laymen have also officiated and their hearty co-operation has been warmly welcomed. Eventually it became evident that some kind of organisation was necessary to unite members into definite religious fellowship. A Congregational Society was accordingly formed and a committee elected to develop further activities. But whilst such a society did much good work, its operations were limited. It lacked the powers and also the responsibilities of an executive. Now, however, a scheme has been adopted for the formation of of a properly constituted congregation, and the election of a committee to include representatives from the managers of the schools, the Sunday-school teachers' committee in addition to members duly appointed by the congregation itself. On Sunday week this congregational committee was elected, and what will henceforth be known as the Lower Mosley Street Sunday School Congregation, with Rev. A. Cobden Smith as the appointed minister entered upon its new career.

North Lancashire and Westmoreland Unitarian Association.—The annual conference was held at Church-street Chapel, Preston, on Saturday, November 4, representatives from Bank-street and South Shore (Blackpool); Kendal, Lancaster, Chorley, and Preston attended. In the afternoon a service was held, the Rev. Robert McGee conducting the service, and the Rev. G. Critchley (through the kindness of the B. and F. U. A.) preached the sermon, which was very much appreciated by the friends from the various churches. After tea a public meeting was held, when the various reports were read and adopted. The reappointment as the President of the Rev. J. Channing Pollard, and treasurer, Mr. F. Chaddeston, and as secretary, Mr. E. S. Heywood, were adopted; and addresses by the Revs. C. Travers, R. McGee, S. Thompson (representing the N. and

E. L. M.) and G. Critchley brought a fruitful meeting to a close. Mr. D. Mayor responded for the Preston friends to a hearty vote of thanks for their kindness in providing tea, &c.

Park Lane near Wigan (Appointment).—The Rev. J. Bellamy Higham, B.A., has accepted the pastorate here, in succession to the Rev. J. E. Stead.

Pudsey (Appointment).—The Rev. A. Amey, of Colyton, has accepted an invitation to the Church Lane pulpit.

Swansea.—On Saturday evening, in the lecture hall of the Public Library, under the auspices of the Corporation, Mrs. Tudor Jones delivered a very interesting lecture on "Social Life in Germany." The chair was taken by Councillor J. Moy Evans, and the large hall was crowded, a number of people failing to get admission. Mrs. Jones was most cordially thanked for her lecture, and the *Cambria Daily Leader* on Tuesday had a leading article calling attention to some interesting points which were brought out in the lecture.

Sychbant: Cardiganshire.—The members of this rural congregation, founded nine years ago, have, at last, secured a site for a chapel they are much in need of, as hitherto they have had to meet in a carpenter's shop. The Sychbant preaching-room is in the centre of a large agricultural district, and there is no other place of worship near. It is estimated that the chapel will cost about £500.

Wolverhampton (Resignation).—The Rev. J. Bellamy Higham, B.A., has resigned the pulpit on his acceptance of the charge at Park Lane, Wigan.

THE soul may be overstrained as truly as the body, and it often is so, in seasons of extraordinary religious excitement.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 12.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Mr. BIMAL C. GHOSH, M.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. J. C. PAIN, 6.30, Rev. C. A. GINEVER, B.A.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. G. DAWES HICKS.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11, Rev. H. D. ROBERTS, 6.30, Rev. C. CRADDOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK, 6.30, Rev. H. E. HAYCOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B., 6.30, Rev. A. H. DOLPHIN.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.



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TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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HARRIS.—On October 18th, at Payette, Idaho, U.S.A., the wife of Michael Harris, of a daughter (Nancy Montgomery).

MARRIAGE.

NEW—PARKER.—On November 6th, at St. Lawrence Church, Reading, Randal Herbert, son of Arthur New, of Birkenhead, to Angelina Frances, daughter of George Parker, M.A., Oxford.

DEATH.

BUSK.—On November 3rd, at 1, Gordon-square, London, suddenly, Emma Sara, second daughter of the late Henry William Busk, Barrister-at-Law.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

OUR Correspondence columns this week bear witness to what happens if we open the flood-gates to a discussion on the subject of "Denomination." Not all the letters we have received appear this week, and we must warn our friends, if this correspondence is to continue beyond next week, to be as concise as possible, and, *if possible*, to say something fresh on the subject.

IN the High Pavement Chapel, at Nottingham, a Musical Recital is to be given next Monday evening by Mr. Georg Ellenberger and his friends, who have recently given similar recitals with great acceptance in Lincoln Cathedral. The programme includes a Mozart String Quartette, a Sonata of Corelli's for violin and organ, and the Adagio from a Schubert String Quintette. Mr. Ellenberger and his friends, who are not connected with the congregation, freely give their services out of pure love for music, and with them will be associated Mr. C. Lymn, organist of the chapel. There will be a collection, the whole of which is to be devoted to the High Pavement Holiday Fund. Similar recitals are announced for December and January. We commend this example to other of our churches, in which noble music might fittingly be heard during the week. It is the intention of the promoters that there shall be no applause, but a reverent silence throughout the recital, in keeping with the spirit of the place of worship.

HER Majesty the Queen has given a donation of £2,000 for the assistance of the unemployed, and several newspaper proprietors and others have hastened to associate their names with that of the royal donor, so that a fund of several thousand pounds is already in existence. This shows the desire to be strong in favour of doing something towards the alleviation of a gigantic national evil. It is, however, impossible to express an opinion at present on the uses to which this fund is to be put. The Queen's gift is said to have come as a complete surprise to the Local Government Board, which is responsible for the working of the Unemployed Workman's Act. It has also the effect of leaving it doubtful whether, with due regard to etiquette, the Lord Mayor can now start a Mansion House Fund as had been intended. The difficulties which arise are an illustration of the dangers of attempting to cope by private benevolence with a national problem which requires the national resources for its solution. And in this case there is no need for reliance on personal gifts, inasmuch as the Act of Elizabeth is still the law of the land, and under that law the Guardians are required to provide work in manufactures and otherwise.

THE Act of last session with its appeal for private benefactions is in effect an attempt to switch us off the line of progress. And grateful as we may be to those who give, we must remember that subscription lists are an uncertain source of revenue, and that this evil of unemployment needs to be combated by unintermittent effort. We hope the money subscribed will be used in a useful manner; and since Parliament has for the moment refused to finance the work, it is obvious that many more subscriptions are needed. But still we fear that the generosity of donors will prove unequal to the task. Indeed, we are inclined to trust less in the immediate gifts than in the action of the Central Unemployed Committee. Of this committee, Mr. Frank Smith, late of the Salvation Army, has been appointed secretary, and Mr. Keir Hardie, M.P., is among its members. The aim of the Committee is to stimulate the action of the statutory Distress Committees, and by carefully watching the operation of the Act to persuade the country of the need for fresh and more courageous legislation next session. There is little doubt that the present winter will witness a growing agitation throughout the country which, in the intensity of its enthusiasm, may equal that of the Anti-corn law days. And its motto is the Right to Work and to Wages. Whoever comes into touch with the working classes cannot fail to be struck with the new note of determination to have this matter settled in a manner which shall throw no stigma on the man who is willing to work but unable to find employment.

THE following resolution, passed on Monday last, has been forwarded to the Chief Rabbi in London:—"That the Unitarian Ministers of London, assembled at their meeting in Essex Hall on Monday, November 13, express their abhorrence of the shocking outrages inflicted upon the Jews in Russia mainly on account of their religious beliefs, and their deep sympathy with the sufferers and with the relatives and friends of the martyred dead."

PREACHING last Sunday, in Chapel lane Chapel, Bradford, the Rev. E. Ceredig Jones, said: "During the last few weeks we read almost daily of the gathering clouds of rebellion and anarchy in Russia. From reports that have reached us, it is evident that from end to end that country is in a most pitiable condition; and it is difficult to foresee what will be the immediate result. The classes and the masses are at deadly enmity with each other. Hitherto the people have been repressed and denied their liberties, and now they retaliate. History repeats itself whenever might ignores the claims of right; and now the tragedy which was enacted a hundred years ago in Paris is being repeated in the chief cities of Russia. I think I can say of us all, as members of this congregation, which has ever held dear the great principle of civil and religious liberty, that we deeply sympathise with the victims of bigotry and intolerance in this great crisis in Russia. Many of those who have asked for their rights as children of God have been most cruelly treated. The greatest sufferers have been members of the Hebrew race—men and women in whose veins flows the same blood that flowed in the veins of Jesus, whom their persecutors profess to follow. There exists no doubt as to the ultimate result. Tyranny will be dethroned, and in Russia, as elsewhere, freedom and all its attendant blessings will come. I feel very strongly to-day that we as a church should express our utter abhorrence of the atrocities which are being perpetrated in Russia, and our sympathy with all sufferers in that country. We would also pray that the time may soon come when civil and religious liberty shall be firmly established throughout the Russian provinces." At the close, all present, and there was a large congregation, stood up to signify their approval of the preacher's sentiments.

THE new Mayor of Yarmouth, Councillor R. Nudd, who is a Congregationalist, attended morning service last Sunday in civic state at the King-street Congregational Church, of which he has been a member for more than fifty years. The lesson was read by his son-in-law, the Rev. H. M. Livens, who happened to be in Yarmouth, and the Rev. E. Cornwall Jones, minister of the church, preached a fearless and eloquent sermon on St. John's vision of the Holy City. They ought, he said, to nourish local patriotism in their own town, and see to it that in its growth material did not outrun moral progress. His opinion as to the indirect share taken by the Corporation in the races was well known, and he spoke out on the subject of betting, and then proceeded as follows:—"What is there more defiling than destruction of the civic spirit and the corruption of local patriotism by bribery? It is scandalous that ill-advised, over-zealous partisans should insult you, and degrade your office by bribery that is as brazen as it is insolent. I beg you to take effective action to lift your vocation above this reproach, and I make this appeal in the name of the outraged conscience of the town, in the name of the high traditions of your honourable office. Let your will be made known on this matter in every crisis of your civic life; take legal action against those who auction your dignity in the streets and sell your self-respect in public-houses. All responsible citizens I beg to work unitedly to cleanse our civic life from a scandal which has ceased to be private and become as notorious as it is shameful."

ONE other passage from the full report of Mr. Cornwall Jones's sermon in Monday's *Eastern Daily Press*, we add here:—"The ideal city seeks the improvement of its citizens. It is our duty not only to safeguard the weak, but to encourage the good. Gold typifies condensed power, and it is the symbol of the concentrated resources of a community. It is not to be expected as in the infantile imagination that the streets shall be paved with gold, but streets are the arteries of a city, and more than channels of commerce and convenience. Streets are the veins through which the social and intellectual life of the people flows. All the resources of a city, moral, material, and intellectual, should be available to make the way of the people easier. There are towns where it is hard to do good; it ought only to be hard to do evil. There are towns where everything combines against a lad or girl anxious to go straight, and where everything tends to crush the spirit of the poor or weigh down the enterprise of the ambitious. It is our duty to see that our accumulated wealth of intellect, our stored up resources of mind, and heart, and judgment, should be used to make the way of the people easier. We should have club-rooms with a healthy social atmosphere, free from the seductions of evil, and the evil seductions of drink. Let us not grudge money spent on the recreation or education of citizens."

MONTHLY week-evening lectures have been given for several winters past at the Dutch Church, Austin Friars, E.C., and have been the occasion of many pleasant visits of distinguished lecturers from Holland. The lectures are given on Tuesday evenings, at 6 o'clock; and, as a rule, the lecturer preaches in the church on the previous Sunday morning. The first lecture of the present season was given on Tuesday by Mr. J. Bruinwold Riedel, who retired from the ministry to devote himself to social service as secretary of a well-known society in Amsterdam, "tot Nut van't Algemeen," which we understand undertakes work of all sorts for the general well-being of the people.

THE subject of Mr. Riedel's lecture was "Religion and Society." These, he said, were two living streams, which must flow together for the great end of life. Progress was through strife, and in the formation of society the individualist and social ideals must co-operate. Every man must live his own life, and religion gave him the true impulse. The duty of self-realisation could only be truly fulfilled through devotion to one's fellow-men. The lecturer went on to describe various forms of social service, and strongly urged the duty of the church to take up such work. Religion failed of its true mission if it did not send people out inspired for such unselfish service. At the close Dr. Baart de la Faille expressed their warm thanks to the lecturer. They had all listened, he was sure, with complete sympathy to his exposition and appeal. There might be differences of opinion as to the actual part the church should play. His own feeling was that it should not as such engage in specific social undertakings, but should rather concentrate its efforts on the work of religious teaching and inspiration, and send out its members to take part in the beneficent efforts of other societies specially devoted to moral and social ends. The next lecture, on December 19, is to be given by Professor L. Knappert, of Leiden, on "The Religious Life of Prince William I. of Orange."

IN the November *World's Work and Play* there is a short article, which may prove useful to many people, on "How to live well in London on six shillings a week," by one who has done it. He is not a vegetarian, but is content with meat, on an average, once a day, and he does not live alone, but in a family of four, and his wife knows not only how to cook but how to shop. Bread and butter he regards as their staple diet, and they have plenty of fruit—and, of course, no wine or spirits. The thing is worth looking into.

"CANON MOORE EDE," the writer says, "who, some years ago, organised half-penny and penny dinners for the poor of Gateshead, stated in his pamphlet on the subject that a full third of the wages of the average working man was literally thrown away because of the wife's ignorance alike of cookery and the proper choice of food, and her inability to lay out a small weekly wage to the best advantage. The women of the poorer classes buy many things that are, from the food point of view, useless or even injurious; they reject as waste much that might, if they knew how to prepare it, be made into nourishing dishes, and by purchasing only from hand to mouth or from day to day the smallest quantities to be obtained, they pay more dearly for their food than they would if they could carefully plan out their requirements and buy a week's or a fortnight's supply at a time. Some twelve years' experience of life in London suburbs convinces me that there is in middle-class households also much waste of good food, and thriftless, uneconomical providing, similar to that which Canon Moore Ede found among the workers of Tyneside." Moral: Read this article, and note especially its wholesome and varied menu for the week.

THE Rev. B. Kirkman Gray has just published a "History of English Philanthropy from the Dissolution of the Monasteries to the taking of the First Census" (P. S. King & Son, 7s. 6d. net), a subject part of which he recently treated also in a course of five lectures at the London School of Economics and Political Science, on "The Philanthropy of the Eighteenth Century: Its Importance in Relation to Modern Problems." Mr. Gray has this week gone to Jena, and proposes to spend three months in Germany for the study of methods of social betterment. From Jena he will go to Leipsic and Berlin, and probably after Christmas to Nürenberg and other cities, returning home in February.

THE Secretary of the Workers' Aid Society reminds the members that their contributions are due at the end of the current month or early in December, and that the distress in the poorer districts in London is likely this year to be very severe.—Mount Pleasant, Sidmouth.

A COLLECTION of lantern-slide pictures made by the late Rev. Peter Dean to illustrate various lectures is now at Essex Hall. They comprise portraits of famous men, copies of Millais' pictures, scenes of the Channel Islands, of England, Italy, &c. These slides may be seen and purchased at the book-room of the Sunday School Association. Mrs. Dean has fixed the price of 3d. per slide, and the S.S.A. Committee are desirous to render what aid they can to dispose of the views for the benefit of the widow.

FOR the benefit of the Blackfriars Mission a performance of Mr. Ambient's play, "A Snug Little Kingdom," is to be given in St. George's Hall on Wednesday evening, December 13, under the direction of Mr. Herbert Lawford, Chairman of the Laymen's Club. Tickets, 5s., 2s. 6d., and 1s., may be had from a number of supporters of the Mission, and at Essex Hall. Let friends take pains to get this bit of wholesome pleasure for themselves (and for a good many others, if they will), and they are not likely to regret it.

HERE is the point to strengthen and fortify. The proffer of dishonest gain, of guilty pleasure, will be resisted by the pure and holy, and the conquest will add new strength and power to the assailed mind. It depends, therefore, upon our own character whether the events and trials of life prove to us sources of blessings or of degradation and condemnation.—*George Brown.*

STUDIES IN STOICISM.

III.

STOIC PESSIMISM AND OPTIMISM.

I HAVE dwelt in the two preceding articles mainly on the similarities presented by Stoicism and Christianity. I would begin this article by emphasising a difference. To the Stoic the problem of supreme interest was the problem of suffering. To this he returns again and again. His endeavour is always to show how pain and misfortune have a true setting in a rational and good world-order. To the Christian, on the other hand, the problem of supreme interest is, and always has been, the problem of *sin*. Sin is the breach of moral law, and moral law was conceived of by the Christian as an expression of the personal will of God. To sin was, therefore, to act in opposition to God's will. On this point Dr. Hatch writes: "The idea that the moral laws are laws of God is, no doubt, found in the Stoics; but they are so in another than either the Jewish or the Christian sense; they are laws of God, not as being expressions of His personal will, but as being laws of nature, part of the whole constitution of the world." Sin to the Christian was "something for which God must be appeased, and, on the other hand, something which He could forgive. To the Stoics it was shortcoming, failure, loss; the chief sufferer was the man himself; amendment was possible for the future, but there was no forgiveness for the past."

This distinction, though drawn, as I think, with lines somewhat too hard and fast by Dr. Hatch, was very real, and gave a certain difference of colour and tone to the teaching of Stoicism and Christianity. The thing that chiefly impressed the Christian, when he looked abroad over the world, was the extent of the disobedience to God that existed, the lawlessness and sinfulness of mankind. His prime concern was the diminution of this. He entered upon a glorious warfare for God in opposing it, and he spent his strength in the wrestle with the world, the flesh, and the devil.

His *theory* of sin was largely derived from Jewish antecedents, but the *sense* of sin has its explanation mainly in that immediate experience of personal relationship to God which characterised the Christian. It sprang, that is to say, from those mystical elements in Christianity which in Stoicism are so scattered and comparatively so powerless. Of this *sense* of sin the Stoic had little. Moral wrong was discord and loss, but that intense feeling of the violation of God's majesty and sanctity, the feeling of a wrong against God, so dominant in the Christian, was almost lacking in the Stoic. Consequently, the optimism and the pessimism, the despair and the triumph of the Christian along this whole line were but weakly portrayed in the Stoic's sentiments. The Christian felt himself to be a warrior with a commission from on high. His objective was the serried ranks of the world's evil, His cause was the cause of God's Kingdom on earth. To this all his aspirations flowed, and he believed in its triumph because he believed in God.

When the Stoic, on the other hand, looked abroad over the world, what most impressed him was the fact that men suffered. Pain and hardship were so often the lot of man. He was a weak, defenceless being in the great world-order, assailed on all sides by forces beyond his control, and ending his brief existence at last in mystery and tragedy. His supreme endeavour was to pierce behind all this to underlying good. His great faith reiterated in many varying fashions was that good and good only was the basis of all, and he sought to show how the individual, by schooling his mind and acting rightly, could so come in touch with that basal good, that he would stand serene and undismayed amidst the worst that life could bring.

Now this variation of Christian and Stoic emphasis, the one being on sin, the other on suffering, accounts for the exultant optimism of the one and the mingled pessimism and optimism of the other. Wherever the problem of suffering assumes the position of prime interest, there must always be wide fluctuations of spiritual temper, according with fluctuations in insight, and in the intensity with which facts appeal to the imagination. So in the Stoics we always find such fluctuations, though they end always in a repose on good as somehow at work behind all human misfortune and limitation. "What is man?" asks Seneca. "A potter's vessel to be broken by the slightest shake or toss. . . . . What is man? A weakly and frail body, naked, without any natural protection, dependent on the help of others, and exposed to all the scorn of Fortune." Consider, too, the deep pessimism of the mood into which the philosopher had fallen when he could make such a statement as the following:—"Not to be born is the happiest lot of all, and the nearest thing to this I imagine is that we should soon finish our strife here and be restored again to our former rest." And yet this is the same man who writes: "A good man can never be miserable nor a wicked man happy." And again: "God deals by us as a good father does by his children; he tries us and hardens us and fits us for himself."

One finds the same fluctuations in Marcus Aurelius, and in a less striking manner in Epictetus. Marcus Aurelius continually warns us how ephemeral all human lives and things are, how even the memory of those who have lived wanes and at last dies. Thus he impresses us with our own insignificance, and seeks to draw philosophic calmness and equanimity out of our sense of helplessness and despair.

"Think continually how many physicians are dead after often contracting their eyebrows over the sick; and how many astrologers after predicting with great pretensions the deaths of others; and how many philosophers after endless discourses on death or immortality; and how many heroes after killing thousands; and how many tyrants who have used their power over men's lives with terrible insolence as if they were immortal; and how many cities are entirely dead, so to speak—Helice and Pompeii and Herculaneum and others innumerable. Add to the reckoning all whom thou hast known, one after another. One man, after burying another, has been laid out dead, and another buries him; and all this in a short time. To conclude, always observe how ephemeral and worthless human things are, and what was yesterday a little mucous, to-morrow will be a mummy or ashes. Pass, then, through this little space of time conformably to nature and end thy journey in content." These are strange reflections out of which to win contentment. But Marcus Aurelius was not always in this mood. On other occasions he sounds a more cheerful note: "All that is from the gods is full of Providence. . . . . The gods will not involve thee in evil. They have put all the means in a man's power to enable him not to fall into real evils. . . . Consider that everything that happens happens justly; and if thou observe carefully thou wilt find it to be so. . . . . Everything harmonises with me which harmonises with thee, O Nature."

But though Stoicism on the whole is optimistic, its deep vein of pessimism bore fruit, and this was the doctrine of suicide. As time went on it tended to outgrow this, but it was keenly advocated by the philosophers of Rome in the early centuries of our era. In spite of his insistance that the good man was necessarily happy, the Stoic still taught that life might be so miserable that it behoved any man who was not a coward to quit it. Seneca goes to even greater lengths, and declares in more than one passage that it is only the ability to commit suicide that redeems life from being a curse. "To death alone it is due that life is not a punishment, that, erect beneath the frowns of fortune, I can preserve my mind unshaken and master of itself. . . ." And again: "For this reason, but for this alone, life is not an evil—that no one is obliged to live."

This wide range of spiritual fluctuation is something from which Christianity was exempt. Its exemption is due to the fact that the Christian's interest centred mainly on the problem of sin, and the problem of suffering in his mind occupied a quite secondary place. He was saved from brooding over it and from speculating too continually about it. There seems to be no à priori reason why a concern respecting the sin of the world should not produce a temper of mind in which the deep contrasts of pessimism and optimism should be blended in a similar way. But, as a matter of fact, it rarely does. And in the case of the Christian it did not for two reasons. First, he believed, however incoherently yet very surely, that in his gospel the great expedient of sin had been found. The way of salvation was open. And, secondly, he entered actively into the struggle with sin, and sought to bring salvation to mankind. This belief, joined with this activity, saved him from despair and gloom. His mental attitude was one of exultation, of triumph, and of cheer. The effect of Christianity in passing over the realm in which Stoic thought prevailed was to shift the mental emphasis from suffering to sin, to quicken the sense of sin, and to rouse dormant energies for its overthrow. It banished pessimism by inducing action.

Suffering still existed. The Christian, though generally carried above and beyond its power, did not ignore it. In my first article I dwelt on the Christian attitude towards it. And, in conclusion, I would now point out how nearly one Christian

and Stoic were when regarding it from their highest planes.

The Stoic is too frequently conceived of as one who tried to bring his life into harmony with an iron necessity. That he rose to greater heights the following extracts from two of Seneca's epistles show: "In all the difficulties and crosses of my life, this is my consideration: Since it is God's will, I do not only obey, but assent to it; nor do I comply out of necessity, but inclination." And again he quotes a saying attributed to Demetrius with approval: "If I had known the will of Heaven before I was called to it, I would have offered myself."

No one can fail to recognise in this the same mental attitude, the same spiritual condition of faith and self-surrender, that showed itself in the prayer of Christ—"Not my will but Thine be done." That spirit of Christ passed in abundant measure to his followers, and when carried by them to the great seat of Roman power, it did not clash but was identical with the higher aspiration and inclination of Stoicism. That the Christian was more frequently and continuously on those heights we cannot doubt, and his advent quickened the half-awakened impulses that were already leading men to a willing and joyful assent in all things to the all-righteous and all-loving Supreme Will, which is the Will of God.

J. WORSLEY AUSTIN.

POST ACER HIEMS.

THE sun gleams golden in his sheaves—
Ah! Daphne not alone took root!
He sets in radiant leaves,
And dawns in flaming fruit.

But now, where late the green was bright
Against the ever deepening blue,
Is shed the grayer light
The leaves are burning through.

From leaf to leaf dread whispers run
That chill the listening trees with fear
Of that snow-wingèd one,
So swiftly drawing near.

Propitiate him, O ye trees,
With banners fluttering as of old—
In some relenting breeze
Wave crimson, purple, gold.

Or where the swirling rain descends,
All lashed to mist by winds in chase,
There spread the cloak that lends
To mire a russet grace.

That over it with gleaming feet,
May Winter not unmindful stray,
And you all gracious greet,
And royally repay.

E. L. H. THOMAS.

WE are glad to see that Miss Alice Buckton's Christmas Mystery Play, "Eager Heart," is again to be given in the Hall of Lincoln's Inn. The evenings of December 6 and 8 and the afternoons of December 7 and 9 are the dates announced, and tickets, which range from 2s. to 10s., may be had at the Montague Fordham Gallery, 9, Maddox-street, W., at Chappell & Co.'s, 50, New Bond-street, or from Miss Buckton at 43A, Acacia-road, St. John's Wood. The words of the Mystery are published as a shilling booklet by Methuen & Co.

PROFESSOR HENRY JONES'S MARTINEAU ADDRESS.*

I.

ONE very significant feature in the instructive and most suggestive address read by Professor Henry Jones at the Martineau Centenary celebration at Manchester College, Oxford, is the evidence it presents of the close affinity between Dr. Martineau's fundamental ideas and those held by a very influential school of living philosophers and theologians. This testimony is especially seasonable at this time as a corrective to certain recent statements, such as that made by Professor James Seth in the current number of the *Hibbert Journal*, that "Dr. Martineau's great treatises on philosophy and ethics made their real appeal to an earlier generation rather than to that which was invited to read them." If this statement really implies, as it seems to imply, that Dr. Martineau's philosophical writings have no vital interest for present-day thinkers and preachers, it certainly has a strange sound as coming from a writer who not more than half a dozen years ago, in his *Study of Ethical Principles*, quoted from Martineau, with emphatic approval, that distinction between the Self and its Character which is one of the most central and important ideas both in the *Types of Ethical Theory*, and in the *Study of Religion*. And further, Professor Seth has now apparently forgotten that a few years before, in his admirable pamphlet on *Freedom as Ethical Postulate*, he declares that "Hegelianism, equally with naturalism, invalidates the distinction between good and evil, resolving apparent evil into real good, and seeing things *sub specie æternitatis* as "all very good." The reality of moral distinctions is bound up with the reality of personal freedom; freedom *is* just the consciousness of moral *alternative*." When Professor Seth wrote these words, Martineau's masterly defence of the metaphysical reality of this same "alternative" can hardly have failed to make some appeal to his mind.

The fact, however, appears to be that quite recently Professor Seth's mental evolution has encountered a strong reactionary wave of thought, which has carried it in the direction of psychological determinism; for we understand that he now accepts Professor Pringle-Pattison's position, and regards as futile Dr. Martineau's "distinction between the character and the self," and his attribution to this self "of a power to determine itself to either branch of an alternative." As these gifted brothers now appear to agree in accepting the doctrine that the development of no man's moral character could possibly have been in any way different from what it actually has been, it would be most interesting to learn how they now manage to escape the charge, which, as we have seen, Professor James Seth once so forcibly urged upon all deniers of a real moral alternative, the charge, namely, that they are invalidating the distinction between good and evil, by representing virtue and vice as both alike necessary and indispensable, and therefore as being from the Divine point of view "all very good."

There is no difficulty, then, in understanding how it comes about that Professor Seth, who has now, it would seem, gone some way on the road to that absolute idealism which he once so critically examined and so energetically repudiated, should feel that Dr. Martineau's great philosophical treatises no longer appeal to him; but, as Professor Henry Jones's writings clearly show, Professor Seth is entirely mistaken if he imagines that the active thought of the present time, which is expressing itself through the press and the pulpit, is to any great extent in sympathy with the philosophical idealism which is now taught in the Universities of Glasgow and Edinburgh.

Professor Jones would, no doubt, rejoice if the present trend of British philosophy were in this direction; but he is well aware that actual facts point just the other way. He clearly sees, and expressly declares, that, whatever may be the future destiny of that idealism in which he has himself such glowing faith, the fact is that at present, whenever Hegelian speculation leaves its snug retreats in the class-rooms of Oxford and of the Scotch Universities, it finds itself confronted on nearly all sides by a wide-spread revolt against what are now regarded as its undue intellectual pretensions. In the graphic words of Professor Jones: "Ethical idealists, personal idealists, pluralists, however little they may agree with each other, or with the older school of Positivists and Agnostics, are now all united in a revolt against what they deem the extravagant claims of the mere intellect."

When Professor Seth expressed the judgment which we have quoted at the beginning of this paper, he can hardly, we think, have sufficiently realised an important fact, which Professor Jones, in his address, has made abundantly clear, viz., that among the philosophical schools which are joining in the revolt against absolute idealism, there is one, and that probably the most important one, which has close and essential affinity with Dr. Martineau's system, and to which, therefore, much of Martineau's philosophical writing still stands in vital relation. In the philosophical theory advocated by such able and influential thinkers as Professor James Ward at Cambridge, and by Dr. Hastings Rashdall at Oxford, the most fundamental of Martineau's ideas are reproduced. These writers accept with Dr. Martineau the *metaphysical* conception of Causation, and with him, too, they find the origin of the idea of Cause in man's experience of resistance to his volitional effort. What is even more noteworthy, they fully endorse Dr. Martineau's doctrine that every event must have a metaphysical cause, but that the cause need not be one that works uniformly; and that, therefore, a violation of the uniformity of nature, though immensely improbable, is not to be regarded as *à priori* inconceivable.

It is the distinctive feature of this philosophy as compared with the Hegelian, that it treats all spiritual beings as distinct metaphysical realities, capable of putting forth causal activity; and in discussing the relation of Dr. James Ward's doctrine on this subject to Dr. Martineau's, Professor Jones

* "The Philosophy of Martineau in Relation to the Idealism of the Present Day." By Henry Jones, LL.D., D.Litt., Professor of Moral Philosophy in the University of Glasgow. Macmillan & Co. 1s. net.

thus emphatically expresses himself:—"It is plain, it seems to me, that Dr. Ward's 'activity' is nothing else than the 'free-will' of Dr. Martineau reduced to its lowest terms, and attenuated to the uttermost. And I have no hesitation in saying that the key to Dr. Ward's new version of Idealism is the same as that which opens for us the successive doors of the whole edifice of Dr. Martineau's system: it is his paramount care for the ethical interests of man, and his belief that real unity, which is verily universal, is, in the last resort, incompatible with real difference, and therefore with morality." (P. 25.) Now this quotation, on the one hand, makes it quite clear that Martineau's system is still a living philosophy, which must be reckoned with in the discussions now proceeding in the higher regions of philosophical and religious thought; and, on the other hand, it lets us see what, in the opinion of Professor Jones, is the weakness in Dr. Martineau's Libertarian Theism, which renders it incapable of explaining that inseparable union of real differences with real unity which, in the view of the Absolute Idealist, constitutes the essential character of all human experience.

CHARLES B. UPTON.

(To be concluded.)

"FOR THE FELLOWSHIP."

"A BUNDLE of Free Rhythms" is what we have in the twenty pages of this quaint square booklet,* in plain brown paper cover, and on the back of the title-page, in small type, the author modestly declares himself: "Copyright by H. B. Binns." The bundle is marked "Part I., May, 1905," and we sincerely hope that further parts will come; for, while opinion may differ as to the form of the "free rhythms," it will, we believe, be generally felt that there is true poetry in them. Mr. Binns has just published a large book on Walt Whitman (Methuen, 10s. 6d. net), of which we shall soon give a fuller account, and his name is by no means unknown to our readers. Some little time ago, as "Richard Askham," he published "Moods and Outdoor Verses," which was noticed with warm appreciation in these columns.

What he offers us as poet of "The Fellowship" will best be seen from one or two examples. The first piece was prompted by a keen personal sorrow at the death in America of John Wilhelm Rowntree, with whom Mr. Binns was formerly associated at York in the editing of *Present-day Papers*. The piece is entitled, from its two first words, "April Begins," and from a picture of the lovely springtime the poet passes to speak of his loss:—

Here, on the verge of the city,—
The city that Love
Fain would remodel and change
From the Slayer of Loveliness,—
Into a Body of Life,—
Here on the city's verge,
In the first green of the Wild,
Troubled, and heavy of heart,
And with lingering winter thoughts,
Turning back to the past
That I shared with my friend who is gone—
Troubled, and heavy of heart
And weary of brain,
I wander.

For in a far land,
In a city of strangers,
My friend, so full of manhood,
Is dead.
In a far land,
At the first stirring of spring,
He is dead.

In those lines one hears the cadence of a true elegy, and keener expression of the pain follows; but that is not the end, for a deeper, happier thought prevails:—

Then, suddenly,
Like a light upon the ground,
And like a song out of the air,
Like the clasp of his hand
And the calling of his voice,
Came to me the thought of the Fellowship.

'Twas the thrill of the Spring within my frozen heart,
Transmuting the burden of the Winter silence
Into the burden of the Summer's Song.
Therewithal, with many more, he stood beside me;
For space and thought and death may separate,
But vainly do they part
The singers of that Song.
Across the abysses of the night
The stars for ever sing it,
Merging into music
All the dissonant years.

At its murmur of awakening,
The winter dies: by its chords
The worlds are made anew:
For age-long tasks it is,
And for impossible dreams:
'Tis for remaking cities,
'Tis for remoulding men:
While, in its mighty chorus,
The voices of the living
Mingle with choirs forgotten
And waken notes unsung.

With a great gladness the singer feels that his friend is with him in that Fellowship of which he was and is the inspiration.

Who shall sunder us that sing
Bringing in the Summer?
Who dissever us
That build the City of Souls?
It is a dawn
For the faith that it encloses;
It is a star
For the fire at its heart.

And thou that art ever
Of the fire and the dawn—
Brother in the West!—
Over tides and seasons,
Over thoughts and spaces,
Still dost thou compel us;
Kindling in our hearts
The Summer that shall be,
Quickening in our hearts
The triumphant Love!

In THE INQUIRER of September 16, we published a note on the Friends' Summer School at Street, near Glastonbury, and, as commentary on this song of Fellowship, may recall the following sentences: "This faith in the future was very prominent, and it linked itself to the memory of John Wilhelm Rowntree, whose leadership seems to become even clearer and bolder now that he himself in the flesh is no more. His message of Fellowship as the basis of life was constantly heard."

Of the other pieces in this Bundle (there are only six in all) we commend especially to the attention of our readers that on "May Meetings." We are tempted to quote more, but must refrain. There is a true touch in these rhythms, and a spirit making for freedom and ideal fellowship, wider than the divisions of sect and party, and progress in all that is best in life, which, if we mistake not, will awaken a response in many hearts.

* "For the Fellowship: A Bundle of Free Rhythms." Headley Bros., 14, Bishopsgate-st. Without, 9d. net.

CHORAL SOCIETY CONCERT.

THE London Unitarian Choral Society gave a concert at Essex Hall on Wednesday evening, which, from the musical point of view, was an eminent success, and it was a great pity there was not a larger audience. At the same time the performers must have thoroughly enjoyed themselves for the music's sake, and they certainly gave a great deal of pleasure to those who were present.

The Choral Society has over fifty members, and they mustered well for the concert, and sang with the heartiest goodwill. Their president, Mr. John Harrison, accompanied on the piano, to which, for the choruses, was added a small string orchestra, and Dr. H. Walmsley Little conducted.

The programme was in two parts, the first chiefly from Handel and Mendelssohn, the second, more miscellaneous and of a lighter character. In the first part the members gave the chorus "O Father, whose almighty power," from "Judas Maccabæus," and "Then round about the starry throne," from "Samson," and Mendelssohn's cantata, "O come, let us sing," from the 95th Psalm. Mr. Herbert Kinze played a violin solo, and Mr. C. E. Banks sang "It is enough," from "Elijah." These gentlemen appeared again in the second part, as did Miss Agnes Oakeshott, Mr. Charles Spray, and Mr. J. Glen Slade as soloists, and Mr. Aldebert Allen gave two flute solos. The members gave Gade's cantata, "Spring's Message," and two part songs. It was an admirable programme admirably rendered, concluding with "God Save the King."

This is the first concert the Choral Society has given. Members have met fortnightly for practice at Essex Hall, and no doubt, after a rest from this effort, work will be once more renewed.

The Society should receive the heartiest support from our churches. It is doubtless very difficult for members from all parts of London to meet together regularly for such a common purpose, but it is worth considerable effort, for it must strengthen the sense of common life and aim in our fellowship, and, with the inspiration of Mr. John Harrison's presidency, it cannot fail to render very real service in raising the ideal and improving the quality of the music in our churches. Such a society, with the power of giving such concerts as that on Wednesday evening, might do an admirable work by taking their music to the missions and to other quarters where such brightening and uplifting influences are sorely needed. May the Choral prosper, and its efforts be appreciated as they deserve!

THE NEEDLE'S EYE.

"It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. xix. 24).

Those who heard these words from the lips of Christ were astonished, and appeared to regard them as signifying an impossibility. The words, as remarked in Calmet's Dictionary, have given rise to much discussion, and some writers have interpreted "camel" as *cable*. But the same proverb is found in the Koran: "The impious shall find the gates of heaven shut, nor shall he enter there till a camel shall pass through the eye of a needle." The Jews themselves would say to a man who spoke incredible things: "Perhaps thou art one of the Pombeditha [a Jewish school at Babylon] who can make an elephant pass through the eye of a needle."

The reply of Christ declares that the thing is not impossible, but only very difficult. What, then, is the needle's eye? A Sunday scholar, having in mind the needles and bodkins used by his mother or sister, asks what is meant. It has occurred before now that the difficulty was explained to consist in the camel's hump. The lad, still thinking of the steel bodkin, is not satisfied; and, even if he knew Greek, he would see that *raphis* is from "rapto," to sew. Still, "the needle's eye" may be a metaphor, and he is content if he is told that it means a narrow doorway.

This explanation was suggested by Lord Nugent in his "Lands Classic and Sacred." Speaking of entering Hebron with his two Jewish guides, he says: "We were proceeding through a double gateway, such as is seen in so many of the old Eastern cities, even in some of the modern—one wide arched road, and another narrow one by the side, through the latter of which persons on foot generally pass, to avoid the chance of being jostled or crushed by the beasts of burthen coming through the main gateway. We met a caravan of loaded camels thronging this passage. The drivers cried out to my two companions and myself, desiring us to be take ourselves for safety to the gate with the smaller arch, calling it 'Es summ el Kayút'—the hole or eye of the needle. If—as on inquiry since I am inclined to believe—this name is applied not to this gate in Hebron only, but generally in cities where there is a footway entrance by the side of the larger one, it may perhaps give an easy and simple solution of what in the text Mark x. 25 has appeared to some to be a strained and difficult metaphor; whereas that of the entrance gate, low and narrow, through which the sumpter camel cannot be made to pass, unless with great difficulty, and stripped of all the encumbrance of his load, his trappings and his merchandise, may seem to illustrate more clearly the foregoing verse—'How hardly shall they that have riches enter into the kingdom of God.' It also applies itself to several other passages by which our Saviour illustrates a similar subject—'Enter ye in at the strait gate,' &c. (Matt. vii. 13, 14), and others."

The difficulty which the camel would experience would not be in his hump, which is hardly higher than his head, but in the bales of goods at his sides. Even when denuded of these, his own sides might be painfully grazed as he was dragged through the narrow doorway. As, then, the two gate-posts make the narrow space, it may come to pass that any two posts in close approximation may be said to form a needle's eye. Without the arch they are like two needles themselves; and so any post, pillar, or monolith may be a "needle." We have Cleopatra's Needle now on the Thames Embankment; and we had already, independently, named as Needles the spiky chalk rocks of the Isle of Wight.

A correspondent of THE INQUIRER, August 20, 1904, mentions that the Rev. Wm. Hincks, when minister of Stamford-street Chapel, on reading the chapter where the saying occurs ("It is easier for a camel," &c.), said that there are or were two rocks in Palestine so close together that a camel had difficulty in getting through, and hence the passage was called the eye of a needle. When I was in Jerusalem, in 1887, and visited the Dome-of-the-Rock Mosque, which stands on the site of the ancient Temple, I saw many things to which curious traditions attach. Among them, under the dome, I observed the two columns, only seven or eight inches apart, now yoked together with iron-work. The iron bracing has been put there, it is said, to prevent persons attempting to squeeze through. People who did pass between the columns were safe for Paradise; but some personage of importance failed to get through, and wished to stifle the tradition. At Old Cairo, again, in the open court of the Mosque of Amer, two columns about eight or nine inches apart have the interspace filled up with brick and plaster for the like reason. Murray's Handbook gives an engraving of the mosque, and indicates the place of "The Two Test Columns." Tradition declares that no one but a true believer in the Koran and the Prophet could succeed in passing between them. The guide-book says: "When all but Moslems were excluded from the mosques, the truth of this was of course never called in question; and now that the profane are admitted, the desecration of the building is readily believed to cause the failure of the charm." The account which I heard on the spot was that the Khedive was a stout man, and could not get through, and that he ordered the filling-up in order to avoid invidious reference.

Cairo and Jerusalem may not seem to be far apart, especially if we think of them as both being, or having lately been, under one rule. But the metaphor and its foundation facts seem to be more widely diffused. To claim a relationship with Scylla and Charybdis, or the Pillars of Hercules, or the Symplegades of Greek story, may seem to be dragging in things that bear no resemblance; yet it can be shown that the likeness is there, and the reference is true and legitimate. Two pillars stand for a gate, and the pairs of pillars or rocks just quoted had originally a symbolic meaning in Greek teaching. The gate they represented was a Gate of the Sun, a recognised expression for one of the equinoxes. At the autumn gate the sun went down to the southern hemisphere, to illuminate Hades; at the gate of spring he ascended into the upper sky. The vernal equinoctial point was the Gate of Heaven. Thus, to pass through the needle's eye may be to be born again and enter Paradise. These considerations give appropriateness to the position of the two pillars Jachin and Boaz at the entrance to Solomon's Temple.

A Dolmen is not the same thing as a Needle, because it is properly a large stone resting more or less horizontally on two or more upright stones; but dolmens vary in appearance, and there is one at least which may illustrate our present subject. It stands on an elevation called Craigmaddie, in Stirlingshire, and is known as the Auld Wives' Lift. The two uprights are close together, and the table-stone rests upon them in such a manner as to leave a triangular opening or eye. There is a popular belief that persons who thrust themselves through this narrow aperture will escape the calamity of dying childless. The stones are figured in *Chambers' Miscellany*, No. 125, "Monuments of Unrecorded Ages." The writer says: "A belief in the virtue of passing through similar crevices, or through holes bored in stones, is one of the most prevalent of superstitions; it is common in India now as it once was in Western Europe. As recently as 1826, on one day, upwards of eleven hundred people, both men and women, having removed the greater part of their clothes and laid themselves flat on their faces, struggled through beneath St. Declan's Rock, in the county of Waterford, Ireland." Some years ago, when visiting the city of Ripon, I looked round the cathedral and went down into the crypt. This now subterranean structure appears to have been part of a Saxon church, and includes a larger and a smaller chamber. In a stone slab of the dividing wall is an aperture, more or less circular, which is an object of some superstitious regard. The Verger stated that holiday makers, from neighbouring places, come in large numbers to see it, and many young women insist on being put through it. When I returned to the Deanery, where I was a guest, I told Dr. Fremantle (the Dr. Fremantle of those days) what I had seen and heard, and he remarked, laughing, "Yes, they think that if they pass through it all right they will get good husbands." I believe the Verger said that those who cannot get through are not believed to be honest.

There is a mountain in Ceylon called Adam's Peak. In the neighbourhood of Mecca is shown a hill which served as Eve's pillow. The caravans of pilgrims arriving from Cairo, Damascus, and Bagdad, having offered their prayers, ascend this hill, to enter the small niche-like mosque on the summit. To gain credit as a good *haji* it is necessary, both in going and returning, to pass between two round pillars which have been erected on two hillocks representing the two knees of Eve. As the hillocks are two musket-shots apart, this tradition is either extravagance or allegory. The whole class of traditions seem to me to be explicable as based on the fact that the two posts of a gate symbolised the spring equinox, as the Gate of the Sun, the Gate of Heaven. The sun, and the soul, having passed through death, were born again, and entered Paradise.

GEO. ST. CLAIR.

OBITUARY.

MR. DAVID GRAY.

BY the death of Mr. David Gray, St. Vincent-street Church, Glasgow, has lost one who had, through all the years of his life, been an unostentatious exponent of the kindly humanity and cheerful confidence of our liberal faith. He was a child of our Church. He grew with its growth, and advanced with its progress, not in any parade of intellectual appreciation of its theoretical teachings, but by a quiet, hearty, and sincere demonstration of the gentle humanity which those teachings are meant to inspire. His interest in and zeal for the cause of free, rational religion were always hopeful and helpful, and he could always be depended upon for counsel and assistance in every undertaking that made for the promotion of cordial human fellowship and peace. He lived his faith, and commended it to others, first of all in his home, and more there than elsewhere. In all relations that faith was for life rather than death. He was a man whose heart was right. That was his highest honour, and there can be none higher. In genial, kindly earnestness of purpose, as husband, father, and friend, he exemplified the faith of reason which is the faith of love, never doubting or despairing of goodness, never swerving from the course his best ideals and affections dictated and allowed:

It was thus that he plodded ahead,
Never turning aside.
So we'll think of the life that he led,
Never mind how he died.

J. F.

MRS. KELLY, OF DUNMURRY.

It was a grievous loss which befell the Rev. J. A. Kelly on Friday, November 3, in the death of his wife, a loss shared by his congregation at Dunmurry and a wide circle of friends. The funeral service was conducted on Sunday week by the Rev. Principal Gordon, of Manchester, and last Sunday the Rev. G. J. Slipper, of the Belfast Domestic Mission, preached a memorial sermon. In the course of it he said:—

"Our lives are poorer through the loss of the companionship and fellowship of a true friend, whose righteousness exalted her life, whose sincerity of heart enriched her friendship, and whose gentleness and simplicity of life won for her the love and regard of all who were privileged to know her and feel the influence of her genial spirit. The Psalmist, out of the rich experience of his trustful heart, tells us that the righteous shall be in everlasting remembrance; and well might we echo that truth as we think of all that ennobled the life of a faithful servant of God, whose singleness of heart and sincerity of purpose was kindled by a love for the highest things; whose soul was above any meanness, and who set an example worthy of emulation.

"So unostentatious and unconventional, we got quite near to her heart and felt the value of her friendship. No trouble was counted too much for her to undertake, if it meant comfort to someone who needed her help; nor was any service too trivial for her to render.

"What sweet memories are awakened within our minds as we think of that life, so good, so true, so gentle. It was a life that manifested the quiet working of the Christ spirit in patience and goodness. The love she bore was no mere sentimental ecstasy, but deeply rooted and bountifully bestowed."

THE CHILDREN'S COLUMN.

IN a tiny wooden cottage just outside a wood lived, some years ago, a man and his wife and his family. The man was a labourer, and worked for our family as outdoor man, looking after the garden of our little Scotch home, and having the charge of the horse, the cow, and the pig, and all the outhouses. He was a good man and a good worker. His children were four boys and two girls, who were good children, and all attended the village school. Sometimes, in holidays, the elder boys used to help to make our hay, or to gather fruit in the garden; and their mother told us that the children used to plan how when their father got past work Jem and Hugh would take his place and work for Dr. Martineau, and Tina should be Miss Martineau's housemaid. But this did not happen, as their father was quite able to work long after the children had grown big and got other things to do.

Jem was a quiet steady boy, and a good scholar; and Hugh was a little curly-headed fellow in a kilt, with bright blue eyes like his father; and he was something of what his father called "a rascal."

When Jem had passed all through the village school, his father and he were so anxious for him to learn more, that though they were quite poor people, who lived in a tiny little cottage, where Jem and Hugh had only a little sort of cupboard to sleep in, his father managed to send him to a village about fifteen miles off, where there was a very good school, with classes for more advanced pupils. But as it was too far for Jem to go to and fro every day, he lived in a little lodging near the school from Monday to Friday, and only came home for the week ends. Jem has now for many years been a clerk in a bank, and he is married.

Little curly-headed Hugh was less of a scholar than Jem, but he grew into a tall young man, and became a tailor. He was getting on well, and got employment among the country people, and was living at home in the little cottage by the wood. One day when he had finished a job of work he went to take it home to someone who lived at the other side of the river Spey; and as it was a long way round by the bridge, he did as the young men often did, and waded through the river. But he never came back. An anxious search was made, and after some time his sister Tina found him in the river amongst the bushes at its side, drowned. That was the first break in the family. His resting-place is in the wild grassy churchyard not far from the river which drowned him.

The next to Hugh is Tina, who, when she grew old enough, went into service; and so, after many years, did little Grace, the youngest.

There were two more boys between Tina and Grace, John and Sandy; and Sandy, when he grew big enough, was employed in a shop in a little village near—where he is still.

It is of John that I now want to tell you. His parents removed to a village some miles off (the same where Jem went to the good school), and after that we did not often see them. But one day his mother came over to see us, and we asked her about all the young people. When it came to John, and I asked her what he was doing, she said "Oh, he's in school still." "In school?" I said. "Why, how old is he?" "He is twenty-four," she said. He had gone to work in the summer, for several years, to earn what he could, and all the winters he went back to the same village school where Jem had gone, and where the master could teach them many advanced studies. He was very studious and very industrious, and he worked on in this way with immense patience and perseverance. A kind minister helped him with advice and encouragement, and this summer we heard that John had been studying at one of the Scottish universities, and that he had now been successful in his examination, and had got his degree.

Some of your big brothers or your father will be able to understand how much that means of industry, patience, and intelligence in a poor labourer's son, with nothing but his own efforts to help him. During the summer he was helping a minister in his work in one of the little Western Scotch islands, till the university opened again for the winter. Now he has gone back to college to go on with his studies to be trained as a minister.

John's father had the greatest respect for my father, Dr. Martineau, when he worked for him, and we sent to him the two numbers of THE INQUIRER containing the report of the celebration of Dr. Martineau's 100th birthday, which he read with the greatest interest, and he then sent them to John; and in returning them, with his own hearty thanks, John said, "Dr. Martineau was a man for whom I always had a great veneration, and that veneration has deepened as I have dipped a little into his writings." And he adds, "I cannot close this letter without acknowledging how deep a debt I owe to your family. In my childhood days books were a luxury, and I can remember how eagerly we looked forward to the arrival of the volume of "Little Folks," which came as regularly as the New Year itself. From that volume I developed a taste for reading—a taste which I was enabled to gratify through the library which you were the means of starting at Inverdruie."

I am sure so earnest a lad will make a good and useful minister.

You see, John had (and has) an *ideal* before him at which to aim, and towards which he has worked on steadily and patiently through many difficulties and self-denials. *Something higher* than anything that we have gained is what we should all fix our eyes upon, and not rest till it is won; and if it ever *is* won, we shall then find another ideal, still a-head; and so on for ever and for ever.

GERTRUDE MARTINEAU.

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CAMBRIDGE THEOLOGIANS ON MIRACLES.

THE new volume of Cambridge Theological Essays* is an interesting companion to "Contentio Veritatis," the volume of "Essays in Constructive Theology," by six Oxford Tutors, published three years ago. The Cambridge Theologians hold more closely to the old paths, and are not so deeply impressed as the Oxford Tutors with the need of new and constructive thought on the great questions of religious history and theology. Theirs is the more substantial volume; nearly six hundred pages to the Oxford three, and fourteen essays instead of seven. We are proportionately grateful to the Oxford men, and yet accept with sincere respect and keen interest the more rigorous claim upon our attention of the later essayists.

Our immediate purpose, however, is not to review the volume as a whole, but to note its attitude on one particular point,—a point, indeed, of crucial importance, from which the character of the volume as a whole, and the nature of its apologetic may be safely inferred.

The eighth essay, by Dr. MURRAY, late Dean of Emmanuel College and Warden of St. Augustine's, Canterbury, is on "The Spiritual and Historical Evidence for Miracles," and the same subject is also dealt with at considerable length in the tenth essay, on "The Gospels in the Light of Historical Criticism," by Dr. CHASE, the Bishop-Elect of Ely. The general conclusion of both essayists is that while there are undoubted difficulties in the records, the main facts of the Gospel miracles, as commonly received in what are regarded as orthodox circles, and in particular the supreme miracle of the Resurrection (with the empty tomb and bodily re-appearance before the Ascension)—to which Dr. CHASE adds the miracle of the Virgin Birth—are not to be impugned by modern criticism. These, in the essayists' view, are essential facts of the Christian faith, which must be accepted by those who would have true insight into the meaning and purpose of the Gospel.

We cannot say that we have found Dr. MURRAY'S defence of miracles particularly cogent or persuasive. We have tried to put ourselves in the position of those who *want* to believe, for Dr. MURRAY urges that no one in these days can understand or accept the miracles as Divine who does not first recognise the spiritual purpose they represent. "We accept a miracle to-day," he says, "on the strength of the revelation that it brings, rather than the revelation on the strength of the miracle." But when we examine his definition of a miracle we find no assured conviction pressing through.

HUXLEY'S criticism of HUME on the subject of miracle is quoted with approval, and Dr. MURRAY accepts the position that, regarded from the point of view of modern science, even the most marvellous event, if the evidence shows that it really did happen, must take its place within the unchanging order of natural law. It is not a breach of that law, as was formerly supposed; with deeper insight we should see that it is according to law, though perhaps a higher law which has yet to be fully understood. But what is this but to say that if a "miracle," an "extremely wonderful thing," really happens, it is, after all, no miracle at all?

Dr. MURRAY'S next contention is that from the theologian's point of view miracle is something that suggests the immediate action of GOD as distinguished from the regular action of physical forces "which we naturally conceive as mechanical." Yet he quotes WORDSWORTH, and admits that deeper insight may reveal to us a divine meaning even in common things. "To the Hebrew Psalmist," he says, "thunder was the voice of GOD. LINNÆUS fell on his knees when he first beheld the glory of the broom. To us both of these are merely natural phenomena. The wonder in them has been worn off by use and wont, even though we may feel that fuller life would enable us to be conscious again of the freshness and the awe of common things." Thus, "miracle," for those who have true understanding of the Divine Immanence, will be merged in the larger thought, and the former special interpretation of any "extremely wonderful event" as a direct interposition of GOD in the field where He is not habitually so active, will cease to have any significance for religion. As we try to interpret the providence of GOD in history, it is no longer a question of which events are to be set down as "miracle," it is, above all, a question of the mystery of personality in the supreme leaders and inspirers of men. Dr. MURRAY, however, still believes in the old distinctions, and, with other essayists in this volume, labours to establish the miraculous character of CHRIST'S birth and resurrection and the marvellous things related of him in the Gospels. He does not face the question raised by the remarkable parallels of miracle in the records of other great religious teachers, and notably in the life of GAUTAMA, the Buddha. His main contention is that, because JESUS was so manifestly a unique personality, in whom the one supreme revelation of GOD to man is given, therefore the "miracles" recorded of him—at least, those quite clearly attested—must have been miracles indeed. And he does not see that in previous admissions he has destroyed the force of this argument; nor is he ready to admit any fresh interpretation of the Gospel narrative in the light of that deeper thought of the Divine Immanence.

For better guidance in this matter we turn again to Oxford. Dr. DRUMMOND, Principal of Manchester College, has written an essay on "The Miraculous in Christianity," published this week by the British and Foreign Unitarian Association.* Here we find a much clearer apprehension of the significance of "miracle" in the light of a spiritual faith. We commend especially to the Cambridge Essayists, one of whom refers with warm approval to his book on the Fourth Gospel, Dr. DRUMMOND'S remarks on the subject of the Virgin Birth and the Resurrection.

"That the rejection of the miraculous involves a profound and far-reaching change in our conception of Christianity," says Dr. DRUMMOND, "cannot be denied; but I do not believe that the spiritual sincerity or value of our profession of discipleship to JESUS of Nazareth need suffer any permanent injury." We still have knowledge of his character and teaching, and the appeal which a pure and devoted soul makes to our moral admiration and religious susceptibilities. The Gospels, Dr. DRUMMOND holds, are historical "in their grand features, and especially in the unique spiritual impression which JESUS made upon those who were most intimately acquainted with him." And here we will quote the concluding passages of the Essay:—

"We can also recognise the divine source of CHRIST'S spirit, which is clearly no product of human self-will, and thus, through a human personality, with the unfathomable depth and infinite suggestiveness that belong to personality, we reach the grace and love of GOD, and enter into our true relation with Him; and without this inward apprehension of the divine a miracle would be nothing but an unmeaning fact from an unknown world. But, recognising this, we cannot help feeling that GOD has spoken to us through His Son; and this bounding of the heart towards the divine in CHRIST is a surer witness to us than ten thousand miracles. We feel through him the touch of the divine pity and sympathy,

* "Essays on some Theological Questions of the Day," by Members of the University of Cambridge. Edited by H. B. Swete, D.D., Regius Professor of Divinity. (Macmillan & Co., 12s. net.)

* Philip Green, 5, Essex-street, Strand, W.C. 3d. net.

and begin to understand what these things mean. In him we see beyond the delusive shows of life into the eternal power of goodness, and find within us, as a pledge of immortality the earnest of the Spirit. We learn that man has a supernatural source, and is a son of GOD; and this we apprehend, not because someone has said so, and worked a miracle, but because, having been with the Beloved, and folded through reverent sympathy into his inmost heart, we hear the Spirit bearing witness with our own spirit.

"Further, we have all needful outward authority, an authority which quickens, but does not enslave; for, the veil having been at least partially lifted from our own souls, we can entirely believe in the profounder insight of him who has given articulate voice and meaning to our dumb unshaped aspirations, and whose appeal has wakened such a grand response from millions of grateful disciples. Asking no more for intellectual infallibility, we are not disconcerted by the tinge of temporary thought which is apparent in some of his recorded teaching, but we learn to find the Divine Word amid the limitations of the flesh, and to pierce through transient forms to the eternal Spirit. Thus in fellowship with the Father and with him, and in the communion of saints who have borne a faithful witness, we find at once a stimulus to emancipated thought and a peaceful faith in the realities that concern the soul; and the fault is in ourselves if we have not here enough to sustain us in some worthy living and some triumphant hope.

"A new light is slowly dawning over Christendom, and we know not yet what we shall be. We know only that some things which captivated the childish imagination of the world are passing away, and that we are slowly entering on our spiritual manhood. Through much tribulation, through deep searchings and anguish of heart and conscience, we must enter into the kingdom of GOD; only we must never doubt that the fading glories of the past will seem dim and poor beside the glory which is yet to be revealed. Meanwhile, in the great upheaval of thought which alarms so many, may we not rejoice if it is bringing us to this issue, that a sham Christianity will do no longer, and that nothing but the Life of the Son of GOD within the heart can abide through the crisis which is coming on the religious world? In the power of that Life, which is the Light of men, we may step boldly on the dark and troubled waters, believing that GOD will bear us up, and lead us through the dim confusion of the night's changeful forms to the morning of a clear and harmonious faith."

THE course of lectures on "The Christ of the Creeds and of Experience," which is being given by the Rev. J. Estlin Carpenter on Tuesday evenings in Birmingham, is being attended by an audience of some two hundred. "An Impression," by a visitor who happened to be in Birmingham and heard the first lecture, appears in another column. The first of two lectures at Bridport, Taunton, Ilminster, and Exeter, respectively, on "The Gospels and How to Read Them," have also been attended by good audiences, increased at Taunton by a contingent from Bridgwater and at Ilminster from Crewkerne.

CORRESPONDENCE.

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WINIFRED HOUSE.

CONVALESCENT NURSING HOME FOR INVALID CHILDREN, WRAY CRESCENT, TOLLINGTON PARK, LONDON, N.

SIR,—Will you kindly allow me to speak in your columns once again on behalf of Winifred House, the work of which is familiar to most of your readers; for it is now nearly fifteen years since, as Mrs. Hampson's Memorial Home, it was opened to receive poor children who were suffering from hip or spinal disease; or who needed careful feeding and skilful "mothering," in order to build up their constitution after some form of debility.

We feel that the experience gathered from these years, warrants us in saying that the Home is doing excellent work; but, from its nature, it cannot be cheap work. Now, although its funds have been most generously provided by its many friends, the fact remains that our ordinary outgoings are about £100 more than our ordinary income, and for this deficiency we have to rely on special gifts. Thus far, during this year our donations have been under £30, and this amount would have been still less, had it not been for the valuable help received from two ladies who have worked so valiantly, and with much success, to interest new friends in the Home.

May we ask for further help? Either by donations, or, better still, new subscriptions; to be sent either to W. M. Blyth, Esq., Hon. Treasurer, 20, Highbury-terrace, N., or to me, at my address given below.

Then I want to say that we have now one or two vacancies for children who are weakly, who are on the borderland between health and disease. One can scarcely over-estimate the value of Homes such as ours for such cases. Over and over again we have seen splendid results, maintained in after years, of children who have come to us in a thoroughly debilitated condition, and who have returned home after two, three, or sometimes six months, with health and strength thoroughly re-established.

During this year we have had three such cases from amongst our own Sunday-schools; and, as we grudge even one bed being empty, I wish to invite anyone who is interested in a delicate child, such as needs the kind of care we can give, to write to me, at address below, for an application form; in order that, if the case is suitable, we may take it in.

I should like just to refer to one child who left us six weeks ago, Sarah. Her parents are both blind, and the little daughter had also been blind from birth. But a specialist thought that Sarah's eyesight might be gained, though this would need several operations. Eight times she went under the surgeon's hands, and he still gave good hope of ultimate recovery; but the child's general health had so run down that it was feared that she could not go through with the treatment. It was then that Sarah was sent to us; after a few months she became quite sturdy. Again she went into hospital for the final operation, and returned to Winifred House. Your readers will, I know, understand our joy when we found that sight had actually come; and will realise that it was a happy day when we gave her back to her blind father, whom she was able to lead down the steps, looking so proud and important out of her large round spectacle-glasses!

MARIAN PRITCHARD, *Hon. Sec.*
11, *Highbury-crescent, London, N.*,
Nov. 15, 1905.

PUBLIC QUESTIONS.

SIR,—In your issue of November 11, Mr. Armytage Bakewell criticises rather violently the report of the Public Questions Committee. He says, in the first place, that it was decided, almost unanimously, merely "to receive." Now the real division of opinion was when the amendment was put, and then the figures were 38 to 29. Then the opponents of the amendment are termed "hot political partisans," as though earnestness of purpose and zeal for righteousness were things to be despised. "Raw political feeling" is also referred to as the sole reason for condemning the introduction of Chinese slavery into Africa. The plea for peace is thrust on one side by Mr. Bakewell because it might hurt poor Lord Roberts's feelings. The references in the report to unemployment, poverty, education, temperance, and kindness to animals are all labelled as of a political character, and the writer of the letter resents the intrusion of such extraneous matters into a conference, usefully designed for mutual fellowship. Now, Sir, I dissent altogether from this view of a religious conference. I think a religious conference should include the consideration of the ways and means by which the religious organisation can promote human well-being, not only in this country, but in the world at large. War, intemperance, slavery, injustice, poverty, and cruelty are such real and dreadful things that it is the duty of all churches to come to the front with remedies for the fearful evils. There are too many armchair politicians nowadays, and too many easy-going members of churches, who are content to let the great world drift on to disaster because they have not the eye to see nor the courage and energy to right human wrongs. They cry "Peace, peace," when there is no peace, and when the world is writhing in an agony of despair they stifle the cry of the suffering. The everyday world is getting sick of the complacent churchgoer and the cant of his creeds, and is anxious to come in closer touch with the spirit of Christianity, which is the spirit of brotherhood and self-sacrifice. A Government may be a great influence for good, or it may be a means of great evil, and for the churches to refrain from criticism of a Government, under the specious plea of "no politics" in religion, is to surrender the fort to the enemy. Religion should permeate the political world, regenerate its constitution, and give it new ideals. To divorce religion from politics is to give place to the devil. Practical religion deals with all the affairs of human life as well as that of a future state. A recent writer says, "Our fathers were content with a heaven

after death; we demand a heaven here. They regarded themselves as pilgrims with no continuing city, mere desert land sojourners; we are determined that this country of ours shall be a land of God. Nothing has so alienated the people from the ministrations of the Word as the age-long opposition of the churches to their most elementary rights as human beings. It is to the Reformer we owe our progress, not to the churches. If the churches are to be loved, they must lead. If we cannot make our politics part of our religion, we have no right to cast even a vote." With these words I cordially agree, and trust that the Public Questions Committee will continue year by year to voice noble sentiments, regardless of fear or favour. Unitarians have a noble faith and a glorious heritage, but they must not rest on their past achievements, they must go forward into a land of promise and hope.

"O living church! thine errand speed;
Fulfil thy task sublime!
With bread of life earth's hunger feed;
Redeem the evil time!"

E. WILKES-SMITH.

2, *Waldegrave-gardens, Twickenham.*

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—I ask the favour of space to review the account of the annual meeting and report of the S.U.A., which appeared last week. Special attention is due to it by reason of the crisis which has come upon the Association and the transformation effected in view of the crisis.

The principal business before the meeting was the consideration of the proposed transformation, but four hours were spent ere it was reached, and by that time I and others had to leave to catch a train for a long journey, and had no say in it. The meeting was very frictional, and the more critical speakers were continuously interrupted.

The report for the year was ominous in its omissions. The time-honoured reports from ministers were a-wanting. The ministers were unreckoned and silenced after ninety-two years of recognition and speech. Moreover, there was no reference made to any congregation except Kilmarnock and Kirkcaldy, and that was controversial. For all that the report itself indicated, the second Glasgow congregation and the one at Aberdeen had become non-existent. That was significant of much.

The report itself was mainly made up of a deliberate, elaborate, and severe indictment against the McQuaker Trustees, in which a bitter animus was abundantly evident. I protested against this as strongly as I could amidst a fire of interruption. In my opinion the report as an indictment is utterly disgraceful.

The "first feature of importance" presented in the account furnished to you is the securing of £150 per annum for three years from the McQuaker Trustees for the Kirkcaldy congregation. That is credited to the advocacy of the Committee of the S.U.A. and the conference at Aberdeen. The credit may be allowed doubtfully, but the reflection on the McQuaker Trustees should be disallowed. The Trustees have all along shown themselves the cordial friends of all the churches in Scotland; and, though there may have been a difference of opinion between them and the committee of the S.U.A. as to how help should be given, they are entitled to respect. That the report does not give, but only recrimination. I have a strong feeling that the real blame is on the other side.

There is an omission from the account furnished to you which is notable. No mention is made of the important fact that the Church building at Kilmarnock was secured for another year to the congregation there in opposition to an unwarranted decision by the committee of the S.U.A. to sell it. Your correspondent in describing the change in the constitution and rules of the Association says "it is not in any sense revolutionary." In my opinion it is. Ever since its foundation in 1813 the Association has been an organisation of worshipping societies or churches. The first rules of the Association expressly declare that its leading object is "to promote and keep up intercourse and correspondence between the different societies in Scotland which are united upon the common principles of the strict unity of God and of His universal love to His creatures." In 1830 the Association was re-established on the same basis, as a federation of churches. In 1861 it was again re-organised, its first object being to preserve and strengthen the Unitarian societies already existing in Scotland. The object is requoted in the reports for 1882, 1887, and 1892.

The constitution was revised in 1892, but still churches were objects in view. The second rule ran thus: "The Association is formed . . . to render aid to churches," &c. All along the line of its history till now the annual manifesto of the Association had its reports from churches and ministers.

This year the shadow of revolution is upon it, and there are no reports from ministers. Churches are extruded as objects of concern, and "groups" appear in their stead. All responsibility to churches is disavowed. "Grants to churches" are not on the programme. That seems to me to be revolutionary the wrong way. It is a recession, not a development. I believe it would be deemed illegal by the higher Courts, for the Association holds possession of funds that belonged to churches.

From the point of view of the Aberdeen church there appears to have been for the past four or five years a determined attempt to suppress congregational activity on the part of the committee of the S.U.A. Our efforts have received no encouragement from them; but, on the contrary, have been deliberately despised. We have many proofs of this to give. We naturally feel aggrieved; and now that we, in common with other churches, are cut off from the Association, we are surprised and pained.

Whether the new scheme of "meetings in selected towns and villages" will succeed or not remains to be seen, but it is necessary meanwhile to protest against the abolition of churches by the new constitution, and the patronage of "groups" by means of money procured by the sale of venerable churches. That seems to me to be a species of vandalism and misappropriation of the worst possible kind. I have cleared myself from having any part in it.

ALEX. WEBSTER.

DENOMINATION.

SIR,—My friend, the Rev. W. Whitaker, opens up in your columns a subject of almost endless discussion, in recommending our denomination to change its name Unitarian for that of "Free Christian." This subject has been discussed amongst us for more than a generation, and has always resulted in a drawn game, and is likely to do so as often as it is raised. Mr. Whitaker appears to think that by this change we shall rid ourselves of many difficulties in the way of our success, and shall reap a much longed-for harvest. Alas for the vanity of human expectations.

"Prophets and kings (among us) desired it long, and died without the sight."

What a Martineau and a Beard, and many another protagonist against this name failed to accomplish, would scarcely be likely to be achieved by a resolution of the B. and F.U.A., or even of the Triennial Conference. In either assembly, in my opinion, a more profitless discussion could scarcely be raised. Such questions are not settled by resolution any more than a nation is made virtuous by Act of Parliament.

Let us briefly look at each of these two names. It is urged against the former that it is misunderstood, that it is shied at, that it does not touch the thoughts of many who are troubled with theological doubts, that it requires a roundabout explanation to make it fit the particular case of many in a transition state; that it does not correctly represent either our affirmations or our negations. This, I think, Mr. Whitaker will acknowledge to be a fair summary of his objections to the Unitarian name, and it seems a somewhat heavy indictment which he brings against it. But does he think that all these difficulties will disappear by a mere change of name? If he does, I am of a different opinion. Moreover, I hold this name to be more definite than that of "Free Christian." It designates a body of worshippers who, though greatly misunderstood, are never in danger of being mistaken for a creed bound sect; or for Mohammedans, Jews, Swedenborgians, or what not. We start from the unity of God, which gives our name, and on which we are all, I imagine, pretty well agreed, but on other matters we diverge in various directions, about which nobody is very much concerned, each one following his own convictions without let or hindrance, whithersoever they may lead. To thoughtful minds this position is not difficult to understand, and they would need very little reflection one would suppose, to grasp our principles of freedom in thought and righteousness in life. To my mind this position is much better defined by the name Unitarian than it would be by that of Free Christian, and I am of opinion the outside thinking public would so regard it; and those who do not think are simply hopeless, for we can make no appeal to them. As for the odium of the name that ought not to trouble us much, for it is the accepted lot of all who go against the stream.

Now for the name "Free Christian." This is suggested as our designation, but it may embrace anything from evangelical orthodoxy to Theistic Unitarianism. It is vague enough in all conscience. Moreover, is not the name already appropriated? The various Nonconformist bodies band

themselves together as the Free Churches of our land, while the Unitarian, the freest of them all, is rigidly excluded. If we adopted the name suggested, would not confusion arise in the public mind between Free Churches and Free Christians? Let me give an illustration. Many years ago an offshoot from one of our older congregations in a Lancashire town, started a new movement under the name, "Free Christian Church." It was a movement in the direction of Theism, as was shown by the fact that Mr. Moncure Conway was invited to conduct the services at one of their anniversaries. A regular minister was appointed who had been minister of one of our churches in the West of England. In the course of events this minister was invited to conduct some anniversary services in a Congregational Church in the neighbourhood of Manchester, which he did. But at the next local district meeting of that body this congregation was called to account for inviting a *Unitarian* minister to preach in their chapel, and the answer given was that being the minister of a Free Christian Church they thought he belonged to some body of Methodists.

This is a sample of the vagueness and confusion this name would introduce, and shows that through this disguise the people still see the Unitarian. We may call ourselves what we will, we are still Unitarian to the world at large.

Another striking example of this was given when the late Charles Beard passed away. He wished to abolish the name and would not take it himself. But to the outside public he was still a Unitarian for all that, and when he died a paragraph appeared in the papers headed, "Death of a Unitarian Orator." Do we need any further evidence that we cannot abolish this name by a resolution?

JOHN FOX.

SIR,—If this question of a name for the heterogeneous collection of people, commonly known to those who do not include themselves, as Unitarians, is really going to be opened again, let us hope that real advance will be made towards a solution.

At present the people in question are in a state of apathy concerning their own condition; or if the endless comments on their own collective condition, not unmixed with regrets, which are daily uttered by almost all of them, seem inconsistent with the most absolute apathy; the fact remains that they neither put their shoulder to the wheel nor cry to heaven for help. They do not flock to the divine service in their churches like men believing in the salvation of the world, and in the power of prayer unto salvation; they do not offer their money cheerfully and liberally for the building of new churches, even in those places that afford some promise; and in general, practical or substantial suggestions for amelioration, progress, or achievement, are being reserved for lack of heart or meeting with neglect when offered. I venture to suggest that this apathy, which ought to be admitted, not of all individuals concerning themselves, but of all of us concerning our community collectively, is due, more than to anything else, to the disagreement in which we stand respecting the question of denomination.

Many of us, left to themselves, would have found no cause for quarrelling with the name Unitarian, thinking that, in their case, its alleged disadvantages were fanciful and not real; and some of these (not all of them) neither deny the assertion that it stamps them as a sect with the implication of exclusiveness and the obstruction to catholicity which are essentially characteristic of all sects alike nor resent the implication. For some of us feel, that so long as other sects are in existence, upholding doctrine which leaves the truth in darkness and confusion on that side upon which, from our standpoint, we can cast a superior light, it is our duty to stand unitedly, and, therefore, as a sect, to do so; whilst they think further, that the ideal fact of perfect catholicity can only follow as the final and natural result, however distant, of the logical contest of the sects. On the other hand, many of us utterly deplore sectarianism, having no faith in it as a principle conducing to correct belief and final harmony; and the divergence of these views is so decided, and they are so tenaciously held, that they practically cause that division among us which is all-sufficient, directly or indirectly, to account for our present lack of strength. That which we lack is strength of unity.

It would be sad indeed if those particular groups of individuals within our present one community, who already are virtually divided, should be obliged to go yet further asunder, and actually depart from one another. There is certainly one way by which this event may be to some extent averted. Presumably, that which even those of us who are most content to be called Unitarians, most rejoice in, is freedom from the bondage of falsely asserted authority on the part of theological exponents; freedom which all of our community have claimed, and which has made possible that private evolution of belief which each of us enjoys. If that is so, those who have been most content with, or most attached to, the Unitarian name, should be willing to accept the substitution of the name most frequently urged of late, and which heads the letter from Rev. W. Whitaker, in your issue of last week. Those of our community who object to the Unitarian name, object to it, more often than not, less on account of its inadequacy or inaccuracy on theological grounds as applied to themselves, than on the general principle of aversion to sectarianism. Their sincere antisectarianism is apt to make them unjust to their comrades, for it often leads them to disparage action on the ground of its being sectarian, when its tendency, being merely that of corporate action, is not necessarily sectarian, though it must, perforce, be denominational. A private individual, who wishes to do good, may remain anonymous; but a corporation or a community desiring to do public good, and of gathering strength from the public which it serves, cannot, or cannot consistently, desire to be without denomination. But if we all agreed to call ourselves "Free Christians," that would relieve our antisectarian members, and for that matter, all our members, of course, from the implication, contained in the theological appellative, that they are committed to a defined theological system, common to all; whilst it would leave us all free to associate as one community, still held together by the true bond of sympathy for all who accepted the principle of entire liberty of reason and conscience for the evolution of religious creeds.

Probably, even this name would be unacceptable, as being too narrow in its implication, for a good many persons at present included in our community; some of whom are indifferent towards the Christian name, while some expressly repudiate it for themselves and others, possibly a larger number, themselves doing homage to Christ, would yet not like to exclude from their fellowship those who are unable to say that Jesus is Lord. By all these, perhaps, the name, "Free Seekers after God" might be preferred. But to some the former name would be too narrow; the latter, to others, too comprehensive.

Your present correspondent is one of those, who, whilst rejoicing in the goodness and the wisdom of all the good and wise, believe, nevertheless, that those of our community who will eventually continue to stand together, however they may be denominated, will be found to be people who consider that they are members of the one body of which Christ is head.

EUSTACE THOMPSON.

November 13.

SIR,—From Mr. Whitaker's letter I fear we are in for another profitless and wearisome discussion on the question of labels. May I ask:—

(1) What is a "Unitarian"? Is it not one who believes in one God in one person? And do not all our churches, even those labelled "Free Christian," stand for that greatest of all religious affirmations?

(2) Even if Mahomedans and Jews are Unitarians, are not we *Christian* Unitarians? And should we discard the name because it describes one belief held by others who are not Christians?

(3) Is not "Unitarian Christian" more descriptive and more accurate as distinguishing us from non-Christian Unitarians and non-Unitarian Christians? And does it not also enable us to claim kinship with both?

(4) Can the wit of man devise any other name that will "represent our particular beliefs" as correctly or adequately? If so, by all means let us see it.

(5) Does not "Free Christian" arrogated to one section, and that a small section of the Christian Church, by implication deny either freedom or Christianity or both to other sections, which claim both words as describing their position also?

(6) If the idea is Catholicity, why "Christian" and not "Unitarian"? On Mr. Whitaker's own showing the latter is less exclusive and leaves us more free to fraternise and co-operate with all believers in the one God, whether Mahomedans, Jews, Brahmins, or others.

(7) If we try to discard the label, will it cease to stick? Will not other Christians continue to describe us by it, and regard any change as an attempt to run away from, or, at any rate, belittle, the one

great affirmation that does distinguish us amongst the Christian Churches, that constitutes our greatest glory, and the acceptance of which, not of necessity but in practice, does generally lead to the acceptance of our other affirmations and negations.

Many to whom, like myself, the name is endeared by experiences of mental and spiritual suffering and struggle, would grieve to lose, for the sake of popularity, a name that is to us an inspiration. We prefer to bear the cross; indeed, like Paul, we glory in it.

(8) Why not let the matter rest, leaving each individual church to adopt the name it prefers? Would not that be more free, as well as more Christian and more consonant with our history, principles, and policy?

H. G. CHANCELLOR.

2, *Upper Hornsey-rise, London, N.*

SIR,—Interesting as the name "Unitarian" is historically, and convenient as it is to express the theological ideas of most of us attending and maintaining open-trust churches, I think with Mr. Whitaker that associations like the B. and F.U.A., whose main purpose is the support of our open-trust churches, would do very well to drop so inappropriate, for them, because denominational, a name. I am not, however, in favour, like Mr. Whitaker, of adopting "Free Christian"; but I would follow the example of associations of later birth than the B. and F.U.A. but helping to do well the same work, *i.e.*, the helping of such open-trust churches as require help. I allude to the Ministers' Stipend Augmentation Fund, The Sustentation Fund, The Liverpool District Missionary Association, and many other local associations.

These associations are not in any way handicapped by being without a denominational name, whereas any denominational name must necessarily handicap the usefulness of institutions and societies connected with open-trust churches, the case of the Unitarian Home Missionary College being the most recent example. I never can understand people conscientiously believing in the principle of open-trust churches and at the same time holding on to a denominational name for one of the colleges intended to educate ministers of those churches.

Many people feel the name attached to the college at Manchester such a direct blow to the open-trust principle that they do not support it, and so a college doing good work is handicapped on account of its name. The same, I maintain, applies in a minor degree to the name "Unitarian" in the B. and F.U.A., and I wish, like Dr. Tillotson about the Athanasian Creed, that "we were well rid of it."

R. R. MEADE-KING.

November 15, 1905.

TO CORRESPONDENTS. — Letters, &c., received from E. A., J. E. B., R. B. (Cape Town) R. N. C., W. C. H., F. L, E. N., T. H. R., F. G. S., H. B. S., T. S., A. T., C. B. U., A. W., G. W. (Sydney).

In the note of the Rev. C. W. Wendte's new address last week, it should have been 352, Tappan-street, Brookline, Mass. (not Brooklyn).

MR. CARPENTER'S LECTURES.

AN IMPRESSION.

FOR a long time I had wished to hear Professor Carpenter, but it was not till quite recently I was able to attend his opening lecture at Birmingham, in the course on "The Christ of the Creeds and the Christ of Experience."

I do not think I have ever before been quite so much impressed with a lecturer and his lecture. Professor Carpenter has a most winning personality. His is a face you do not easily forget. The whole expression lightens up. You instinctively feel that a very good man with singular powers of intellect and refinement stands before his audience. When he came forward to the little platform he found a room simply packed with earnest men and women anxious to learn from an eminent expert. It would have been interesting to have analysed the component parts of the assembly. So many churchfolk, so many chapelfolk, so many neither one nor the other. There was no question as to the interest displayed. Probably all would not agree with the lecturer, but certainly all would acknowledge the deep reverent spirit, the masterly grasp of facts, the remarkable vividness, and the exquisite delineation, all of which characterised the discourse. Professor Carpenter understands an audience. He knows the force of an appeal to heart as well as head, and that sentiment and pathos can never be negligible quantities where human sympathies and necessities are concerned.

Might one be pardoned for supposing that all that could possibly be said on the subject of Jesus Christ had already been spoken? Mr. Carpenter's lecture was a direct challenge to such dogmatism. He gave us a new picture in a new setting of the Man of Nazareth. In a very real sense the Christ of the distant past was once more imbued with life and presented just as he was. If it is objected that such naturalistic treatment savours of an irreverent familiarity, the answer lies in the effect on the hearers. That effect can be stated in the case of at least one attentive auditor. It seemed as though for the first time reality was allowed to take possession of the incidents and environments associated with the life of Jesus. His parentage, his individuality, his characteristics, his impressions, his education, were all depicted with precision and skill. The mirror was indeed held up to nature.

This first lecture was introductory to the course. The early days of Jesus, the pervading ideas of the time, the general expectancy, the state of religious feeling—these were vividly pictured. One noticeable feature about the methods employed is the adherence to strict logic. "I give you nothing without authority" was the keynote to the whole. "I give you nothing without proof" was the corollary. One felt one had no alternative but to trust and follow.

In listening to the Professor, the impression of "coming to close quarters" with the subject was uppermost. Somehow, it is the quality of reserve which, in religious matters, seems to be predominant. After many years of hearing sermons, it is apt to dawn upon one that something has been withheld. The pulpit—I speak of the orthodox—deals in half truths and thinks it wiser to practise homœopathy.

Professor Carpenter believes in his message—a simple, direct appeal from history and experience to the mind and heart of the individual. I may never see or hear him again, but recollection will ever hold clear the personality and teaching of a highly gifted intellectual and spiritual man. W. H. J.

PROVINCIAL LETTER.

YORKSHIRE.

THOSE of your readers who have long memories may not yet have forgotten the record of a memorable meeting at Mill Hill Chapel on the first day of the new century. On that day there assembled for conference and consecration in that stately building representatives from nearly all, if not all, our scattered congregations in this big county. Those of us who participated in the proceedings felt the force of this assembling together for high and holy purpose. And when we held conference on the best means of advancing the cause of liberal religion, we determined with one heart and mind to enter upon a "forward movement."

Three things we set ourselves to do. Firstly, to kindle in our congregations a desire for a devouter life by a special mission. Secondly, to raise a fund which should be devoted to the support of a minister at large, and the extension of our cause in populous centres. And thirdly, to promote the circulation of a magazine which should serve to keep our congregations acquainted with, and stimulate their interest in, our common work.

The century is still young, and each of the aims we set before us has been achieved.

As a direct outcome of the "forward movement," we have the congregation at Attercliffe. The first meetings were held in a stuffy committee-room of the Vestry Hall. After awhile an upper room in the same building became available, and was engaged. Under the fostering care of a committee drawn from the two Sheffield congregations and the ministers of Upper Chapel, the congregation and Sunday-school increased. Now, chiefly through the zeal of Mr. Street, they are looking towards the erection of a mission hall which will afford them greater facilities for development. The memorial stone of the new building will be laid by Mrs. R. T. Eadon on Thursday, November 23. The cost, including purchase of land, will be about £1,650, towards which about £1,300 has been raised, including grants from the Yorkshire Bazaar Fund and the British and Foreign Unitarian Association. The ladies of the three Sheffield congregations have been working very zealously for some time past with a view to a bazaar shortly to be held, when it is hoped that the tota amount needed to defray the cost of this new extension will be raised.

The success of this new movement is due, in large measure, to the fine spirit of co-operation manifested in the Sheffield congregations. It would be good if neighbouring congregations in different parts of the county could be similarly drawn more

closely together in common effort—good for the cause, and good for the congregations themselves. It is a misfortune, however, that so many of our churches are too distantly remote from each other to permit of active fellowship. And in cases where only a few miles separate the churches, they are so embued with the spirit of independence that it is difficult to bring them together for mutual aid.

The problem of effective co-operation is one which will sooner or later have to be faced. Sheffield has solved it in large measure. It is worthy of consideration in other districts. We have got into the way of regarding Leeds as a common centre. It is too remote from even such places as Lydgate, Elland, and Pepperhill to be a centre for effective co-operation; much too remote from Scarborough, Malton and Hull. The cost in time and money for free mingling of the congregations is too great. But why not have four centres with this effective co-operation in view, *e.g.*, *Mill Hill*—with Selby, Hunslet, Holbeck, Dewsbury and Wakefield within easy reach of each other; *Bradford*—with Idle, Pudsey, and Pepperhill; *Halifax*—with Lydgate, Huddersfield, and Elland? The *Sheffield* congregations are already in close touch with Doncaster, Rotherham and Stannington. I venture to suggest that if the neighbouring congregations in the four centres indicated could be drawn into closer association by periodic rallys, or for some common purpose, much real strengthening would result.

I have said we have come to regard Leeds as a common centre. It is so in one respect, at least. It is the centre and source whence the greater part of the Funds required for carrying on the work of the Yorkshire Union are drawn. When we consider that the Mill Hill congregation contributes almost as much as all the other congregations in Yorkshire together, to the funds of the Union, besides supporting handsomely the other congregations in Leeds, and responding to numerous appeals from different parts of the country, it must be admitted that Leeds is an important centre indeed. In this respect, as in many others, Mill Hill sets a noble example worthy of emulation. It only needs that other important congregations in the county should follow its example in contributing according to their ability, to put the funds of the Union in such a condition as will enable the committee to engage fearlessly in extended operations.

There is a spirit of hopefulness at the present time in most of our churches. Even in places where the congregations are small, and where the work of keeping alive the liberal faith is specially difficult, there is no sign of despondency. From different parts of the field there are indications that the forward movement has not spent its force.

The congregation at *Dewsbury* is receiving attention at the hands of the Rev. Henry Cross, who was appointed assistant district minister six months ago. He comes with a splendid record of work at Stockton, and is giving himself without reserve to his new charge. Already there are signs of improvement, and his zeal will in time bear good fruit. The little congregation at *Selby* has recently been rejoicing in the acquisition of a new, neatly furnished chapel, now free from debt. The people at *Lydgate* are making steadily for the attainment of a much-needed new school building, and other improvements. The *Elland* congregation has built a new vestry and made the interior of the Church more comfortable and attractive. The congregation at the rural upland, known as *Pepperhill*, is now worshipping in a renovated chapel. It is hardly necessary to say that whilst liberal grants from the Bazaar Fund have been made to aid these various schemes, a good deal is left to local effort.

My good friends at *Upperthorpe* are entering on a big enterprise. The year of the jubilee of the congregation is approaching, and they are bent upon celebrating it worthily. For some time it has been evident that there is little hope of increasing the congregation in the present chapel. They have with perfect unanimity, therefore, determined to dispose of the old property, and to build a new church in a position more accessible to the majority of the members. A suitable site has been secured, and the Committee will soon be in a position to consider plans for the new building.

When Mr. Street penned his last provincial Letter from the Yorkshire District he referred in appreciative terms to the labours of the venerable pastor, the Rev. Iden Payne, as then on active service at Stannington. On the completion of a 21 years' ministry at that place our dear friend retired, and bid an affectionate farewell to his beloved flock, having completed a longer term of service than any other minister in our body. A large gathering assembled to do him honour, and to express the hope that, in the eventide, he might have rest and joy in his labours. Eight weeks later a larger gathering assembled to pay a tribute of respect to all that was mortal of our good friend. His was a beautiful and gracious life of faithful ministry. May the congregation, thus left shepherdless, soon find a pastor who will go in and out among them in his spirit.

The Scarborough Church and Yorkshire Unitarianism have lost one of the best of friends and supporters in the death of Mr. H. J. Morton; and the Hull congregation one of its most cultured and devoted workers, in the death of Mr. Donald Wilson. The obituaries of these good men have recently appeared in your columns. An account of the Yorkshire Churches would not be complete without, at least, mention of our loss. Their places will be hard to fill.

At Pudsey everything was going well. There were large and enthusiastic congregations; the Sunday School was vigorous; the institutions were in a most flourishing condition. These were happy auguries for a long and happy ministry. Mr. Lockett was to be congratulated on all counts. Unfortunately, the severity of the northern climate, and the strain of the work, were too much for him, and he was obliged to resign his ministry. We honour him for his own sake, and for the work he did in our district during his short stay; we sympathise with him in his affliction; and we ardently pray that he may be restored to health, by his residence at Davos Platz, so that he may yet devote himself to the work he loves, and for which he is so well qualified. The congregation is to be congratulated on so speedily coming to a decision to appoint a successor to Mr. Lockett, and the Rev. Alfred Amey is to be congratulated upon his appointment. He will labour under conditions vastly different from those to which he has been accustomed in the Eastern Counties. He will be heartily welcomed into this district. He will find a united and enthusiastic congregation, and if he enters upon his work in the right spirit, a happy and useful career lies before him among these sturdy folk.

So much for a general survey of the district. We have no brilliant results to chronicle, but the outlook is decidedly hopeful. Our greatest need is to concentrate our forces, and then to advance.

There has been a complete change in the active officials of the Union. Messrs. Henry Lupton, G. E. Verity, and Rev. A. H. Dolphin have taken the places of men who have served the churches faithfully and well. As President, Treasurer, and Secretary, respectively, these gentlemen do not mean to be lacking in service. In order, therefore, the better to equip themselves for their duties, they have offered to visit each of the congregations, so that they may act on a full knowledge of the strength and needs of our churches.

Our new venture at Barnsley is decidedly promising. We have established regular Sunday evening services at the Arcade hall. The number in attendance, so far this autumn, has averaged about 25 adults, mostly men. A few are Unitarian by conviction, and from old association. The larger proportion have discovered that our message answers their need. It is too early yet to say whether a permanent congregation will be the outcome. The most one can say now is that the outlook is very hopeful.

The discovery of isolated and lonely Unitarians and Liberal Christians, during the progress of the work at Barnsley, has convinced me that it would be good to adopt the method of the Rev. W. Channing Brown, of Massachussetts, and to attempt to form on his lines, in Yorkshire, a "Church of the Unattached." The Yorkshire Union Committee have asked me to endeavour to find out by means of advertisement, Unitarians and Liberal Christians who reside at places remote from our churches. When I am able to present a reasonable scheme the Committee will give it due consideration. The initial difficulty is to get into touch with these isolated fellow-believers. My advertisements, so far, have brought me a few replies; but there must be many Unitarians and Liberal Christians in populous centres where no Unitarian church exists, and in small villages in remote parts of Yorkshire, who would be glad to have fellowship with those like-minded in thought and worship. If this copy of the INQUIRER should reach any such, and this letter should be read, I should be glad to correspond. I conclude with expressing my belief that a better spirit is coming into our churches; and that now, with closer fellowship, clearer aims, and a distinct purpose, each to do our part faithfully, in spreading the reasonable gospel of God's Fatherhood

and Man's Brotherhood, in the spirit of Jesus, we shall go forward to greater achievements in the cause of righteousness and truth than our churches in Yorkshire have hitherto chronicled for a generation past. JOHN ELLIS.

November 7th, 1905.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Carlisle.—The twenty-second anniversary of the Viaduct Church was celebrated on Sunday and Monday last, the Rev. A. Thornhill preaching three times on the Sunday to augmented congregations. Tea was served to upwards of ninety persons on Monday. The Mayor of Newcastle, Alderman Baxter-Ellis, J.P., was to have presided, but, being unexpectedly deterred, Mr. Edmondson, chairman of the church committee, filled his place. An address by the minister, in which he reviewed the work of the church and its institutions, was very cordially received. He showed that the attendance at the services was steadily improving and for the past three months averaged over fifty in the morning and nearly ninety in the evening. The guild was active; the band of hope, with an average of forty in attendance, was doing excellent work among the young; a minister's class for adults had been organised, and a recreation club for the young people. Mr. Thornhill pleaded for more workers and for energetic efforts to still further increase the number of worshippers. A musical programme followed. It may be of interest to add that Mr. Thornhill was admitted to the M.A. degree at Cambridge on Thursday week.

Chester.—The 205th anniversary services were held in Matthew Henry's Chapel on the 12th inst. The morning service was conducted by the Rev. H. D. Roberts, of Hope-street, Liverpool, and in the evening by the Rev. C. Craddock, of Toxteth Chapel, of the same city. The sermons were greatly appreciated by large congregations. Collections were taken in aid of the Sunday-school. It was with sincere sorrow that the congregation heard of the serious illness of its minister, the Rev. H. E. Haycock, who had just accepted an unanimous invitation to the pastorate of Halliwell-road Church, Bolton. Mr. Haycock was seized with what threatened to be an attack of enteric fever while the anniversary celebration was taking place in the chapel of which for the past five years he has been minister. On the 14th inst. his medical attendant reported that an improvement was noticeable, and that there was a chance of his not developing enteric after all.

Liscard.—The Grand Bazaar held in the Concert Hall, Manor-road, Nov. 9, 10 and 11, on behalf of the Memorial Church, to raise £400 to make the church self-supporting, was an unqualified success, and the congregation and their friends are to be warmly congratulated on the result. The total receipts amounted to £624 4s. 6d., including nearly £200 in donations. Many friends in Liverpool helped towards this happy result, which will be a great encouragement to the Rev. A. E. Parry and his fellow-workers.

London: Essex Church.—On Tuesday next, at 8.30, Mr. Ronald P. Jones, M.A., will lecture on "Ancient and Mediæval Sicily." The lecture will be illustrated by original slides, and admission is free.

Manchester District Sunday-School Association.—The Band of Hope Festival was held in the Memorial Hall, Manchester, on Saturday, Nov. 11. The choir of children, with a fair number of adults, numbered over 200 in all. The President of the Association, the Rev. T. P. Spedding, took the chair at 7 p.m., and in his opening address referred especially to the improved character of the festival. The musical arrangements were carried out in a most admirable manner under the direction of Mr. O. H. Heys, himself a musical enthusiast and an ardent teetotaler, who expressed himself afterwards as delighted with the children's singing. Two fine practical addresses were given by Mr. John Heys and the Rev. Chas. Peach. Mr. Heys roused the sympathy of his audience by an appeal to the children to remain firm and true to their pledge, declaring his conviction that if all the young people, up and down the country, would refrain from the use of alcoholic drink, in a generation, or at the most in two, the drink problem would be solved. Mr. Peach addressed himself especially to the attitude taken up by the liquor traffic, and declared that their motto, "Our trade our politics," was a serious menace to the social and moral welfare of the community. He congratulated the Association on the evident growth of the Band of Hope movement, declaring that the present festival exceeded the previous ones in the number of the choir, the increased audience, and the quality of the music.

Nottingham: High Pavement.—We have called attention in our Notes of the Week to the Musical Recital to be given in the chapel on Monday evening. The Rev. J. M. Lloyd Thomas is giving a course of Sunday evening lectures on "Religion and Poetry." The first two lectures on Wordsworth and Shelley were heard by large congregations. To-morrow, Tennyson is the subject.

Wakefield.—The annual school sermons were preached in Westgate Chapel on Sunday last by the Rev. J. E. Manning, of the Home Missionary College, Manchester. The services were musical, and the choir, which is one of the best in the city, rendered the selections in the most efficient manner. The collection for the school fund amounted to £10 5s. In the afternoon the Rev. Andrew Chalmers gave the scholars an address on the history of their Sunday-school, which was established in 1790, and is the oldest in Wakefield. From the first it gave most valuable aid to the enlightenment of the people, and so early as 1806 it had a subscription list of over £40 a year, besides annual collections. On Monday evening the annual Congregational soirée was held in the schoolrooms, when there was a large gathering in spite of the unfavourable weather. A *resumé* of the year's work was given by the minister, and Mr. Manning delivered an appropriate and able address. A musical programme of a high standard was greatly enjoyed, and all passed pleasantly.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 19.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. T. E. M. EDWARDS.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Mr. BIMAL C. GHOSH, M.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Rev. EUSTACE THOMPSON
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. V. D. DAVIS, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. GEORGE PAYNE.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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THE following list includes new and increased donations received since the last announcement, as well as a selection from former lists. It is published now to show the support which the Fund has met with in London and District, and in the hope that it may encourage others to contribute. While the Jubilee Committee cordially appreciate the great generosity of many London Unitarians, as shown in this list, they cannot but feel that London Unitarians, as a whole, have hardly realised the claims which the College makes upon them as a national institution. The College is established in Manchester, but its students come to it from all parts, and leave it, as the Current Year Book shows, to occupy pulpits in London, Liverpool, Manchester, Birmingham, and other parts of England, Ireland, Scotland, and Wales. There are many and obvious reasons why the College should be established in Manchester, especially since the creation there of the first Faculty of Theology which both teaches and examines without reference to sectarian limitations; but the College remains national in its sympathies, services, and aims. The Committee will be glad to send deputations to address congregational meetings in London and District to explain their work more in detail. Meanwhile they urgently appeal for new or (where possible) increased donations from all friends in the London District.

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BIRTH.

HARVIE.—On November 15th, at 86, Ashburnham-road, Northampton, to Mrs. Harvie, widow of the late Rev. Arthur Harvie, a daughter.

DEATHS.

HARVIE.—On November 13th, at 86, Ashburnham-road, Northampton, after five months' illness from consumption, following hæmorrhage of the lungs, Edith Lucy, the tenderly loved elder child of Katherine and the late Rev. Arthur Harvie, aged 10 years.

KELLY.—On November 3rd, 1905, at the Glebe, Dunmurry, Maria (Minnie), wife of Rev. J. A. Kelly, and daughter of the late Rev. J. A. Malet, D.D., Senior Fellow of Trinity College, Dublin.

PHILLIPS.—On November 14th, at Newton, Porthcawl, Evan Ewart, second son of Rev. and Mrs. W. J. Phillips, aged 7½ years.

The Sunday School Association.

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SIR,—When so many more practised rhetoricians and disputants are ready to speak for or against this lamentable and surely most directly deleterious superstition, it would be useless for me to intrude with unskilled dialectic, or where others can speak with full inspiration the very words of the Father, I will not pretend to do either.

But I beseech you to let me call up again precious words of one of the masters who have ruled me for 70 years; I refer to the Rev. John James Tayler and the Rev. W. E. Channing.

I find in a letter of Aug. 29, 1841, Mr. Channing wrote to his friend, Mr. Trevilcock, as follows, words which, for the promotion of Open Brotherhood, of the Christianity of Jesus and of the Kingdom of God *within us*, seem to me appropriate:—

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NOTES OF THE WEEK.

THE sermon preached in the Cathedral of Geneva on Aug. 28, by the Rev. J. E. Roberty, of Paris, at the inauguration of the Third International Council of Unitarian and other Liberal Religious Thinkers and Workers, was published in the October number of the "Revue Chrétienne." We are glad to offer to our readers this week an English translation of the sermon by the Rev. E. L. H. Thomas.

THE completed volume of Proceedings of the International Council is expected to be issued early in the new year. M. Roberty's sermon, together with the two presidential addresses and the sermon preached by the Rev. Charles Wagner on the following Sunday, have already been issued as a separate pamphlet, in the form in which they will appear in the complete volume. We hope soon to publish a translation of Mr. Wagner's sermon also.

THE Martineau Memorial Fund at Norwich, for the erection of schools and a memorial hall in connection with the Octagon Chapel, it will be seen from the list advertised this week, has made substantial progress; but the progress is slow, and there is still need of some £2,000 more for the adequate completion of the scheme. We note with special pleasure a donation of £134 17s. from fifty-four of Dr. Martineau's old students.

MISINFORMED gossip dies hard. A note in the *Westminster Gazette* of Nov. 3 on the "Disappearance of Addis Hall" stated that Mr. Addis, "having recently conformed to the Established Church, has intimated to the Vice-Chancellor that he will not seek renewal of the licence for Addis Hall, Oxford." This and other misstatements were corrected by Dr. Drummond, Principal of Manchester College, in a letter which appeared in the *Westminster Gazette* of Nov. 10, and again on the following day, by the Rev. Henry Gow, one of the secretaries of the College. Yet the *Daily News* on Nov. 18, *àpropos* of the announcement that Mr. Addis was to preach at Westminster Abbey on Sunday morning, repeated the statement that Mr. Addis had "recently resigned the private hostelry called Addis Hall, which he held in connection with Manchester College."

BOTH Dr. Drummond and Mr. Gow had already explained that Mr. Addis's connection with the Oxford Hall remains precisely what it was. He has not resigned, and there has been no question as to his relation to the Residence and the students of Manchester College. The question of the renewal of the licence of the Hall was purely technical, as between the University and the College authorities, for whom Mr. Addis, as head of the Hall, had to act.

WE have referred from time to time to the Lay Preachers' Training Class, conducted by the Rev. Professor Garvie. This class aims both to assist those who are engaged in the tremendously important task of unprofessional preaching, and also to stimulate and instruct young men who look forward to joining the ranks. In both respects it is worthy of imitation amongst us, and from the latest of Dr. Garvie's lectures we take some sentences, which are valuable for all preachers, except those men of genius who need no guidance. "It is not merely an intellectual, but also an emotional and volitional communication which constitutes real preaching. But this emotion must not be undirected and uncontrolled excitement, because then there will be *heat* only, without *light*, and without *work*. Volition must check and guide emotion. The preacher must will to do something, and he must concentrate the energy of his will on that purpose. Preaching is a deed, and not a word only. A resolute purpose and a strenuous energy in the preacher have a commanding influence over his hearers. To feel deeply and will strongly is as necessary to the preacher as to think clearly. Even in regard to the mind, it is the whole mind which is to be exercised. Preachers are prone to pay too exclusive attention to the reason which apprehends truth, and the conscience which appreciates duty, to present only arguments to the one or to bring constraints to bear on the other; but the imagination is in most persons the most direct channel of approach and appeal both to reason and conscience."

THE present rather critical position of the London Missionary Society is giving rise to a good deal of criticism and recrimination among its directors and supporters. The financial difficulty, which is becoming acute, may be directly traced to the flickering out of the enthusiasm evoked a few years ago by the Forward Movement for sending out 100 additional missionaries. More than half this number was actually despatched, and now the reaction has come. In the words of one of the directors:—"Schools have been closed, native teachers dismissed, isolated stations transferred to other societies, missionaries left with insufficient accommodation, retrenchment carried almost to the verge of cruelty." What is to be done? Two positions are taken up: first, that the work ought to be limited to the mandate of the churches as expressed in the subscriptions. But, on the other hand, it is urged that there is a peremptory call from God which must in any case be carried out, to evangelise the whole world. Meantime, the number increases of those Christians who doubt if it is indeed our duty to overthrow the faiths of India and Japan, whether the name Christian is the only divine passport. The real difficulty of a missionary society lies in the growth of this thought, and is hardly likely to become less as time goes on.

HAVING retired from the active ministry, Dr. John Watson is making public confession in a series of articles in the *British Weekly* on "What might have been." The first article, on November 9, dealt with training for the ministry, and contained some interesting autobiographical particulars. Dr. Watson explains that he was not early destined for the ministry and had no overmastering sense of vocation, but entered the Church at his parents' direction, becoming a communicant for the first time to fulfil the conditions of entry at the Theological College. Thus, while he gained broader sympathies and knowledge of men, he deplores the deficiencies of his professional training, which, he holds, ought to have begun much earlier. It was only after graduation that his mind awoke to real interest in philosophy, and

when he entered New College, at Edinburgh, for his special ministerial training, he had little interest in theology. The blame for the defects in his theological training he divides between himself and the system of the college.

HE was at that time keenly interested in philosophy, and also in modern literature, and before he left New College, Dr. Watson acknowledges, theology began to take her place in his mind "as the queen of mental science." "But it was too late for me to overtake the sessions I had lost, and therefore I have suffered all my ministry under a double disability. I have been perpetually repairing the omissions of the past, and I have never had the thorough and easy working mastery of professional knowledge which every man should have, and especially one holding important charges. What I have learned I have had to acquire with double labour, and sometimes to the neglect of other duties. No week passes in which I do not mourn the misapplication of at least two years out of my four years' course in the theological hall and my partial isolation from its theological life."

THE account Dr. Watson gives of his professors at New College is very interesting. He speaks warmly of the late Professor A. B. Davidson and of Dr. Rainy; but the other five professors, though all "excellent men," were "absolutely inefficient," and that was perfectly well known to the students and to the Church. From his own painful experiences Dr. Watson makes the following suggestions as to the system of theological colleges:—"For one thing, the Chairs should be filled by men at the height of their power, and who are acknowledged experts in their subject; the professors should hold their Chairs for a certain number of years, and then if they be efficient be re-elected; certain subjects, such as Old and New Testament anguages and criticism, and possibly dogma, should be compulsory, and a man should be obliged to choose, in addition, one or two more subjects out of Church history, Apologetic, Christian Ethics, social economy, palæography, and such like. He should have liberty to go from college to college where he can find the best teachers. And before he leaves his college the student should be carefully trained in pastoral theology. It is not just and it is not moral that a man should be sent forth to the work of the holy ministry who does not know how to preach, who has never been trained to conduct a service, who has not been instructed in pastoral work, who has no idea what to say to men when they come with their doubts or with their sins, and who is not in contact with the living thought of the day. Until lately theological colleges were the most inefficient institutions in the world of education, and the sufferers from this sin are scattered up and down the ministry of the Christian Church."

WE are promised for next week a letter from the Secretary of the Scottish Unitarian Association, in answer to the letter of the Rev. Alexander Webster which appeared last week.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

DENOMINATION.

SIR,—I have read with considerable interest the letter of Mr. Whitaker in your last issue. I sympathise with its intention, if, in spite of its definite pleading, it is to discover a single name which can indicate the plan of our churches in the conception of a Christian Church Universal, and at the same time cover by terminological inclusion the widely divergent theological opinions which the pulpits of our churches severally express.

But, apart from the discussion of any other name, which Mr. Whitaker's letter necessarily presupposes, the immediate question may be raised, whether the term "Free Christian" does not assume two conditions which are not universally existent among our churches. (1) Are all Christian? Are there not some which would more accurately be designated, "Theistic," without any qualifying adverb? (2) Are all free? Are there not some which, by tradition or the chief terms of their trust-deeds, are closely bound to doctrines rather rigidly prescribed?

But, again, apart from this, there are two other questions which, urged from different sides, might deprive Mr. Whitaker's proposition of its future utility. (1) Do our churches as a whole intend always to prescribe their teaching within the limits of theology and ethics which are Christian?

I know that such papers as that of Prof. Jacks in the last "Hibbert," and sermons akin in their open sympathy with extra-Christian ideals, have opened discussions in different quarters more than once. (2) Has not the time come when our denominational conception of "freedom," in theology and church polity, seriously requires overhauling? I have known some congregations in which the "freedom" was a more lively element than the Christianity; and these have compelled my reflection that, perhaps, a more consistent regard and study of what the Christian scriptures most definitely represent would be better than a code of belief that is anarchical and seemingly incapable of self-consistence. My feeling is that a restriction of liberty in certain directions, which I need not here indicate, would be salutary, better for the clear pronouncement of the main doctrines our churches teach, better for the governmental discipline they sadly need. My own work so far in our denomination—a kind of work which the denomination seems almost deliberately to evade—has been to add numbers to it, to secure more heads for counting, because, in the dwindling process which has been evident on all hands—a fact revealed in every one of our district associations, I venture to suggest—numbers do matter. As things are, the work one minister does through years of painful industry and self-sacrifice may in a few months be utterly ruined under condition of that "freedom," which allows some other who may come afterwards to interpret Christianity with reference to little else than his pre-conceptions and prejudices and to reverse all existing methods of congregational government. Is this fact one of the glories of our free position? I regard it as an evil from which a sure release is imperatively to be sought.

Now, sir, I for one, who love the Unitarian name, and have in my self-imposed effort to call new congregations together never found it to be a hindrance to any person who seriously desired spiritual communion along with me, am willing to accept any new name to which our denomination can unanimously give its assent. We are so disrupt that to secure real unity on any single point, however secondary, would be a gain, perhaps a step towards the forming us into a living church. At present we see a few churches, many of which are virtually dead; this, because they constitute not a body corporate but are severally limbs without any sense of any connection with anything else. Two of our congregations a mile apart are as distant for any purposes of association and fellowship and common work as though they were sundered by a thousand leagues.

Who shall lead us? We have long awaited one, powerful in our churches, to call us out of our dispersion, to bring us truly together, to unite us into one coherent and substantial whole, to make us a church militant and triumphant, and to lay upon us a common name.

WILLIAM C. HALL.

Small Heath, November 14, 1905.

SIR,—The remarks of Mr. W. W. Bruce at the Provincial Assembly of London, and the South Eastern Counties, and Mr. Whitaker's letter in your issue of yesterday, raise once more the question of the comparative failure or little success of the churches commonly called Unitarian, attributing that failure largely to the use of the name Unitarian, which does not express, or expresses very poorly and inaccurately, the doctrines or principles of those churches.

Although agreeing almost entirely with Mr. Whitaker's letter, so far as it goes, I am afraid the trouble is really deeper than he supposes, and is not one of name merely. As an ordinary layman—for some time now, in fact, an outsider—seeing perhaps a different side of matters to that usually presented to a minister, I am of opinion that Mr. Whitaker greatly underestimates the number of "Unitarians" who desire not a Free Church, a Free Christian Church, a Free Catholic Church, a Church of Open Brotherhood; but a Unitarian Church, a National Church, a Theistic Church, a Jesuan Church as opposed to a Christian Church. I have known great indignation aroused in a "Unitarian" congregation by a sermon on "The value of the doctrine of the Trinity"; but why, if "Unitarians" are unanimously, or almost unanimously, in favour of a Free Church? Or again, although the average "Unitarian" may greatly favour the open trust deed as giving opportunities for progress, I do not think he usually includes in his ideas of progress, such changes as have occurred in the individual case of Mr. Addis. To these members of the churches—who, I

am inclined to think, constitute at least a powerful minority—the fact that the etymological meaning of the word Unitarian has proved must stronger than its historical connections is no great source of difficulty, and it is the existence of this element which really stands in the way of that action by the body as a whole which Mr. Whitaker desires. There does not appear to me to be any absolute necessity for united and simultaneous action by the British and Foreign Unitarian Association on the one hand, and the churches on the other. The great problem seems to lie in the path of the churches. The British and Foreign Unitarian Association might at once adopt some such title as the "Rational Religion Missionary Society" apparently without embarrassing the churches.

Supposing the difficulty really is as described by Mr. Whitaker, and a new name is generally adopted, would not the churches gain in many ways by avoiding the use of the name "Christian," leaving themselves perfectly open to assimilate the good from any and every religion?

But supposing that the difficulty is what I have tried to point out, shall the matter be pressed even at the risk of separation within such a small body of churches? My reply to that question would be that the present position is an impossible one, and that probably, after the shock of parting, each of the two churches or groups of churches spoken of above would, in less than twenty years, be stronger than the group of churches commonly called Unitarian now is.

THOMAS STEVENSON.

49, *St. Helen's-road, Bolton.*

SIR,—I have lived almost all my life amongst Churchmen and other orthodox Christians, and out of reach of one of our chapels. Amongst my most intimate friends, I have invariably numbered the vicar or chaplain, wherever I have lived, at home and abroad. If I had told any of these that I was a "Free Christian," I feel confident that the rejoinder would have been, "What is that?" whereas the simple statement that I was a Unitarian gained me admittance at once into friendship and Christian fellowship alongside the thousands of broad churchmen within the fold of the church to-day.

Amongst the laity I have invariably found a very slender dividing line between their position and our own, but I do not think that any alteration of name will make us, as a "sect," any more attractive to even the very broadest of them. Mankind is far too conservative and stubborn in matters of religious custom. I, personally, shudder when I hear a lesson read in one of our chapels from a book other than the Bible, though I sit patiently under a twenty-five minutes reading from the pulpit of still inferior matter. Similarly, most churchmen cannot bear the idea of tampering with the prayer-book, and they prefer the church with its earnestness, fellowship, sanctity, and time-honoured formulas to something possibly more in harmony with their intellect alone.

Our views are winning all the same, slowly and surely. Hell fire has gone from the pulpit, and so has the resurrection of the body and the verbal inspiration of the Bible. The Athanasian creed is doomed, and the laity put their own constructions on the other creeds, whatever the clergy, who are bound by the 39 articles, may do. Mr. Whitaker is too impatient if he is not satisfied with the present rate of progress.

ARTHUR E. JONES.

Dawlish, Nov. 21, 1905.

SIR,—The chronic discussion of the name "Unitarian" runs to waste for want of a clear understanding of the real question at issue. In considering the use of a name, the first question to be decided is, What do we wish to name, and what attributes are to be indicated by the name chosen?

In the present case we desire to refer by name to beliefs, to persons, and to churches. Some writers apply the name "Unitarian" to all these indiscriminately. Others (with whom I agree) call certain beliefs and believers Unitarian; while they refuse to call certain churches Unitarian, not because the name is unpopular, but because it is inappropriate. Neither are they ashamed to bear the name personally, if it describes their religious belief. After all, this is a man's own concern.

The question is, How shall certain *churches* be named?

The churches here under discussion may be regarded in two aspects. (1) They exist for the worship of God and are free from fixed doctrinal limitations, both membership and trusts being "open." (2) In this freedom they have become practically unanimous in rejecting some important doctrines of the great Christian Churches and embracing larger and richer thoughts of the unity and Fatherhood of God and the nature and progress of man. Some minds are chiefly interested in the first aspect, and others in the second; but there will be no end to the hitherto useless and wearisome discussion until it is decided whether the required name is to refer to the one character or to the other.

The ecclesiastical and the theological positions are distinct ideas, requiring different names. The word "Unitarian" is a very valuable one to indicate a type of religious faith. Like many others, I am thankful to have been brought up in that faith, and I strongly believe that the religion of the future will be its close kindred. Some of our friends make a great mistake in stretching the term to cover the church position also. Confusion is the result, and a useful theological term is lost for practical purposes. I call myself and my belief Unitarian, but is it right for me to call my church by that name? Many of us ask this question, and answer, "No, the church stands for far more than my particular opinions; it stands for the worship of God and the ever-fresh communication of his truth and life to men."

Here is the supreme matter to which our minds ought to be directed at this time. A church is not a society for maintaining and propagating certain religious *doctrines*, but for the worship and service of a divine *Person*. Teaching is necessary to help the thoughts of men and to stir their spiritual life. Many minds are estranged from religion by shallow science and false philosophy. Clear these minds of the scientific cant of the day, and not a few would readily resort once more to the inner life of a growing communion with the divine. The freedom of our churches offers a wonderful opportunity. Religious people are already rising above the question of names and sects. As we grow in religious life we shall be content to have "churches," with or without a name, so only that we are free from the artificial restrictions of man's device and can worship the Father in spirit and in truth. Are we becoming more religious? I dare not say. Yet it is quite certain that if our churches are to do real service, we must not be absorbed in doctrines and other mental representations of divine truth; but every one of us, according to the measure of his higher nature, must have a sincere personal relation with the living God.

May we all be one in this prayer and endeavour to be true!

A. LESLIE SMITH.

Hale, November 20.

PUBLIC QUESTIONS.

SIR,—I am afraid your correspondent Mr. Wilkes-Smith, has, no doubt, unintentionally, mis-read my letter. He refers to the preliminary and not to the final decision of the Provincial Assembly by fifty-three to seven to merely "receive" the report on Public Questions. It is difficult to describe this decision otherwise than as "almost unanimous," but this description he condemns. He further confuses the statement that the report contained sentiments "distasteful to all but hot political partisans," with his own gloss that the opponents of the amendment, whom he identifies with zeal for righteousness, were so termed. The raw political feeling, of which I quoted what seemed to me to be instances, is not softened by Mr. Wilkes-Smith's use of the word "slavery" for what the report described as "a strong likeness to slavery." In pursuance of this method, your correspondent accuses me of thrusting aside the plea for peace, "because it might hurt poor Lord Roberts's feelings," whereas I referred simply "to the patriotic warnings of Lord Roberts." It would seem that your correspondent is qualifying himself for the epithet he condemns. After all, even hot political partisans should deal fairly with opponents. It is not by hysterical shouts of "Peace" that peace can be preserved, but by that timely preparation for its maintenance which Lord Roberts and all wise lovers of peace enjoin. To stigmatise this as fomenting the war spirit is to mis-use plain terms. In conclusion, I have no objection to the sentiments which close your correspondent's letter, but would point out that the "right to vote" is statutory and not sentimental.

ARMYTAGE BAKEWELL.

ISOLATED UNITARIANS.

SIR,—Will you kindly allow me, through your correspondence columns, to put in a plea for isolated Unitarians and Liberal Christians? Until we have a church in every populous centre, and in every suburb of the large cities, there must be many who, at one time, were devoted members of our churches, but who are now, from business and other circumstances, compelled to live in districts where we have no

church: There must be many others, out of accord with orthodoxy, who would gladly join a Unitarian congregation were one within reasonable reach from their residence. We have a duty to such as these. They are lonely and wanting fellowship in a larger faith.

Our American brother, Rev. W. Channing Brown, has discovered a way to minister to the needs of these lonely ones. It is, through the postal service, to send, at regular intervals, a personal message, together with devotional literature.

I have a desire to adopt his methods, and have the hearty good-will of the Yorkshire Unitarian Union Committee. The initial difficulty is to discover those one wishes to help. So far advertisements have brought few replies. It will greatly assist me, in this work, if readers of this letter will be good enough to send me the names and addresses of friends residing in places remote from our churches, who would welcome such fellowship as this means of communication would afford.

JOHN ELLIS.

Perth Villas, Lightcliffe, nr. Halifax.

PROFESSOR HARNACK, we learn from a letter of his to Dr. Newton Marshall, in this week's *Christian World*, though he has accepted the post of librarian of the Royal Library at Berlin, has not resigned his professorship in the University.

A MEETING of the Society of Friends of Russian Freedom is to be held at Essex Hall on Tuesday evening, when an address will be given by Dr. Soskice, Editor of *Free Russia*, on the present situation in that country. The chair will be taken at 8 o'clock by Mr. L. T. Hobhouse, M.A.

"A UNITARIAN Martyr" is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. It describes the pilgrimage made to the Servetus monument at Geneva, on occasion of the recent international meetings in that city. "Of the many impressive scenes," the preacher said, "which I witnessed that week none seemed to me so full of interest, at once actual and historical, as the procession of English and American Unitarians which bore the wreath to lay upon the death-place of Servetus. It was right that the rugged granite of 'this expiatory monument' should have been erected on the spot where he suffered martyrdom, by those who could properly style themselves 'Respectful and grateful sons of Calvin.' It was the part of us, their brethren of another race and of far-off lands, reverently to approve their act, and to lay the fading flowers of our sympathy and praise beside the abiding monument of their condemnation and regret." And from that text the sermon went on to speak of the evils of bigotry, the truer ideal of religious fellowship, and the heretic's faithfulness unto death.

TO CORRESPONDENTS. — Letters, &c., received from J. W. A., D. B., H. B. B., J. G. D., B. K. G., C. G., E. G., H. G., C. H., W. H., W. C. H., W. T. J., W. L., G. L. M., E. N., G. R., J. M. Ll. T., F. Y.

PROFESSOR HENRY JONES'S MARTINEAU ADDRESS.*

II.

WE will now endeavour to give some slight idea of the reply which we believe would be given to Professor Jones's main argument by thinkers who are in substantial sympathy with Dr. Martineau's philosophy. It must be admitted that some of the positions which Dr. Martineau defended and considered of importance are now abandoned by many of his pupils as untenable, and are regarded as unessential to the validity of his general philosophy of ethics and religion. Most of his present followers would, we think, decline to accept his doctrine that infinite Space exists independently of God. Some of them, we believe, would be inclined also to question his limitation of metaphysical causality to self-conscious minds; and would not refer the phenomena of the physical cosmos directly to God's causality, but rather to the infinite number of finite and dependent causes, such as our own souls, which owe their being and their special character to that eternal "Cause of causes," out of whose substance they are formed, and who by His immanence in each and all embraces in one sublime unity all the physical and psychical entities which constitute the universe.

But while there is much in Dr. Martineau's thinking, as in that of all eminent philosophers, which is unessential and deciduous, and about which his followers may differ without departing from genuine discipleship, there are other principles of his philosophy which cannot be rejected without the entire collapse of his ethical and theistic constructions. We need not say that it is against these basal principles that Professor Jones's vigorous dialectic is directed.

In the earlier part of the address Professor Jones appears to have imperfectly apprehended Dr. Martineau's statement, at the beginning of the "Types of Ethical Theory," that in our reasonings about ethics we must start with Man, and not with either Nature or God. In saying that we must not start with God, we understand Martineau to mean that we must not start with an idea of God which we have reached by purely intellectual processes, and then use this metaphysical conception deductively in order to prove what must necessarily be the truth about human psychology and human ethics. Dr. Martineau held that the nature of God is more fully and directly revealed to us in our ethical and spiritual experiences than it can possibly be in *à priori* conceptions formulated by the intellect alone. His meaning, therefore, is that we must begin with God *as He reveals Himself in human nature*, including in that nature, not only its rational intuitions, but also its ethical and spiritual experiences. When, in the course of biological evolution, the human stage is reached, then that Universal Reason, that Incarnate God, who has been immanent and directive all through the evolutionary process, now begins, for the first time, to progressively reveal Himself in and to the consciousness of his rational offspring. This manifestation in our inner life of that Universal and Absolute One out of whom the evolving cosmos has proceeded is that "Master Light of all our seeing," which, by its presence, illumines and mingles with every region of our conscious life, and renders us no longer simply *creatures* but also *sons* of God. By this self-revelation in us of the absolute and eternal Ground and Cause of all finite existences, the individual soul is enabled to get beyond, and wholly transcend, the limitations of its own finite individuality; to reach the ideas of infinity and eternity, and to apprehend by degrees not only our relations to all other finite existences but also to that Eternal Trinity in Unity of Thought, Will, and Love, whose self-luminous presence in our consciousness is at once the key to the solution of the basal problems of philosophy, and the living source of all our developing ideals of Beauty, Righteousness, and Love.

As Professor Jones truly remarks, he and Dr. Martineau have one common aim, namely, to reach an interpretation of the cosmos which shall explain the inseparability in all human experience of a consciousness of unity, and a consciousness of differences. And, further, they both agree that this explanation must recognise and account for *real* differences as well as *real* unity. Dr. Martineau was fully persuaded that the final purpose and aim of the Eternal in calling into being, and sustaining in being, the multiplicity of dependent existences, was that these individuations of His own eternal substance and life should at length attain to true individuality, so that, while they are all indissolubly connected with and dependent on Him, they should at the same time be in a limited, but very real sense, *other* than He, and be able to stand toward Him in real personal relations. God, in Martineau's view, does not purpose in creation that the difference between Him and His creatures should be merely an *apparent* difference, as it would be if rational beings were merely phases or varying modes of His own eternal life. The purpose of creation is to produce at last true personalities, who can, within certain limits, freely choose whether they will work with, or will resist, that will of the Father within them, which is revealed in their progressive ethical and spiritual ideals. As Tennyson puts it—

"Our wills are ours, we know not how,
Our wills are ours to make them Thine,"

and this appeared to Dr. Martineau, though it does not seem to so appear to Professor Jones, to be an entirely different thing from saying "Our wills are never *separated* from, but only *distinguishable* from, the will of God."

And what Tennyson meant is, we take it, precisely what Browning meant when he wrote:—

"God, whose pleasure brought
Man into being, stands away,
As it were a hand-breadth off, to give
Room for the newly made to live;
And look at Him from a place apart,
And use his gifts of brain and heart."

Now, this "hand-breadth off" appears to us to indicate that Browning's philo-

* "The Philosophy of Martineau in Relation to the Idealism of the Present Day." By Henry Jones, LL.D., D.Litt., Professor of Moral Philosophy in the University of Glasgow. Macmillan & Co. 1s. net.

sophy of the universe involves one, at least, of those dualistic "rifts" which are intolerable to the pure intellectualist, whose supreme demand is for such a conception of God, Nature, and Man that the cosmos shall be regarded as a rational unity, the factors of which are so interconnected and inter-dependent that the character of each one follows from and is determined by its relation to all the rest. But while this conception of the world fulfils the supreme aim of the philosophic intellectualist, it runs directly counter to the almost universal judgment of mankind on the question of the soul's relation to the external world, and it runs equally counter to that judgment on the question of the moral freedom of man; for the intellectualist's conception of man's relation to nature and to God excludes the possible possession by man of a power of choice between alternative modes of self-determination.

Dr. Martineau sides with the ordinary judgment of mankind on the question of the existence of an external world, on which man acts and which acts on him; and he also agrees with mankind in general that there are occasions in the lives of rational beings, when it is freely open to them either to sin or not to sin. He would, however, emphatically protest against the assumption that in either of these cases he is introducing any impassable or irrational gulf into his theory of the universe. In his view the Eternal Spirit, in revealing Himself in man's rational, moral, and spiritual life, awakens the ideas of infinity and eternity, and also the conviction that all the finite entities in the universe arise out of and depend for their existence on the creative activity of one Absolute or Self-existent Ground and Cause. Nothing, then, is, on this theory, really isolated either from any other person or thing in the universe, or from the one all-embracing and all-pervading Spiritual Life which unifies the whole. But, as we have before seen, Martineau points out that this immanent Eternal Spirit is as careful to create and to develop individuality as He is to cherish unity, and that, therefore, He confers on all His creatures, a faculty of putting forth energy. They are indeed in their origin differentiations or individuations of His own self-existent and infinite energy; and when the creature reaches the human stage, his individuality manifests a still higher potency and enables him to exercise a measure of freedom in the use which he makes of his causal power.

We will now turn to Professor Jones's view, and mark the point where the two theories diverge. That point lies very deep down; for it is vital to Professor Jones's theory that his individualities, however he conceives them, though they are allowed to think or know, are rigidly excluded from all causal activity. "I should like," he says, "to make this clear at least—that the idealist is committed beyond recall and without reservation to the unity of man with the system in which he lives. . . . Nor can he retain any part or element of man—not the will, nor the ghostly shadow of the will which is called 'activity'—in aloofness from the system of the real." In criticising Professor Ward's views, Professor Jones says, "It is difficult to say what this 'activity' means, or what it is; for immediately you speak of meaning, or give a thing any real character, it enters into relation." Dr. Martineau conceives this activity to stand in immediate relation to the action or energising of neighbouring individuals or entities in the cosmos. We are conscious, he thinks, of putting forth causal activity or energy; we feel that energy to be at times resisted, and, by one of those necessary laws of thought which we owe to the immanence of the Eternal in our consciousness, we refer that resistence to a foreign causality, or, in other words, we conclude, like the child in Tennyson's poem, that "we are not what we see, and other than the things we touch." Probably Professor Jones sees in this but the futile repetition of a long-exploded fallacy. It is very curious, however, that when in the address (p. 32) he is describing with much truth and vividness the growing experience of the child, he thinks proper to say nothing about that remarkable discovery of things and persons *other than itself* to which Tennyson and Martineau attached quite exceptional importance. Again, if Professor Jones's account of the matter were adequate, we should expect the child ere very long to see its way to a further discovery, viz., that the things and persons are not really other than itself in the sense of having some measure of *separate existence*, but are only *distinguishable* from itself, seeing that "the Not-self, or what is called the object, is that which finds its meaning, or is idealised in the self; and the self is that which unites, nay, identifies, its not-self with itself" (p. 33).

We here encounter a doctrine which is stated over and over again in this thoughtful address, namely, that subject and object form an indivisible unity. Of course, if by "object" is meant our *ideas* of things or persons, this is evidently true; but if we mean by "object" what Professor Jones means, namely, the actual things or persons whose physical or mental activity has led to our formation of these ideas, then we make bold to agree with Martineau and the other realistic thinkers who hold that this dogma is utterly fictitious, and is, indeed, the πρῶτον ψεῦδος which has vitiated a large section of nineteenth century philosophising. It is true that the popular notion of the perception of objects requires very great modification, for undoubtedly the perceiving self contributes out of its own resources very much of the dress with which it invests the object. But we hold that in its essential nature the popular belief is quite correct, and that Martineau is right when he maintains that all perception involves, among other things, that the metaphysical reality called the "object" does exert causal action upon the other metaphysical reality called the "subject." Professor Jones rightly informs us that it is to the great Kant that philosophy owes this epoch-making dogma, but he does not inform us that Kant himself soon found that he could not carry it through his philosophical system, and had to have recourse to the causal action of "things-in-themselves," thus virtually admitting that philosophy can by no means do without metaphysical causation. The great idealistic systems have indeed sought to carry this principle all through, but there is good reason to believe that Kant would have emphatically declined to acknowledge the paternity of such systems; for he clearly saw that these fascinating idealisms, which dispense with all metaphysical causality, gain their intellectual unification of the cosmos at the ruinous cost of sacrificing what is deepest and most precious in man's rational, ethical, and religious experience.

The more we reflect on this dogma of the inseparability of subject and object the more incredible it appears to us. Professor Jones is as real an object of the present writer's thought as is the bird, or the tree on which we see the bird has just alighted; but in what intelligible sense can we by thinking "overcome" the apparent opposition between himself and us, and by making him the object of our thought identify ourselves with him and possess him? Professor Jones's position in this address becomes the more puzzling when we read (p. 26): "If a man's ego is 'impervious,' if no other being, not even God, can occupy the point of outlook of his inner self, and look at the world of being through his eyes, it is still by means of the world that he looks at all, and God is the light of all his seeing." It would seem from this that Professor Jones himself admits that there is one feature in the inner life of every ego which no finite spirit, nor even the Infinite Spirit, can make an object of, and so identify itself with it and possess it. If this is Professor Jones's meaning, we entirely endorse it; but the conclusion we draw from it is that all spirits are not merely *distinguishable* from each other, but are in a very real sense *separable* from one another: and that what unites them in spiritual brotherhood is the immanence of the Eternal in each and all, an immanence which enables them all to share in a common spiritual experience, and yet at the same time does not annul the separateness of their wills and their individual responsibility. As Dr. Martineau expresses it in a well-known passage: "I pretend not to draw the untraceable line that separates His being from ours. The decisions of the will doubtless are our own, and constitute the proper sphere of our personal agency. But in a region higher than the will—the realm of spontaneous thought and emotion—there is scope enough for 'His abode with us.' Whatever is most deep within us is the reflection of Himself."

While Dr. Martineau's philosophy thus contends for the causal activity of all metaphysical entities, it maintains also that rational egos attain to a power of free self-determination which enables them to choose between the gratification of their own personal desires and the assimilation of their characters to that of the immanent God, who is progressively revealed in all our authoritative ideals.

As Professor Jones's philosophy does not ascribe any causal activity to individual souls, it cannot admit that there is before the ego any open alternative of siding either with its own personal desires or with the invitations and injunctions of the indwelling God. There is only one course of action open to it in all the moral crises of its existence. Yet Professor Jones evidently believes that all souls will at length learn to say, "Nevertheless, not my will, but Thine, be done."

This is expounded in a very striking and beautiful passage towards the close of the address, a passage which most of its hearers probably supposed to be in substantial accord with Dr. Martineau's Libertarian Theism, but which, when interpreted in the light of the rest of the address, is seen to be an eloquent expression of a high form of Calvinism, of a Calvinism, however, from which the objectionable features of a devil and hell have been eliminated. "When," writes Professor Jones (p. 35), "man has learnt to give up his will, his life, his self in all its compass, when he can take in both hands the cup so bitter to the natural man, and say, though with agony and sweat of blood, 'Nevertheless, not my will, but Thine, be done,' then, indeed, does he receive back his will, his life, his soul, and receive them back transfigured by their identity with the life of God." Now, by the uninitiated reader these words will probably be taken to mean that the fundamental discord which so often exists between the will of man and the will of God may, by prayer and the effort of the individual self, amid perhaps agony and sweat of blood, be converted into perfect harmony. Unfortunately, however, for this interpretation, the main burden of this brilliant address has been to show that effort by a separate self is a baseless fiction, and also to show that the opposition between the human and the Divine will involves no real separation between them, but simply a distinction, and that this opposition not only *will be* but *actually is* "overcome" every moment in the philosopher's consciousness of the unbroken and unbreakable ontological unity of all beings. And, further, in such a case as that alluded to in the above quotation, the conduct of the Absolute Idealist can hardly fail to be practically influenced by the consideration that, whichever decision he comes to—whether, on the one hand, he decides to take the heroic course, or, on the other hand, to shirk the "agony"—in both cases alike he will always have the abiding and comforting consciousness that the choice he has made was both the only possible one and also the one quite indispensable to the perfection of the cosmical whole. Surely this consideration will often be anything but a stimulus to self-sacrificing deeds involving great personal suffering. It is for this reason that, from Dr. Martineau's point of view, the philosophy so ably and so eloquently advocated in this address would appear to be not only theoretically untenable, but also morally perilous.

Professor Jones, according to a newspaper report, at the president's luncheon, given in his honour at the time of the Essex Hall Lecture, made the very interesting statement that "he had been brought up amongst the strictest and narrowest of Calvinists, and was still with them. His creed, however, had now grown much shorter, while his beliefs had grown deeper and much wider."

Calvinism, or Determinism, whether philosophical or theological, has always at first exercised much fascination over thoughtful minds, and has inspired them with wonderful energy, owing to the consciousness that the will of the infinitely wise God reigned supreme over the destinies of individuals and nations, but we believe that experience shows that in the course of time, when the ethical implications of such a system are fully realised, it is either surrendered, as is now largely the case in Scotland, or leads to apathy and fatalism, as is exemplified in Turkish Mohammedanism. If we are not mistaken that form of philosophical Calvinism, which Absolute Idealism presents, has already lost much of the power of kindling religious enthusiasm which it formerly exerted in the Universities of Britain.

CHARLES B. UPTON.

THE DUTY OF THE CHURCHES IN SOCIAL REFORM.

WE, the undersigned, profoundly convinced that our churches, as a whole, can only fulfil their mission by taking a collective and organised part in the movements of our time towards the social and moral improvement of the conditions of life, hereby declare our belief:—

(1) That the Christian Church, in addition to the fostering of individual holiness and helpfulness in its members, has a duty to the world at large.

(2) That this duty consists in upholding the ideals of social, national, and international righteousness; in inculcating a spirit of universal brotherhood, and helping to shape its practical embodiment in the institutions and relations of society.

(3) That thus only can it fulfil the obligation laid on it by God to withstand the materialising tendencies of modern civilisation.

(4) That, while all churches have this duty laid upon them, ours, unencumbered as it is by creed and dogma, has also a special call to preach the "good tidings" of God's love for men to the "common people," and that it can never effectively answer this call—nay, cannot be said to have effectively received that gospel itself—unless it is filled with an active sympathy with the growing aspirations of the "common people" towards better conditions of life for all.

(5) That a new consciousness of the grave social implications of our religious faith has recently been forced on the churches by many proofs of their inability to cope with the moral difficulties of an evolving civilisation.

(6) That the Christian Church is put to shame if it is left to others to throw down the challenge of asking what it is doing to guide into a Christian channel the new forces which are at work, and that the time is come, and if not seized may soon be past, for taking spontaneous action in arousing and cultivating in our churches the sense of collective responsibility.

(7) That this responsibility is only to be met by careful and sympathetic study of the social problems of the time, with a view to organised action, on wise lines, on behalf of all movements for uplifting the physical, economic, moral, and spiritual conditions of life.

And therefore we, the undersigned, desire to pledge ourselves, and invite all members of our household of faith, to take up for special consideration in an earnest and sympathetic spirit some one or more of the many difficult questions that confront our generation, to urge their discussion in our religious Press, and to do all in our power to press forward their solution, by combined, as well as individual effort on the part of our own group of Free Churches.

ROBERT AFFLECK
WILLIAM AGAR
JOSEPH ANDERTON
NEANDER ANDERTON
GEO. G. ARMSTRONG
W. E. ATACK
J. WORSLEY AUSTIN
MARGARET BACHE
HAROLD BAILY
T. BALL
J. BANNER
HARRY BARRATT
J. W. BELFIELD
E. J. BERRY
CAROLINE G. BISHOP
JAS. HOWARD BROOKS
ANNIE LEIGH BROWNE
G. BRYAN
E. S. LANG BUCKLAND
WALTER H. BURGESS
E. CAPLETON
W. J. CLARKE
ANDREW CHALMERS
H. G. CHANCELLOR
ANNIE C. CLEPHAN
C. HARVEY COOK
ARTHUR C. COOPER
GORDON COOPER
H. T. COOPER
EDW. H. COYSH
CHARLES CRADDOCK
M. EVELYN CROMPTON
EDGAR DAPLYN
JOHN DEXTER
A. H. DOLPHIN
WM. H. DRUMMOND
MARY ELSE
E. GWILYM EVANS
HAHNEMANN EPPS
R. P. FARLEY
EDGAR I. FRIPP
HEPHZIBAH FROANE
CHAS. A. GINEVER
CATHERINE GITTINS
EDITH GITTINS
HENRY GOW
B. KIRKMAN GRAY
W. MCGREEN
ALFRED HALL
A. W. HALL
J. L. HAIGH
CHARLES HARGROVE
H. W. HAWKES
ELIZABETH HOLT
ALICE E. HOPPS
JOHN PAGE HOPPS
L. P. JACKS
W. JACOB
HARRIET M. JOHNSON
T. J. JENKINS
L. JENKINS JONES
C. SYDNEY JONES
W. J. JUPP
W. H. LAMBELLE
KATHARINE F. LAWFORD
F. W. PETHICK LAWRENCE
H. M. LIVENS
ISAAC S. LISTER
ALICE A. LUCAS
CLARA C. LUCAS
J. MORLEY MILLS
WILLIAM MOSS
FREDERICK BLOUNT MOTT
FANNY A. MOTTRAM
J. C. ODGERS
CHARLES PEACH
HARRY S. PERRIS
HENRY WOODS PERRIS
GERTRUD VON PETZOLD
W. F. PRICE
W. G. PRICE
O. M. RAWLINS
H. D. ROBERTS
RICHARD ROBINSON
CHARLES ROPER
JOHN SALE
W. LAWRENCE SCHROEDER
C. HERBERT SMITH
E. WILKES SMITH
HENRY SHAEN SOLLY
A. M. STEVENS
JAMES C. STREET
W. G. TARRANT
ARTHUR S. THEW
ELIZA M. THEW
J. M. LLOYD THOMAS
WILLIAM L. TUCKER
GERTRUDE LEIGHTON TUCKER
F. HEMING VAUGHAN
ELLISON A. VOYSEY
JOSEPH WAIN
WILLIAM WHITAKER
J. HARROP WHITE
PHILIP H. WICKSTEED
A. W. WILLMER
GEO. W. RAYNER WOOD
JOSEPH WOOD

THE last sermon preached by the late Rev. R. A. Armstrong, in Hope-street Church (Nov. 13 last year), is published as this month's number of *Sermons for the Day*. "Renunciation" is the subject, and it is illustrated by a reference to Ibsen's "Brand."

THE 1906 edition of "Who's Who?" will be published by Messrs. Black on December 8. It will contain fresh particulars by way of still further increasing the utility of the book, and two thousand more biographies than its predecessor. The other year-books published by the same firm, viz., "Who's Who Year-Book," "Englishwoman's Year-Book," and "The Writers' and Artists' Year-Book"—the last-named just acquired by them—will all be published about the same time.

OBITUARY.

MRS. WELLS.

THE congregation at Dunham-road, Altrincham, has sustained another serious loss in the death of Mrs. Wells, widow of the Rev. Geo. Henry Wells. Her maiden name was Mary Wood, and she was a daughter of the late Mr. Joseph Wood, of Rochdale. Her brother, Mr. T. B. Wood, of Middleton, is well known as a steadfast supporter of the congregation there, and our work generally in the Manchester district. Mr. and Mrs. Wells were married in 1863, Mr. Wells having settled at Gorton in 1837. During his long ministry, the character of the neighbourhood and of the congregation underwent great changes. From a little village, reached from Manchester by a country lane, Gorton had become a great centre of industry. The old chapel dated from 1703; a new school was erected in 1863, the year of Mr. Wells's marriage, and was followed eight years later by the building of Brookfield Church, the gift of the late Mr. Richard Peacock, M.P. Under Mr. Wells's ministry, congregation and Sunday-school largely increased. Mrs. Wells was a constant helper of her husband's work, and her labours are still remembered with grateful affection by her old scholars, and by members of the congregation. When Mr. Wells's ministry came to an end in 1881, he and Mrs. Wells, after some months abroad, went to live in Ashley-road, Hale. Mr. Wells died in 1888. Mrs. Wells survived him for seventeen years, and died on Wednesday, November 15, having nearly completed her eighty-third year. Only within the last two years had she shown any signs of failing vigour, and her mind was singularly clear and bright to the end. She was a constant worshipper at Dunham-road Chapel, took a warm interest in its welfare, and was a generous helper of many of our societies and institutions. Cultivated, shrewd, and kindly, she was also very simple and unpretentious in the quiet ordering of her life, and her friends will miss her much. Mrs. Wells leaves one son, Mr. Joseph Wood Wells, of Bournemouth. The interment took place at Brookfield Church, Gorton, on Saturday the 18th, the service being conducted by the Revs. Dendy Agate and George Evans.

HER MAJESTY THE QUEEN has graciously consented to become patron of Bedford College for Women (University of London). Her Majesty's consent was officially announced at the annual general meeting of the members of the College on Friday, November 17. The chairman, the Right Hon. A. H. Dyke Acland also announced that the Parliamentary grant to Bedford College had for the current session been increased from £2,000 to £4,000. This is a welcome recognition of the public value of the work of the College, and a guarantee of the increased efficiency and development of that work. It was reported that past students had already contributed £3,500 to the Building Fund.

GOD does not give excellence to any man except as the reward of labour.—*Sir Joshua Reynolds.*

THE CHILDREN'S COLUMN.

HONOUR BEFORE HONOURS.

TOM and Hilda were taken by their aunt over a large High School. It was a dual school, that is, one in which boys and girls work together, not only in junior forms, but right through the school. Aunt Lucy was science mistress in the school. Tom and Hilda were to enter as pupils as soon as the Easter holidays were ended. Rosy-cheeked Tom looked gaily about him, and was in a hurry to see everything and to see it all at once. Pale-faced Hilda, a year and a half his junior, betrayed much interest and a little anxiety. She was not as sure about liking school as Tom was, and only asked one timid question to Tom's boldly uttered half-dozen.

In order to reach the school the children had walked more than two miles in the teeth of a strong wind. The exertion had told on the little delicate girl, but sturdy Tom felt the fresher for it. As the little party of three passed through one of the form rooms, Hilda stopped before a framed illuminated motto which hung on the wall. The motto was "Honour before Honours." Hilda read the words and looked puzzled.

"Aunt Lucy, what does it mean?"

The child looked tired, so she said: "Sit down, and I will explain."

"Oh, Aunt Lucy," cried Tom impatiently, "don't let us stop here. I want to get to the gymnasium."

"In a few minutes, Tom. Honour before Honours means——"

"Oh," cried the boy, with more impatience, "it's no use explaining things to Hilda. She's such a little stupid!"

Aunt Lucy's answering look was bright and quick, and not a bit angry. Yet there was something in it that made the boy feel he had better say no more. Aunt Lucy never let children go too far. Yet she never scolded. She used to say that was the secret. Tom leaned out of the open window, while Aunt Lucy, seating herself beside Hilda, went on again:

"Honour before Honours, when applied to school life, means that girls and boys who wish to get credit or reward for showing ability, or for having been industrious, should be very careful not to try to earn that credit or reward in any way that is not strictly honest or honourable. If a boy or girl is head of a form, or comes out 'top' in an examination, or wins a scholarship, he or she is said to win an honour. The motto teaches that, fine as it is to win honours, the first thing to be considered is, 'Am I trying to win this honour quite fairly, quite honestly? Am I going to take what is not wholly my due?' Last term, when an arithmetic examination paper was being done by the third form, the wind suddenly upset a flower-pot in the window. In the slight confusion that arose, a loose sheet of paper fell from Anna Meaby's desk and dropped at Charlie Tallentire's feet. He picked it up and handed it to Anna. As he did so, his eye fell on a finished sum which was on the paper. It was the very one he was at that moment puzzling himself over. He had stuck in the middle and had not yet been able to see what the next step ought to be; but his half glance, his unintentional half glance, at Anna's plainly written sum, gave him the clue. He could finish his sum now and feel pretty certain that it was correctly worked. But ought he to use the hint he had gained from Anna's paper? He thought to himself that he might have seen what to do independently of Anna if he had had a minute more in which to consider. Then again, Anna's sum might be wrong. But no, Anna's sums were almost always right. Finally he decided to put in the bit he had seen on Anna's paper, but to write on the margin of his own sheet an explanation of what had occurred."

Tom's head was still out of the window, but he had left off fidgetting with his feet and was evidently listening.

"And what happened when Charlie's paper was corrected?" asked Hilda.

"Mr. Donkin gave Charlie half marks for that sum."

"Wasn't it right?" queried Tom.

"Yes, it was right; but judging by what he knew of Charlie's powers and of his usual work, Mr. Donkin had serious doubts whether he really would have seen his own way through the difficulty, so he could not give him full marks. But when the pupils were coming into school two days later, Mr. Donkin passed Charlie on the stairs, and I heard him say: 'Tallentire, I am correcting your arithmetic paper. I see you take Honour before Honours for your guiding rule. You do well. Shake hands.'

"Charlie went into his form room with a happy face, for every pupil here prizes Mr. Donkin's good opinion."

"Did Charlie lose any honour through telling the truth?" asked Hilda.

"Yes, he did lose a small one. The pupils who get 90 or more marks out of a possible 100 given for an examination paper have a star placed against their names on the list, and are said to have passed with honour. On this occasion Charlie only gained 88 marks, so could not get the coveted star."

Hilda looked up eagerly saying, "Tom was like Charlie at Allonby when they had the juvenile sports. He entered for a race in which boys of eight had a longer start than boys of ten. Mr. Bland, who managed the races, thought Tom was only eight, and put him with the eight-year boys. Tom didn't find it out till the last moment when there was no time to alter; so he just dropped out, and nobody noticed. Lottie wanted to tell Mr. Bland and get Tom put on in another race, but he said he didn't want a fuss made, and would not let us tell. It was hard on Tom, for he was a far better runner than the ten-year-old boy who got the second prize. It was a watch. Tom was not even praised, like Charlie, for being honourable. I am rested now, Aunt Lucy, shall we go on?"

As they passed down the broad staircase Tom said, in what was for him a gentle voice, "I'll carry your cloak, Hiddy." His sister looked pleased, for Tom never called her Hiddy unless he meant to be very nice to her. To his aunt he said, humbly, "And I called her a little stupid! Do you know she actually wanted to give me her own watch to make up for not getting the prize?"

Aunt Lucy's smile was warmly approving as she said: "So our little Hilda is generous and forgiving, and Tom, like Charlie, puts Honour before Honours."

EMILY NEWLING.

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LONDON, NOVEMBER 25, 1905.

RELIGION IN SOCIAL DUTY.

WE have gladly responded to the request that we should publish the declaration and appeal, which will be found in our present issue, on the subject of the duty of our churches in the matter of moral and social reform. The declaration, it will be seen, has received many signatures, and not a few of real weight in the counsels of our religious community. Doubtless many other members of our churches would have been ready to sign, if the opportunity had been given them. Following on the appointment of the Social Questions Committee of the Manchester District Association, this declaration is another welcome indication of the earnest spirit stirring in our churches, out of which should come a new measure of strength and practical endeavour after righteousness.

There are several questions we want to ask as to the exact meaning of the declaration. The subject with which it deals is of vital consequence to religion, and must be faced by the churches. We shall hope to receive from the promoters of this declaration some elucidation of their meaning and some clearer guidance as to what it is they think the members of our churches ought to do. We trust that a really helpful and thorough discussion may be the result.

The central purpose is clear. It is to uphold ideals of social, national, and international righteousness, in the spirit of universal brotherhood, and not only to think and feel about these things, but *to do something* for the uplifting of the "physical, economic, moral, and spiritual conditions of life." And this specially urgent motive for the appeal is pressed upon our attention. We must make the "common people" feel that we really care for their well-being, and that our religion, as embodied in the churches, is not merely private sentiment, but definitely makes for righteousness, and is a working force on the side of progress and social betterment. This is urged upon us not simply as individual citizens, but as members of churches and collectively; the churches, as such, ought to take an active part in that great warfare for the Kingdom of GOD on earth.

It is at this point that question arises. That there should be careful and sympathetic study of social problems all will agree, and that this is the duty of members of our household of faith, as it is of all good citizens. But what is meant by "taking a collective and organised part in the efforts for social progress," without which, it is declared, our churches cannot fulfil their mission? Does it mean that the churches, as represented in their District Associations and in the National Conference, should take collective action, if not by initiating separate forms of social work, at least by public declarations of principle and policy on questions of social and national well-being, or does it mean that each congregation, as a society of worshippers, should be also an organised force for active social work? It can hardly mean simply that the churches should realise their responsibility, as centres of religious fellowship and inspiration, to send out their members to do the world's work as faithful citizens, and to throw themselves into other organised movements for the public good, in which all willing helpers, whether members of churches or not, are called to take part.

In the fifth of the series of declarations, it is said "that a new consciousness of the grave social implications of our religious faith has recently been forced on the churches by many proofs of their inability to cope with the moral difficulties of an evolving civilisation." May we ask for some illustration of this sentance? In some specific instance of recent moral difficulty, how did the churches (*our* churches) demonstrate their inability to cope with it? What ought they to have done, that they did not do? Some clear example of past incapacity and unfaithfulness may help to make their duty plainer in the future.

We could have wished that the fourth declaration had been differently worded. It is not so much a special call, as it appears to us, that comes to our churches, as a special opportunity to answer to the call, which is urgent for all churches alike. It should be easier for us, because of our free position, to give a full and ungrudging answer to the call. We ought to be more ready to respond and to enter upon new paths of duty. But have we been even as ready as some others?

With the appeal for more earnest study of social questions we are in the fullest accord, and for their adequate discussion in the religious press. "Organised action, on wise lines, on behalf of all movements for uplifting the physical, economic, moral, and spiritual conditions of life," is what all religious men and women must desire, and be ready to help forward by every means in their power. What we ask of our friends is a clearer declaration as to what the combined effort on the part of our own group of Free Churches ought to be. That a living religious faith must be in close touch with the needs of the people, inspiring to self-sacrifice and loving service, we are deeply convinced. In full response to that call of present duty we believe the regeneration of the churches themselves is to be sought.

PHILOSOPHERS OF THE SPIRIT.

THE appearance of Professor HENRY JONES's address vividly recalls to mind the memorable evening of its delivery in the Library of Manchester College, at the MARTINEAU Centenary Celebration. We had gathered to do honour to our great leader, but the speaker who was to address us was neither a personal disciple of our hero nor an adherent of his school of philosophic thought; and we awaited with the keenest interest, and many of us, perhaps, not without a touch of nervousness, to hear what he would say. We soon learnt that our sense of the piquancy of the situation was fully shared by our lecturer. What splendid confidence, nay, audacity, we had shown in inviting him; and he began by avowing that he felt his own audacity in accepting our invitation to be no less startling.

But there was another trouble. Platitudes as to the greatness of philosophy and the services that MARTINEAU had rendered her would have been unworthy alike of the occasion and the speaker. A broad attempt to make level to the general intelligence the practical outcome and significance of MARTINEAU'S teaching, and produce a kind of "MARTINEAU for Children," such as RICHARD ARMSTRONG could have given us, would only be possible to a thorough-going disciple. A critical estimate remained as the only possible line for the lecturer to follow; and that must inevitably be a technical matter, dealing with terminology moving in regions wherein the uninitiated can never feel quite at home. Dare it be breathed that this difficulty assumes a particularly acute form when the speaker is an ornament of that group of thinkers which (whatever its internal antagonisms may be, and whatever its proper nomenclature) is roughly spoken of by the uninformed as "Hegelian," and is felt to be unapproachable by the unaided intelligence of lay humanity!

Now, the wonderful thing about the meeting was this. All these grounds for apprehension turned out to be more than justified; for one might have grouped under half a dozen heads reasons why the lecture must leave the hearers with a

certain sense of dismay; and all these causes of dismay were actually and actively present. And yet, though active, they were not effective, for they were dominated by a force that was greater still. One would have said that there had never been a greater personal triumph than the impression made by Professor JONES's lecture, under these conditions, did one not feel that it was after all something more than a personal triumph, for it was a triumph of the spirit of uncompromising truthfulness, united with the deep sense of kinship of all souls that have felt the breath of inspiration, and the serenity of high purpose.

Perhaps the prevailing feeling on the part of many who could hardly follow, even in outline, the argument of Professor JONES's discourse was that of the wonder and admiration raised by the vivid personality of the lecturer as he stood before us, wrestling with his almost impossible task, flashing and scintillating with spiritual and intellectual energy, launching the rays of his own life and personality out into an intellectually unreceptive but spiritually sympathetic medium, maintaining by sheer personal radiance his hold upon an audience which his matter might have jaded and bewildered had not he himself kept them in hand and sustained an atmosphere of keenest life around them. But what was he really doing all the time? He was doing a wonderful thing. For he was showing us that while the head was busied in finding the penetrable points in an adversary's armour and explaining how his sword would start into shivers as soon as he struck with it, the heart was singing a pæan of praise to a fellow warrior, marching in armour of proof in the ranks of a great and victorious army. And the adversary and the fellow-warrior were one and the same man! It was a magnificent spectacle, and we learnt more from it than any formulæ of philosophy could teach us.

Those of us who had studied MARTINEAU, and even those who had sat under him, had perhaps, as a rule, no great advantage over the rest of Professor JONES's audience, for man learns slowly and forgets quickly; and yet a certain feeling gathered in our minds slowly and half consciously as the orator uttered his burning words. It was the sense that we were learning more sharply to define MARTINEAU's own position than we had ever done before, and to understand how the whole of his philosophy, on its positive and its negative sides alike, was evolved from the direct experiences of the ethical life. The phenomena of conscience meant to him the reality of human choice, and the reality of human choice meant that the human will was a direct and, in a sense, independent *origin*, not merely a link, an appearance, or a phenomenal by-product of forces other than itself. Any system of psychology, of ethics, of theology, or of metaphysics, which seemed to him to make the personal will a manifestation of something other than itself, failed in the most obvious task of all philosophies, namely, the task of explaining the primal facts of experience. For himself he would explain the universe if he could, but, in any case, he would not allow a *hypothesis as to the universe to explain man away*. Nay, if driven to the last extreme he seemed rather inclined to let the known limits of human personality invade the deity than to allow the metaphysical conception of the Absolute to absorb man.

As to the rights and wrongs of it all, let the battle of the gods go on! Let Professor UPTON smash in Professor JONES's helmet in revenge for the latter's declaration that Dr. MARTINEAU's sword turned in his hand. But many of us who scarcely aspire to a philosophy of our own at all will gratefully acknowledge that Professor JONES did for us (though he did it indirectly) the exact thing he ought to have done and was there to do; for he beat out into clearer and surer relief our sense of the exact thing that MARTINEAU stood for, the truths which he would not let go, and which we have a right to demand shall be reckoned with, and reckoned with at their full value, in any philosophical solution of the problems of the universe.

To these impressions one more must be added. Those of us who remembered the days when Professor BAIN was thought almost to have uttered the last word on speculative philosophy, realised that night how completely the battlefield had shifted. The very direction of the present attack on MARTINEAU'S philosophy proclaimed to us the completeness of its victory on the main line of conflict. As far as anything that we heard that night went, materialism as a philosophy might no longer be in the field. Professor JONES was not reviving the battle that we had fought under MARTINEAU'S flag, but was discussing with deepest earnestness what should be done with the victory.

Hence, though some of us may have felt that, after all, MARTINEAU'S significance as a philosophical thinker had, directly, been somewhat unduly disparaged, yet we felt that indirectly it had been nobly vindicated. The enthusiastic appreciation of MARTINEAU'S power as a spiritual teacher with which Professor JONES concluded his address was no mere attempt to fulfil, as best he might, the role of panegyrist, which it might have been thought officially incumbent on him to assume, but was a deep and sincere confession of oneness with MARTINEAU in the things which underlie all true philosophy, and which are as often confined and dwarfed, as embodied and developed in the formulæ of intellectual creeds.

P. H. W.

ANATHEMA AND FAITH.*

BY THE REV. J. E. ROBERTY, OF PARIS.

"And there shall be no longer any anathema" ("There shall be no curse any more," R.V.).—Rev. xxii. 3.

BROTHERS and sisters, honoured masters and colleagues in the study and ministry of the Spirit, grace and peace be unto you from God, our Father, and from our Lord Jesus Christ. Amen.

We are met together in this church, on the eve of the official opening of the Third International Congress of Liberal and Progressive Christians, for conjoint prayer and edification.

Before entering upon a mutual interchange of experiences, we find ourselves welcomed in the bosom of the Church of Geneva, at the heart of the Reformation in French-speaking countries, in one of its most inspiring sanctuaries, and many of us thrill with gratitude to God; and for my part I would far rather kneel and worship than speak.

It was here that, on May 21, 1536, the people of Geneva shattered the bond that once attached them to Roman Christianity, and, once again, more concerned for practical reform than for intellectual freedom, swore to accept the Gospel as the rule of their life, as they had sworn to accept it as the sole rule of their beliefs. It was here that, on June 5, 1557, in the presence of all the citizens, was founded the Institution which was to give birth to the Academy of Geneva, and of which the first rector was to be Theodore Beza. The principal object, no doubt, of this Institution was to prepare ministers of the Holy Gospel; but by the breadth and diversity of its projects it was already making evident that the intrinsic genius of the Reformation intended to associate learning with piety, lay enlightenment with religious enlightenment, and aimed at producing pastors who should be abreast of the general culture of their times. Here, too, thousands of Christians, driven out of France and Italy, persecuted for their faith, found a refuge, and raised on high their cry of deliverance. It was in this church that the national life and the government of a free people sought to renew themselves at the fountain of true strength, inspired, in those days, by this idea—and it was an idea by no means so wild as people are apt to think it now—that the State as well as the individual is bound to refer to Jesus Christ as its standard. It was from this pulpit that the voice of Calvin thundered terrific words of anathema, but words that nevertheless glowed with a flame of liberty so bright—the liberty of Christ!—that it was destined to consume gradually the dogmatism bequeathed from past ages, and to call into existence, in the very bosom of one of the most exclusive of churches, the hospitable and fraternal church which to-day is welcoming heretics arriving from all parts of the globe.

What an innovation! And, in the eyes of the faithful, what a triumph of the

* A sermon preached on Aug. 28 in the Church of St. Peter, in Geneva, at the inauguration of the Third International Congress of Liberal and Progressive Christianity (The Council of Unitarian and other Liberal Religious Thinkers and Workers). Translated by the Rev. E. L. H. Thomas, B.A.

Spirit! What a rebuff to all human calculations!

And, when I muse on all this past of glory and bloodshed, on those barriers of religious thought destroyed one after another by the influence of the genuine Gospel of Christ, when I think of those who were persecuted and of those who were their persecutors, gathered now and united in the life of the Divine Light, and now inspiring by their mysterious intimations the efforts of the Church militant, how can I fail to be struck by the mighty workings of the Spirit of God in the midst of human passions and errors, and by that progressive education of men, who but yesterday were breathing out slaughters, and to-day are united in a closer communion with the truth. And we who believe—assuredly I do—in the communion of the living and the dead, we who think that at this very hour, in this very place, the cloud of witnesses for Christ encompass us about, shall we fail to call them to our side, to fortify us in the execution of the special task which God has given us to do?

O ye who in a thousand different ways suffered for the truth, who set it above all worldly allurements, and who now gaze upon it more closely; ye who feel how your errors and the injustice of your struggles are vanishing away before the ardour of the grace of God; ye who behold us assembled here, with our troubles, and our stumbling faith; ye who now can read our very hearts,—O spirits of Calvin, Farel, Castellion, of Theodore Beza and of Michael Servetus, breathe into our hearts a message from the Eternal God! Shall I be thought to be labouring under a delusion, shall I be set down as a mere visionary, if I declare that in response to our cry, the word of the Apocalypse, even now, shines resplendent from those walls, and from the pillars of this cathedral, written for every man in his own language, and that we can all read with our own eyes this sublime prophecy: "And there shall be no longer any anathema"?

But, O just and loving God, can it be? Yes, we do indeed read it. It is no illusion. It is actually written. If you lack faith to decipher the divine writing on the wall, take this holy book which is pondered over in this church every Sunday, and read! There was once a believer who was sometimes, however, a prey to fulgurant fanatical visions, who yet traced with his pen the letters of my text, condemning fanaticism, and imparting a thrill of joy to free believers for all time!

I.

But will this prophecy ever be fulfilled? Ah! no doubt at the end of time, in the New Jerusalem, or, as people say nowadays, in the future City, when there shall be no more individual sin, nor social wickedness, when the knowledge of God will fill the minds of men as the light fills the noonday air, when, in the thought of the Seer, whose words we are now considering, "no temple will be seen therein." Ah! then no doubt there will no longer be any anathema. That is conceivable enough. There will be no longer an anathema, because the will of God will be known of all, and because there will be no longer any one or anything to be anathematised. The situation will have become extremely simple.

But if our hearts thrill with joy at the reading of these words, it certainly is not merely because of that future state which it foretells, and in which we believe, but it is because we consider it as already applicable in the order of doctrine; it is because this revelation of God forms part of our most cherished convictions, and because many churches have already realised it, and because all our efforts are tending to make it henceforth valid.

But, here, let us confess our grounds for anxiety. Does not the application of this divine principle, my brethren, sometimes give you occasion for concern? We glory in proclaiming aloud: "Amongst us, amongst our religious groups, the anathema is unknown, that is to say, *no one can be cut off from communion with the faithful nor from communion with God for any doctrinal cause*," and we are, beyond all question, right. But, on the other hand, we have no intention of lapsing into doctrinal indifferentism; we hold that there are detestable and demoralising doctrines. We do not think that error is merely a less valuable form of truth, a sort of bronze medal compared with a gold medal. We aspire to keep intact all the might of faith. Nor does our "liberalism" consist in believing only the fifth part of what our fathers believed. If that indeed were "liberalism," it would be equivalent to a failure, and not, as I believe it is, a victory of faith; nay, more, a triumph of faith over sight, of the spirit over the flesh. Now, if this is the case—and I think I am but expressing your views, and it is no mere pastor addressing you now, but the religious consciousness of this Assembly in communion with the Spirit of God and with all united believers—if such is the case, I repeat, how can we avoid excluding some, or refrain from sometimes pronouncing an anathema?

Are we not confronted with a well-nigh insurmountable obstacle?

We are, as it were, caught in a kind of fantastic mountain pass. On the one hand rises a sheer perpendicular wall; on the other is the abrupt descent of an abyss. There is just room enough to pass, and before us stands the Obstacle, like a monster which we must either slay, or which will cast us headlong into the yawning gulf.

How then are we to annihilate this spirit of anathema and retain the vigour of faith?

Such is the problem which claims our most assiduous thought, and demands a persevering spirit of prayer, a solution for which must be found, if we are anxious that our militant efforts should not be paralysed by a fatal contradiction.

II.

To help us to solve the problem, we have at our service the wisdom of theology and philosophy. We are bidden enter upon a criticism of human knowledge; we are urged to study the history of dogmas, to take account of the relative character of all expressions of faith. We are asked to distinguish between the faith that is a practical, organic need, analogous to hunger and thirst, and the faith that is a mere set of beliefs, little better than opinions, and always susceptible of modification and conditioned by the state of the general culture at any given epoch. We are invited to observe that there is not a church, not a religious association, be its title what it may, that has not, at some time or another anathematised its neighbour, and we are to note that all these anathemas are mutually destructive, and defeat the pretension of the human mind to express the Absolute. Nay, more, we are directed to the teaching of the greatest of religious leaders, Jesus of Nazareth, and to the nature of the primitive Gospel, with its anti-dogmatic, anti-intellectual trend, and its insistence above all upon the moral character of the individual, upon rectitude of will, and the practical goodness of actions. Ignorance, therefore, is the parent of anathema; knowledge alone can vanquish this formidable adversary.

The wisdom of theology and philosophy cannot be gainsayed. It offers golden counsel, worthy of all honour. All honour to the theologians, philosophers, critics, historians, who, perilling their tranquillity and reputation, and rejected by their brethren as suspects or as infidels, have contributed by their labours, and by their disinterested love of truth, to liberate religion from clerical authority on the one hand, and from fanaticism and the pride of ignorance on the other, and who have exhibited religion before the eyes of all the world, especially in their own lives, as compounded entirely of love and patience, justice, humility, and peace. All honour to those who, holding the highest functions in the church of their childhood and their youth, and swaying at will whole multitudes under the mighty yoke of their eloquence, have voluntarily left their pulpits, divinely upright and without blemish in motive, rather than continue to teach facts contrary to truth and history, and who henceforth pursue a solitary career, accompanied, however, by that special grace of the Gospel of the Spirit which has enabled them to pass uninjured through the fiery furnaces, and to tread on serpents and be unhurt. Yes, the science of religion, at the hands of conscientious men has produced marvellous results, and narrowed the limits of the empire of anathema.

But to whom does all this appeal? Surely only to the *élite*, or we ought rather to say, only to the *exceptional*. Has everybody the time to learn and to devote to these special studies? Nay, has everybody the mental training adapted for assimilating even the mere results? Surely not. Thus the great mass of people are to continue to suffer from the anathematising spirit, whilst a select few, attached to the highest religious culture, and near the living sources, dwell apart in mutual benevolence? Is such a thing tolerable? Is it even human? Surely not.

And then, supposing that science and philosophy alone succeeded in vanquishing the spirit of anathema, would it succeed in preserving, at the same time, faith, an ardent, passionate faith in every soul? The scientific spirit is a spirit of reserve, of investigation, of distrust, of analysis, whilst the religious spirit is characterised by qualities of confidence, boldness, and affirmation. Psychologically they are mutually exclusive. How can you expect the

former to support the latter? How can we fail to be impressed by the spectacle of so many social groups wherein the scientific spirit—rightly or wrongly apprehended, it matters little, the result is the same—has extinguished the religious spirit? For my part, if I were required absolutely to choose between the two, I should not hesitate a moment, and should prefer faith, with all its possibilities of anathema, to the spiritual lukewarmness we encounter in our cultured circles. Lukewarmness! High-class indifference! Ah! let us leave these things to the men of the world, and to the churches of the world! As for us, if we succeed in getting rid of the anathematising spirit, we none the less aspire to keep our faith intact, that it may be a force in social life. Science alone is inadequate to perform such a miracle.

III.

Then, in the next place, some of the most eminent representatives of Protestant individualism come to us and say, the solution which you are in search of is pre-eminently one of a practical order. To get rid of the anathema and preserve faith, each believer must just group himself with others who are of his own way of thinking. When you cannot agree on a question of doctrines, there is no need to water them down, still less is there any need to condemn each other; all you need to do is to separate. You can still remain good friends. No other church is practically possible, if it is to maintain its freedom, than the local church, the particular community, the "congregation." Little groups of persons united by the same beliefs are necessary constituents in the formation of the Kingdom of God. A salutary spirit of emulation, moreover, animating faith and producing good works, would be an inevitable result. And then, from time to time, on certain solemn and rare occasions, there may take place a general reunion, when all conjointly may glorify God.

This solution possesses some great advantages, and, at the point we have now arrived in the evolution of religious thought, seems even inevitable. And it is an eminently Protestant solution. But how comes it that it incites us to no eager adhesion, but rather excites in many of us an insuperable repugnance? Does it not strike you as conceding too much to human weakness, and as singularly calculated to degrade our loftiest ideal?

I will confine myself to two observations.

We are neither politicians nor materialists. We do not hold with the view that racial and international hatred is indispensable to human progress. We believe in the fundamental unity of the human family, we preach a gospel of brotherhood and love, and is it possible that, just at that moment when we perceive our union before the God of that gospel, we must straightway split up into sections? We may not pray in common, nor participate in common in that very Supper of the Lord which was instituted to symbolise love and the divine power of love! Children though we be of the self-same family, yet *we may not sit at the same table!*

Alas! how are we to escape from such an odious contradiction?

You may remind me that Protestant individualism ecclesiastically stimulates the activity of its adherents. That is, no doubt, true. But it fosters a spirit diametrically opposed to the Spirit of Christ, and far more conducive to envy, jealousy, and pride in the religious world than in the economic world, and, we make bold to say, it fosters the pestilential spirit of competition. The Gospel and the competitive spirit! It is too ludicrous for words!

We vie as to who shall have the most crowded church, the most popular preacher, the most attractive choir. All the popular methods of worldly advertisement are daily practised by the followers of Christ and the prophets! Above all things we must succeed; we must have our churches filled. The so-called prosperous church is by no means obviously the most faithful to the ideals of the Gospel, by no means the most humble and devout; but either it is the best drilled, or the most managing, or the most wealthy. Polished manners, tricks of behaviour, the social standing of members, insinuating ways, these are the things that are elevated into cardinal virtues. Above all things, cultivate a genius for advertisement, or die.

Oh! how can we consent—unless driven thereto by the anathemas of the churches of authority—how can we consent to such a solitary triumph of our own sect; how consent to have a church merely for ourselves and our friends, while, all the time, the words of the Master are ringing in our ears: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd."

The solution offered by science is incomplete; it is too aristocratic. The solution proposed by Protestant individualism is precarious, and at the best a make-shift. Is this the end of all our efforts to extinguish the spirit of anathema, and to keep alive the spirit of faith? Is there no other solution? Let me at least endeavour to indicate another.

IV.

And at the outset I will ask you a question, which will place us at once on the solid ground of religion.

Do you believe in the mystery of personality? Do you hold that, away down below words and acts, and deep down at the very source, as it were, of ideas, in any given person, there is an irreducible, inco-ordinable element, which we call precisely a person, and which gives to acts, words, ideas their value and their character? Perhaps you will say: "A person is only known by his words and his acts, and these reveal him; the rest escapes us." That is only partly true, inasmuch as the self-same acts done by another individual, under identically the same conditions, create a very different impression; and inasmuch as one given personality, whatever he might do or say, would never succeed in becoming a centre of attraction, or in producing an atmosphere of sympathy around himself; whereas another succeeds in so doing by a single word, or even by his very presence. Does the same word uttered by Buddha, Isaiah, or Jesus send forth the same sound or possess the same virtue? The experience of mankind is at hand to furnish a reply, and it tells us, moreover, that there is another mode of perception than that by means of the senses and of "the reason"; there are certain spontaneous operations of faith and of love which of themselves directly lead us to the central mystery which resides in the very being of each personality.

Well now, religious truth, and more especially Christian truth—and this is our means of escape—resides in the mystery of personality. Scientific truth is found in the facts of the senses, speaking generally; philosophic truth is found in the realm of ideas, religious truth inheres in a person, attaching not to what he says or does, but to what he *is*, to his intrinsic worth, to the *manner* of his inner life, to the manner in which he experiences the influences of that ineffable power which we call God or the Spirit, and which operates in the deep places of human consciousness.

But how can we think of the intrinsic worth of personality in religion without thinking at the very outset of Jesus and of his Gospel? If you know of a personality which surpasses his, then chose it, love it, abide in it, and let it abide in you! For my part, I speak to you of him who is my only Master and my only Saviour. Now I would have you observe, brethren, that if the Gospel is something different from Christ himself, if it can be detached from him like the doctrine of Confucius or of Mahomet, if, without changing its nature, it can become a "law," a teaching in the strict sense of the word, so that it can be called the doctrine of the Redemption, or "Paternal Theism," or the "Religion of Goodness," then we shall find ourselves falling headlong into the abyss which we lately spoke of; the monster triumphs; Christians are henceforth doomed to the iniquities and to the shame of the anathematising spirit; they will feel constrained to exclude from fraternal communion, and from communion with God, all those who do not accept the teaching of the Master in its integrity; or, it may be, and this will be another alternative, the practice of this teaching, by our defective wisdom and our bourgeois morality, will create a state of soul so mediocre and so impotent that, verily, faith and its holy excesses would forsake us, to find shelter in the heart of some atheistic revolutionist who can sacrifice himself for his brothers; or in the heart of some poor monk praying in his cell, and who knows what renunciation means; or in the heart of some illiterate narrow-minded woman, who, craving to be victorious in the trials of her life, can do nothing but repeat without ceasing, "I believe on Jesus Christ! I believe on Jesus Christ!"

But, thank God, the Gospel does not move primarily in a realm of ideas and of theoretic teaching. Jesus brings no new doctrine about God and salvation and the future life—for what did he teach that the prophets had not taught before him?—nor any exposition of moral problems which must be implicitly accepted by a true follower. No, he willed to make humanity whole; it is salvation, it is "life" he brings to his disciples. But how? By what means? By exacting conformity with his thoughts, so that

Jesus might be no better than a superior scribe or pope, by subjection to his will, so that we should find in him a new Moses, a great lawgiver and judge? Oh! no; but by communion in spirit with him, by our contact with the mystery of his personality. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Confess me before men; love me more than father or mother; follow me; will ye not come unto me to obtain life!" And these two other sayings help us to penetrate still deeper into the mystery of his soul: "Whosoever shall speak a word against the Son of Man shall be forgiven." "He that believeth in me, believeth not in me, but in him that sent me."

And then, when I come near to him, when I gaze into that depth of holiness and love, I am no longer in the presence of a book, of a text, of an idea, of an institution, of a rule, but I am in the presence of a light to which I can give no other name than that of God in man. I seem to see within that light the heart of God and the heart of humanity indissolubly united. The secret of this individuality of Jesus acts upon me like a radiant heat, like the sun on the darkest clouds. All that is within me, injustice, selfishness, impurity, cowardice, feels at once this searching flame. Pain, anguish, humiliation, shameful failures, all my crosses, I needs must bear, that the *renewing* of my miserable self, for which I now crave with all my might, may operate within me; I feel my deliverance at hand, and my faith increasing in my heart. Why tell me of a world of intellectual phenomena, and of a sacred metaphysic, and of the anathema it carries within it? All this has vanished from my horizon, and is as alien to me as the stones of the wayside. Why tell me of interests of parties or of churches, of the "claims of God," or of truth, phrases that are the great originators and purveyors of anathemas and of massacres? I can no longer comprehend you, I can no longer grasp your meaning. Why bid me be wise for myself and run no risks? Christ is my life, and it is for him and with him that I crave to fight and die. Deadly influences, it is true, have their traces still in my soul, in my church, in human society; but I tell you Christ is the Light and the Life, and that he sheds light and life in abundance upon those who seek him as one seeks God, as one seeks the Holy Spirit! He does not dissolve the might of faith and of love; he is the life. To vanquish human ignominies he launched no anathemas, he sought no other way than letting his life stream richly through the veins of a lost humanity.

Such then is my solution of the problem. It is old; it is, moreover, a child's solution. It is communion with Jesus Christ. Think what you will; do what you will; but do not lose touch with his personality. The generations to come would never forgive you, and the future of free Christianity would be blighted. That future depends on your inner attitude to Jesus Christ.

To the prophet Isaiah, troubled for the fate of his people, and asking the watchman: "Watchman, what of the night?" The watchman answers: "The morning cometh, and also the night." An obscure saying, and yet true. Yes, if you neglect the personal communion with Jesus, if you reduce individual and social salvation to a philosophical doctrine which can be learnt by heart like a doctrine of Kant or of Spinoza, you forsake the domain of religion, you endanger the life of the churches, you perpetuate the anathematising spirit, you enfeeble the life of faith—*the night cometh*. But if you will solemnly accustom yourselves, in your family life and in the life of your churches, to the practice of communion with the Crucified, if you manifest the divine influence of his soul in your character and in your actions, a fresh and radiant morning will appear, when there shall no longer be any anathema, and when faith shall be resplendent as the dawn; yes, if you will, *the morning also cometh*. Amen.

PROVINCIAL LETTER.

IRELAND.

YOUR columns contained a very fair and full notice of the paper which was read in June last, at a specially called meeting of our Irish Association of Churches. The paper, by a valued member of the congregation of All Souls, Belfast, took an hour to read and is thirty pages long in pamphlet form; it bristles with points of controversy and of challenge; and it urges a far-reaching scheme of church reform and reconstruction. It was not to be expected, therefore, that the gentlemen who were told off to speak about it at the meeting should do more than cordially thank Dr. Campbell for his paper, and promise that it should receive very earnest consideration. The time was not yet come when its detailed and practical meaning could be grasped, and we should need to think it well over before we could estimate the value of its suggestions or even test the correctness of its statements or judge of the justice of its tone. There is a committee appointed to represent our various presbyteries and our non-presbyterial congregations, sitting upon the matter at this present time, and in due course, doubtless, they will give our congregations and ministers something to consider and something to reply to. Organisation schemes have a sad way of running to waste among us. Is it to be so with this also? We shall see.

But although I am quite willing, for my own part, to wait for our committee's report on the practical measures suggested in the paper, and judge nothing before the time, I may still permit myself to say that there was a good deal in the paper itself that jarred upon some of those who listened to it, or at least upon one of them. It is never very difficult to get a meeting of Unitarians to bewail our general want of success, our coldness, our fewness, and how badly we compare with more energetic and more sympathetic churches round about us. And no one can say that there is not very good reason and plenty of room for improvement among us. But there may be question, nevertheless, whether we do not at times let this temper of self-abasement rather run away with us, and carry us over into unfairness towards our own cause and towards our own men. For certain reasons which I might give, I can leave myself out of account in this matter, and think and speak of it as it concerns others. And when I put the question whether Dr. Campbell's account of our work and our workers here is, on the whole, correct; whether the impression which his paper must produce is just; whether we are in the broken and hopeless condition which is told of; then I am bound to say that I believe the picture that is here presented is done in far too sombre colours, and however many and however great our faults and needs may be, there is more spiritual life among us, more work, more faithfulness, more hopefulness than is here allowed for. There are women and there are men among our laity who are doing splendid service, and there are ministers who are justly "esteemed very highly in love for their work's sake." I do not want to cocker our people up with the notion that they are rich and have need of nothing. I wish with all my heart they were readier to help with the steady plodding work of our churches and schools and societies and missions. It is hard to resist the downward drag of discouragement. And all the time there is the special difficulty which the peculiar melancholy of the "Celtic genius" throws in the way of a hopeful and eager faith, a certain want of buoyancy and of the patience that has grip and staying power in it, the tear in Erin's eye, the minor key in which we pipe to our weeping skies. It is hard work at times, especially in Ireland, to keep one's heart up and preach a Gospel of courage and cheer. But even at the worst I do not believe that Dr. Campbell's paper gives at all a true account of the condition and prospects of Liberal Religion in Ireland, or tells what we are really making of the great purpose for which churches exist and ministers are appointed.

Here are some of Dr. Campbell's words: "Lamentable stagnation," "apathy of the laity," "they have left their own church literally to starvation," "of no service to a young man who has to push his fortune," the supply of Irish ministers has "virtually ceased for the past twenty-five years," our ministers give their people "a polished religious or theological discourse," but "fail to dwell" on essentials of Gospel teaching.

With all due acknowledgment of Dr. Campbell's earnestness and goodwill to the cause, may I venture to suggest, nevertheless, that this is overdone? It is one-sided. There's a better and a brighter side to think of. There are men hard at work among us whose purposes, whose labour, whose teaching, life and influence deserve some better recognition than they here receive. "No outstanding personality," says Dr. Campbell, among our ministers. Whatever that wonderful word may mean, there are men among us who are doing their very utmost to preach and work and live as messengers of God's saving grace to men. Must they wait till they are dead before we give them a civil word even? At this moment we are all heartsore for the death of Richard Lyttle, and all the north of Ireland has been paying him the honour due to a true-hearted, earnest, faithful man; a man whom everybody esteemed and everybody loved; who won the trust of a whole countryside; in whose work and character

there was something of the heroic. Are we to forget such an asset as Lyttle, and send in our bankrupt account with "nil" to credit?

Then, again, if any one has gathered from the paper that we have no Irish students for the minstry, it will surprise him to learn that at this moment there are no fewer than six young Irishmen in training for ministerial service among us. One is a graduate student at Manchester College, Oxford; three are at the Home Missionary College; one, younger, is at the Belfast Academical Institution; and one, less advanced, is working with a tutor. Six students from about thirty-six churches. Keep the same proportion for our churches across the water, and how many students should we have on our books? Ireland is at least doing its share of the work of growing young men for our ministry. May I not again suggest that judgment here has been a little hasty, and that present-day conditions have had too little power to modify the terms of an *omnibus* indictment?

I must leave it to others to answer the complaint that our men do not preach certain Gospel truths. I have put myself out of the present reckoning, and what my brethren in the ministry teach and preach I do not exactly know. I do not hear more than two or three sermons a year from our own men, and even these are generally on special occasions and of a special character. But I meet my brethren continually in conference and for common work; I know something of the spirit and faith that are in them; and I simply do not believe that the old gibe about the "theological essay" in any way touches them.

As to what is still needed to make our work more effective, our present and possible methods of organisation, it will be time enough to speak of that when our joint committee has given us its report.

DOUGLAS WALMSLEY.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEAL.

Manchester: Bradford.—The following appeal for a piano, needed for Children's Sunday Evening Services at the Mill street Free Church, we have received from the President of the Manchester District Association and the Minister of the church:—"The additional premises, opened last November (and not yet quite paid for) have afforded opportunities for new developments. Among them is one which has a particularly important bearing on the religious life of the district, and the building up of the church. We refer to the establishment of a Children's Service, held in the Lecture Hall, from 6.30 to 7.30 on Sunday evenings, at the same time as the service for the congregation. We are sure that this endeavour to accustom the children to attend religious services specially adapted for them will commend itself to your readers. Since the beginning of these services on the first Sunday in October, the attendance has ranged from 120 to nearly 200, and on some occasions more would have come in, had the room been larger. A choir numbering forty has been formed, who attend a week-night practice. There is no reason why the services should not be held always through the winter months, and perhaps longer still. But we need a piano; one is on hire for this quarter, but we should be thankful to possess one of our own. It would be of great use, not only on Sundays, but at other times as well. If, through your kind insertion of this appeal, any of your readers are disposed to help, their contributions will be gratefully received and acknowledged by Dendy Agate, The Parsonage, Dunham-road, Altrincham; W. E. Atack (resident Minister), 44, Seymour-road South, Clayton, Manchester."

Blackburn.—The committee that has in hand the formation of a Unitarian congregation in Blackburn has engaged the Exchange Hall, and services will begin on Sunday evening, the 26th. The secretary of the British and Foreign Unitarian Association, the Rev. W. Copeland Bowie, takes the first service, and will deal with "The Religious Message of Unitarianism." He will be succeeded the following Sunday evening by the Rev. R. M'Gee, of Blackpool, formerly a well-known Congregational minister in that district, and on December 10 and 17 by Rev. Charles Travers, of Preston, and Rev. J. M. Whiteman, of Burnley. Twenty Sunday evenings are being arranged for in this way.

Bury St. Edmunds.—Last Sunday afternoon the Rev. Frederic Allen addressed the Young Men's Christian Association in the Town Hall on "The Hieroglyphs of God." About 130 members were present, and the singing of the hymns was led by a string band. Hearty thanks were given to Mr. Allen for his address

Hindley.—A unique event was celebrated at the Presbyterian Chapel on Saturday, November 18, in the diamond wedding of Mr. and Mrs. Unsworth. Originally belonging to Astley, they have for almost forty years been devoted members of the Hindley congregation, Mr. Unsworth serving for several years as secretary of the chapel, and as teacher in the school. A wide circle of friends will be interested to hear of the event, as Mr. Unsworth has long been a genial presence at the various Unitarian gatherings in Lancashire and Cheshire. He has acted for many years as delegate to the meetings of the North and East Lancashire Unitarian Mission and to the Provincial Assembly, and has kept up to beyond his eightieth year, the good old custom of visiting neighbouring congregations for miles round on the occasion of their Sunday-school anniversaries. A large company of descendants (4 surviving daughters, 37 grandchildren, and 17 great grandchildren), relatives and friends united to celebrate the event. When after tea a social gathering was held, the Rev. John Moore, on behalf of the congregation, presented an affectionate address to the venerable couple.

Kilmarnock.—Special services were held in Clerk's-lane Free Christian Church on Sunday last on the occasion of the visit of the Rev. Alex. Webster, of Aberdeen, formerly minister here. He preached to augmented congregations, especially in the evening, when there would be 250 people present, and when an orchestra from the theatre played several pieces and accompanied the hymns.

Liscard.—The Bazaar held on November 9, 10 and 11, to which we referred last week, was opened on the first day by Mr. F. W. Monks, of Warrington, in the absence of the President of the British and Foreign Unitarian Association, who had been announced, but was prevented by indisposition from taking the journey. On the second day Mr. W. B. Bowring was the opener, and on the third day Mr. Charles W. Jones. The gross receipts amounted to £421 19s. 2d.; donations from friends, £201 2s.; and from members of the congregation, £71 16s. Expenses amounted to £133 16s. 7d. The net result of over £561 does not include £130 previously raised towards the Independence Fund. The bazaar aimed at £460, so that the congregation is to be warmly congratulated on the success of the effort.

London: Little Portland-street.—We are informed that the congregations at this almost deserted chapel, where the Rev. J. Page Hopps is now regularly preaching, have very greatly improved. The morning congregation has more than doubled, and last Sunday evening the congregation nearly filled the body of the chapel. This is all the more hopeful because the greatest difficulty was felt in gathering an evening congregation.

London: Wandsworth.—On Thursday evening, the 16th inst., the Elmsleigh Social and Literary Union, in connection with the Wandsworth congregation, received a visit from the Laymen's Club. The members of the club were received by the Rev. W. G. Tarrant, supported by a large attendance of the members of the Union. After social intercourse, Mr. Tarrant took the chair, and extended a hearty welcome to Mr. H. B. Lawford, president, and the other members of the club. Mr. Lawford, in a humorous speech, thanked the members of the union for the kindness and warmth of their reception. Dr. C. Herbert Smith then expounded at some length the scheme for sending ministers to Boston in 1907 (*vide* INQUIRER, Nov. 11), and short speeches followed from Mr. H. Wade, vice-president and treasurer, Rev. W. L. Tucker, of Stamford-street, and Mr. R. M. Montgomery. A short musical programme followed, given by the members of the club. Representatives attended from Highgate, Brixton, Hampstead, Islington, Hackney, and Wandsworth. As a result of Dr. Smith's appeal, a committee was formed at Wandsworth to promote the scheme.

Middlesbrough.—At the close of the service on Sunday evening the Rev. W. H. Lambelle asked the members of the congregation present to join with him in expressing their indignation at the horrible massacre perpetrated in Russia, especially the persecution of the Jews in that country. Mr. T. F. Ward, Mr. J. Smith, J.P., and Councillor Kedward moved and supported the resolution.

Newport, Mon.—The movement which started here with such promise seven weeks ago received a fresh impetus last Sunday, when the Rev. James Harwood paid a special visit. There was a crowded congregation in the evening. In an impressive discourse Mr. Harwood emphasised the duty of fearlessly examining our beliefs in the light of reason and conscience, and, although disturbing doubts might follow, and lead to the abandonment of previously accepted views, the ultimate gain would be the attainment of a higher and stronger faith than that which was lost. After the service Mr. Harwood met the members of the congregation and the committee, and gave much encouraging advice for future work. On Nov. 26 and Dec. 3 the Rev. George Critchley, B.A., will conduct the services, and deliver a lecture on Nov. 30. The Newport congregation are extremely fortunate in having arranged to lease a place of worship which will shortly be vacated by another denomination. They hope to be in possession of their new home by the end of December, and look forward to increased membership resulting.

Nottage.—A grievous loss has befallen the Rev. W. J. Phillips, in the death, on November 14, of his second son, Evan Ewart, a little lad of 7½ years, as the result of a distressing accident. Much sympathy was manifested at the funeral on the 17th, at Newton, where Mr. Phillips resides. A short service was held at the house and at the grave in the parish churchyard, at one or other of which the following ministers took part:—J. Hathren Davies, D. Evans (C.), David G. Rees, E. Pearce (C.M.), R. J. Jones, David G. Evans, and B. C. Davies (B.).

Nottingham: High Pavement.—The Musical Recital, to which we referred in a front page note last week, was duly given by Mr. Ellenberger and his friends on Monday evening. There was a very large attendance, estimated at about 400, and the music was greatly enjoyed. The next recital is to be on December 18. A meeting of the High Pavement Historical Society was held at the schools on Tuesday evening, November 21, when the Rev. W. H. Burgess, of Loughborough, gave a lantern lecture on "Our Old Lancashire Churches." In a very interesting discourse Mr. Burgess traced the history of these churches, and of early nonconformity in the district. The President of the Society (Mr. J. C. Warren) occupied the chair, and at the close of the lecture a very hearty vote of thanks was passed to Mr. Burgess on the motion of the Rev. J. M. Lloyd Thomas, seconded by Mr. F. Robinson.

Pentre and Clydach Vale, S. Wales (Resignation).—The Rev. D. Rhoslwyn Davies has resigned the pastorates of these churches, and will terminate his ministry there at the end of the year.

Todmorden.—On Tuesday last Mr. John Harwood gave an excellent miscellaneous Recital in the school. A large audience gathered to hear him, and was amply rewarded by his humour and his dramatic power. In mirthfulness and pathetic power alike Mr. Harwood showed mastery of his art, and his visit will be long remembered.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 26.

Acton, Central Auction Room, Market-place, High street, 11 15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, Temperance Sunday, 11, Mr. W. R. MARSHALL, and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. G. CARTER.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Mr. BIMAL C. GHOSH, M.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Temperance Sunday, Mr. J. C. BALLANTYNE.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30. Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. A. PHARAOH, 3 and 6.30, Mr. G. J. ALLEN.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. G. ST. CLAIR, F.G.S.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Dr. S. H. MELLONE.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11, Rev. E. S. LANG BUCKLAND, and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Nov. 26, at 11.15, DR. WASHINGTON ULLIVAN.

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BIRTHS.

BARNARD.—At Westbourne, Colombo, Ceylon, November 20th, to Mr. and Mrs. A. S. Barnard, a son. (By cable.)
HERFORD.—On the 18th inst., at 1, Frognal-gardens, Hampstead, to Henry and Hilda Herford, a son.

DEATHS.

BENNETT.—On the 18th inst., at her residence, Greenmoor, Buxton, Clara Bennett, daughter of the late William Henry Heys, of Hazel Grove, in her 63rd year. Friends will please accept this as the only intimation.
WELLS.—On the 15th inst., at her residence, Maitland, Ashley-road, Hale, Cheshire, aged 82 years. Mary, widow of the Rev. G. H. Wells, M.A., and mother of J. W. Wells, of Bournemouth. She was interred at Brookfield Church, Gorton, on November 18th.



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THE Committee of the Octagon Chapel gratefully acknowledge the subjoined contributions paid or promised since the publication of the list of donors in May last. Nearly £2,000 are still wanting to complete the required sum, and further promises and gifts are therefore earnestly appealed for, and should be sent to Mrs. F. A. Mottram, hon. secretary to the Fund, The Birches, Bracondale, Norwich, who will gladly and promptly acknowledge them.

	£	s.	d.
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THE following list includes new and increased donations received since the last announcement, as well as a selection from former lists. It is published now to show the support which the Fund has met with in London and District, and in the hope that it may encourage others to contribute. While the Jubilee Committee cordially appreciate the great generosity of many London Unitarians, as shown in this list, they cannot but feel that London Unitarians, as a whole, have hardly realised the claims which the College makes upon them as a national institution. The College is established in Manchester, but its students come to it from all parts, and leave it, as the Current Year Book shows, to occupy pulpits in London, Liverpool, Manchester, Birmingham, and other parts of England, Ireland, Scotland, and Wales. There are many and obvious reasons why the College should be established in Manchester, especially since the creation there of the first Faculty of Theology which both teaches and examines without reference to sectarian limitations; but the College remains national in its sympathies, services, and aims. The Committee will be glad to send deputations to address congregational meetings in London and District to explain their work more in detail. Meanwhile they urgently appeal for new or (where possible) increased donations from all friends in the London District.

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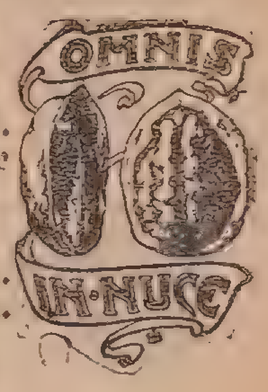
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The Committee cordially invite the presence of all friends. Tea and coffee, 6.45. Chair, 8.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3310. NEW SERIES, No. 414.] LONDON, SATURDAY, DECEMBER 2, 1905. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke is to preach on six Sunday evenings, at Rosslyn-hill Chapel, Hampstead, beginning on Sunday week, December 10. These will include Christmas Eve, New Year's Eve, and the first two Sundays of the New Year. The service, which begins at half-past six, will be conducted by the Rev. Henry Gow, minister of the chapel.

At Mansford-street Mission, Bethnal Green, the new club rooms are to be opened on Tuesday evening with a public meeting, over which Mr. Charles W. Jones, of Liverpool, will preside. The building has now a handsome front in Blythe-street as well as Mansford-street, and the work of this mission, under the superintendence of the Rev. Gordon Cooper, is making admirable progress. We trust that a large gathering of friends will take part in Tuesday's celebration, and that this work in Bethnal Green will be amply sustained.

LAST year we had the satisfaction of stating that all the copies of THE INQUIRER sent to free libraries in different parts of the country were paid for by generous friends. This year, we regret to say, that has by no means been the case. Only eighteen copies have as yet been paid for, and more than twice that number remain a charge upon our funds. If there are friends who would still be willing to meet that cost and to continue their kindness for the coming year we should be very grateful.

LAST Sunday the first of a series of afternoon addresses on subjects connected with social reform was given in Cross-street Chapel, Manchester. The Lord Mayor, Councillor Thewlis, presided, and Mr. Philip Snowden spoke on the causes and remedies for unemployment.

WE publish this week some interesting extracts from private letters of an Englishman long resident in Russia, showing how the situation appears to him. In contrast to the dreadful upheaval in that country, it is a relief to turn to Norway, where the separation from Sweden has been peacefully accomplished, and Prince Charles of Denmark, whose wife is daughter of our King, has been cordially welcomed as King. He has taken the name of Haakon VII. His grandfather, the King of Denmark, replying to a deputation from the Storthing, who announced to him the election, expressed the hope that there would be "good co-operation between the King and people for the welfare of the land and its future," and prayed that the new settlement might be "a happiness and blessing to the whole North, and that unity, peace and concord may increase between the nations." To the new King and Queen he said:—"But to you, my dear grandchildren, I address myself with the hope that God may lend you power and strength to serve your country and people with loyalty and righteousness. In this way you will win for yourselves the love of your people and feel yourselves Norwegians chiefly in work for the happiness and future of your country."

WRITING in the new number of *The World's Work*, Mr. Henry Norman, M.P., says that if the great Hebrew bankers of the world refused to touch any Russian loan, and declared that they would do their utmost to render Russian finance impossible in the capitals of the world, they could make the massacre of Jews impossible. Why they have not already taken this step, it is impossible to understand.

IN Manchester a "Christian Conference" has been invited to assemble before the close of the year to consider social reform. The circular which invites the attendance of members of all religious denominations sets forth—"That it is now necessary for the proper guarding of the health of the citizens of the future that the powers of town councils should be greatly extended with regard to buying and laying out land in the neighbourhood of our towns, and that town councils should possess, and use the power of making, for all land still unbuilt on in and near the towns, plans which must be strictly complied with by all who build on the land, such plans to arrange for the width and direction of the streets, the number and size of the open spaces, and so on." The circular is signed by Dr. Vipont Brown, Principal Graham, Professor Peake, Mr. T. C. Horsfall, Mr. J. L. Paton, and the clergy and ministers of various denominations. Mr. Richard Robinson is secretary of the conference.

THE constitution of the Royal Commission on Poor Law Methods and the Problem of Unemployment is announced this week. Lord George Hamilton is chairman, and among the seventeen other members are Miss Octavia Hill, Mrs. Bernard Bosanquet, Mrs. Sydney Webb, Mr. Charles Booth, and Mr. C. S. Loch.

WE hear with the utmost satisfaction that over 7,000 copies of this quarter's *Hibbert Journal* have been sent out by the publishers, Messrs. Williams & Norgate, and there is still a good home and foreign demand. Large numbers have gone to distant parts of the world, including Japan, and there is abundant evidence that some of the articles are being discussed in many lands. It is an eloquent sign of the times, full of encouragement for liberal religious thinkers and workers.

THE annual report of the Howard Association (October, 1905) expresses satisfaction at the continued success of the "Borstal" system, and of its extension to other prisons; but it is urged that its benefits should be shared by young women as well as men. The good effects are noted of lectures to women prisoners, given by the lady visitors in England, and to prisoners of both sexes by unpaid volunteer lecturers in Scotland; and approval is expressed of the circular addressed to magistrates by the Home Secretary in July last, recommending the separate treatment of children's cases in the Police Courts. A summary is given of a valuable report on the working of probation in some of the chief American cities, made by Miss Bartlett, a member of the committee, as the result of an exhaustive inquiry which she undertook early in the present year. A considerable part of this report was read at the International Prisons Congress at Buda-pest in September last (which was attended by two representatives of the Howard Association), and called forth an almost unanimous vote in favour of the probation system. At the end of the present year, Mr. Edward Grubb M.A., will be succeeded in the secretaryship by Mr. Thomas Holmes.

THE REVOLUTION IN RUSSIA.

THE following extracts from private letters recently received from Moscow may be read with interest. The writer has been long resident in Russia :—

Moscow, Nov. 7, 1905.

"... We are living here in a very disturbed state of the atmosphere, and the fact is that not a single person in the whole world has the remotest idea of what is going to take place; when we get up in a morning no one knows what will happen during the day. To-day things are a bit quieter here in Moscow; *i.e.*, we do not hear of any particular big riots or murders having taken place yesterday, or up to the present, to-day, but one must not cry out before one is out of the wood.

"Moscow has been in a state of ferment for the last five and a half weeks. It began with a strike of all connected with the printing trade; then, after a lot of disturbances and rows with Cossacks and police, the bakers had a short shindy—all which cost many lives. Then on October 11/24 the general strike on all the railways began, by which we here were cut off from the outside world, except by means of horse carriages and automobiles, which, of course, were only available for a few people.

"A few days later all the employees and workmen of the Town Council struck work, so that there was a sudden cessation of all water, gas, electric light, sewerage, horse and electric trams, &c.

"Through the railway strike all provisions jumped up in price, no milk was obtainable for three or four days, and what with no water and stopped-up sewerage arrangements things looked cheerful! But as there was no gas or electricity, except for those who have their own private installations, as we have at our works, business was suspended early. Added to this the bankers' clerks all struck, and there we were, without provisions, water, or cash, continually in a strange state of uneasiness, the streets full of rioters of all sorts, and a general liveliness of affairs.

"Then this day week, October 18/31, the Imperial Manifesto was published, and all Moscow seemed to go mad with joy. Processions with red flags were all over the place, and much revolutionary and republican talk was to be heard. Of course, the other party was not idle with counter-processions, and then began a lot of shooting and street fights. The police did not, and does not now, seem to care much who and how many are killed and wounded; and these last few days bands of roughs and rowdies, organised (some say) by the police and the reactionary party, have been carrying on a sort of civil war against students and so-called 'intelligents,' and many young people of both sexes have been brutally done to death.

"You see, the people have received 'Liberty,' but they are like children with a new toy. There is nobody among them who ever had an idea what Liberty means, and they go to all sorts of extremes. ... Both sides, the Government and the people, have entirely lost their heads. The only clear-headed persons have been the managers of the great strikes, who have managed their business of toppling the Government over in a most remarkable way, and have evidently not finished their work yet. These strike committees have pulled their wires and let their puppets dance as they thought fit, and are evidently vastly better organised than the Russian Government. The people are—well, it is hard to say what they are; you cannot find a man in the place who knows what he wants, even among the 'intelligents.' As for the working classes and the smaller business people, they, poor things, have never been allowed to think, and are absolutely incapable of a particle of independence. That is where the danger of the present state of things lies. There seems to be absolutely no single man in Russia who knows exacty what must be done. There is no leader either of the reform or the reactionary party who enjoys the respect of the partisans. The present revolution is exclusively *destructive* and not in the least *constructive*, and we are on the high road either to excessive dictatorship or extreme anarchy."

November 8.

"The Russians are unable to realise what freedom is; they have absolutely no leaders whom they trust or believe in. ... As for freedom, as we understand it, that will take a long time to introduce here. Among all these manifestations one never sees an elderly person; it is all boys and girls, who are all excitement, but without experience or trained thought."

November 20.

"We go about our usual business and occupations with a general feeling akin to examining a barrel of gunpowder or dynamite by the light of a naked candle. Outwardly things are much quieter, but under the surface exists a huge seething movement, which may show itself at any moment. ... Last evening, at a friend's house, we heard one of these students speechifying to us in explanation of his and other students' views of the general political and social democratic movement. ... In this student and schoolboy movement lies an enormous danger for Russia. The University has now been virtually closed since December 6, 1904, and will most likely remain closed till September, 1906. All the high schools, technical and others, are similarly shut, and numbers of the so-called gymnasia (equivalent to English middle-class schools or grammar schools) have struck, and demand the right of the scholars to choose their own teachers, and determine their own lessons and what they are to be taught. You may fancy the majority of Russian youth, of both sexes, not learning or studying for one and a half to two years; only getting up political meetings and speechifying to workmen and others about fraternity, equality, and the rights of man. It is a sad look out for this country, as these young people are without the least regard for order or discipline, and are at the same time the coming generation. Everybody is stirred up with the feeling that everything is radically wrong, but not a single man can tell you what is to be put in the place of the old order of things. Of course, it is the long-foreseen result of hundreds of years of abominable government carried on by most corrupt organs. ... It is astonishing to hear the absolute contempt and distrust with which every soul here speaks of their Emperor and Government—Witte included ... but I find it hard that not a single one of the shouters and braggers will go and help a little. ... The Government has quite lost its head, but the revolutionary party has never had any, so that the Government will eventually win, and goodness knows whether it all ends in anarchy or dictatorship. But the Government can put no trust in the soldiery or their officers, or even in their civil services, which last have all more or less struck.

"Terrible things have taken place in the provinces, and among the Jews, but here in Moscow, with over 90 per cent. of genuine Russian population, it is hardly probable that we shall have so much fire and murder, as the genuine Russian is a very peaceable sort of a soul, and will hardly hurt anybody unless he is goaded on to do so. But the great danger lies again in the agrarian unrest, which is assuming large proportions in the south, and which the social democrats are attempting to spread to Moscow."

PUBLIC QUESTIONS.

SIR,—May I be permitted to remind your correspondent, Mr. Armytage Bakewell, that when he asserts, as he did in your issue of the 25th inst., that peace can be preserved best "by that timely preparation for its maintenance which Lord Roberts and all wise lovers of peace enjoin," he is begging the question. Those of us who are opposed to the growing military Imperial spirit are as patriotic in drawing the attention of our countrymen to what we believe to be a great national danger as Lord Roberts himself, and we can assure Mr. Bakewell that the assertion that only those who think with Lord Roberts are wise lovers of peace does not disconcert us, nor do we hope to preserve peace by "hysterical shoutings," but rather by creating a peaceable and peace-loving spirit, discountenancing militarism, and joining hands with those, not in Great Britain only, but all the world over, who stand for the brotherhood of man and the solidarity of labour. Not by the menace of great armaments shall we persuade men to brotherhood, but by mutual approaches and a recognition of our common humanity will the War Spirit be annihilated. GEO. A. KING.

Norwich, Nov. 27.

THE November number of the *Theologisch Tijdschrift* completes the thirty-ninth annual volume of this learned and valuable periodical, published every other month at Leiden. The number opens with an elaborate article by Professor Eerdmans on the significance of the story of Paradise. Professor Meyboom, of Groningen, follows with a discussion of the questions raised by Dr. W. B. Smith, of Tulane University, New Orleans, as to "Jesus the Nazarene." Professor Meyboom is not yet convinced that no such place as Nazareth existed. A number of book notices complete the number.

MESSRS. WILLIAMS & NORGATE announce for immediate publication a new volume in the Crown Theological Library, entitled, "History of Early Christian Literature, the Books of the New Testament," by Baron Von Soden, Professor of Theology in the University of Berlin. The volume will comprise nearly 500 pages and will be published at 5s.

LITERATURE.

BOOKS NEW AND OLD.

I HAVE been reading the "Upton Letters," and a good many other people must have been doing the same, for I see that the book is already in its fourth edition. It is suited admirably for the mood when we are disinclined for engrossing excitements, and what we require chiefly is a gentle stimulus to our own thought. The effect it produces is that of letters written in the confidence of intimate friendship, in which the writer tells us of his work and reading and gives many a revealing glimpse into his own character. But do people write letters like this, so full of matter and so fastidious in literary style, in our hurrying age? Or has the author simply adopted the most convenient medium for his discursive reflections on boys and books and human nature? Some critics have started the suspicion that we are not reading real letters at all. I confess that I have no skill in solving such problems. It is enough that the letters, as they have been given to the world, are full of personality. Clearly, the author, if he may have invented his correspondent, has not invented himself.

He is a schoolmaster engaged in the routine of an English public school. The interest of the book is to a large extent educational in the wider sense, for it is not in the least technical. It is full of schoolboy human nature and of strong discriminating sympathy with its difficulties; but it raises the very serious question whether the seclusion of a number of boys in a sort of comfortable barrack, away from home influences, is good either for their minds or their morals. Parents who are hesitating between a well-equipped day-school and the more fashionable possibilities of a large boarding-school would do well to consider a great many unvarnished and disquieting facts, which are set down in these pages. The book will do real service if it helps to undermine the curious superstition of the wealthy English mind, that the right thing to do with a boy, in order to make a man of him, is to remove him at an early age from the influence of his mother and the natural and healthy discipline of his own home.

On the subject of masters and their failings T. B. has a good deal to say. His remarks about encouraging special aptitudes and taking interest in the slow development of a boy's tastes and character are admirable. "Not to be pompous, and not to hunger and thirst after finding things out" is one of his happy sentences. "The object of detection is to help boys to be better, not to have the satisfaction of punishing them" is another. How true it is that "the boy who develops into a fine man is often ungainly, shy, awkward, silent in early life, acutely sensitive, and taking refuge in bluntness or dumbness"; but it is not many people who can see it so clearly or say it so well. Here, again, is another piece of concentrated wisdom, evidently learned in contact with real life: "A schoolmaster's success (in the best sense) depends almost entirely upon his being able to arrive at sound principles and at the same time to avoid mannerism in applying them. For instance, it is of no use to hold up for a boy's consideration a principle which is quite outside his horizon; what one has to do is to try and give him a principle which is just a little ahead of his practice, which he can admire and also believe to be within his reach." Elsewhere he expresses the same thought with a telling illustration. "I don't believe," he writes, "that in education the highest motive is always the best; indeed, the most effective motive, in dealing with immature minds, is the thing which we have to discover and use. I mean, for instance, that I think it is probably more effective to say to a boy who is disposed to be physically indolent, 'You have a chance of getting your colours this half, and I should like to see you get them,' than to say, 'I don't want you to think about colours; I want you to play football for the glory of God, because it makes you into a stronger, more wholesome, cheerful man.' It seems to me that boys should learn for themselves that there are often better and bigger reasons for having done a thing than the reason that made them do it." T. B. would be an excellent monitor to many men whose calling it is to teach from the pulpit instead of from the master's desk. Possibly he might give them some elementary knowledge of human nature. Many earnest sermons, like the average moral exhortations in school, only beat the air; for there is no contact of sympathy and mutual understanding between the speaker and the hearer.

This brings me to the subject of school sermons, about which he has a number of excellent things to say. It is evident that he feels that for the most part the school service is a golden opportunity lost. "I want more homeliness, more simplicity, more directness in sermons," he writes, "and so few people seem to be aware that these qualities of expression are not only the result of being a homely, simple, and direct character, but are a matter of long practice and careful art." "A boy does not want to be gentle, meek, and mild," he continues, "and I fear I cannot say that it is to be desired that he should. But if a man is shrewd and even humorous first, he can lift his audience into purer and higher regions afterwards; and he will then be listened to, because his hearers will feel that the qualities they most admire—strength, keenness, good-humour—need not be left behind at the threshold of the Christian life, but may be used and practised in the higher regions. Then, too, I think that there is a sad want of variety. How rarely does one hear a biographical sermon; and yet biography is one of the things to which almost all boys will listen spell-bound. I wish that a preacher would sometimes just tell the story of some gallant Christian life, showing the boys that they, too, may live such lives if they have the will. Preachers dwell far too much on the side of self-sacrifice and self-abnegation. Those, it seems to me, are much more mature ideals. I wish that they would dwell more upon the enjoyment, the interest, the amusement of being good in a vigorous way." How cordially most readers will agree with him that goodness should be made interesting, beautiful, and desirable. But from one remark I must express my profound dissent. He recommends that the dull, tired man should read a sermon written by somebody else less common-place than himself. A practice of this kind would be the destruction of preaching, for it robs it of the essential element of personality. I never heard of anybody being edified by the Homilies. The only thing to do with the dull, tired man is to set him to some work in which his heavy weariness will be less fatal than in preaching. Clearly the pulpit is not for him. If a rule of this kind could be put into operation automatically, the number of silenced preachers might be a serious aggravation of the problem of the unemployed. But I fear that I am coming dangerously near home, and may be inventing my own guillotine; so I had better pass on to the more bookish interest of the "Upton Letters."

The pages are not crowded with the names of authors. T. B. appears not as the facile taster of many books, but as the intelligent judge of a few; and the books he likes he reads more than once. Yes, it is intelligence which marks his literary criticism. He succeeds in thinking for himself on matters where it is hard to avoid fashionable judgments. He has no doubt about his favourites. "I do not know any books," he says, "which give me quite the sense of genius that Charlotte Brontë's bring me." Newman is, to him, one of the few masters of English prose. His work is "a white art like the art of sculpture." He loves lucidity and purity in writing, and this makes him run atilt against Browning and George Meredith, "who seem to hold it a virtue to express simple thoughts obscurely." "A novel ought to be like a walk; George Meredith makes it into an obstacle race" is another remark, which enthusiastic Meredithians will treasure up against him. He describes Omar Khayyam as "the most beautiful presentment of pure Agnosticism that has ever been given to the world"; and he hastens to add, "the worst of it is that the delicate traitor makes it so beautiful that one does not feel the shame and futility of it." He defends the Autobiography of Mark Pattison against popular disparagement, and finds in it "the high virtue of thoroughness." His strictures upon the letters of T. E. Brown have less than his usual insight. He dislikes them, and he tries to explain his dislike by wholly inadequate reasons; at least, so it seems to one whose enjoyment of their vividness and buoyancy is still fresh after several years. But here we are dealing with the personal equation, and as T. B. admits with his usual candour, "the victory always remains with the people who admire rather than with the people who criticise."

Whether these are real letters with one intimate friend always in view, or whether they are soliloquies with the world of people who are willing to listen for correspondent, is a matter of small concern. They are, in any case, the expression of a mind of wide observation and keen intelligence, and the note of confidential intimacy adds to their charm. I notice, with more than a tinge of regret, the writer's confession that he is conscious of a growing incapacity for idleness. It is the curse which lies in the path of a life moulded to routine. "In any modern

Utopia,'' says Mr. Wells, '' there must be many leisurely people. We are all too obsessed in the real world by the strenuous ideal, by the idea that the vehement incessant fool is the only righteous man. Nothing done in a hurry, nothing done under strain, is really well done.'' The author of the '' Upton Letters '' is one of the people whom the world needs to make it wise. I hope that he will keep the grace of idleness long enough to give us another book.

W. H. D.

DR. MARTINEAU'S PHILOSOPHY.*

WHEN, three years ago, the '' Life and Letters of James Martineau,'' by Dr. Drummond and Professor Upton appeared, the survey by the latter of Dr. Martineau's philosophical work, which formed the second half of the second valume, was at once recognised as a most admirable and timely piece of work, calculated to be of great service to students of religious philosophy; and on many sides the wish was expressed, and notably, with great earnestness by the late Frances Power Cobbe, that it might be republished in a separate and cheaper form, so as to be available for the widest circulation. That wish has now been met, so far as a separate issue is concerned, and, though a shilling or even a sixpenny, instead of a seven and sixpenny, reprint would have been more welcome still, it is a great satisfaction to have this volume available for separate study, especially as it is enriched by a new Introductory Essay '' On the Relation of Dr. Martineau's Writings to Present Views on the Philosophy of Religion.'' The original work is simply reprinted, the stereo-plates having been corrected in only two or three places, and one further correction added in the new preface, as to the *National Review* article (p. 287 of the original edition, p. 33 of the reprint), which was not by Morell but R. H. Hutton, Morell's MS. not having been published. On p. 77 (original 331) *moial* has been left for *moral*. On p. 224 Mr. Craufurd's name is correctly spelt, but not on the previous page. The mistaken reference to R. H. Hutton on p. 470 of the original has been removed from p. 216, but the index under *Hutton* still retains it. These small points we note for the next printing. And one other point in this connection. Both Mr. Upton and Mr. Carpenter in his '' James Martineau '' give references to the '' Study of Religion '' from the first edition only; but a great many people use the second edition, in which the paging is different. The double reference would save much trouble.

Mr. Upton's new Introductory Essay, which fills more than thirty pages, will be read with great interest. It deals with some of the most recent criticisms of Dr. Martineau's philosophy, and dwells especially on two dominant thoughts in his teaching and preaching, that of the ever-present and universal Incarnation of God in human souls, and that of the true individuality, moral freedom, and infinite worth, in the view of the Eternal, of every rational soul. That the Incarnation of God was not in Christ only, but progressively in all souls, Martineau taught long before that doctrine became the common property of liberal religious thinkers. In this connection Mr. Upton says :—

'' There cannot, I think, be the slightest doubt that it is this doctrine of the immediate apprehension of God's presence and character in the higher life of man—a doctrine which finds philosophic expression in the second volume of the 'Study of Religion,' and appears in the most varied forms and with infinite wealth of illustration in the 'Endeavours' and 'Hours of Thought,' which constitutes James Martineau's most valuable contributions to the philosophy of religion. All truly religious natures feel, and at times rapturously enjoy, this communion with the indwelling God; but it is only those richly gifted natures, in whom a deeply religious consciousness is conjoined with clear philosophical insight, who can perform for their fellow-men the grand function of intelligently interpreting these ethical and spiritual experiences in which the influence of a Presence, which can in no way be identified with our finite and dependent personalities, is most distinctly realised. It is because Martineau's genius was, like that of the Athenian whom he revered as the world's greatest philosopher, at once profoundly religious and profoundly philosophical, that his works are so accordant with, and so helpful to the highest religious thought and aspirations of the present day. He was a most devoted admirer of Plato, but he was a still more enthusiastic student of the Jewish prophets and of the New Testament, and he found in the latter that divine insight of the Conscience and of the spiritual affections which he felt to be somewhat lacking in the too absorbing Intellectualism of the former. Thus he was enabled both in his sermons and to some extent in his philosophical works also, to express that blending of Greek with Hebraic thought which is so essential to the full understanding of that most central of all truths, the Incarnation and self-revelation of God in the consciousness of mankind.''

As to the second thought, of the true individuality and moral freedom of the rational soul, Mr. Upton notes the two currents of opinion represented by the followers of Hegel, and those who are with Martineau on the Libertarian side, and, after referring to the Gifford Lectures of Professor James Ward, of Cambridge, and Dr. Rashdall's Oxford essays in '' Personal Idealism '' and '' Contentio Veritatis,'' concludes :—

'' This recent emergence of Dr. Martineau's characteristic ideas out of the very heart of the highest culture in our two greatest universities goes far, I cannot but think, to justify Mr. R. H. Hutton's and Dr. John Watson's prophecy that it will be mainly in the direction of Lotze's and Martineau's thinking, and not in that of Hegel's, that the religious world will look for the most adequate expression of the philosophy which is implicit in Christianity.''

The last pages of this essay refer to Mr. Carpenter's study of Dr. Martineau's philosophy in his recent volume, in which, on one point, Mr. Upton thinks a mistaken conclusion has been drawn. It is on the abstruse question of the relation of Will to Force, and their implication in our conception of the creative will of God as the supreme Cause of the universe. Mr. Upton holds that Dr. Martineau retained to the last his conviction that from our experience of self-directed energy we gain our insight into the supreme causal power of God, and that this involves the independent exercise of force by the will. The passage criticised is on p. 573 of Mr. Carpenter's book. '' The question is,'' says Mr. Upton, '' Did Martineau think that human wills could dispose of a portion of this force without themselves exerting any force? If he did so think, whence did he get his first great argument for Theism, seeing that the only Will with which he had any direct acquaintance would have had no experience of the *exertion* of force but only of the *direction* of it? ''

* '' Dr. Martineau's Philosophy: A Survey.'' By Charles B. Upton, B.A., B.Sc., Emeritus Professor of Philosophy in Manchester College, Oxford, author of the Hibbert Lectures on the '' Bases of Religious Belief.'' Revised Edition, with an Introductory Essay. (Nisbet & Co., 7s. 6d.)

DILLON'S JOB.*

THIS book is in some respects a convenient one, for it sets before us the text of the Book of Job as Dr. Bickell, followed by Dr. Dillon, thinks it ought to be. Unfortunately, it is sure to mislead the unwary reader, for it gives him no real opportunity of forming an adequate judgment. It sets out with a number of assumptions, and states them as if they were axiomatic; whereas, each is, to put it gently, in the highest degree precarious. First, we are asked to believe that the 400 verses wanting in the earliest form of the LXX are '' all of them later additions.'' In reality the omissions in the LXX often destroy the connection, while that version retains passages open to grave objection. Further, according to Bickell and his disciple, '' the strophes invariably consist of four lines, every two of which are parallels, and each line contains seven syllables with iambic rhythm.'' Probably, no other scholar living would be willing to accept this theory, which cannot be maintained, save by the most audacious excision and alteration. The reader who desires to appreciate these assumptions at their real value should peruse an admirable article by Dr. Driver in the *Contemporary Review* for February, 1896. We do not, of course, mean to assert that the whole book, as it stands, in the Massoretic text, represents the poet's original work. There is need for emendation, for excision, and for transposition. There is also, however, need for a sobriety and caution which are sadly lacking in Dr. Dillon's book. It is a very slight performance. We have about 22 pages of introduction, and not quite 70 of translation, without notes. The rest of the space is occupied by a reprint of the version of 1611. There are no notes on the text.

W. ADDIS.

* '' The Original Poem of Job.'' Translated from the restored text by E. J. Dillon, late Professor of Comparative Philology and Ancient Armenian at the University of Kharkoff. To which is appended the Book of Job according to the Authorised Version.'' (T. Fisher Unwin. 5s.).

MR. TARRANT'S VERSE.*

OUR readers have already had the opportunity of making acquaintance with some of the forty-six pieces in this welcome booklet. We may remind them of the "Child's Spring Song" (p. 32), the "Cuckoo Song" (p. 60), the lines on "Cleabarrow" (p. 44), and that other charming lyric, which begins,

The willow-wren is back again,
The tit sings in the tree,
The dormouse stretches in his den
And wonders what can be!
And out he creeps, and loud he cheeps,
So glad is everything,
When over Winter's shoulder peeps
The sweet maid Spring.

That should be enough to make any lover of genuine song get this little book, and be glad of the chance to send it as a Christmas greeting to friends.

Mr. Tarrant's hymns are well known in liberal religious circles, and these other verses, if we mistake not, will find their way to many hearts. There is a freshness and sincerity of delight in Nature in the songs, and the true wisdom of life, which knows how to be glad and to help others to be glad, expressed sometimes with a touch of quaintness, which is an added charm, both for the children and their elders. We make bold to say that here is good medicine for seasons of depression and for those who have to live in dreary or common-place surroundings.

The title is explained in the first verse:—

"Bee Songs" are wee songs
Humm'd in hours of labour,—
Thy life and my life
Need a song, my neighbour.

And the wisdom of the book is found in such verses as these:—

The swallow is gone, but the skylark is left us—
See him, and hear him, aloft in the blue!
He says, if of courage the years have bereft us,
Still there is Sunshine for me and for you.

So now, when the ivy is starry with blossom,
Now in November's the time to be gay—
To keep a wee birdie atune in the bosom,
Singing as sweet as on Midsummer Day.

And these other lines, from "Life Says" (p. 17):—

"Out of the night, the morn";
Hark, how the great word goes!
"Out of the soil, the rough black thorn,
Out of the thorn, the rose.
Out of the morn, the day,
The noon-joy clear and strong;
Out of the dust the soul wins a way,
Out of the soul, the song!"

We must not quote too much, or we should add here the first verse of "Rosa Loquitur" (p. 38), "The Miracle" (p. 63), "Poor Pleasure" (p. 42). The two couplets "On Loan" our readers have already seen, but they shall conclude this brief notice:—

"With some of us sick, and with most of us sad,
It hardly seems proper for one to be glad."
Well, come, needy neighbour, at least you can borrow!
I'll lend you a smile—you can pay me to-morrow.

* "Bee Songs and Other Verse." By William George Tarrant. (Philip Green, 5, Essex-street, W.C. 1s. net.)

ADELAIDE UNITARIAN CHURCH.

JUBILEE SERVICES.

THE Jubilee of the Unitarian Church in Wakefield-street, Adelaide, S. Australia, was celebrated on Sunday, Oct. 8, when the minister, the Rev. John Reid, M.A., conducted the services morning and evening. In the morning he chose as his text Isaiah lvi. 7, "Even them will I make joyful in my house of prayer." An exposition of this portion of the Prophet's message led up to the subject, "Past, present, and future." He said that day it was the life of the church they had to think of, and that church their own. That day they commemorated the fiftieth anniversary of the establishment of their form of worship in Adelaide. Fifty years might not count for much in the life of a nation, or in that of a church, but in the life of a young State like their own, as also in the life of themselves as individuals, they counted for a great deal. They owed much to the courageous faith of the little band of true-hearted men who took the steps which led to the arrival in the city on Sept. 19, 1855, of his revered and beloved friend, the Rev. J. C. Woods, B.A. On the second Sunday of October in that year the first public service was held. The men who inaugurated the movement did not waste time, but speedily secured the present site, and on July 5, 1857, the present building was opened for worship. For twenty years his predecessor vigorously carried on the work of the church. Then came a brief respite, during which he revisited his native land. For two years their good and true friend, Mr. Whitham, held the fort. On his return Mr. Woods resumed duty, and only in 1887, when failing health necessitated retirement, did he seek release from his post. That release came only two years later, when a pastorate extending over nearly five-and-thirty years came to an end. Unended, however, was his deep interest in all that concerned the well-being of the church, and his love for those to whom he had ministered for so many years, At his last interview with Mr. Woods a few days ago, the latter talked of the commemoration service, and expressed his strong desire, if God so willed, to be spared until he could hear of its success. He charged him with what there was every reason to believe would be his last message to the people so dear to his heart, "Tell them," he said, and his power of utterance had well-nigh failed him. "Tell them how dear they all are to me; how often I think of them; how I love them all. I have long looked forward to this jubilee, though I scarcely hoped to see it. God's blessing rest upon them all, and on you." For himself he could only add that never had stranger coming to take up work among strangers had truer or more sympathetic friend and adviser than he had found in John Crawford Woods. So the present linked itself with the past; a past that soon would have no living witnesses left to testify to them of its faith, its devotion, its loyalty to God and truth. The remainder of the discourse dealt with the present condition of the church and the outlook for the future, and concluded with a forceful appeal to the younger members of the congregation to take up and continue the good work done in the past. There was another large attendance at the evening service, when Mr. Reid spoke on "The pillar and ground of the truth."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

THE "SPIRIT" AND THE "FATHERHOOD OF GOD."

SIR,—It is a difficult task to keep pace with a reviewer who is six thousand miles away, and therefore six weeks ahead of the poor author; but I hope you will allow me to correct a rather serious but unintentional misrepresentation of which my friend Mr. Whitaker is guilty in his review of my last book (THE INQUIRER, September 16). In summing up my position, he says: "It is 'the Fatherhood of God' that Mr. Balmforth seems to indicate as the cardinal point in the teaching of Jesus which our modern thought must reject." This is hardly a correct summary of my position. What I do say is that "the Fatherhood of God" is the cardinal point in the teaching of Jesus which a large body of modern thought *does* reject. This is a very different thing. But I do strongly object to excluding those who cannot honestly accept the doctrine of the Fatherhood of God from religious fellowship with us. Not "I believe" (the intellectual attitude), but "I love" (the moral attitude) is the true touchstone of religious life. The point is this: Can men (or some men) have a religion without expressing it in theological terms? I say they can. The life of men like Arthur Hugh Clough proves it. All depends on the premises with which a man starts, and that is often a matter of temperament—a most elusive thing from the point of view of logic. We cannot lay down a universal theological premise because men's mental worlds are different.

With regard to the "Fatherhood of God," my own view is this: That if the term "Spirit" (as applied to God) means anything, it implies, not something less, but something infinitely more than human fatherhood. But I must confess that I have no great liking for the term "fatherhood." I prefer the term "motherhood" as implying a deeper tenderness, less emphasis on the non-moral aspect of mere Power, and also as leaving more to the religious imagination. "Fatherhood" especially with the nauseating insistance on almightiness which so often accompanies it, seems to imply, "I could remove the undeserved ills of the world if I would." "Motherhood" implies, "I would if I could." But I prefer the term "Spirit" to either, as *necessarily* implying "fellow-workers" with it. There is something in what M. Jaurès is reported to have said, that if God were to appear before us in palpable form, we ought not to throw ourselves abjectly before Him as an Almighty Despot, or greet Him with the sickening adulation which is usually meted out to a constitutional monarch, but rather question Him as the friendly citizen of a higher commonwealth.

As another reviewer has fallen into the same mistake as Mr. Whitaker, I can only conclude that the misconception must have arisen through a want of clearness of expression on my part, or through my fatuity in attempting to deal in a dozen pages with a subject which really requires a volume.

As to all the other things which Mr. Whitaker charges against me—that I leap gaily over eighteen centuries of historical development, that I am atomistic, individualistic, and ultra-Protestant, all this is quite new to me. I have always looked upon myself as quite as good a Socialist and Catholic as my friend Whitaker. Indeed, I consider myself a freer Catholic than he, for I would welcome devout agnostics into religious fellowship, whereas he would apparently exclude them. The point may be put, metaphorically, in this way: Would the "Father" exclude men like Mill, Huxley, Spencer, Clough from his spiritual kingdom? If not, why should we exclude them from our church, which should surely be ordered according to the pattern of the kingdom of heaven? I was under the impression that a slight acquaintance with the course of historical and theological development had been one of the means of leading me to this "free Catholic point of view" at which I hope my friend Whitaker will in due course arrive. Indeed, in practice, he has already reached it, as those who are fortunate enough to know him are well aware.

One point more and I have done. "May not," says Mr. Whitaker, "may not the speculative creeds of atonement and mediation, of Trinity, and the rest have been channels of that revelation" [of the Spirit]? Of course they may. And so may the worship of the Virgin Mary and the celebration of the mass. Neither do I regard these as "mere superstitions." They are, in the present stage of human development, the necessary forms or ways in which certain souls envisage the spiritual universe. My chief quarrel with those who hold to these ways is that they insist upon me envisaging the spiritual universe in that way too—a thing impossible to me. It will be seen, then, that I am not against speculative creeds as such. They are necessary. But I am against the attempt to give them first place in our church life, or to make them an essential qualification for religious fellowship. The whole subject is too wide for discussion here, and I can only refer your readers to the first chapter of the book under discussion on "The True Basis of Religious Union."

Meanwhile, if our friend Mr. Whitaker can give us a theology which will shake to their foundations the atomism, the individualism, the ultra-Protestantism, and the Philistinism of most of our modern sects (including Unitarianism) we shall all be grateful.

R. BALMFORTH.

Cape Town, October 23, 1905.

CHURCHES AND SOCIAL REFORM.

SIR,—It is to be hoped that many of the signers of the "Declaration" published last week will respond to your appeal to elucidate its meaning in detail. Its main purpose is sufficiently evident, viz., to express the conviction that the time has arrived when the valuable work on behalf of various social reforms now undertaken by individual members of our churches needs to be supplemented by some kind of corporate action, in the interest alike of the reforms and of the churches. For who can doubt that, so far as a church is a body of men and women sincerely desirous of being co-workers with God in the service of man, it has a strength, and might exert an influence, especially in its immediate neighbourhood, out of all proportion to the number of its members? And that, on the other hand, for a church as for an individual, "the Spirit of service is the only true revealer of the Spirit of Christ?"

It is my belief that the will only is needed; the ways will open of themselves.

CATHERINE GITTINS.

SIR,—Referring to the declaration on the above subject which appeared in your issue of last week, will you allow me, as one who signed it, and speaking only for myself, to state what I had chiefly in my mind in doing so?

We are in this country confronted with a state of things socially which is, in my judgment, positively appalling—vast numbers of our people living in habitations scarcely fit for sheltering wild animals, much less for the housing of human beings; thousands of innocent and unoffending children forced to attend school with the mental and physical enervation arising from semi-starvation, and their naked limbs half frozen with cold owing to insufficiency of clothing; a vast army of unemployed adults asking, not for charity, but for work, and their wives and children, together with themselves, undergoing the most cruel privations by reason of their inability to obtain it; a terribly large proportion of the population of the whole country drifting in their helpless old age towards the workhouse, or living in constant hunger and misery outside. Well, rightly or wrongly, I feel that these things are a foul blot on our boasted civilisation, a disgrace and a menace to our national greatness, and a scandal on the very name of the religion we all profess in common. I feel, too, having regard to the number and the unmistakable meaning of the precepts uttered by the Founder of the Christian Religion in relation to this very subject of human sorrow and suffering, that there is no institution in the land upon which the responsibility for a ceaseless and determined effort to remedy these awful ills rests more clearly and directly that upon the Christian Church. I am, therefore, emphatically of opinion that all churches alike, our own, of course, included, should (to quote your own words) "take collective action, if not by initiating separate forms of social work, at least by public declarations of principles and policy on questions of social and national well-being." I do not overlook the fact that no Church members have, in their individual capacity, done nobler work in relation to these perplexing and heart-rending social problems than our own; but the inevitable tendency of individual effort is to concentrate its attention exclusively on the relief of immediate necessities, or mere palliatives—a truly necessary and a truly Christian work. There is, however, the far more serious question of getting at the causes of and then prescribing permanent remedies for these terrible evils, and this aspect of the matter can only be adequately dealt with by collective and carefully organised effort. And I regard it as the sacred and bounden duty of every branch of the Church of Christ to move fearlessly in that direction, and to boldly face all possible consequences that may follow from doing so.

W. J. CLARKE.

Domestic Mission, Hurst-street, Birmingham.

OBITUARY.

THE REV. W. WHITELEGGE.

A LINK with a long distant past was severed by the death, at Cork, on Saturday week, of the Rev. William Whitelegge, M.A., at the age of eighty-seven. He was the son of an elder William Whitelegge, who was born in 1781 at Hale, in Cheshire, and was a student of Manchester Academy from 1798 to 1803, and subsequently, from 1811 until 1865, minister of Platt Chapel, Manchester. His son was a graduate of Glasgow University, where he studied from 1836–40 as a Dr. Williams scholar. After a brief ministry at Coseley he settled, in 1843, as minister of Prince's-street Chapel, at Cork, and there remained to the end of his days. A memorial notice in a local paper records of Mr. Whitelegge that during his long sojourn in Cork he was beloved by his flock and esteemed by a wide circle of acquaintances. His kindly and charitable disposition brought him into touch with quite a number of local benevolent and charitable institutions, and his was a prominent figure at the gatherings in support of them. He had been ailing for the past few months, and on Saturday, November 18, he passed away.

MR. JAMES BOOTH.

WE deeply regret to announce the death of Mr. James Booth, which took place at Bath on November 21, in his seventy-eighth year. In early life he spent many years in Australia, and after his return to England settled in Nottingham as a boot and shoe manufacturer. After a successful business career, during which he served for some years on the Nottingham School Board, and was treasurer of the Gordon Boys' Home, he removed from Nottingham. With his wife and their elder daughter he resided chiefly in Bath or the neighbourhood, when they were not travelling abroad. Originally a Congregationalist, Mr. Booth was one of a number of well-known men who, during the seventies were attracted to the High Pavement Chapel by the preaching and personality of the late Rev. R. A. Armstrong. In Mr. Booth's case this was the more noticeable because, being under the influence of Herbert Spencer's way of thinking, he might have been supposed to be out of sympathy with the sharp precision which characterised Mr. Armstrong's religious conceptions. The true explanation, doubtless, was the keen intellectual interest and deep religiousness of nature in both men.

Mr. Booth was the last man to make a parade either of his doubts or his faith, and his mental integrity and consideration for others prevented him from accepting offices to which he was again and again invited. In a quiet way he was always ready with his help, but would not take a prominent position lest he should either seem to profess more than he really believed or compromise the cause by what he felt to be his peculiar position. But his love of freedom and progress, his dislike of intolerance, his sense of the importance of the religious factor in life made him deeply interested in Unitarianism. With his fine head and his face beaming with thoughtfulness and kindness he was a notable presence in any company, and he leaves behind a singularly beautiful memory to all who knew and loved him. Their deepest sympathy will go out to Mrs. Booth and her two daughters in their bereavement. J. H.

WILLIAM H. E. EVANS.

ONLY a wandering pedlar, but a staunch and faithful Unitarian worker; in his own way doing pioneer missionary work from door to door, distributing tracts as he peddled his wares, and thus sowing the seed of the liberal religion of which he was so firm an adherent. Many have thus been led to inquire further, concerning the Unitarian faith, through the instrumentality of William Hooper Edwin Evans. He was born at Bristol in 1825, attended the Old Croft Boys' School there, knew Dr. Lant Carpenter and many of the old Unitarian preachers of his earlier years, and later; and could converse intelligently on the writings of Channing, Parker, and other notable writers of our body. He was very zealous in discovering closed or neglected chapels, and in rousing up some indolent minister enjoying an endowment. On one occasion he found one of our chapels closed on the Sunday, and the Unitarian minister occupying the pulpit of an orthodox Nonconformist friend. This was too much for old Evans. He waited upon the delinquent minister next morning, and made his protest with salutary effect. During the last twenty years his abode was in various towns and villages of East Anglia, roving from place to place, returning after an absence of about six months to Debenham, and then away again for another period. The last few years, however, he settled down at Debenham, being advanced in years, and growing more infirm, but almost to the last making journeys to the surrounding villages within a circle of about twelve miles diameter. He frequently walked the seven miles and back on Sunday to Bedfield Chapel to worship with the congregation, and gave valuable information to the Village Missionary, of such as were inclined to fall in with Unitarian teaching; he also made a brave attempt to establish a congregation in Debenham. When he died, November 21, he was still hoping that it might be accomplished.

To CORRESPONDENTS. — Letters, &c., received from B. P. B., M. D., J. H., P. M. H., L. P. J., R. M., W. M., E. N., D. B. S., J. H. W.

THE CHILDREN'S COLUMN.

HEROES IN THE MAKING.

"OH, mother! I've seen such a brave boy," cried a little girl as she ran in from school. "As I passed the river there was a boy wringing out his jacket, while the water dripped out of all his clothes. He had gone in after a small boy who fell in; he got him out all right, but he was in great danger himself, the people said, for he had to go nearly out of his depth and he could not swim. Don't you think he was brave? I wondered whether I should have tried to help the small boy, if I had been near enough. I should like to think I could do it, but I don't feel sure."

"I think that it is possible you would have tried," returned the mother. "I think you are capable of acting bravely when serious danger threatens anybody, because I notice that you do not think first of your own comfort and pleasure when you are taking care of Archie and Rose, but of what is best for them."

"But I should have to make up my mind so quickly."

"That is true, dear, but I am sure that the way in which people act when they have to make up their minds suddenly, in the face of a great danger, is chiefly determined by the way they have been accustomed to act in their everyday life. They have gradually built up in themselves the material out of which heroes are made, or that which goes to form cowards. As long as I see you trying to be unselfish and thoughtful for others I have no fear that you will be cowardly if danger comes."

Probably most children who hear of brave deeds being done on the spur of the moment, ask themselves whether they could have done the same. If you want to make sure that a moment of peril shall find you ready to act nobly, begin to-day to train yourself for that moment. Practise making quick decisions in favour of other people, especially the young, the aged, and the weak. Begin with the very simplest things. You may have to wait years for an opportunity of saving someone in peril; but you need not wait half an hour for a chance of saving others from some annoyance or discomfort, or, at least, of saving them trouble. Harden yourself so that you can bear little hardships cheerfully. Get up as soon as you are called, even when frost is on the panes. Don't grumble when it is too hot. Look out instead for an opportunity of helping somebody else to keep cool. Do *anything*, just to keep your hand in. Look round the table to see whether other people have had strawberries before you empty the dish for your second helping.

Notice whether your mother, who is busy behind the teapot, has anything on her plate. She will like to have her wants remembered, instead of having to appeal three times to inattentive children before they will hand her the bread. When playing with the little ones, don't insist on choosing the game every time. Boys! do not let your zeal for football lead you into undue roughness in the playing field. When you come back, don't growl if you are asked to take off your muddy shoes before you go upstairs. Girls! don't let your mother mend all the socks for the boys and father. If she says, "I daresay I can manage them, dear," don't let her manage them. Do some yourself, and thus give her time to amuse herself with a book or to join your father in the garden.

I have a grey-headed friend who tells me that when she was quite a little girl she used to wish that some dreadful peril might threaten her parents, some danger from which she might deliver them by sacrificing herself, and thus show how dearly she loved them. "I longed to die for them, or thought I did; but I wouldn't hem dusters for my mother or willingly run to fetch things for my father. I wanted to do some great thing. The little ones brought no glory." She knows now that at that time she was more selfishly than heroically minded. I knew a youth who depended on his sister to wake him, and, what was more, to see that he got up. She used to rise early in order to find time to practise the violin before she went to her daily work as a typewriter. The brother used to keep going to sleep again because he knew that she was so anxious for him to keep his situation that she would leave her violin half a dozen times in order to ensure his being out of bed in time to scramble through his breakfast and catch the early train. Once when he missed the train, I heard him growling unkindly at her for not having "made a bigger row" at his door. Suppose a fire were to break out in the night and wake those two; which of them would be likely to make at once for the front door, and which to rush round to warn and rouse the rest of the house?

A large steamship came to grief on her homeward voyage. When she was filling with water and sinking, another vessel came along, and began to take off the passengers and crew. The men from the engine-room, who thought they had done all they could to prevent the boilers bursting, had found safety on the rescuing ship. The rest of the crew were struggling to follow in desperate haste. Then one of the firemen learned that a certain valve which should have been opened was left closed. To leave it thus was to increase the danger of an explosion. He knew all the risks of going back, but he did not hesitate. He returned to the sinking vessel, went down into the deserted engine-room, and opened the valve. Fortunately, he was able to reach the rescuing ship again just in time.

Margaret Wilson was a girl of about twelve years old who lived in Hull. One day she was amusing herself on a railway line used only for coal wagons. Two tiny children were playing near her on the line. They thought not of danger till Margaret chanced to look up, and, to her horror, saw some heavy wagons coming towards them. She snatched up one child, placed it in safety, and, though the trucks were close at hand, darted back, lifted the other child, and had just time to drop it safely beyond the rails, but had not time to follow it. Brave Margaret died for those helpless little children.

Do you wish to be able to do heroic deeds like these? If you do, lead unselfish, generous lives; then, if the call should come, you will be able to answer "Ready, aye ready!"

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LONDON, DECEMBER 2, 1905.

FAITH KINDLED IN ACTION.

THE life of our churches must depend on the answer they give to a very practical question, What are they doing for the Kingdom of GOD'S sake? Any discussion as to what their true name may be, or what the world thinks of them, or how they might be better organised, is futile unless there be at their heart the growing power of a genuine vitality; and this there cannot be, unless they are doing from day to day the duty to which they are called of GOD.

We have a great inheritance. In the Scriptures we have the record of the great prophetic age of Israel, the words of the men who knew the strength of the eternal Righteousness, and dared to speak the word of the LORD as it was in their own hearts, concerning the affairs of their own people and the land in which they lived. It was the duty of the present that was urgent to them, for which they were ready to dare in strenuous action and suffer to the uttermost. Out of that true life and all that they endured came the profound and beautiful faith of the Psalmists, and for us much that is best in the hymns of the Church. But their faith and the glory of prophetic ardour cannot help us, if we merely live upon that remembrance and repeat their words. We must be in the same spirit, if we would truly know the glory and the strength of the prophets. We must be living not in the past, but in present duty, concerned above all things with the grievous needs of our time and the claims of inexorable righteousness; we must be ready for fearless action, and as fearless, patient endurance, amid the present concerns of our social and national life. Then only can we hope, in all the fulness of a true spiritual life to be face to face with GOD, and to know the strength of His righteousness, which we, in our place of duty, are called to put into action.

That great prophetic history of old, so disastrous in its outward fortunes, yet flowering in the deepest purest piety, of the ancient world, rose suddenly again, as it seemed, by the new birth of a holier life, to its supreme height in one Man, the nearest of all to GOD, in closest sympathy with the needs and the affections of the common people. In him we find the truest measure of our manhood, and therein the spirit in which we also may enter into the inheritance of the children of GOD. In the fellowship of CHRIST, as his disciples, we best learn the secrets of the inward life with GOD, and have the deepest insight into the meaning of the Kingdom of GOD on earth. But there again, not by repetition of his words of faith, or the mere taking of his name, only as we are truly living in the same spirit, doing amid the common things of our daily life and in our daily intercourse with people, in business and the management of common affairs, municipal, national, and international, what JESUS would have us do—what is true to his spirit of brotherhood, and the great hunger after righteousness, with love of brother and neighbour, not in word but in deed and in truth. This is matter of daily urgency, and only as that urgency gathers out of the stress of daily life into the hour of Sunday worship will the spirit of vital religion move with all its redeeming power, in our churches.

We gather for worship, not of an ancient tradition, but of the living GOD. To His presence we were wakened by the sunrise of that very day. His law of righteousness penetrates to every corner of our city and our land, and is there silently in every foulest place. His love no less is a silent presence, brooding over the whole wide and complex field of life, searching and finding the pure and humble heart in intimate communion. We are to be with GOD, in those things for which He cares the most, in living obedience to His law, surrendered to His will, in which the mystery of His perfect love is made known to us. It can only be as we are seeking with our whole heart and striving with our whole strength to know and to do His will.

So, then, as a people we must come together in our common worship with this practical purpose in our hearts, conscious, as we join together in the psalm of thankfulness and supplication and in earnest prayer, that we are veritably set on that high endeavour in every concern of life to do our FATHER'S will, knowing that it is His country in which we live, and His city of which we are citizens. And when we recall the ancient prophetic words, in the companionship of JESUS, it must be because they will help us to the best wisdom and strength for the doing of the work of our own day.

We often mourn that there is so little vigour in our church life, so little power of attraction, by which the solitary and the wandering are gathered in to the new fellowship, and made aware of a quickening and helpful spirit, which answers to their every need. Then let us see to it, that we bring our lives, and therefore our religion, into closer touch with the needs and aspirations of the people, and give free way to such earnest purpose and generous sympathy, that the *common weal* may become our most strenuous endeavour and aspiration, because that is GOD'S purpose in our life. We need not fear that differences of political or economic judgment, with such a spirit dominant, would mar the concord of our worship. Politics would no longer be degraded by unworthy temper, or felt by any to be out of place in the church. A new wave of earnest aspiration and deep human sympathy would lift our worship to a higher level, give new reality to the words of faith, a happy constraining power to the simple gathering in quiet heartfelt fellowship. GOD would be more truly near, and a very present help and inspiration in the lives of those who were so set to do His will in the common things of daily life. The power of unselfish love never yet failed to attract and kindle the new and better life in other hearts, giving the best help just where the need was greatest.

HARNACK, as we briefly noted last week, has not resigned his professorship in the University of Berlin. The following is the passage of his letter to Dr. Newton Marshall, to which we referred, as given in the *Christian World*:—"I shall be very grateful to you if you will contradict the malicious and false rumours that are being spread. I have taken over the direction of the Royal Library *in addition* to my other duties. My chief office remains my professorship in the theological faculty. I deliver my lectures as heretofore, and conduct the theological seminar as heretofore. I only propose to reduce somewhat the number of my hours of lecturing. My theological literary activity remains unaltered, and I shall have enough free time for it; for I have not assumed the management of the library in all its details, but only its presidency (*oberste Leitung.*) This I have done because I feel it right that there should be at the head of this great scientific institute, a professor of the Berlin University, and a member of the Academy of Sciences. The whole matter has nothing whatever to do with the present condition of theology, and my opinion as to the same. The hopes of my opponents that I am turning my back upon theology will, to their sorrow, not be fulfilled. The public and the papers are ready to believe the most stupid tales! How could I, at the age of fifty-four, desert a field of labour in which I had worked thirty-two years, and how could I expose to attack (*preisgeben*) a work that flourishes exceedingly, and is making progress year by year!

ADOLF HARNACK."

Preisgeben would perhaps be better translated:—"How could I leave the work of liberal religious thought undefended at the mercy of its foes?"

DEVELOPMENTS OF PAULINE TEACHING.*

I.

THE acknowledged letters of the Apostle Paul throw a light of exceptional brilliance both upon the aims and methods of his own apostolate, and upon the condition of the churches which he addressed. The close of his career is shrouded in darkness. Ecclesiastical tradition asserts his martyrdom in Rome in the fatal year of Nero's great persecution, 64 A.D., when a similar doom is said to have overtaken the Apostle Peter. One after another the "brethren" of the Lord must have passed away, but the dim stories of antiquity contain no certain details. A thick cloud seems to settle over the whole Christian scene; and it does not rise for two generations. Only here and there can the circumstances of the churches be discerned with any clearness, as when Clement writes from Rome to the church at Corinth, about 96 A.D. And yet this period was of the utmost consequence for the future of Christianity. The great formative ideas had been sown; what blossom and fruit would they produce? Working forwards from the records of the New Testament, and backwards from the writers of the second century, the historian endeavours to present a picture of the movements of the intervening age, the various processes of thought, the decay of one set of controversies and the rise of others, the conditions of church life, and the growth of its government and institutions. In doing so, he is confronted with a number of documents now contained in our canon. They bear apostolic names, but they are of more or less doubtful authorship. There is, however, a peculiar difficulty in determining their origin, for they are often themselves the only evidence for their own date. The problems which they suggest can be solved only by the correct interpretation of the indications which they alone supply. The student endeavours by their aid to reconstruct the manifold activities of the church; but, when he seeks to justify their use, he has often no better proof than the fact that they seem thus to fit best into the scheme he has devised. The conclusions of such circular reasoning can never escape some uncertainty; confidence must give way to probabilities of varying degree. The letters thus affected, bearing the name of Paul, are those to the Ephesians and Colossians, and those to Timothy and Titus (the so-called Pastoral Epistles). If not by the apostle himself, they at any rate proceed from writers who believe that they reproduce his teachings, and desire the shelter of his authority. Such a method of composition had long been recognised both in Jewish and Gentile schools. Books like Ecclesiastes and the Wisdom of Solomon were ascribed to the royal sage of Jerusalem. Baruch, Jeremiah, and Manasseh appear as authors in the Apocrypha. Famous names were, in the same way, invoked by the students of philosophy, and the two centuries immediately before and after our era saw the issue of a whole series of pseudonymous works. It is, however, highly probable that behind some of these Pauline documents, notably behind Colossians and 2 Timothy, there may lie real letters which were afterwards expanded by other hands. We know that many books of the Old Testament reached their present form by processes of this kind. It can be traced also in the Synoptic Gospels, and it is not impossible that similar treatment may have been applied to some of the apostolic correspondence.

(1) The peculiarities of these letters are of various kinds. There are diversities of style and language compared with Paul's acknowledged compositions. There are historical difficulties connected with their place in his career. There are marked differences of thought; some of the characteristic ideas of the apostle seem to have disappeared, the stress of his interest has largely changed, and there are indications, it is believed, of the rise of new movements belonging to a later day, or of the development of an ecclesiastical order in which he could have had no share. Of these considerations the force in each individual case cannot be uniform. The total impression must rest upon variations in detail. In particular, the argument founded on style will seem to some conclusive and to others almost worthless. The manner of a great painter may change; consider the phases of a Turner or a Millais. The entry of a new intellectual influence may modify the method of the literary man; take "Sartor" and its German antecedents out of the life of Carlyle, and how shall its earlier and its later modes be bound together? And yet it is difficult to suppose that any such conditions operated on the Apostle Paul. He was not exposed to fresh and invigorating impulses from an unknown literature. The general impression in passing from Colossians to 1 Timothy is rather that of decline than of increase in strength. It is needless here to produce lists of words and phrases, but some statistical results may not be uninteresting. How far, for example, do these letters show a vocabulary resembling that of the recognised epistles? It has been computed* that Colossians contains 33 words not found (outside Paul) in the New Testament, 25 of which have not been previously used by Paul. New themes may have begotten new phrases. But this peculiarity tends constantly to increase: Ephesians shows 76 words not in Paul, and most of them nowhere else in the whole canon. In the Pastoral Epistles, out of the total list of 897 words, 304 are not in the recognised letters of Paul, and 171 not otherwise in the New Testament. Moreover, out of the 593 which Paul also employs, only the small number of 39 belong to his peculiar terminology. Even more significant, perhaps, are the fresh groups of grammatical form, differences in the structure of sentences, and the appearance of new sets of expressions in lieu of the usage of the great epistles. Tried by these tests, Colossians approximates so closely to the Pauline style that it can hardly be distinguished from it linguistically. From different points of view Ewald and Renan ascribed its substance to the apostle, its redaction to Timothy. But such conjectures are inevitably insecure, and recent criticism has tended to establish its claim to Pauline authorship, though it remains uncertain when and where it was written. If it was sent from Cæsarea, Harnack places it within 54 and 56 A.D.; if from Rome, between 57 and 59; while Moffatt prefers a later date, about 61, and Jülicher votes for 62 or 63. Concerning Ephesians recent opinion is more doubtful. In this country Dr. T. K. Abbott, Dr. Lock, and Dr. Armitage Robinson have all argued for the Pauline authorship, and this view is supported by scholars in Germany and the United States, such as Jülicher and Bacon (in their respective "Introductions to the New Testament"). Dr. Moffatt, however, remains unconvinced. "No argument," he says in his invaluable "Historical New Testament," "seems totally decisive. . . . . Conclusions in favour of authenticity can hardly fail to be tentative. . . . . The question may be not unfairly said to remain open in the present state of criticism." And in the elaborate treatise of Professor Carl Clemen on the apostle's life (2 vols., 1904), the question is vigorously settled in the negative, partly on literary grounds, partly for other reasons. Pfleiderer, as is well known, regards both the epistles as the products of a later Pauline school, though he recognises the probability that Colossians rests on original materials from the apostle's own hand. In their present form they indicate the intervening links of development between Paul and the Ignatian and Johannine Christologies.

(2) A second order of inquiries may be founded on the connections of the letters with the apostle's life. Is it possible to fit them appropriately into its known incidents? And if not, what suppositions would be required to find them a place? The Pastoral group, bound together (as all critics feel) by striking common resemblances, is most affected by this difficulty. 1 Timothy, for example, refers to movements of the apostle which cannot be accommodated within the scheme supplied by the narrative of Acts and the personal references elsewhere. In the comparative uncertainty as to the date of his martyrdom in Rome, it has been suggested that a late tradition of his liberation after his first imprisonment (first mentioned in the fourth century) would supply the necessary opportunity. The years are not preoccupied with other claims; why not save them for the events here implied? The silence of earlier witnesses about any such renewal of his activity is not, however, to be lightly ignored. The closing narrative of Acts assumes (xx. 25) that Paul has paid his last visit to Ephesus; but in 1 Tim. i. 3, 4 it is plain that the writer addresses Timothy in that city, and in iii. 14, iv. 13 he promises to join him there himself. The most trustworthy chronologers of the apostle's career recognise, however, but one imprisonment. In that case, the situation is incorrectly represented in 2 Timothy, which is written, apparently during that detention (i. 8, 17). It is addressed to Timothy, who has not been with him. But in Phil. ii. 19, 23 Timothy is with Paul, and is to be sent to Philippi, when he knows something definite about

* A series of articles by Mr. Carpenter on "The Christ of Paul" appeared in the seven numbers of THE INQUIRER from Feb. 4 to Mar. 18 inclusive.

* See the several introductions by Von Soden, in the "Hand-Kommentar zum Neuen Testament."

the trial. There are references to articles left at Troas, and to incidents preceding the apostle's arrest (iv. 13, 20), as though the matters were recent, while the story of Acts interposes an interval of years. The detailed proof of these inconsistencies must be sought elsewhere. Yet most of the scholars who have rejected these letters have felt that there are other indications of post-Pauline authorship which are of greater moment. Beyschlag may appear in his turn prejudiced when he roundly asserts: "Only prejudice can fail to appreciate the weight of reasons which turn the scale in favour of a post-apostolic origin" ("New Testament Theology," ii. 501). But his next remark deserves careful attention: "That the Epistles cannot be placed within the life of the apostle without the assumption of a quite improbable second Roman imprisonment is the least of these reasons." Grave as are the historical objections, there are others that are graver still.

(3) The apostle's ministry was chiefly occupied with one great conflict—the vindication of the right of the Gentiles to receive the Gospel without undertaking the obligations of the Law. If this is not a prominent theme in his teaching, as in Galatians and Romans, it is at any rate in the background. It determines his view of the meaning and conditions of salvation; it is closely connected with his great doctrine of righteousness by faith. But these conceptions are fading out of sight. They remain only, and in their most beautiful form, in the delineation of the mystic union of the disciple with Christ in Col. iii. 1–11, which can hardly be ascribed to any imitative hand. In Ephesians there is no more struggle, no more passionate insistence; the battle is over, and the reconciliation is complete.* And in the Pastoral Epistles there seems a further change. The Greeks were not interested in the arguments which had filled so large a place in Paul's mind. They had not felt the burden of the Law, and they did not care for his explanations about its abolition. His vehement repudiation of its bondage did not appeal to their moral experience. But they knew the danger of "unchartered freedom"; they needed guidance; they wanted a practical discipline, a moral direction to guard them against excess. Hence came a view of Christianity as an effective moral teaching, a new law, ethical, not ceremonial, centred in the person of Christ. He died to deliver men from "lawlessness" (Titus ii. 14); he was the supreme type of righteousness and piety, the dedication of the whole man to the will of God. For this self-consecration the writer has a special term. The life of Jesus was the "mystery of godliness" (1 Tim. iii. 16). This word and its cognates appear thirteen times in this brief group, but in no other letters ascribed to Paul. Connected with it is the prominence given to instruction. Christianity is the "healthful teaching" (another new phrase—1 Tim. i. 10, 2 Tim. iv. 3, Titus i. 9, ii. 1) with a twofold aspect. It is set forth as a summary of principles of character, a way of right living, when it is called "the teaching according to godliness" (1 Tim. vi. 3); or it comprises right doctrine as the "knowledge of the truth which is according to godliness" (Titus i. 1). So "faith" loses the deep meaning which it had for Paul, as the mysterious power which linked the believer to his Lord, and enabled him to pass through the same profound experiences by death into new life; it is rather the single expression for the acceptance of the whole body of Christian verities, the "healthful words," the "words of our Lord Jesus Christ" (1 Tim. vi. 3). It is something, therefore, that can be imparted and preserved: Timothy has been "nourished in the words of the faith and of the fair teaching" (1 Tim. iv. 6), and he is exhorted to "guard the deposit" (vi. 20, 2 Tim. i. 12, 14). The faith has become a trust, to be maintained in its integrity against the corruption of false teachers (cf. 1 Tim. i. 18, 2 Tim. ii. 2). The church has travelled a long way from the first stages of its "walk in the spirit."

(4) Again, there are indications of change in what may be called the religious atmosphere. In the different countries round the Eastern Mediterranean there were various forms of worship, partly Oriental in type, which veiled their doctrines in secret "mysteries." There had been famous "mysteries" for hundreds of years in Greece itself. They were not associated with philosophy, which had little or nothing to say about the powers of darkness with which the powers of light were in conflict. The Greek thinkers meditated profoundly on the Wisdom or Thought in the world, on the manner in which the divine Reason might show itself, on the evidence of purpose or design in nature. Some of these ideas might be applied to Christ. But there are elements (especially in the closely related Colossians and Ephesians) which cannot be wholly explained from this source—glimpses into a world quite unlike that which we know by science (with the order and unity of which the Greek mind was in deep sympathy); conceptions of mediatorial powers and strange unknown agencies, some good, some evil, which are busily waging the everlasting battle, and need to be in some way harmonised and subdued. This type of speculation easily allied itself with a doctrine of a hidden wisdom. In spite of the firmness with which it held to the idea of the unity of God who acted immediately on all creation, Jewish thought had already shown a tendency to imagine God as operating by various powers which could be in some sense regarded as semi-personalised agents. These were the ministers of his will, the messengers between his being as pure spirit, and the world of sense. This problem was discussed with still greater eagerness in some other schools. It seemed to have a peculiar fascination for minds that were deeply affected by the contrast which has begotten so many philosophies, between the Many and the One, the panorama of change in time, and the immutability of Being in eternity. Out of this cycle of conceptions arose a number of new modes of combining the manifestation of Christ with the ultimate source of all existence. They were founded on the notion of a secret knowledge, or "Gnosis," ultimately, perhaps, derived from the apostles, and continued in the possession of teachers who professed to *know*. In after days these teachers bore the title "Gnostics,"* and they seem to be already in sight when the Pastoral Epistles were composed; for through the whole texture of these documents runs a thread of warning against false teaching which can only be met by resolute adherence to the true tradition. This "different doctrine," with its "myths and endless genealogies" (1 Tim. i. 4, cf. Titus iii. 9), may perhaps be explained by a reference to the fabulous pedigrees of æons and emanations by which the descent of Christ was traced from God.† The interpretation cannot be regarded as certain; but it seems to receive some confirmation from another conjecture. One of the most famous of the Gnostic teachers was named Marcion, who came to Rome from Sinope on the Black Sea about the year 140 A.D. He was the author of a famous work called the "Antitheses," or "Oppositions," in which he contrasted the anthropomorphic representations of God in the Old Testament with the spiritual teachings of the New. Now, the first letter to Timothy (which there is some reason for regarding as the latest of the group to which it belongs) ends with the following warning (1 Tim. vi. 20, 21):—"O Timothy, guard the deposit, turning away from the profane babblings, and "Antitheses" of the 'Gnosis,' falsely so called, which some professing have erred concerning the faith."

May we identify these "Antitheses" with Marcion's book? It would not be necessary to bring down the whole epistle to a contemporary date. The injunction, so oddly thrust in at the close, may possibly be the postscript of a later hand.‡ But such an addition would reflect an unmistakable light on the character of the danger to the faith caused by "seducing spirits and doctrines of demons," together with the false asceticism (1 Tim. iv. 1–4) which such modes of thought demanded of their votaries.

(5) It is consistent with this general view of the later character of the Pastoral Epistles that they should imply an order of Church usage and institutions considerably more advanced than we have reason to expect in the days of the Apostle Paul. Here, once again, we have no certain standards of comparison. We have seen in our own day the swift development of a great religious organisation—the Salvation Army. We recall the names and achievements of Dominic and Francis, of Loyola, of Wesley, and many another in the long roll of leadership. But their work was wrought under very different conditions, and their successes are no measure of the circumstances of the first century. The earliest communities lived in a state of exalted emotion, fed by prophesying, and concentrated on the hope

* When the writer speaks (iii. 5) of the "holy apostles," do we really hear the voice of Paul? For various suggestions of glossing, punctuating, and the like, see the commentators. Abbott's suggestion that a bishop might legitimately speak of his "right reverend brethren" seems to miss the mark.

* Cf. Addis, "Christianity and the Roman Empire."

† It should be observed, however, that Tit. i. 14 speaks of "Jewish Fables."

‡ Two peculiar expressions mark the verse, "oppositions and knowledge" falsely so called. On the other hand, cf. "guard the good deposit" (2 Tim. i. 14,) "profane babblings" (2 Tim. ii. 16).

of the speedy advent of their Lord. Not till this had begun to lose its intensity did the meeting for worship tend to embody certain regular and permanent elements, such as the prayer of intercession for kings and magistrates (1 Tim. ii. 1). Phrases of fixed type suggest that the formation of a "rule of faith" is already begun:—

"I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession" (1 Tim. vi. 13).

"Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel" (2 Tim. ii. 8).

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and dead" (2 Tim. iv. 1).

The gifts of the Spirit are not ignored, but they are no longer free, alighting on the souls God chooses; they are dependent on the physical act of official persons; they are communicated by the "laying on of the hands of the presbytery" (1 Tim. iv. 14, cf. 2 Tim. i. 6). Presbyters are nowhere named by Paul, though the church at Philippi contained bishops and deacons (Phil. i. 1). No doubt, at this stage of church order the higher officials could bear both titles—elders and bishops—for they are plainly identified in Titus i. 5–7. But the point of interest lies in the view of ecclesiastical circumstance which the functions and qualifications of these officers suggest. The bishop must not be a new convert (1 Tim. iii. 6); he must be blameless as God's steward, and free from all love of money; he must, moreover, be fit to teach (1 Tim. iii. 2), or, as is said elsewhere (Titus i. 9), "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the healthful teaching, and to convict the gain-sayers."

The first age of the churches had no fixed body of teachers. Instruction was a gift of the Spirit, like prophecy or healing. It was only when the freshness of enthusiasm died out that it was found necessary to safeguard the efficiency of teaching by restricting it to the accredited officers of the community. The Pastoral Epistles apparently represent a stage upon this path later than the large liberty of Paul's own day. It is for the elders specially to "labour in the word, and in teaching." With them lies the real responsibility for the faith of the Church; and the writer's exhortation to Timothy was doubtless intended for a wider circle of young believers (2 Tim. iii. 14): "Abide thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them."

(6) If the indications thus briefly noted are correctly interpreted, the group of letters following Colossians represents in different degrees the effects of a contact with Gentile influences closer and more far-reaching than was possible when Paul first carried Christianity through Greece. Yet, as they bear his name, they may at least be assumed to proceed from those who believed themselves to be the heirs and representatives of his principles. In their references to Jesus, accordingly, they tend to conform to the expressions of the apostle. There are, indeed, noteworthy omissions. The doctrine of the Christ as spirit has disappeared. He is no more presented as the type and origin of the new humanity. The language about him has lost much of its fresh and plastic character; it has become more official and less personal. The Pauline distinction between God and Christ is, indeed, maintained in parallels of phrase, such as the following:—

"Paul, an apostle of Christ Jesus through the will of God. . . . . Grace to you and peace from God our Father. We give thanks to God the Father of our Lord Jesus Christ" (Col. i. 1–3.)

"Paul, an apostle of Jesus Christ according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord" (1 Tim. i. 1, 2, cf. 2 Tim. i. 1, 2).

Elsewhere we read of "God, Christ Jesus, and the elect angels" (1 Tim. v. 21), a group which no one has proposed to bind together in deity; or of "God the Father and the Lord Jesus" (Eph. vi. 23), of "the God and Father of our Lord Jesus Christ" (ib., i. 3); or, with even more decided emphasis, of "the God of our Lord Jesus Christ, the father of glory" (ib., i. 17). This last combination seems entirely to exclude the participation of Jesus in the Godhead. Yet, on the other hand, more exalted functions seem assigned to him, especially in that pre-existent state from which he descended to mingle with humanity. What was left uncertain by Paul in earlier letters is here more clearly defined, and the significance of the Christ for creation as well as for redemption, receives fresh emphasis as the scope of his activity in heaven and earth expands. Can we trace the steps of thought which lead to this result?

J. ESTLIN CARPENTER.

LYTTLE MEMORIAL SCHOOLS.

MANY friends in all parts of England and Ireland have expressed the desire to see some memorial erected to the memory of the late Rev. Richard Lyttle. After due consultation a committee has been formed for this purpose, and it has been decided that the memorial shall take the form of new school buildings at Moneyrea. The buildings, which will cost £1,250 to erect, are much needed, and the form of the proposed memorial is much commended by all who knew Mr. Lyttle's work among the young. Principal Gordon says:—"I especially commend the shape which it is proposed that this memorial shall take. By the placing of adequate school buildings at Moneyrea exactly the kind of service will be rendered which Mr. Lyttle himself would have joyed to promote. By his unexpected death his church, his friends, and the community have sustained a loss which all must feel. It is well that there should be a standing memorial worthy the name of one who lived for others and won universal regard." Dr. J. E. Odgers also highly commends the idea of a memorial and its proposed form. In Ireland Dr. Keightley and Mr. W. Gibson, J.P., are acting as secretaries, and Mr. A. K. Stewart as treasurer. In England a committee has been formed of Mr. Lyttle's old friends and class-mates, with the Revs. C. Peach and T. P. Spedding as secretaries. A biographical sketch, with portrait and press notices, has been published, and may be had post free on application to the Rev. C. Peach, 68, Richmond-grove, Manchester, to whom English donations should be sent. Friends in Ireland are asked to forward their donations to Mr. A. K. Stewart, Dundonald, co. Down.

SCOTTISH UNITARIAN ASSOCIATION

THE committee of this Association are unwilling that any reply should be made to the Rev. A. Webster's letter in THE INQUIRER of November 18 before their annual report is before our readers. Here it is:—

Forty-Fifth Annual Report.

Your committee beg to report that during the past year their attention has been almost wholly devoted to the affairs of the churches situated at Kilmarnock and Kirkcaldy.

In pursuance of the policy advocated and confirmed at the last annual meeting of the Association, the Rev. James Forrest and the secretary were directed to proceed to London, and make a special appeal to the McQuaker trustees for a grant in aid to each of these churches of at least £150 per annum for three years certain, to enable them to secure competent ministerial services. Dr. Barlow also accompanied the deputation, and attended the the meeting in his official capacity as a member of the Executive Committee of the B. and F. U. A., and before proceeding to London we were careful to put the whole of that committee in individual possession of all the facts relating to the position at both the places named.

A large attendance of the committee favoured your deputation with an audience, and gave them an attentive and courteous hearing, while several of the members interrogated them in regard to all the points at issue. Before departing from the meeting your representatives were impressed with the fact that the general feeling of the committee seemed to be that our request was a very moderate one, tending if anything towards insufficiency rather than extravagance, and we learned later that in the subsequent discussion this view was amply confirmed.

During that discussion, we understand a motion was submitted by the ex-President of the Association (who had visited both places during his occupancy of the chair, and had an opportunity of forming a direct opinion) proposing to accede to our request, but it was ultimately decided to remit the matter to the Sub-Committee on Scottish affairs for further consideration and report.

From the tone and tendency of the proceedings your representatives were very sanguine of the success of their mission, and were all the more grievously astonished and disturbed when a resolution adopted by the sub-committee, and confirmed by the executive, was received, proposing the usual grant of £100 per annum towards ministerial services at Kilmarnock, with an increasing amount according to a stated sum being provided by the Scottish Unitarian Association or the congregation.

We were at considerable pains to impress on the Committee during our visit that the congregation itself could not provide any sum towards ministerial services meantime, and that the funds of the Scottish Unitarian Association were not sufficient to allow them to do so, and recognising in the London proposal the rejection of our suggestion to firmly establish these churches, and believing it to be ill-devised, and of a character which made it subject to grave abuse, we refused to accept it, and the Kilmarnock congregation itself took a similar course.

There being thus no likelihood of the congregation being enabled to appoint a capable and efficient minister who might add to their number and increase their means, and as your Association's funds were rapidly diminishing, the question of being longer able to retain possession of the Kilmarnock property was forced prominently on our attention.

As most of the members are aware, this property is held by us and we are responsible for its contingent liabilities and upkeep.

That responsibility was undertaken by us at a time when the congregation themselves could no longer continue it, and when this Association had sufficient means to warrant its action in assuming it, with the express intention of freeing the Kilmarnock congregation from a constant and pressing barrier to their success. But for our then intervention this property would at that time have been disposed of, and the congregation forced either to disperse or reconstruct themselves under less burdensome conditions.

And now our own resources having become very limited, unless some other means could be found of in turn relieving ourselves of the responsibilities we had assumed, we were face to face with the *duty* of securing that relief at all costs in the interests of the continued and unfettered freedom of the Association to undertake any efforts in the Scottish field in general, for which it undoubtedly exists.

The subject was subsequently surveyed and discussed at length, and your committee were ultimately compelled to adopt a resolution to take steps to dispose of the property, giving a first opportunity to the McQuaker trustees to acquire it, or to enter into negotiations to relieve us of the liability of its retention.

This body refused to entertain any such suggestion, and the matter has now been put into proper hands for negotiation and disposal.

Looked at from any standpoint this course is undoubtedly very much to be regretted, but there was no other possible means of relieving ourselves of a serious and pressing difficulty and of an obstacle to the further advance and efficiency of this Association.

As regards Kirkcaldy, while our representations to the McQuaker trustees were similar to those indicated for Kilmarnock, and while there is no financial difficulty so far as that congregation are concerned, all that the McQuaker trustees had agreed to do up to the end of September, was to consider the name of any minister the congregation or ourselves cared to submit as an applicant for the ministerial vacancy there.

The church management, recognising that this was mere trifling with a serious matter by a body who claimed to be discharging a sacred trust in Scotland, decided to resign en bloc from their official position at the end of this year; this was intimated to the McQuaker trustees without causing any alteration in their attitude, and so the matter rested until a conference of representatives of all the churches and the S.U.A. at the invitation of the McQuaker trustees assembled at Aberdeen, on September 30. The first impression made at that meeting regarding Kirkcaldy was that the McQuaker trustees had decided that nothing could be done, but so strongly unanimous was the expression of opinion made by the delegates attending in favour of the course advocated by your committee, that the trustees have been induced to reconsider their attitude with the result that we have now the pleasing intelligence to convey, that they have passed a resolution giving effect wholly to our proposals, and steps are being taken to put them into operation.

Not alone is this decision hopeful and encouraging, but other methods now for the first time adopted by the trustees denote either a new aspect or a new policy, which we hail with the most unanimous approval and satisfaction, and shall extend to its furtherance the greatest assistance in our power.

We are of the opinion, however, that if this Scottish Association, with its record of past usefulness in many directions, is to be put on a plane of greater utility, steps must be taken to give it greater freedom of action in the future, to add to its own members and effect its own propagandist work, and you will be invited to so adjust the constitution of the Association that its energies and whatever means it may become possessed of, may be directed to the most general advantage and advancement.

It has not failed in the past to do good and useful work, and in the future, with new ideas and new enterprise, it will, at least, arduously endeavour to undertake little by little but surely and stedfastly to retain not only one or two scattered provinces with church connections, but also to enfold within its ranks members from every city and town of any standing, from the Moray Firth to the Solway.

This is a work that is suited to us as an Association; we need not expect to do it in one year or in perhaps many, but if the present members of our Association, think it something that could be done and might, then, with their assistance and co-operation, with thankfulness for the benefits we have ourselves received in our religious community, it can be done, and it will.

BOTH the critical reason and the experience of the inward man have their times of dulness and non-illumination. Faith is the unswerving trust, at such seasons, in the enduring verity of those things, which in their moments of power and illumination, the critical reason and the experience of the soul have taught us. —*R. A. Armstrong.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEAL.

London: Mansford-street. — The Rev. Gordon Cooper writes from The Parsonage, Mansford-street, Bethnal Green, E.:—"I shall be very grateful if you will again allow me to ask your readers for help. As you and your readers must know, a minister in charge of a Mission Church relies on the goodwill and generosity of his friends, and of all who are interested in mission work, to supply him with funds; and the claims upon the funds at this time of the year are very heavy. I therefore ask your readers to help me—not only to fill the Poors' Purse, upon which I can draw throughout the year, but to provide me with a special fund, by means of which I may add a little joy and brightness to the lives of some of the poorer people in this district at Christmas time. Old clothes and boots and shoes, especially for children, will also be very acceptable.

Billingshurst.—On Wednesday, Nov. 15, Rev. Priestley Prime, of Brighton, gave a most interesting lecture on "The Garden City." The Working Men's club-room was lent for the evening, and the chair was taken by a leading Churchman and ardent Conservative. Excellent lantern views were given. The chairman and many others in the audience said they greatly enjoyed the lecture, and hoped arrangements would be made for additional lectures during the season.

Blackburn.—The first of a series of religious services by Unitarian ministers was held at the Exchange Hall, Blackburn, on Sunday, November 26, when the Rev. W. Copeland Bowie delivered a discourse on "The Religious Message of Unitarians." He stated that the services had been organised from a desire to be helpful to men and women who were unable to find in orthodox creeds and churches a religious faith which satisfied their intellectual and spiritual needs. Unitarians had found joy and peace, as well as enlightenment, in their religion, and it was their duty as well as their privilege to make it known to others. Although the night was wet and stormy there was an attendance of 200 people, including a few Unitarians from Accrington, Burnley, Padiham, and Preston. The singing of the hymns was very hearty, led by the harmonium, and a small orchestra from Accrington. The people listened most attentively to the discourse. Tomorrow (Sunday) the Rev. R. McGee will preach. It is upwards of a quarter of a century since Unitarian services were held in Blackburn.

Bristol: Lewin's Mead Domestic Mission.—Mrs. Broadrick has accepted the charge of the Lewin's Mead Domestic Mission, for at any rate three months, and begins her ministry on Sunday, December 3.

Dukinfield.—The Rev. Hugon S. Tayler last Sunday concluded his twenty years' ministry at the Old Chapel.

Dundee.—The thirty-fifth anniversary of the opening of the Unitarian Christian Church, Constitution-road, was celebrated on Sunday, November 19, when special services were conducted by the minister, the Rev. Henry Williamson. In the afternoon a united service of the Sunday-school and the congregation was held, and was well attended.

Halstead. — On Sunday Nov. 19, a special collection was made at the service on behalf of the "Band of Music Fund." In connection with the church is an orchestral band, which leads the singing and renders selections from the compositions of the great Masters in Music. Their assistance is much appreciated by the congregation, as shown from time to time by their applause. The preacher on this occasion was the Rev. G. Carter, who took for the subject of his address, "Music and Words," showing their reciprocal influences, and the advantage which theologians, among others, had taken of the fact. There was a good audience, and a satisfactory collection was taken.

Hinckley.—A very successful sale of work was held on Thursday and Saturday afternoons, November 23 and 25. The proceedings were

opened on Thursday by Miss Clephan, of Leicester, Mr. S. Goode taking the chair. Mr. H. Atkins proposed a vote of thanks to Miss Clephan and the minister seconded. The sale realised about £95.

Liverpool: Hamilton-road.—The congregation of this Mission have sustained a great loss in the death on Nov. 18 of Mr. John Davies Thomas, one of their most active and enthusiastic workers, at the early age of 25. He was one of the dominant influences at Hamilton-road, where, for over ten years he acted as Sunday-school teacher, and threw himself heart and soul into all the institutions connected with the place. He had splendid powers of initiative, and organised and successfully carried on many little societies which have made the Mission so attractive to young people. His calling as a school teacher took him from Liverpool to Peakdale, Shirebrook, and Aberdare, and at each of these places he devoted himself freely to the Unitarian movement. His was a long and trying illness, borne with courage and a cheerful faith.

London: Essex Church.—On Wednesday next, at 8.30, at a meeting of the Congregational Society, the Rev. H. Gow, B.A., will read a paper on "The Coming Church," to be followed by conference.

London: Stamford-street.—The Annual Rummage Sale of the Blackfriars Mission was successfully held on Saturday, November 25, and resulted in a sum of about £25 being handed to the treasurer. Many of the parcels sent were without the address of senders, and therefore could not be directly acknowledged.

Manchester: Mosside (Farewell and Presentation).—A soirée was held on Saturday, Nov. 18, to bid farewell to the Rev. Charles Roper and Mrs. Roper, on their removal to Kilburn. A very large number of past and present members of the congregation assembled. The chairman, Mr. J. H. Pimley, in an admirable address referred to the splendid work that had been accomplished during the 17 years of Mr. Roper's ministry, and also of the affectionate regard in which he was held by both young and old. Mr. and Mrs. Roper would carry with them to their new sphere of labour in London the sincerest wish of every member of the congregation for their happiness in the truest sense of the word. Mr. Tyson, one of the founders of the church, then spoke of the great loss the church would sustain in the removal of Mr. Roper. He presented a cheque for £75, the spontaneous offering of the members and friends of the church, and Mr. Roper replied in a most touching and sympathetic speech. Mr. Roper also received a copy of Morley's "Life of Gladstone" from the Young Men's Class, and Mrs. Roper a travelling writing-desk from the Ladies' Sewing Society, and from the Young Women's Social Union a silver photo frame and silver hat-pin stand, while their little daughter was presented with a number of books from the Sunday-school. On Sunday Mr. Roper preached his farewell sermons to large congregations.

Manchester (Pendleton).—On Sunday, November 26, the Rev. N. Anderton, gave the last of a series of Sunday Evening Addresses on "Social Reformers of Last Century," the subject being "William Morris." The services have been very well attended, and especially notable for the large number of strangers who have been attracted by them.

Mansfield.—The Rev. E. I. Fripp preached his farewell sermons at the Old Meeting on Sunday, prior to his removal to Clifton.

Middlesbrough.—The Sunday-school anniversary was celebrated on Sunday, November 12, when sermons were preached by the Rev. W. R. Shanks, of Holbeck, Leeds. Special hymns and the parable of the mustard seed (music by Hugh Atkins) were prepared and sung by the scholars, assisted by the church choir. On Wednesday evening the annual tea and entertainment were held. Although the weather was very stormy, there was a good attendance at the tea and a large gathering for the entertainment. Two of Mr. Hawkes' plays, "Cinderella" and "Robin Hood," were very well performed by the scholars, and much enjoyed by the large audience present. Songs and recitations filled in the intervals between the plays, and the programme ended with an amusing sketch, entitled "Missed the Train," given by the senior scholars and members of the Guild. Last Sunday evening the second of the People's Services, with popular hymns, was held, the Rev. W. H. Lamselle giving a plain, practical talk. The service was well attended, especially by the young people.

Richmond.—Last Sunday the Rev. Felix Taylor concluded an impressive course of lectures on "Leaders of Thought in the Nineteenth Century," with a rapid but hopeful glance at "The Religious Outlook for the Future." The attendance and the interest shown have been on the whole very encouraging; so much so that Mr. Taylor is planning a similar course for February and March of next year, in which he will attempt to put in fuller outline those frameworks of the larger faith which he could only adumbrate in general terms in the course of a historical survey of other movements. The last word of the course just ended was that "the age of faith is returning, but it demands a new theology." A sacred concert was held in the church on November 15. The women's meeting is as usual straining every nerve for the sale of work which is announced for December 12 at the Priory, Bedford Park (London friends, please notice). The half-yearly congregational meeting was utilised for a discussion on "The Church and its influence on public questions," suggested by the report of the Public Questions Committee of the Provincial Assembly.

Sheffield: Attercliffe Unitarian Mission (Stone-Laying). — Thursday, November 23, was a great day for Sheffield Unitarians, as it was the occasion of the stone-laying ceremony for the new school chapel which is being erected for the Attercliffe Mission in connection with Upper Chapel. The proceedings began with a luncheon, to which a party of fifty-one sat down. At two o'clock a large assembly gathered at the site in Shirland-lane. Centrally situated within a few yards of Attercliffe main road, the building, which will be of brick with stone facings, is to consist of a meeting-room (to accommodate about 250 persons) measuring 40 ft. by 30 ft., and two class-rooms, each of which is 16 ft. square. By means of sliding partitions these may be converted into one large room. Towards the total of £1,700, £1,063 has been either raised or promised by subscriptions. In addition to this, the Yorkshire Unitarian Union have granted £250, and the British and Foreign Unitarian Association £50, making a total of £1,363, and leaving about £350 to be raised. Prayer was offered by the Rev. James C. Street, of Shrewsbury, after which the hymn, "God of our fathers, hear our prayer" (announced by the Rev. C. J. Street, of Upper Chapel) was sung. Mr. George Hunt, the treasurer, made a financial statement, and mentioned that they wanted to open the building free of debt. Every effort, he said, must be made to secure that end. The members of Upperthorpe and Upper churches and the Attercliffe Mission were working for a bazaar, which would be held in March. In Attercliffe they had a band of excellent workers. He hoped that when they got into that new room they would be able to gather round them the men and women of the district, and that in the future a strong and vigorous congregation would grow up there. He looked forward to the time when the room would not be sufficient to meet requirements, and when a chapel would have to be built. A collection was made, realising £35 7s. 8d. The stone was then laid by Mrs. R. T. Eadon (one of the oldest members of Upper Chapel), and the benediction was pronounced by Rev. Henry Dawtrey, assistant minister of Upper Chapel, who is curate-in-charge of the Attercliffe Mission. Subsequently the company adjourned to the Zion Congregational School, kindly lent for the occasion, where a well-attended meeting was held, under the presidency of Mr. M. J. Hunter. The ministers present were the Revs. C. J. Street, C. Hargrove, E. Ceredig Jones, Halliwell Thomas, W. Stephens, J. Dale, J. Ellis, J. E. Jenkins, J. S. Mathers, E. E. Jenkins, J. C. Street, A. H. Dolphin, and H. Dawtrey. Mr. G. H. Leigh represented the British and Foreign Unitarian Association, and Mr. Henry Lupton the Yorkshire Unitarian Union. Brief speeches were insisted upon, but so many people had something to say that the afternoon was well advanced before the meeting was over. The Chairman, who said it was not everybody who had the pleasure and honour of laying a foundation stone of a Unitarian building, reminded them that there had been only two such ceremonies in Sheffield during his life—Channing Hall and Upperthorpe Church. He hoped that that school chapel would do a mighty work at Attercliffe, and wished them God speed. The Rev. C. J. Street, who moved a vote of thanks to Mrs. Eadon for laying the foundation stone, said the new room would be suitable as a Sunday school, and for some years to come, at any rate, as a chapel. The movement marked the beginning of a new era, and he trusted not many months would pass before the building was open for use. Then their friends would be able to transfer their efforts from the Vestry Hall. There was a prospect of the money being raised very shortly, and he hoped there would be a wave of enthusiasm which would spread right through the district. All their congregations in the city were working together, but it would be regarded as a daughter church of the Upper Chapel, and conducted on the same lines as Upper Chapel, without any dogmatic limitations. The financial control would be largely in the hands of the Upper Chapel, but as the cause strengthened, so would home rule gradually develop so far as Attercliffe was concerned. Mr. James Whitehead (chairman of the local committee) seconded the vote of thanks, and Mrs. Eadon replied, hoping that the movement would result in a chapel being built before many years. Mr. Geo. H. Leigh, of Manchester, who represented the British and Foreign Unitarian Association, and Mr. Henry Lupton, President of the Yorkshire Union, made encouraging speeches, the former paying a tribute to the devoted work of Mr. Street, whom he had known in Manchester and afterwards in Bolton. Mr. Ernest Parker, superintendent of the Mission Sunday-school, having replied on behalf of the Attercliffe people, Mr. A. J. Hobson extended a welcome to the visitors, and was supported by the Rev. A. H. Dolphin. The Revs. C. Hargrove and E. Ceredig Jones replied. The Rev. James C. Street (of Shrewsbury) who moved a vote of thanks to the ministers and deacons of the Zion Congregational Chapel for the loan of their school, said that that movement did not mean that Attercliffe Unitarians were going to fight and stir up strife in any way. They were going to speak the truth they knew, to reveal the life they loved, and to invite the co-operation of many who stood outside all organisations and churches. This would be no centre of antagonism except to wrong and ignorance and bigotry. The motion was seconded and supported by the Rev. H. Dawtrey and the Rev. E. E. Jenkins (formerly assistant minister). The chairman was thanked on the motion of the Rev. J. Ellis (district minister), seconded by the Rev. J. E. Jenkins (Padiham) also a former assistant minister, Mr. Ellis mentioning that it was four years since regular services were first held in Attercliffe. He attributed the success of that movement to the fact that the three Unitarian congregations in Sheffield had worked well and unitedly together. Tea was subsequently served at the Vestry Hall, and a very successful social gathering followed in the evening.

Walmsley (Bolton).—The members of this old chapel have felt for some time that the Sunday-school suffers from want of sufficient accommodation. A Bazaar was held last spring with school extension as its main object. A Sale of Work took place last Saturday, November 25, when the building fund was augmented by about £47 10s. The Rev. E. E. Jenkins presided, and the opening ceremony was performed by Mrs. E. W. Greg, of Egerton Hall, who spoke on the influence and power of the Sunday-school on the young people of a place of worship. The attendance at the opening was very encouraging considering the inclemency of the weather. There were many stalls, and all proved successful.



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 3.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON; 12, Communion; 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11, Rev. H. RAWLINGS, M.A., and 7, Rev. W. WOODING, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11, Mr. EDWARD CAPLETON, and 7, Mr. C. E. MAURICE, Address on Peace.
Stoke Newington, 11.15, Rev. W. WOODING, B.A., and 7, Rev. H. RAWLINGS, M.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. JAMES HARWOOD, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11, Rev. A. H. DOLPHIN, and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Dec. 3, at 11.15, DR. WASHINGTON SULLIVAN.

UNITARIAN HALL, UPTON-LANE, FOREST-GATE, E.

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BIRTHS.

ERITH.—On November 25th, at 150, Kyverdale-road, Stoke Newington, the wife of H. A. Erith, of a daughter.
TAYLOR.—On November 29th, at Wood Hey, Godley, Cheshire, the wife of Hugh Gaskell Taylor, of a son.
WEBSTER.—On November 28th, at Ashwood-villas, Wakefield, to Mr. and Mrs. Arthur H. Webster, a son.

MARRIAGE.

THOMPSON—THOMPSON.—On November 25th, at the Parish Church, Winscombe, by the Rev. J. A. Dodd, Vicar, Mary Gower, widow of the late Francis Thompson, and daughter of the late Foden Lawrence, to Henry Woolcott Thompson, of Cardiff.

DEATHS.

DEAN.—At 17, Prince's-gate, Halifax, Jane, third and youngest daughter of the late Abel Wadsworth Dean, and sister of the late Abel Dean, Akeds-road, Halifax. Born February 7th, 1829; died November 24th, 1905.
FIELD.—On November 24th, at 6, Gayton-crescent, Hampstead, Miss Alice Field, aged 88.
WHITELEGGE.—On November 18th, at Bellevue-terrace, Monkstown, Cork, the Rev. William Whitelegge, M.A., son of the Rev. William Whitelegge, of Platt Chapel, in his 87th year. For 63 years pastor at Prince's Street Church, Cork.

Schools, etc.

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WANTED.—MATRON (lady) for small Convalescent Home (12 beds), one nurse. Full hospital training required. Duties to commence early in January. Salary £45. Application (by letter only), containing full particulars and copies of not more than three testimonials, to be sent on or before December 11th to CHARLES THOMPSON, Esq., Dulwich House, Convalescent Home, Cardiff.

WANTED immediately, MAID-ATTENDANT for invalid gentleman (permanent situation), not under thirty. Also good NURSE for two children, 1 year and 6 years; good needlewoman.—Write, B., 69, Edgware-road, W.

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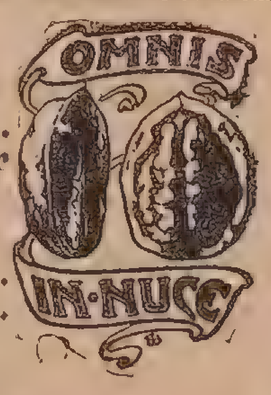
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SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 14TH, 1906, the CONTRIBUTORS will have to elect a Manager in place of Mr. E. Clephan, who has resigned; three Managers in place of Messrs. W. Long, D. Martineau, and Frank Preston, who retire by rotation, and are eligible for re-election; and two Managers in place of Messrs. Edwd. J. Blake and W. Byng Kenrick, who were appointed to fill vacancies by the Board at its meeting in June last, and whose appointment will need the confirmation of the Contributors.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to Mr. Worthington before 1st January, 1906.

A. W. WORTHINGTON, The Hill, Stourbridge,
FRANK PRESTON, Meadowcroft, North Finchley, London, N. } *Hon. Secs.*

MANCHESTER DISTRICT ASSOCIATION of PRESBYTERIAN AND UNITARIAN CHURCHES.

A PUBLIC RELIGIOUS SERVICE and a CONFERENCE ON SOCIAL QUESTIONS will be held at the MOSS-SIDE UNITARIAN FREE CHURCH, Shrewsbury-street, Brooke's Bar, on SATURDAY, DECEMBER 9TH, 1905.

3.30 P.M.—Service in the Church, conducted by the Rev. S. ALFRED STEINTHAL. Sermon by the Rev. PHILIP H. WICKSTEED, M.A.

5.0 P.M.—Tea, in the Schoolroom. Sixpence each.

6.0 P.M.—CONFERENCE in the Schoolroom. The President of the Association, the Rev. DENDY AGATE, B.A., in the Chair. RICHARD ROBINSON, Esq., Chairman of the Social Questions Committee, will read a Paper, entitled—"Social Reforms: How can our Churches assist them?"

Discussion to be opened by the Rev. CHARLES PEACH, who will be followed by Miss CATHERINE GITTINS, of Leicester. The Conference will then be open.

T. FLETCHER ROBINSON, NEANDER ANDERTON, } *Hon Secs.*

BLACKFRIARS MISSION

A DRAMATIC PERFORMANCE, under the direction of Mr. HERBERT LAWFORD, of "A Snug Little Kingdom," will be given at ST. GEORGE'S HALL on Wednesday, December 13th, in aid of the Funds of the Mission.

Tickets: Reserved Seats, 5s. and 2s. 6d.; Balcony, 1s.; may be had at Essex Hall, or at any of the London Chapels.

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NOTES OF THE WEEK.

THE Rev. W. Tudor Jones, Ph.D., who has been minister at Swansea during the last seven years, has accepted the invitation of the Committee of the British and Foreign Unitarian Association to proceed to Wellington, New Zealand, to take charge of the Unitarian congregation recently formed in that city as a result of the visit of the Rev. Charles Hargrove, M.A. It is believed that there is an excellent prospect of building up a strong Unitarian Church in Wellington. Dr. and Mrs. Tudor Jones will leave for New Zealand early in the New Year. They will carry with them the best wishes of a large circle of friends in the important work which they are undertaking.

TEN years of Unionist government have come to an end this week with Mr. Balfour's resignation, and Sir Henry Campbell-Bannerman is Prime Minister. The General Election, which must come at the beginning of the New Year, will be the occasion for a searching review of the policy of the late Government. Then the baleful legacies of that moral tragedy, the South African war, will have to be considered, and the attitude of the new Government towards the question of Chinese labour in the Transvaal, and the enormous increase of military and naval expenditure in this country. The Fiscal controversy will, of course, be prominent, but it will not be allowed to overshadow the questions of Temperance and Education. At the present moment the general feeling throughout the country is probably one of relief that at last a straightforward issue is to be put before the people, and the friends of progress and social reform are filled with a great hope that the new Government will have power to do something effective towards the accomplishment of their ideals.

"WE may hope," says the *Methodist Times*, in a leading article on the change of Government, "that this event marks the end of the age of political scepticism, immorality, and flaccidity which set in on Mr. Gladstone's death, and was partly traceable even before that. As Methodists we are sworn foes of politics of that temper. Faith in God and the soul, in the reality of the great Redemption, in earnest effort and sacrifice for the common good, in abjuring covetousness and setting human rights above property, in the simple life and high thinking for the public weal, in the brotherhood of men and the equality of all before God; these are principles to which we stand pledged by our religion and which—more clearly acknowledged by the men who will now come into power, than by those who have just quitted it; certainly more deeply believed in by the Progressive Party than by the Reactionary—will now have the opportunity of making themselves felt in our legislature."

WHEN the Kaiser William II. speaks there are English readers prepared to find familiar facts presented in an unfamiliar light. At the same time we must confess to something startling to us in the reference to Russia contained in the Imperial speech with which the German Reichstag has been opened. Russia is in a flame of revolt from East to West; the autocracy is visibly crumbling to pieces. What hope there is for this huge complex of races and nationalities, known geographically as Russia, lies in the thought that within the popular uprising of revolt is to be found also an idea and a directing mind, which will prove equal not only to the overthrow of the old, but to the upbuilding of a new order. But at present the destinies of the people are hidden in stress and agony. Yet the Kaiser speaks as though his neighbour realm were at peace, and needing only to rely on the Tsar. He hopes that the Tsar, as the road-maker of a happy future, will be allowed to win the love and gratitude of his people. There is something dangerous in this resolve not to see things as they are. Certainly there falls on Nicholas of Russia the condemnation due to long generations of corrupt misrule. The present Tsar does but inherit and carry on an evil tradition. So much the apologist may say; but "road-maker"!

WE scan anxiously the reference of the German Emperor to his relations with foreign Powers. The mention of France is not too friendly. At the same time we can rejoice at the settlement of the Morocco difficulty. The veiled allusion to this country also shows a disturbed state of feeling, which we trust may pass away. As for the dream of a great navy, to what end is this? And when will this insensate national rivalry pass away? The peace of Europe does not depend on its armaments, but on the peaceful understanding and intercourse of its peoples. We rejoice to recognise that the most important single party in Germany is avowedly a peace party, opposed alike to militarism and to "big navyism." And we look hopefully to the growth in this and other lands, as well as in Germany, of the faith in and the efforts towards the realisation of Mazzini's vision of the United peoples of Europe. This is of even greater importance for the common weal than the correctness of the relations of governing bureau with governing bureau.

THE latest issue of the official organ of the Garden City Association reports that the present population of the city is about 1,000, compared with a population of about 450 when the estate was purchased. Five miles of new roads have been made, eight miles of water mains laid down, and four miles of sewers; 60 new houses are occupied, 150 others are ready or in course of erection, and land has been let for about 200 in addition. Seven factory sites are let, and three factories have started operations. Gas works were opened on October 10.

THE educational requirements of the new city are being provided for. An educational committee, which included Sir John Gorst and the Bishop of Hereford, has decided on the general lines on which the first public school shall be established. The intention is to provide education of a standard equal to that of the average secondary school, with great improvements in the plan, situation, and architecture of the school, facilities for sports, musical, artistic, and other refining influences, facilities for social intercourse, and the inclusion of all social classes together.

THE Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit* is entitled "Maran Atha," a sermon on the Lord's coming. We quote its conclusion:—

"The day of the Lord is ever at hand. It is to-day, it was yesterday, it will be to-morrow. It breaks now upon this land, now upon that, terrible in dark clouds of judgment, bright in assurance of mercy. Storms of God, they burst upon the nations, and again and again it has seemed to men that there was no more hope and the end of all things was at hand. Then, the storm's fury spent, the air was cleared, and lo! the heaviness and oppression of the past has departed, and a fairer order arises out of the ruin of the old.

"History is full of such examples of doom followed by renovation. At this present moment the Lord has come to Russia. Dark to-day lower the clouds over a great empire which seems tottering to its fall. Across sea and land reach us, out from under the pall of darkness lightning-riven which covers it, sounds of wrong and woe. Old time oppressor, and oppressed for the first time quickened to revolt, meet in deadliest strife, and threat answers threat, and violence is met by violence. Tales of horror are borne to our ears which make good men ask why God permits it and if indeed God is love. Famine and misery, riot and murder, bloody revolt and bloody repression, mutiny of troops and strikes of workers, are the burden of every day's news, It is the Day of judgment. Judgment on centuries of oppression and outrage. Judgment on a government supported by the drunkenness and degradation of the people. Judgment on the rich who have lived by the sweat of the starving poor. Judgment on a church 'increased with goods' and careless of true religion. The wrongs of ages have mounted up till the heap has reached to heaven and vengeance has broken out as from the clouds.

"And, judgment executed, the clouds having poured out their waters, the sun shall shine out and there shall be prosperity and peace such as never was before. For as the old myth teaches, the Lord comes to judge and to redeem. Heaven and earth pass in ruin only to make way for new heavens and a new earth. And God's new is ever better than the old.

"Maran Atha! O Master come! Come and reveal to us here too in England the kingdom of heaven, and reign over us in liberty and righteousness and love!"

THE French Senate on Wednesday passed the law for the Separation of Church and State by 181 votes against 102.

THE address on "Christianity in the Light of Historical Science," delivered by the Rev. J. Estlin Carpenter at the opening of the Session at Manchester College, Oxford, on Oct. 16, and published the same week in these columns, is now separately issued by the College, with the addition of a number of notes.

TO CORRESPONDENTS. — Letters, &c., received from A. B., J. W. B., R. D. D., E. I. F., F. H., J. H., J. H. H., G. F. M., E. N., E. O., E. T., F. H. V., B. W., J. H. W.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—The Committee of the above Association thank you for publishing the 45th Annual Report submitted to its members last October, and your readers may now judge for themselves as to the "deliberate, elaborate, and severe indictment against the McQuaker Trustees in which a bitter animus was abundantly evident," and decide whether "the report as an indictment is utterly disgraceful," as stated in the letter sent you by the Rev. Alexander Webster, minister of the Unitarian Church at Aberdeen. Mr. Webster adds to his other misrepresentations of facts, an insinuation of illegality which may also at once be entirely refuted.

In the new Constitution not one single past privilege of rightful assistance or encouragement to churches is withdrawn, but rather augmented. It is an entire reversion to the basis of the Association in 1861. Its first object then, Mr. Webster states, was "to strengthen the Unitarian societies already existing in Scotland." But that was not its main object, nor were the methods to be adopted in its work limited to "grants to churches," as such an intention is never as much as hinted at.

The whole sense and essence of the actually stated purpose of the Constitution of 1861 has been altogether transferred to that of 1905, and it is exactly opposite in spirit and fact to that read into it by Mr. Webster.

The object, then, was "to seek out those who hold Unitarian principles *without* having enjoyed the opportunity of joining a Unitarian congregation, and when a sufficient number of such persons can be found in one place, to induce them to form a society." That is again the main purpose of our Association, and to which the greatest energy will be devoted.

Mr. Webster has also said, "the churches are now cut off from the Association." This is not the fact. Each church has still the right of representation on the Committee according to Rule 3, just the same as ever, while for every ten members joining the Association from any church or district, a representative on the Committee is also allowed, which surely provides an equal and ample opportunity to guide and assist in its affairs.

As to Mr. Webster's statement regarding the church buildings at Kilmarnock having been secured to the congregation for another year, it is not the case that this was done at the annual meeting "in opposition to an unwarranted decision of the Committee of the S.U.A. to sell it."

A special offer was made at this meeting, for the first time, to defray all charges on the property for a year. This offer, for this period, was embodied in a resolution, which, however, also contained distinct approval of the Committee's whole action in the matter, and became the finding of the meeting.

In conclusion, we have no intention of further encroaching on your space in a controversial war, and have only done this much to defend our Association and its proposed work against the unwarranted aspersions of the Rev. Alexander Webster, and to allow those interested in the progress and prosperity of our Scottish work an opportunity of exercising an independent judgment on our aims and methods.

JAS. G. DAVIDSON,
Hon. Secretary, S.U.A.

THE CHRISTIAN SPIRIT.

SIR,—I am glad that my review of Mr. Balmforth's book has given him the opportunity of clearing up an important point. As he suggests, there was some excuse for my misunderstanding. But the main thing is not how I misunderstood, but what Mr. Balmforth's actual view is, which, now that he has pointed it out, I can see was his real meaning.

May I in turn explain that I am absolutely innocent of any wish to "exclude devout agnostics" from religious fellowship. Oh! this wearisome business of everlasting explanation, all due to our having to explain away our dogmatic name. We are always oscillating between two antagonistic and equally impossible positions: (1) That we stand for certain dogmatic opinions in contradistinction to other churches; and (2) that we stand simply for negative freedom. And we refuse to see that the only way to transcend this opposition, and get out of this intellectual dilemma, is to say with Dr. John Hunter in his "Coming Church," that a church should stand for the Christian *Spirit*. All this would be implied and made secure if we were simply "Free Christians." A "spirit" is the outcome of the whole of a man's personality—intellect, feeling and will—and is therefore the true medium of religious expression; whereas dogma, or freedom from dogma, is the outcome principally of intellect. The Christian *Spirit* would exclude no "devout" man.

Cardiff, Dec. 4. W. WHITAKER.

PUBLIC QUESTIONS.

SIR,—Your correspondent, Mr. G. A. King, is good enough to designate as begging the question the simple, practical experience to which I referred as to the preservation of peace by preparation to maintain it. Universal brotherhood is too far off to be within the range of practical politics, and it is very satisfactory to find that in Australia every schoolboy receives some military training and practice with a miniature rifle, and that the extension of this to all fit male adults is being seriously contemplated. So far is all this from engendering the war spirit there that it has brought hostile politicians to meet upon a common platform. For the physique, no less than for the morals of this nation, and, indeed for our common humanity, it is to be devoutly hoped that Lord Roberts will succeed in his patriotic efforts to promote universal military training. This would do much to extinguish class prejudice, elevate the whole tone of the people, and promote the true brotherhood of mutual self-sacrifice.

ARMYTAGE BAKEWELL.
Hampstead, December 5

STUDIES IN STOICISM.

IV.

STOIC THOUGHT OF DEATH.

IN my last article I pointed out what wide fluctuations in insight and spiritual temper are revealed in the writings of the Stoics, fluctuations ranging from the most glaring optimism to a gloomy and chilling pessimism. Seneca, for instance, varies from the most ardent conviction of the goodness of life to the sentiment, "not to be born is the happiest lot of all, and the nearest thing to this is to die as quickly as possible." In estimating Stoic thought on death and the future life we must remember this liability to spiritual fluctuation, and be prepared to find a Stoic speaking confidently on the subject at one time and somewhat more doubtfully at another. It seems to me that it is a mistake to say, as Dr. Rendall does, that when Seneca, for instance, speaks confidently about immortality, "he illustrates the tendency of Roman Stoicism to make at least verbal concessions to the popular belief in some survival after death." The truth seems rather to be that the whole of Stoical philosophy led logically to the conclusion of the immortality of the soul, but that, since the real grasping of such a fact depends on what we may call "spiritual condition" as well as on logic, the Stoic varied in his discernment of the necessity and the reality of life beyond death. At one time he speaks with hesitation and some doubt, at another with triumphant assurance. With most men to-day belief in immortality issues from the perception that they are living in a world-order that is rational and good, the inner Reality of which is spirit, infinite, eternal, which they learn to trust in this life, and for what is beyond. So the Stoic believed in a world-order rational and good, in spirit, infinite and eternal as its inner Reality. The material universe was the outer aspect or form of expression which this Reality gave to itself. The abiding essence of Nature was God, a Spirit Power, the Creative Energy whence sprang our human spirits, the Providence that guided and trained them towards certain goals of moral perfection during their earthly sojourn. From the fact of God as Eternal Spirit, from the fact that the human spirit is His offspring, from His providential goodness, from the moral ends He places before men, from His fatherly interest and guidance, all of which the Stoic held tenaciously, the immortality of the human soul seems logically to follow. Had no further word been written by the Stoics on the subject we should have been warranted in saying that this conclusion and no other was the true outcome of their system. But they have left us much on the subject, referring to it sometimes with hesitation, sometimes with deep assurance, according as their spirits rose to the realisation of this last demand of their whole philosophy.

Man's kinship with God is thus expressed by Epictetus: "From God have descended the seeds not only to my father and grandfather, but to all beings which are generated on the earth, and particularly to rational beings—for these only by their nature are formed to have communion with God, being by means of reason conjoined with Him. Why should not such a man call himself . . . . a son of God?" That man sprang from God and is of the same spiritual nature, is basal in all Stoic teaching. How can such a thing be anything but immortal as God is immortal? Seneca in many passages speaks in no uncertain language on the point. He not only insists on the fact of life beyond death, but has certain well-defined conceptions as to what it will be like, which can be gleaned by the careful reader of his pages. To God he says: "We shall go when our souls shall be delivered from the slavery of our flesh." "The good mind came from Heaven, and to Heaven it must return, and there enjoys a kind of felicity which a pure and virtuous mind enjoys in some degree even upon earth." Seneca says that the general consensus of opinion that in the future state there will be a distribution of rewards and punishments, has great weight with him, though he advances no arguments on his own account to justify this expectation. He believes, however, that life beyond death is but the continuation of an existence that is eternal. "The day we fear as our last is but the birthday of our eternity, and it is the only way to it, so that what we fear as a rock proves to be but a port, in many cases to be desired, never to be refused; and he that dies young has only made a quick voyage of it." And again he says: "This Life is only a prelude to Eternity, where we are to expect another original state of things. . . . That which we call Death is but a pause or suspension, and, in truth, a progress to Life, only our thoughts look downward upon the body, and not forward upon things to come." These quotations are taken from Seneca's treatise on a "Happy Life." From them we conclude that Seneca, in certain moods at least, believed firmly in life's triumph over the dissolution of the body, that the human soul is immortal and eternal, that after death it retains its consciousness and may enjoy felicity, and probably reaped its due punishment and reward.

In his "Consolations to Marcia" there are several passages that further disclose Seneca's ideas as to what the life beyond death is like. A conscious life is implied in the following: "When the time shall arrive for the world to be brought to an end that it may begin its life anew, all the forces of nature will perish in conflict with one another . . . then we also, the souls of the blest, and the heirs of eternal life . . . shall be changed into our old elements. Happy is your son, Marcia, *in that he already knows this.*" Knowledge implies consciousness and a continuation of personal existence. But Seneca, it will be seen, complicates matters by bringing in the Stoic conception of some future general dissolution and reorganisation of all the world's elements, which event seems to divide the future life again into two sections, that enjoyed before and that after the event. This conception of a general cataclysm, which is very similar to that evolved by the Jews, remained very vague and indistinct with the Roman Stoics, and is nowhere worked out by them with any thoroughness. In general, the division of life beyond death into two stages is ignored, and the Stoic touches on the problem of immortality without reference to it. It is obviously ignored in a passage like the following, taken from the same discourse: "Your son has passed beyond the border of the country where men are forced to labour; he has reached deep and everlasting peace. He feels no fear, no want, no anxiety. . . . He has at last taken up a position from which nothing can dislodge him, where nothing can make him afraid."

Seneca's mood varies it is true, and there are times when he halts in doubt, and times when he feels he has nothing to affirm as to a future life, and is content to realise that his lot will be disposed by God. Thus: "What death is we know not, and it were rash to condemn what we do not understand. There is nothing immortal. What arrogance it is then . . . that man alone should expect to live for ever. It is unjust not to allow unto the Giver the power of disposing of his own bounty." Seneca, obviously, does not take up one consistent attitude on the subject.

In the writings of Epictetus the problem of immortality occupies an unimportant position as regards the space allotted to it. But when he discusses the question he gives a decisive answer. Death, he says, means "going to nothing terrible, but to the place from which you came, to your friends and kinsmen, to the elements; what there was in you of fire goes to fire, of earth to earth, of water to water. There is no Hades, no Acheron . . . but all is full of gods and spirits." A little later he puts the direct question, "Shall I exist?" And his answer is worth thought. "Death is . . . a change not from the state which now is to that which is not, but to that which is not now. Shall I then no longer exist? You will not exist, but you will be something else, of which the world now has need; for you also came into existence not when you chose, but when the world had need of you." The first sentence is a decisive statement that death is not a passage from being to not being. It is a change to another form of being. In the following sentences he declares that one will not exist, that is in the sense in which he possesses existence in this present life, but he becomes something else, exists in another form, according to the demand of nature. All that Epictetus seems certain of is this continuation of life, the conditions and forms of which lie beyond his knowledge, and are determined by the purpose that gives itself expression in the one world order.

Marcus Aurelius seems to have greater difficulty in rising to the conviction of life beyond death. The fact of death really depresses him, though he declares it ought to be met with cheerfulness. It is tragic and saddening. And this prevents him from looking at it steadily and rising above it. Death remains for him a "mystery of Nature." It is a "dissolution of the elements of which every living being is compounded." It cannot really be an evil, of that he feels assured, "for it is according to Nature, and nothing is evil which is according to Nature." But it is not a good, for it makes a man no better. "Death, life, pleasure, pain . . . make us neither better nor worse. Therefore, they are neither good nor evil." Death has its place in the divine order of Nature. Therefore, he bends his mind to the belief that "All that is from the gods is full of providence," and cries: "Everything har-

monises with me which is harmonious to thee, O Nature.''

Immortality, I believe to be, as I have said, the rational and logical outcome of the whole system of Stoic thought. There are times, as we have seen, when its representatives realise this, and times when it seems too high, and they can hardly attain unto it. The time was ripe for fuller conviction and a more decisive word. This fuller conviction comes with Christianity. The more decisive word was spoken by Christianity. Christianity came proving the continuance of life beyond death by appealing to the resurrection of Christ. But it had another effect not depending on the validity of that proof. It came with a more tenacious grip on the central realities of God's existence, God's love, and God's intimate connection with man. And through the heightened consciousness of these, the firmer conviction of the immortality of the soul was gained. The main basis was not the occurrence of a certain historical event, but this insight into and grasp on the reality of God's being, and the relationship man bears to Him. Since this was so, the coming of Christianity into the realms pervaded by Stoic thought and belief, meant the carrying of that system of thought and belief to its logical conclusions, and, in particular, a renewed insistent emphasis on the immortality of the soul, towards which Stoicism had been feeling its way. In this, as in so many ways, the Stoic spirit was but purified and deepened and impelled towards its own true goals—the spirit of repose in God, and His divine purpose in which there was nothing but good—the spirit voiced in the earlier days of Stoicism by the hymn of Cleanthes :—

"Lead me, O Zeus, and thou O Destiny,
The way that I am bid by you to go.
To follow I am ready ; if I choose not,
A wretched man am I, and still must follow."

J. WORSLEY AUSTIN.

"THE NEEDS OF MAN."

DR. WINSLOW HALL'S little volume entitled "The Needs of Man"* is one of the latest contributions to the growing literature of "the Simple Life." Modestly esteeming his pleasant essays as, in the whole, no more than "a book of suggestions," the author deprecates criticism, and, indeed, criticism of any unfriendly purport would not be fair. The author has enjoyed the preparation of his pages, has fully expounded his mind, and wears his heart upon his sleeve. It is only becoming to us to welcome such an outspoken expression of sincere conviction in matters of faith, social, economical, and religious.

Dr. Winslow Hall appears to us to be at his best when he is treating of "bodily" needs of man (to adopt his own classification) such as come within the view of his professional survey. The list he compiles of such needs is in itself suggestive—food, cleanliness, coverings, land, work, rest, pain, and death. The inclusion of pain and death in the scheme of life as beneficial necessities illustrates the optimistic temper of the essayist. Readers who are unable to follow the Doctor in his belief in "the scientific certainty" of immortality "we owe to F. W. H. Myers," will yet profit by his cheerfulness and courage, which are independent of such a support.

In subsequent sections of his book the Doctor is no less resolute and unconventional. For instance, he reckons "sin" along with "love" as the two "moral needs" of man. He holds that there is a benignant necessity in sin. "Evil," he says, "is the doorsill of heaven." "Sin is the rough-hewer of our moral nature." "A calm inquiry shows us that sin, however proper our endeavour to eliminate it may be, is yet, in spite of itself, beneficial."

We are grateful to the Doctor for feeling that no account of religion is complete which omits to have concern with Beauty. Indeed, it appears to us like the play of Hamlet with the prince left out. Our perception of beauty, says the author, brings us into rapt union with the Infinite.

One of the best essays in the book is that preaching "Rest." The author recommends Humour to the restless. "No one with a sense of humour can have failed to feel what an inestimable boon it is ; what a sweetener of drudgery, what a quickener of work, what a ready delver to those precious veins of feeling that give impetus and strength and unity to life. Therefore, let possessors of this motley sense exalt and foster it. Laughter, so that it be reverent and kind, is puissant as a tonic." The author, we perceive, has a religious awe of sleep, and he praises the recuperative power of silence. He thinks that four weeks' annual holiday should be assured by law to all, whether statesmen or ploughmen. The greatest thing for him when he is away by the sea-shore or elsewhere in natural solitudes is the sense of the presence of God.

The essays on "Cleanliness," and on "Coverings," cannot be read unprofitably. In "Cleanliness" occurs the following :—"Colds are not caught in open air ; they are bred in hot rooms ; and we should speak of catching hot rather than of catching cold. The craving for skin warmth is responsible for much of our modern disease and inefficiency. It grows with every attempt to satisfy it ; and in gratifying the skin, which, though it can feel, is relatively unimportant, we poison the lungs, which, though they cannot feel, are immeasurably more important."

What a delicate instinct insists upon the caution given here :—"In using water for cleansing purposes, care should be taken to foul as little of it as possible, seeing that Nature has to work long and hard before she can purify it again for the use of man."

Dr. Winslow Hall enjoys life, there is no room for doubt, and enjoys, too, the exercise of writing. He makes us like him as we read his book. There is much useful suggestion, much stimulating food for cheerfulness. A great part of the book, nevertheless, has no other interest than attaches to a personal expression of opinion touching mysteries concealed from all. This part, to us, seems of little value ; but we are grateful—we can be no less—for the writer's buoyancy and valiancy, his breezy spirit and shrewd sense and good companionship, which will not be found unhelpful upon the way.

P. E. RICHARDS.

* "The Needs of Man," a book of suggestions. By W. Winslow Hall, M.D. (Swan, Sonnenschein & Co. 3s. 6d. net.)

MR. BROOKE'S SHAKESPEARE LECTURES.*

THESE ten lectures, delivered at University College, London, under the Stopford Brooke lectureship, have been eagerly looked for in their published form. They make a book which is likely to be even more popular than Mr. Brooke's studies of Tennyson and Browning.

There is neither preface nor introduction, no general study of the poet's art such as we find in the earlier volumes, no separate study of Shakespeare's treatment of nature, or of his philosophy of life. Whatever is said on these and kindred subjects is introduced in connection with one or other of the plays.

Thus in the lecture on "Midsummer Night's Dream," in describing the wood near Athens, Mr. Brooke notices how keen was Shakespeare's enjoyment of nature, with what an observant eye he watched her doings, and that his eye for colour was as clear as Browning's ; and in connection with the imaginative love poetry of "Romeo and Juliet" the "modern quality" is mentioned, which "combines human passion with the doings of nature." Shakespeare's "realism of the poor" is noticed in the first lecture.

"It is said that Shakespeare did not care for the common folk. He did not think them fit to govern, but he had a true sympathy for them, an affectionate intimacy with their manners, their humour, and their views of life."

In the lecture on Coriolanus there is eloquent protest against the almost traditional supposition that Shakespeare here shows contempt for the mob.

"Shakespeare was certain, with that brain of his, to see all sides of the question, and to represent them." But in demonstrating Shakespeare's sympathy with the struggle of the people, and so proving that here as elsewhere Shakespeare gives us even-handed justice in his dramatic treatment, Mr. Brooke seems to overshoot the mark, and obscures the poet's sympathy with Coriolanus. "No one can help seeing that Shakespeare did not love Coriolanus nor approve of his conduct" is only a half truth. Shakespeare was sure with that big *heart* of his to *feel* with all parties in any strife—to feel with Coriolanus as with the people, with the proud Roman mother Volumnia, and with the anxious Roman wife Virgilia, as well as with the "widows in Corioli" and "mothers that lack sons." How could Shakespeare have given us such women as Volumnia and Virgilia, had he not shared their love for Coriolanus ?

Mr. Brooke gives a lifelike portrait of Volumnia the mother, and his sketch of the wife Virgilia is ideal in its interpretation of her "gracious silence." A further touch of reality would have been added had he perceived that her "quietness" as of "a forest lake" is not maintained without effort, that the tender-hearted wife is somewhat tried by the martial valour of her mother-in-law.

* "On Ten Plays of Shakespeare" (Midsummer Night's Dream, Romeo and Juliet, Richard II., Richard III., Merchant of Venice, As You Like It, Macbeth, Coriolanus, A Winter's Tale, Tempest). By Stopford A. Brooke, Author of "Tennyson : his Art and Relation to Modern Life," "The Poetry of Robert Browning," &c. (Constable. 7s. 6d. net.)

Virgilia fails to take either pride or pleasure in Volumnia's vision of the "bloody brow" of their warrior at Corioli. The atmosphere of domestic peace is somewhat disturbed when Valeria enters to pay her visit. (Act I., scene 3.)

With cheerful tact the visitor comments on her friend's needlework, tells an anecdote of Virgilia's little son, and then tries to tempt her out-of-doors. Valeria, it seems, urges Virgilia to lay aside her stitchery and "play the idle huswife," not because she herself is "idle," but that Virgilia needs a change, and the inducement offered is a visit to a sick lady, not "the movement of Rome." Virgilia remains steadfast in her refusal to leave home, and her friend, still tactful, carries off the mother-in-law, whilst Virgilia is left to recover her equanimity alone.

Valeria's rôle as tactful friend is a significant one, and is quite missed by Mr. Brooke, whilst "the patrician note" and her interest in "the movement of Rome," are just what Shakespeare has omitted in his picture of Valeria. In history she is an illustrious lady, whose family had served Rome not only as warriors but also as statesmen and peacemakers, and had been distinguished by prudence and wisdom as well as by valour. She herself served Rome as peacemaker at the crisis of the Coriolanus story, for it was she who by her wisdom—"divine impulse," Plutarch calls it—made the suggestion of the embassy to Coriolanus of his mother, wife, and child. This public share in the story Shakespeare has omitted, whilst he has enlisted Valeria's capacity of wise statesmanship in the humble service of quieting the jarred nerves of the anxious wife. The illustrious Roman lady can gossip and chaff, and "the noble sister of Publicola" is also "dear Valeria," Virgilia's tactful friend. It is one of those characteristic touches that impel one to add "dear Shakespeare"!

The English Historical plays selected by Mr. Brooke are "Richard III." and "Richard II." two plays which, lying near together in order of production, are far apart in style, and form respectively the conclusion and the introduction to the series.

"We have, in these eight plays, not only eight separate plays, five of which are complete within themselves, but one single drama also, with a unity of its own, with one subject, with one end to which they look forward, and with one divine justice in them, slowly working out its laws to their fulfilment. And the years over which this mighty drama extends are nearly ninety years. I wish it were possible to act them all in the same day. It would then be seen that Richard III. wound up that web of fate which began to be woven in Richard II., and which, weaving on through Henry IV., V., and VI., contains in its living tapestry so great and various a representation of human life as never yet was brought together and harmonised by any genius in the modern world; of life in all classes of society; of life passing from the most tragic sorrows to the most comic, even the rudest pleasures; life in the streets of London, in the country, on the battlefield, in the council, at the court, and the ale house, in the camps of France and England, by the dying bed of kings, and in the garret where Falstaff passed away with a broken heart."

The national significance of these plays is emphasised and their origin in Shakespeare's patriotism. "He made it clear that the war was caused by the ambitions, jealousies, hatreds of great princes and nobles who remembered only themselves, and forgot the welfare of the people."

Mr. Brooke wishes it were possible to act the series in one day. We might extend the hyperbole, and wish there were audiences in every town wishful to see such a series once a year! Shakespeare's native town has on more than one occasion seen an approximation to the complete series, in 1901 five of the eight plays, and this year four being given on successive evenings with great success.

Whilst the studies of the two English historical plays and of Coriolanus are full of interest, it is perhaps the interpretations of the romantic plays and their heroines that are most delightful.

Juliet, Portia, Rosalind, Hermione, Perdita, Miranda, all live for us again. We may each have our special favourite in this group of favourites. It seems as if the writer himself had taken most delight in the joyous Rosalind, and has in her case, perhaps, brought us nearest to Shakespeare.

Joyousness is the key-note of Rosalind's character, as it is of the whole play of "As You Like It," and according to Mr. Brooke it is the dominant note of Shakespeare's own spirit—the key-note of his work as a whole.

In her world Rosalind is first, "not because she is isolated from the other characters, but because she adds life to all that is living in them. She does not put out their light, but kindles it into a brighter flame of character. They burn all the brighter for her influence. A touch from her makes them reveal themselves." And Rosalind is the heroine of the play 'As You Like It.'"

May we not take this to mean that this Rosalind is a heroine after Shakespeare's own heart? Mr. Brooke takes the title to imply that *we* may take the play as we like it—its mirth or its seriousness—in whatever way we please. It may also imply that in giving dramatic form to the popular contemporary romance of "Rosalind," with its prosy, sentimental, unreal narrative, and its prosy, sentimental, unreal heroine, Shakespeare, no longer fettered as he had been in the historical plays, by historical fact or probability, shaped story and heroine just as *he* liked. In the forest of Arden Shakespeare could picture life as he liked. Here at least he could establish the rule of "kindness ever nobler than revenge," so that gentleness should force, more than force move men to gentleness. What matter if Duke Frederick's repentance, and that of Oliver, too, be sudden and improbable? What matter that in Oliver's case, as Mr. Brooke complains, "Shakespeare ought not to have made him so very bad in the beginning if he was to be so good in the end?" Shakespeare evidently liked to reform unpromising characters and to reform them by gentle means. And given a Rosalind, what is impossible or even improbable? "Her charm, her nature," as Mr. Brooke says, is to be "the resolver of all tangles, the uplifter of all that is best in each character." It is in reference to Rosalind also that we read "Men have eyes to see in joy; in half-cynic sorrow they are blind."

Without any separate study of Shakespeare's character or philosophy, we are made to feel throughout the influence of his bright vitality, his belief that life is good, that even in tragedy good prevails over evil. Professor Bradley's fine book on "Shakespearean Tragedy" has this year, no doubt, set many a Shakespeare lover pondering more deeply on the tragedies, and on the nature and mystery of tragedy in life and art. Mr. Brooke's contribution to this subject is an important one, though indirect rather than direct. Professor Bradley bids us remember that the tragic aspect of life is only one aspect, that we cannot arrive at Shakespeare's whole dramatic way of looking at the world from his tragedies alone. Mr. Brooke reminds us that the dominant spirit in Shakespeare is, in spite of his tragedies, cheerfulness, not gloom, that "the central brightness, the sportive happiness at the root of Shakespeare's character and art lasted when he had emerged from tragedy."

"He owed to the deep-seated joyfulness in him the sanity of his judgment of life, the unbiassed justice with which he weighed its good and evil in the balance, the clear sight he had of physical and moral evil. It is the cheerful poet who sees the gloom most lucidly, most wisely."

LILIAN HALL.

MUSINGS.

BY A MINISTER.

XXX.

VALENTINUS reminds me that I have still to show that the humour found in the Old Testament is not entirely absent from the New. The action of the latter is so grave, the feeling so exalted, that the play of lighter thought might well be wholly wanting; but it flickers here and there, like sunlight in a forest, and lurks in unsuspected places. It meets us first in some of the recorded sayings of Christ. Take, for instance, those which connect themselves with the ministry of John the Baptist. Mark the quiet irony in the question: What went ye out to see? and in those which follow: A reed shaken with the wind? A man clothed in soft raiment? See it also in the pointed similitude drawn from the rival games of children in the market-places, calling to their fellows. It appears again in the embarrassing inquiries put to those who thought that they could with impunity "entangle him in his talk": The baptism of John, whence was it? By whom do your children cast them out? Whose is this image and superscription? Have ye not heard what David did? Can ye make the sons of the bride-chamber fast? Whether is greater, the gold, or the temple that sanctifieth the gold? How doth David call him Lord? If they do these things in the green tree, what shall be done in the dry? Did not he that made the outside, make the inside also? Doth not each one of you loose his ox or his ass from the stall? Ought not this woman to have been loosed from this bond? Ye can discern the face of the sky, can ye not

discern the signs of the times? It is found also in half-playful remonstrance addressed to friends: Which of you by being anxious can add a cubit unto his stature? Can the blind lead the blind? Do men gather grapes of thorns? Will he give them a stone? a serpent? a scorpion? Where are the nine? Are there not twelve hours in the day? And in the freer rallying of such questions as: Art thou the teacher of Israel, and understandest not these things? From whom do the kings of the earth receive toll or tribute? from their sons, or from strangers? Whence are we to buy bread, that these may eat? If ye do good to them that do good to you, what thank have ye? Does he thank that servant because he did the things that were commanded him? The irony of strongly marked contrast is also to be observed. Over against the Pharisee stands the Publican; against the Priest the Samaritan; to the labourers who worked all day are opposed those who worked one hour; to the son who promised and obeyed not, the son who promised not and obeyed; to the prodigal the elder brother. Sometimes the contrast is that of verbal antithesis: The last shall be first; The humble shall be exalted; The meek shall inherit; Death has its wide gate and broad way, the gate of life is narrow, the way straitened; Solomon in all his glory is not as proudly arrayed as the humblest lily; The poor widow who casts in little, castsin more than the rich who cast in much; Judgment, mercy, and faith are held by some to be of less account than the tithing of mint, anise, and cummin; From a host not even oil for the head, from a stranger precious ointment for the feet. More searching are the comparisons of hot indignation: They killed the prophets, and ye build their sepulchres; Ye are as the tombs which appear not; Ye touch not the burdens grievous to be borne with one of your fingers; Ye are they which devour widows' houses; Full well do ye reject the commandment of God, that ye may keep your tradition; If the light within thee be darkness, how great is that darkness; He that is without sin, let him first cast a stone at her; Whosoever hath not, from him shall be taken even that which he hath; If these shall hold their peace, the stones will cry out. There are sayings which have been misunderstood because the subtlety of their humour has not been seized: Woman, what have I to do with thee? It is not meet to take the children's bread, and to cast it to dogs; He shall receive a hundred-fold now in this time . . . . with persecutions; It is enough (said of the two swords); Make to yourselves friends of the mammon of unrighteousness; Give for alms those things which are within. It is the spark of humour that attracts us in the sayings which have become proverbial in our own language—those which speak of the hiding of light, the burying of a talent, the cleansing of a platter, the mote and the beam, the gnat and the camel, the rich man and the eye of a needle, the new piece on an old garment, the house on the sand, the unfinished tower, whited sepulchres, crumbs from the rich man's table, serving two masters, wolves in sheep's clothing, pearls before swine, faith that moves mountains, salt that has lost its savour. And who, remembering the occasions on which they were spoken, has not felt the playful sadness of the words: Physician, heal thyself; Soul, take thine ease; Or even as this publican; Make to yourselves purses that wax not old; Let him that is in the field not return back to take his cloke; Sleep on now and take your rest?

St. Paul's humour is his own, severe, caustic, strongly personal, yet never selfish. He is bitter, without being spiteful; it is his heart that is wounded, not his pride. He is too much grieved to feel the satirist's delight in his own wit. Under open attack, and still more under unworthy suspicion, the keenest sarcasm flashes from him, but it is the sarcasm of reproach, and not of scorn. His irony often takes the form of half-serious, half-amused self-disparagement. He must be borne with as a fool, he is a spectacle to men and angels, one born out of due time, buffeted by Satan. Smarting under unfair comparison with some of the Twelve, he speaks of them with piqued reverence as Their Pre-eminences; full of indignation against false apostles, he compliments them as angels of darkness transformed into angels of light. More genial is the humour of passages like the following: It is not thou that bearest the root, but the root thee; Hath not the potter power over the clay? Ye would have plucked out your eyes and given them to me; See with how large letters I have written unto you; Though you should have ten thousand pedagogues, yet have ye not many fathers. Very frequently he plays with the sense of Greek words, as in 1 Cor. ix. 27; 2 Cor. xii. 13; Gal. i. 6, v. 12; Philem. 11, 18, 20; Rom. i. 20, 28, 31, ii. 1, xii. 3; 1 Cor. vii. 31; 2 Cor. iii. 2, vi. 10, iv. 8; 2 Thess. iii. 11; 1 Tim. v. 6, 13; 2 Tim. i. 18; Phil. iv. 3 (if the word for "yoke-fellow" was also a proper name.) In Heb. v. 8, there is very happy play upon words of similar sound.

More illustrations come to my mind from these and other New Testament writings; but I did not set out to write a treatise, and my list is long enough. I should be wanting, perhaps, in sense of humour, if I made it longer.

THERE is promise of a capital audience on Wednesday evening at the dramatic performance in aid of the Blackfriars Mission, to be given at St. George's Hall, under Mr. Herbert Lawford's direction.

PROFESSOR BENOYENDRA NATH SEN, of Calcutta, who attended the meetings of the International Council at Geneva as the representative of the Brahmo Samajes of India, is now in England. He will remain in this country for a few weeks, possibly until the end of January. Prof. Sen would like to see something of the life and work of our churches, and he will be pleased to visit a few congregations, to preach on the Sunday or speak at a week-evening gathering, so far as his time will allow, if proper arrangements are made. Professor Sen is one of the most distinguished and eloquent representatives of the Brahmo Samaj movement in India. Applications for his services should be addressed to the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, W.C.

A DAY OF REMEMBRANCE.

Two most important ceremonial occasions in the German Evangelical Church are the Festival of the Dead, celebrated always on the last Sunday before Advent, and the Day of Penitence, a few days earlier. The symbolism of this late November Sunday closely resembles the All Saints' Day of the Catholic Church, and witnesses to the insistent claims of certain memories and emotions for some formal recognition. For days beforehand the country-folk are busy gathering all manner of berries, leaves, and cones; the forest trees yield up their fragrant pine branches. With these the groundwork of numberless wreathes is formed, and to these is added, by way of final decoration many coloured artificial roses. Bearing these trophies of the woodlands, at once their merchandise and their ornament, the peasants flock into the towns, and the townspeople buy. Then, early on the festal Sunday, people, young and old, throng to the cemetery—the so beautifully named Friedhof—to lay their offerings on the graves of friends. So, all day long, the stream of men and women and children continues, till the whole God's acre looks one great garden of charming colour. Some of the graves have imposing monuments, but to-day their costly pretension is hidden under the dark-green boughs. Here is a little mound with cheapest wooden cross and simply a name; the protecting wall is low, made of little shapeless stones, only the rough chippings of the quarry. To-day it, too, is decked with fresh green, sanctified anew by loving thought. Here, too, it must be said, are bare, chill mounds—no flowers, no leaves. Have all friends forgotten, or are all departed? But these are few; the most are adorned, and round them linger family groups, gaining a graver charm for their holiday from this their remembrance of the absent ones.

It is a beautiful ceremonial, full of grand and tender thought. Here are people who rarely think an abstract thought; simply they live and suffer and enjoy with that more or less of success which is given to human effort. Here are faces worn with the experience of many years; the romance of youth is not in their figure, nor the brilliance in their eye. Witnesses yet they also to the imperishable romance of life. Let the day pass. Old memories, brought out for an hour, must again be shut away, and life goes on as before. As before, because before, also, there lay latent in the heart that of which the flower festival is open suggestion—the intimate communion of the living and the dead. This solidarity of the ages is surely some part of the thing symbolised, this linking of the generations. And yet these symbols always mean more than those sharpest, meagrest symbols, words, will readily express. As the November day wears to its close, its lights are low and soft, here and there wreaths of light mist rise from the lowland by the river. The people pass and talk, some, the little children, run and chatter, but the faces of men and women are touched with some inexpressible serenity. Over all, the broad clouds of a late autumn afternoon are as the shadowing of the wings of doves.

B. K. G.

OBITUARY.

MR. ALEXANDER M'LAREN.

BY the death of Mr. A. M'Laren, of Glasgow, the cause of Unitarianism in Scotland has lost one of its most zealous, earnest, and sincere adherents and advocates. Those who knew him most intimately alone could fully appreciate his whole-hearted devotion to liberal religious progress; indeed, to progressive liberalism in every form. He had strong opinions on questions of both principle and method, and he had the courage to strongly express them, even if he stood alone. But far more freely than many who differed from him did he give himself, his time, and his means for the advance of the faith he cherished. For the greater part of his life he was a tireless helper, by word and deed, of forward, though unpopular, causes. He was a native of Kilmarnock, but came to Glasgow more than thirty years ago. He then abandoned the trade of his youth, and became, not merely a bookseller, but a book reader and lover, and ultimately an author. During recent years he published two volumes of verse, which were well received by both the public press and a large circle of readers. To-day his name appears well-placed on the long roll of Scottish minor poets; and his simple, unaffected, manly songs have brought hope and peace and glad courage to not a few fainting hearts and weary, troubled lives.

But he was no less widely known and respected as a preacher and practiser of the larger hope and broader faith of our time. He was for many years a member of our East-End Church in Glasgow; but he was ready and willing to serve all as he could. By his lectures and addresses he was well known and ever welcome to most of our Scottish congregations, and quite lately he was one of the most earnest and helpful friends of an effort to make inter-congregational meetings more frequent and hearty than in the past. Altogether, his life and talents were freely and generously given to what he believed to be true and good. His experience was often hard, and latterly his sufferings were great. But he was cheerfully true to his hope and conviction to the last. Indeed, the spirit and conduct of his life were in harmony with his own words: "Faithfulness is hard; but we must try to keep the faith. The gain is beyond us."

J. F.

HERE is another bit from Miss Newling's Children's Column of last week, on "Heroes in the Making," for which there was not room:—

A lady was once watching her father skate on a small lake in front of the house. The ice gave, she saw him go under. Did she fly for help? No, she fainted at the window, and by the time she came to herself it was too late to help him.

I never heard any particulars of this case, but suspect that the lady was in the habit of merely saying, "What a pity," or "I am so sorry for you," when she saw anybody in a difficulty, instead of actively helping them out of their troubles. If she had trained herself to act, instead of only feeling sorry, it seems hardly likely that she would have fainted at that critical moment.

THE CHILDREN'S COLUMN.

STEPHEN sat on the rug before the fire. It was too dark to read, so his book lay on the floor beside him. But he had no mind to read, for he was to go to-morrow for the first time, to a large school far from his home. The door opened and his mother came in. He got up and pulled forward an easy chair and a footstool for her; but when she sat down and held his hand he thought he saw by the light of the fire that she had been crying. She and he were everything to each other, for he was her only child, and his father had died when he was quite little. Seeing her sad face, he gently sat down on her knee, and put his arms round her neck, and his cheek against hers, and said, "Mother did you cry because I am going away?" She answered, "Yes, dear, it is very sad to me."

Stephen felt half ashamed, for he wanted to go to school very much. After a pause he said, "But it's all right for me to go now, you know, Mother dear, for I am big. Are you afraid I shan't do well? I'll try my best. And think of all the play, and all the boys! I expect we *shall* have larks!"

"I am not afraid that you will not have larks, Stephen; but I hope you will be steady, and not allow yourself to be led away into *naughty* larks."

"Oh, not *really* naughty, of course, Mother; but fun isn't naughty."

"No, not because it *is* fun; but schoolboys' fun is very apt to be unkind; and I should be sorry if you joined in fun that was cruel or unkind to others. Boys who love fun often don't in the least realise how much they hurt others by it. Then, Stephen, there is another thing about which I want you to be careful. You are impatient and hasty, and do not do things thoroughly."

"I get in a hurry, Mother, and then I can't go on."

"Yes, I know; you begin well, and then have not the patience and perseverance to go on, and so you spoil your work. You must conquer this, Stephen; it is very unconscientious, and it will make you of no use in the world. Things begun and thrown aside are useless. You do not learn your lessons perfectly; you *half* know them; and unless you thoroughly learn and understand them you will forget them and they will be no use to you. I am most anxious that you should conquer this habit, and learn to do things thoroughly."

"It is so tiresome, Mother, and I want to get on to something else."

"Yes, that is just the thing; you get things out, and don't put them away again. If you put coals on the fire you scatter the bits about on the floor and don't pick them up; if you wash your hands you throw down the wet towel anywhere; if you put on your boots, you leave your shoes kicking about on the floor for anyone to tumble over.

Stephen laughed.

"Do you know why all this is, Stephen? You have not got an *ideal* before you of how things ought to be done. Everything that is worth doing at all is worth doing *well*. You should make up your mind that everything you do shall be thoroughly good—*perfect* in its way."

"Oh, but I can't do things perfectly, Mother, boys *can't*."

"Not all at once, perhaps; but unless you *aim* at perfection you will not do anything *as well as you can*. If you *aim low* you will *achieve low*, also. Do you remember one who said 'Be ye therefore perfect, as your Father in heaven is perfect?'"

"That was Jesus: but, Mother, how could anyone be that? Did Jesus expect anyone to be that?"

"He expected us all to *try*—to have it before us in all we do—to *aim* at perfection, and never be satisfied with anything lower, then we should at least grow nearer to it."

"It must have been because he was so good himself that he didn't understand people who couldn't be so good."

"No, I think he understood; but Stephen, what was it that made him so good? It was the height of his aim, and the strength of his resistance to evil; he did not for one moment *yield*. With us the fault is that we yield so easily, and that we do not keep our eyes steadfastly fixed on the highest possible aim."

"But '*as God is perfect*' Mother?"

"Yes, in the *same way*; think how God makes things just as perfect where they may never be seen—things hidden under the earth or sea—on mountain solitudes; the wonders of the stars and worlds which are only discovered partially and by degrees, if ever—which have been perfect in their order and beauty, though unknown and unseen; they show how God loves perfect work; and in these ways, in our own *little* works—we must strive 'to be perfect as God is perfect.' It is in the *kind* of our work that perfection lies, not in its greatness. In your games, Stephen, you do try to play as well as ever you can; if you run a race you do not lag, you put out all your power to try and reach the goal. You have an *aim* before you, and you try with all your might to reach it. St. Paul says of his own life 'forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Jesus Christ,' likening to a race, in which he who first reaches the goal gains the prize; and that prize is the 'high calling' of God to each of us to 'be perfect.' When I was a child we had an old Bible with pictures in, and one picture was opposite the place where St. Paul says those words. The picture was of five or six Roman youths running a race, and one had just reached the goal—which was a post, with the prize on the top—the prize being a wreath of laurel or bay, which the youth was just seizing. That old picture always comes to my mind when I hear Paul's words. I daresay he had seen some of those races among the Roman or Greek lads, when he was on his journeys. You have *your* race to run now, my boy; and without strenuousness and perseverance and self-denial we can do no good thing."

Stephen sat very still, looking at the flickering fire. Both were silent a long time. Then he sat upright, and took his mother's hand, and said "Mother, I will press forward to the goal. You shall not be disappointed in me."

GERTRUDE MARTINEAU.

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LONDON, DECEMBER 9, 1905.

WILLIAM LLOYD GARRISON.

In a small chamber, friendless and unseen,
Toiled o'er his types one poor, unlearned young man;
The place was dark, unfurnitured, and mean;
Yet there the freedom of a race began.

. . .

O Truth! O Freedom! how are ye still born
In the rude stable, in the manger nurst!
What humble hands unbar those gates of morn
Through which the splendours of the New Day burst!

So LOWELL wrote of WILLIAM LLOYD GARRISON, the centenary of whose birth, falling to-morrow on a Sunday, December 10, brings a fitting opportunity for the commemoration of his life of single-hearted devotion to a great cause. Others had laboured and suffered before him in the cause of the oppressed slave, but GARRISON was the man of the hour in his own century. He took up the work for which JOHN WOOLMAN had prepared the way in the eighteenth century, influential by the simple faithfulness of his unselfish life, more perhaps than any other man, in cleansing the Society of Friends from participation in that great iniquity. And it was a humble Quaker, BENJAMIN LUNDY, whose example first gave to GARRISON the strong impulse, which he followed to the uttermost, to devote his life to the cause of emancipation.

As co-editor with LUNDY of an anti-slavery paper, he had already been in prison in Baltimore, for the vehemence of his attack on the great evil, when on New Year's Day, 1831, he issued in Boston the first number of the *Liberator*, with its clear policy of immediate emancipation and the memorable declaration: "I will be harsh as truth, and as uncompromising as justice. I am in earnest. I will not equivocate; I will not excuse. I will not retreat a single inch, and I *will be heard*." To SAMUEL J. MAY, the young Unitarian minister, who was his friend and fellow-worker from the first, but who once remonstrated with him for the vehemence of his language, he said: "Brother MAY, I have need to be all on fire, for I have mountains of ice about me to melt." That was in Boston, the stronghold of northern respectability and vested interest; but there was far more than that dead weight of resistance to be overcome, there were the fierce passions of the South, and it was a marvel that the man who would not equivocate or retreat a single inch in that "martyr-age" of the Republic, escaped with his life. He was a man of peace, who held consistently the principle of non-resistance, and he was not afraid to die for the cause. His noble spirit was well expressed in those words of rebuke to a friend who wanted to fight for him a way of safety out of the tumult of the Boston mob of 1835: "Do you wish to become like one of those violent and blood-thirsty men who are seeking my life? Shall we give blow for blow and array sword against sword? God forbid! I will perish sooner than raise my hand against any man, even in self-defence, and let none of my friends resort to violence for my protection. If my life be taken, the cause of emancipation will not suffer. God reigns—His throne is undisturbed by this storm."

That is the true martyr spirit, and while we may feel that with THEODORE PARKER we should have been ready to fight in defence of the helpless slave, we must honour GARRISON for his consistent loyalty and the fearless testimony of his life. He was the advocate not only of freedom for the slave, but of temperance and purity, and of equal rights for women. His voice was heard in this country as in America, and now after the peaceful close of his strenuous life, when the great victory was won, he is held in high honour, and his memory cherished as an inspiration for all unselfish workers for humanity. When he died in 1879, WHITTIER, who had been his friend from earliest manhood, wrote a tribute, of which the first verses may be repeated here:—

The storm and peril overpast,
The hounding hatred shamed and still,
Go, soul of freedom! take at last
The place which thou alone canst fill.

Confirm the lesson taught of old—
Life saved for self is lost, while they
Who lose it in His service hold
The lease of GOD'S eternal day.

Not for thyself, but for the slave
Thy words of thunder shook the world;
No selfish griefs or hatred gave
The strength wherewith thy bolts were hurled.

From lips that Sinai's trumpet blew
We heard a tender under song;
Thy very wrath from pity grew,
From love of man thy hate of wrong.

Now past and present are as one;
The life below is life above;
Thy mortal years have but begun
Thy immortality of love.

DEVELOPMENTS OF PAULINE TEACHING.

II.

CREATION AND REDEMPTION.

THE thought of the Apostle Paul during his active ministry was largely occupied with the work of Christ for humanity at large, independent of the obligations of the Jewish law. This resulted, as we have seen, from the conditions under which he believed himself to have known his Lord and received his call. Gazing into the future, he saw the Son advance out of the hidden heaven clothed with regal glory, to engage in the final struggle with the hostile powers which would end in the ultimate subjection even of death. Of these powers, however, and their destiny, a somewhat different view is presented in the two Epistles to the Colossians and Ephesians.

(1) From ancient times, and among many nations, the contrast of light and darkness has supplied a moral and spiritual symbolism easily understood. But there is always a tendency to convert such symbols into facts. Jesus could use the two terms to mark the difference between the "single" and the "evil" eye, as the soul's vision was illumined or obscured (Matt. vi. 22, 23). But there was an outer as well as an inner gloom, and the two blended together as the night and its blackness came to be regarded as the home and the hour of the powers of evil (cp. Luke xxii. 53). The antithesis is not unnoted by Paul; for the Lord, when he comes, will bring to light the hidden things of darkness (1 Cor. iv. 5). So the believer is summoned to give thanks unto the Father (Col. i. 12, 13): "Who made us meet to be partakers of the inheritance of the saints in light, who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love."

The realm of darkness, then, is the sphere of the agents of wickedness. There is the abode of the world-rulers, who once got the Lord of glory into their power, and—ignorant of the true wisdom—brought him to the cross (1 Cor. ii. 8). But with them were associated the spiritual hosts of wickedness in the heavenly places (Eph. vi. 12)—the mysterious antagonists whom the Son would at length subdue. These lordships, authorities, thrones, dominions, principalities, and powers (Eph. i. 21, Col. i. 16, cp. *Secrets of Enoch*, xx.) are all apparently regarded as the adversaries of the truth; at least, they will only submit to the Christ under compulsion. They are the retinue of the Prince of the Power of the air (Eph. ii. 2), who is the active cause of the disobedience of humanity. Beneath the tiers of heavens, then, invisible themselves in the invisible air, are battalions of spirits constantly at work to frustrate and baffle the saving purpose of God. They will not, indeed, succeed; for already has God triumphed over them in the cross (cp. the very obscure passage in Col. ii. 15). The precise mode and nature of this victory is not, indeed, described, but it points to an extension of the efficacy of the death of Christ which is of high consequence. For if, on the one hand, this great surrender gave God the opportunity to "put off the powers from himself" and disavow them, it also seems

to have given them the means of reconciliation with him (Col. i. 20, cp. 16). The problem is nowhere worked out in detail; but it connects itself with that aspect of the world's failure and disappointment which should pass, at the "revealing of the sons of God," into perfect satisfaction and joy. Ancient prophecy had delighted to look forward to the renovation of Nature, when the ideal future should begin. A brighter sun and a more fruitful soil, a reign of peace instead of animal ferocity, a wondrous prolongation of human life—nay, a new heaven and a new earth where death should be no more—these were among its hopes. Interpreting the whole scene of the past by man's share in it, a primitive speculation had found an explanation for the outward sternness of life in its inner aspects of sin and guilt; only remove the cause and the fulness of its riches would be realised. So even the physical creation yearned for a restoration which it could not achieve for itself. It lay in the bondage of corrupti n; it longed to share the liberty of the glory of the children of God (Rom. viii. 20, 21). The great event which had brought salvation to man could not be limited to him. The whole world must feel its force. No other creature, indeed, was ever said to have been made in the image of God; it is in man that God finds the reflection of his being. It is man—not the angel-powers—that is destined to high fellowship with him. The ultimate harmony, however, required that the new manhood created by the life-giving spirit of Christ should have a new world for its home, a world from which all trace of imperfection shall have disappeared, a world in which the divine purpose shall be at last fulfilled. Plastic beneath the sway of its exalted Lord, a spiritual nature must correspond with a spiritual humanity.

(2) But the purpose of God was not new. The heavenly wisdom had its own secrets, and the Father, who had devised them before the worlds (1 Cor. ii. 7), waited the appointed time for them to be disclosed. The vast drama of redemption had, in fact, all been planned from the beginning; there was nothing in it accidental; the mission of the Son could only take place when the age was ripe. Far away, then, in the counsels of the Creator there was reserved the mystery of the Redeemer (Col. i. 26, 27):—"The mystery which hath been hid from all ages and generations, but now it hath been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

But just as this great act of the Father's love existed ideally in the divine mind eternally, so also did its consequences. The gifts of the spirit were no more fortuitous than the life and death of Christ. From the side of man, indeed, it might be impossible to predict where they would fall. But in the energy of God there could be no chance. In all his operation there was a steadfast meaning. And this was not devised now for the first time. The mighty plan might be unfolded step by step before man's eyes. But God was not arranging its development as it proceeded, to meet the contingencies of the unforeseen. From the first advent to the second all was predetermined, and every new soul gathered into the Church did but fulfil some part of the immense design. The preacher of the Gospel who declared to the Gentiles "the unsearchable riches of Christ" was thus himself an instrument of the grace of God which was given to him according to the working of his power (Eph. iii. 9, 10): "To make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

And the believers, in their turn, whose salvation was so certain that it could be said that they were already raised with Christ, and made to sit with him in the heavenly places (Eph. ii. 6), had their share in the everlasting counsels of the Most High (Eph. i. 3–5): "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us as sons through Jesus Christ unto himself according to the good pleasure of His will, to the praise of the glory of his grace."

The reconciliation, then, included all things in earth and heaven; and would take the form of a new creation, where the outward scene should match the glory of the inward spirit. And as the new creation in humanity was already the work of Christ, so also would be the renovation of the world. But these events were in themselves only possible through the eternal purpose. The personal medium of their accomplishment, the Son, was part of that purpose, and, hence, in a manner, shared its eternity. He could thus be designated as "first-born of all creation" (Col. i. 15), not in the sense of belonging to it, but of preceding it. From this it needed but one inference to make the scheme complete. The spiritual creation in which the reconciliation process would fulfil itself, was the work of Christ, and had its actual basis in the believer's own experience of the new life. But the spiritual creation was the final achievement of the original divine intent. In that intent the Son had from all ages been designated the chief agent. He was, therefore, the author, not only of the ultimate spiritual creation, but of that which existed now, on which it would be based. His place in the salvation of the world implied also his place in its production. If he was, as the testimony of the church affirmed, the instrument of God in the accomplishment of holiness, he took part in all the steps which Providence appointed for that end. He was the Power, he the Wisdom of God; he was the "Son of his love"; and so redemption and creation, the worlds of spirit and of sense, had but one maker, even as they were designed for one aim (Col. i. 14–17): "In whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities, or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist."

The reader who approaches this thought from the study of the life of Jesus in the evangelic records, and from the modern conceptions of the universe as the scene of an ever-present energy, finds it hard to follow the logic of the primitive faith. We cannot easily comprehend the imaginative modes by which what we should call ideas in the mind of God could be viewed as active powers or as living persons. These conceptions belong to an order of beliefs no longer natural to us. Consider, for example, the steps by which we have come to understand the laws of motion according to which the earth and its fellow-planets travel round the sun. We might, in Biblical fashion, represent Newton to ourselves as an embodiment of God's Wisdom, so that as another great astronomer, Kepler, said, he was able to think the thoughts of God. For us, it might be said, the solar system was created mentally in him, because through him we first realised its meaning as a whole, conceived its relations, comprehended its inner constitution. The image which we form of it in our minds was first made by him. We are able to think of it because he had first wrought it out in his thought. But this language would seem strained and unreal. Still more would it seem so, if it should be argued that because the Wisdom in Newton, which revealed the secret of the solar system, was the same as the Wisdom which created it, therefore, Newton was its original maker. But ancient thought moved readily along such lines, not distinguishing persons from principles, or ideas from forces, or separating quantitatively what seemed identical in quality. In redemption, in the preparation of man for fellowship with God, the church saw the goal of human destiny. The world, with its visible contents and its invisible superhuman powers, was made for man, and in his attainment of salvation the world also realised its intrinsic end. In this great process Christ, as known spiritually to the faithful, was the appointed minister of God's purpose. He was the embodiment of the power and wisdom, the righteousness and love of God. Those same attributes were shown forth in the world; then they must have been ready before creation, and the world was made by them. They were not, however, conceived impersonally; they were concentrated in a person *then*, just as much as they were known through a person in the days of Christian experience. And the persons who displayed the same characteristics must have been the same. Not the historic Jesus, but the pre-existent Son, was the agent or medium of the activity which produced all things and afterwards held them together. Neither Hebrew insight nor Greek philosophy dealt with our modern notions of force. They did not measure amounts of heat or weight by delicate instruments, but they loved to pass behind to the types or ideas which they conceived to have existed b efore the things we see. These conceptio ns they generalised

in large elastic undetermined forms, which had a sort of living personal energy. They spoke of Wisdom or Reason (Thought) as though they had real existence over against God, reflecting his radiance, the copy or image of his being. Nothing that was made was made without them. From our point of view these speculations do not overcome the difficulty of passing from the world as imagined or thought, taking up no room, and having no physical dimensions, to the world of objects which we know by sense in space. The early church, however, was not concerned with this difficulty. They started from the assumption that the world was in the divine plan subordinate to man; it existed only to be the scene of his history; whatever energies controlled him also dominated it. The world was the outcome of a spiritual power which was the basis and guide of all its processes. In the history of man that spiritual power had been manifested most clearly in Christ. So the two conceptions rushed together and became one. The Son of God, from whom, by redemption, the second creation took its rise, was likewise by power and wisdom agent of the first.

J. ESTLIN CARPENTER.

THE Rev. Uffe Birkedal, minister of Det fri Kirkesamfund, the Unitarian congregation in Copenhagen, has made a Danish translation of Milton's "Paradise Lost," which is being issued in seven or eight parts by Mr. Theo. Berg (Skindergade 20, Copenhagen K.). The first part, which has reached us, contains the translation of the first and part of the second book, and a brief introduction to the poem, with a diagram of the universe as therein pictured. We are, unfortunately, not in a position to judge of the quality of Mr. Birkedal's translation, but may quote here the opinion of two well-known Danish critics. Mr. P. R. Rosenberg says: "This translation impresses me as being more than usually successful; powerful, picturesque, and sonorous, in the spirit of the original. . . . It will be a great gain to our literature." And Mr. Sigurd Müller's judgment is: "There is a true ring in the language, and passion in the expression. The verse is strong and beautiful. Altogether, I feel justified in saying that Mr. Birkedal's translation is worthy of the original." Another practical testimony to its worth is the fact that a number of men attached to Danish High Schools have promised contributions towards the expense of publication. This first part reached us some little time ago. Possibly the whole work is now published.

WITH the December number, a sermon on "Forgetting those things which are behind" (preached in Hope-street Church, Dec. 29, 1901), the monthly issue of the late Rev. R. A. Armstrong's *Sermons for the Day* comes to an end. On the cover is advertised the forthcoming volume:—"Richard Acland Armstrong: Memoir by his son, George G. Armstrong, and selected sermons. With an Introductory Letter by Philip H. Wicksteed." The volume, which will contain a beautiful photogravure portrait, will be published by the British and Foreign Unitarian Association at Essex Hall. Price 5s. net.

PIONEERS FOR GOD.*

BY THE REV. J. PAGE HOPPS.

"And the Lord said unto Moses, Wherefore criest thou unto *me?* Speak unto the children of Israel, that they go forward!"—Exodus xiv. 15.

IT was a time of great trouble with these liberated Hebrew slaves. Panting for freedom and longing for the Promised Land, they seem to have come to the end of all their hopes. The sea is before them and the Egyptian army is behind them, and the frightened host cries to Moses with mingled reproach and terror, and Moses appeals to God. Whereupon this startling message comes from the Unseen: "Wherefore criest thou unto me? Speak to the children of Israel that they go forward!" "Go forward" means go into the deep sea, but they risked it, and behold the waters parted to let them through. So the daring story runs. We may well doubt it as history, but as symbol it is superbly true. It is not the appeal to God that matters so much as the willingness to go forward, and trust Him for the way through the desert or the sea.

This is specially true for all the new messengers of God. The old messengers are apt to settle down on their traditions, to be retarded by precedents, to be conservatives as to tasks and methods; but God's pioneers always come with light equipment, restless feet, and liberated hands. Of them and to them may be applied Walt Whitman's breezy challenge to the United States:—

"We cannot tarry here,
We must march, my darlings, we must bear the brunt of danger,
We the youthful sinewy races, all the rest on us depend—
Pioneers! O pioneers!

Have the elder races halted;
Do they drop and end their lesson?
We take up the task eternal, and the burden, and the lesson,
Pioneers! O pioneers!

See, my children, resolute children,
By those swarms upon our rear, we must never yield or falter,
Ages back in ghostly millions, growing there behind us, urging.
Pioneers! O pioneers!

O, to die advancing on!
Are there some of us to droop and die? has the hour come?
Then upon the march we fittest die: soon and sure the gap is filled,
Pioneers! O pioneers!

Till, with sound of trumpet,
Far, far off, the day-break calls:—hark! how loud and clear I hear it wind!
Swift to the head of the army! swift!
spring to your places!
Pioneers! O pioneers!"

It is a fine word, this of "Pioneer." It is an old French word, meaning a foot soldier, and specially a foot soldier who digs and lays mines, one who marches and one who explodes! Evidently, one who goes ahead and clears the way. It is a splendid office, and one calculated to call out all that is adventurous, animated, and heroic. The advance guard is the guard of danger but of honour. The more pioneer the more credit. The pioneers are always in the minority, but they make tracks through the desert, and determine the roads along which the main army will ultimately go. And so the poor reformers have always really been of more consequence than the splendid kings.

The pathos of it is that, as a rule, it is the pioneer's fate to be misunderstood, dreaded, resisted, crucified. It is inevitable. The pioneer has to be different from the rest. In the intellectual world, in politics, in religion, he has to contradict, to be singular, to sternly ask the authorities for credentials. More or less, he will be the despised and rejected of men, a man of sorrows and acquainted with grief. For once in my life let me speak of myself. I remember well my own pioneering days in Glasgow, when, on the Glasgow School Board, I had to set myself against nearly all my fellow members as the advocate of secular and ethical education only in the Board Schools. After a particularly hard fight one morning, when the business was over and I was sitting alone near the fire, one of my opponents came behind me, put his arms round my neck, and gently said, "Ah, my dear Page Hopps, there is nothing the matter with you but this, that you were born fifty years too soon." And now the great progressive forces are all coming round to what I advocated then. So, in the north of Scotland, I well remember being stoned in the hall and through the streets for preaching what is now practically accepted by the large majority of Scotland's representative preachers. I can see now, in the mind's eye, that fiery zealot who, during one of my religious lectures, got up, shook his fist in my face, and called me "The devil." That man, or the like of him, is now "clothed and in his right mind," and will never do it again. I remember, too, how in a court of law in Scotland, a pirate of a book of mine, defended himself with the plea that, as a heretic, I had no standing in claiming the law's protection, and that I had no civil rights; the advocate on the other side declaring that a few generations ago I should have been on Glasgow green or elsewhere paying for my heresy with my liberty or my life; and he seemed to regret that it could not be so now. But all that is past, never to return; and my heresy of thirty years ago is, even in Scotland, the winning orthodoxy of to-day. Looking back, all along the line of humanity's march, it is clear that nearly all the so-called "heretics" and "rebels" were really pioneers who only went on before to prepare the way. For many years, an ignored or dreaded heresy has found its shelter here, but to-day that heresy has its nest in Westminster Abbey, the City Temple, and many a place of honour.

Jesus was altogether a pioneer. He led the way out of Judaism—a narrow, exclusive and scornful provincialism—into the humanitarian Promised Land. "We have Abraham for our father" was the boast of the Jews, but Jesus broadened the basis with the splendid universalism of the saying, "They shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham

* A Sermon preached in Little Portland Street Chapel.

and Isaac and Jacob." Jew and Samaritan quarrelled about the right place of worship, whether Jerusalem or Gerizim, but the great human brother looked beyond both, and said: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." And they crucified him; but he was right.

May we not say, then, that God is always on the side of the pioneers? It seldom looks like it, but that is because we look in the wrong direction for the signs of God's presence. We take the world's standard for His standard; and that is altogether wrong. We think of what the world calls "success," of happiness, of the sunny side of the great highway. But the inexorable God calls His chosen ones to make paths in the desert. His is "the voice of one that crieth in the wilderness," "Prepare ye the way of the Lord; make level in the desert a highway for our God"; and that means solitude, and hard work, and hunger, and thorns. The truth is that God is the mysterious Time-Spirit which unceasingly urges His world onward, and the strong, the animated; and the noble spirits best respond to His call.

I am deeply enamoured of that fine record in the Old Testament:—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." Is not that wonderfully true of the brave little Unitarian army which, for 200 years in England, has heard that call and obeyed? And what do we see and hear to-day? Westminster Abbey beckoning to Little Portland-street to go over, on the plea that there are more Unitarians in the Church than out of it. But our testimony is not yet finished; and the work of the pioneer is not yet at an end. God is still too crudely regarded in the old anthropomorphic way, and is too harshly pictured as an oriental despot, more to be feared than trusted, and rather to be appeased than loved. The Bible is still too much made the tyrant of the free spirit, the stifler of the conscience and the silencer of the reason. The supreme law of progress is too slightly believed in and trusted, especially with regard to life beyond so-called death. The world is not yet sufficiently emancipated from the bribery of heaven and the fear of hell. We have not yet brought the life to come within the sphere of the splendid discovery of the law of evolution. We are still under the delusion that there is a natural and a supernatural, and strongly need the illuminating and unifying thought that the universe is indeed one, and that all is natural, from the activity of God in the secret of the atom to the activity of man in manipulating all that the atom does or is. And all this belongs properly to the testimony of the heretics who have, all along the line, led on to the advanced conclusions of to-day.

It is here that we may find the reason why, though all the churches of Christendom have followed us, we are still few in number. The advance is on our side as well as on theirs, and it is nearly synchronous. The Unitarians of an earlier day—if you go far enough back—were less advanced than the main body of the so-called "orthodox" of to-day. Priestley, for instance, was less advanced than Archdeacon Wilberforce, and I question whether Belsham was really as far on the road as is the minister of the City Temple. The Unitarians of to-day are still the pioneers, instead of being the absorbed, because they have gone marching along, and I do not see why we should mourn over the pioneer's lot, if we choose the pioneer's path.

Now bring all this home to this assembly, for it applies to every one of us. We cannot all be pioneers in the great historic sense; but that does not absolve us from living the pioneering life; and there are homes and workshops and clubs and associations for our arenas of action. And is it not the word of truth and soberness to say that we do not live at all, in the true sense of the word, if we only drift, and say "It is no business of mine. Let the world go its way; I will go mine"?—an ignoble part to play! The more manhood or womanhood the more pioneering; that is the right view of character and life. Be something, testify to something, prove something. Disdain to be a mere echo, a lounger through life, a weakling, a dull acceptor of the opinions or of the fashions appointed for you. Be a pioneer, if only as an example of pioneering and of free and independent thought.

Listen to the simple but animating call of one of our modern seers:—

Speak thy thought if thou believ'st it!
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay:
Every seed that grows to morrow
Lies beneath a clod to-day.

If our sires (the noble-hearted
Pioneers of things to come),
Had like thee been weak and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped Millennium?

Where would be our free opinion,
Where the right to speak at all,
If our sires, like thee, mistrustful,
Had been deaf to duty's call,
And concealed the thought within them,
Lying down for fear to fall?
Have not ages long departed,
Groaned, and toiled, and bled for thee?
If the past have lent thee wisdom,
Pay it to futurity.

To me it is at once the truest and the most gloriously beautiful solution of the riddle of the universe to believe that God has knit it together in the bonds of law and breathed into it spiritual life, to the end, above all other ends, that it may sustain countless myriads of spiritual beings who shall love one another faithfully and well, and love Him their God with all their heart and mind, and soul and strength.—*R. A. Armstrong.*

MANSFORD STREET CHURCH AND MISSION.

OPENING OF NEW CLUB-ROOMS.

FRIENDS of the Mansford-street Church and Mission, and especially the workers there, are to be warmly congratulated on the new club-rooms, the opening of which was celebrated by a public meeting on Tuesday evening, and again on Thursday. The Church and Mission premises form now a fine block of buildings, occupying a compact site between Mansford-street and Blythe-street, which are parallel streets on the north side out of Bethnal Green-road. The Church and parsonage have their front in Mansford-street, and the new front of the club-rooms is in Blythe-street, where its substantial comfort and the friendly welcome it offers to the people of that crowded district form a great addition to the appearance of the street and an effective witness to the goodwill that resides within. It is no exaggeration to say that the new club-rooms were inspected on Tuesday evening by the large gathering of friends with admiration and delight. The lower rooms, which occupy the basement and first floor, have been thoroughly renovated, while the great addition is the second floor, with its one large room for the working men's club, and the fine new front of the whole building. In addition to the entrance and the staircase window over it, there are four windows on each floor to the front. Mr. Ronald P. Jones is the architect, and, in responding on Tuesday evening to a very cordial vote of thanks for all that he had done, in addition to presenting his professional fees to the building fund, he spoke in very high terms of the way in which Mr. Hunt, the builder, had carried out the work. The total cost has been £1,200, and of this £1,100 is already contributed. Now that the result is seen, there can be little doubt that the remaining £100 required will be gladly given.

The meeting on Tuesday evening was very largely attended. Friends gathered first of all in the large schoolroom under the church, where tea and coffee were served, not only friends from a distance and workers at the Mission, but a goodly company of mothers and other residents in the district. Then, after the club-rooms had been inspected, a public meeting was held in the church, over which Mr. Charles W. Jones, of Liverpool, presided. Among those present were the Rev. Henry Gow, the first minister of the Church and Mission; the Rev. John Ellis, who succeeded the Rev. W. G. Cadman, the second minister; and the Rev. Gordon Cooper, the present minister. Mr. Cadman wrote regretting that he was not able to make the journey from Macclesfield to be present. Mr. E. H. Pickersgill, who was member for S.-W. Bethnal Green, 1885-1900, was also present. Great regret was expressed at the absence of Mr. Stanton W. Preston, to whose enthusiasm and faith in the work it is largely due that such progress has been made.

Mr. J. CLASSON DRUMMOND, at the beginning of the meeting, made a statement. He reported a great many letters of regret for absence, showing that they had the sympathy of a large public, and read Mr. Cadman's letter. He then told

of the origin and progress of the men's club, which had rendered the new building necessary. It was in 1902, during Mr. Ellis's first winter, that an effort had been made to reach the men of the district. In the following winter also friendly meetings were arranged, and there were lectures and debates, in which they had the sympathy and help of Mr. Pickersgill. In the autumn of 1904 a working men's club was formed. They began with 20 members, but very soon had 80, and from meeting one night in the week soon found it necessary to have every night. The success of this effort inevitably crowded up the other work of the Mission, and it became evident that they must either enlarge their premises or give up the club, for it was out of the question to abandon the other work, which was for the benefit of the young people. They therefore decided to build, and asked Mr. Ronald Jones, one of their number, to prepare plans. He furnished alternative plans, and with the second, which included the whole new front and the fine upper room for the club, not only offered to superintend the work, but promised his fees as architect as a donation to the building fund. When, further, they received considerable promises on condition that the larger plan was carried out, the committee felt that they had no choice, but must go forward. They were confident that friends would not allow the work to be curtailed for want of money. There was so much life in the Mission, so much was being done for old and young alike, that it would have been a failure of duty to neglect that opportunity. They were trusting now that increased donations and subscriptions in support of their work and more workers would be forthcoming, and so their act of faith would be fully endorsed by their friends.

The Rev. GORDON COOPER, after expressing his gratitude to those who had crowned many acts of kindness by giving them those grand new buildings, described the use to which they would be put. The new upper room was for the Working Men's Club, which would be open every night of the week, and met a great want in that neighbourhood. The rooms below were for the Preston Club, which served the same purpose for their young men. They intended in the clubs not only to provide opportunities for friendship and wholesome recreation but to have lectures and addresses which would waken interest in the deeper questions of life.

Mr. CHARLES W. JONES then moved a resolution expressing satisfaction at the completion of the premises, and the hope that the Mission may long be a centre of social and religious influence in the neighbourhood. Their object, he said, was exactly the same as that of the originators of such Domestic Missions, but it was an object which led to natural developments in accordance with the needs of the time. He recalled the memory of Dr. Tuckerman, Channing's friend, who established the first Mission in Boston, which set the example followed in this country; and then he told the story of the Liverpool Domestic Mission, founded after Dr. Tuckerman's visit in 1833, and the sermon preached by the Rev. J. H. Thom on Christmas Day, 1835. They liked to think in Liverpool that theirs was the first Domestic Mission in England,* and they were fortunate in their first minister, the Rev. John Johns, who died a martyr to his devotion to the neglected poor. Mr. Jones gave many interesting particulars of the work in Liverpool and its developments, in the present Mill-street buildings, with their beautiful chapel, and concluded with warm congratulations on the progress of the work at Mansford-street.

The Rev. J. ELLIS, who seconded, said that an institutional church was what that district needed, and he was sure the enlargement of the club rooms would be a great benefit. He paid a tribute to Mr. Classon Drummond and Mr. Punnett, to whom the success of the Men's Club was so largely due. He commended that work to the members of the Laymen's Club, especially in connection with the lectures and addresses which were to be given.

The Rev. W. COPELAND BOWIE added his congratulations, and spoke of the great value of such a Mission as that for the development of character, to which, rather than to any relief funds, he said, they must look, as the surest remedy for the evils of poverty.

Mr. PICKERSGILL and Mr. W. WALLACE BRUCE also spoke, and the resolution was unanimously carried.

Mr. JOHN HARRISON then moved, and the Rev. H. Gow seconded, the resolution of thanks to Mr. Ronald Jones, alluded to above, and he replied.

A vote of thanks to the Chairman, moved by Mr. H. EPPS, and seconded by Mr. E. B. SQUIRE, brought this very encouraging meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEALS.

London: Bermondsey.—The Rev. Eustace Thompson writes from 47, Upper Grange-road:—"I hope that some of the kind friends who in former years have sent Christmas donations for the Bermondsey Sunday-school, and that *others*, too, if they desire an opportunity to be "Friends Indeed," will remember us at this season. Cast-out books, in good or fair condition, would also be acceptable for the school library; to arrive, if possible, before the end of December, to be ready for use at the New Year.

London: Deptford.—The Rev. A. J. Marchant, 37, Clifton-road, Peckham, S.E., writes:—"May I be permitted to appeal as usual in your columns in aid of my Poor's Purse? I am desirous of making the usual Christmas gifts to the poor of my congregation, of giving the annual dinner to one hundred aged destitute persons of the neighbourhood, and of meeting, in some measure, the claims for assistance in emergencies during the coming year. The poverty in the immediate vicinity of our chapel is most distressing. Contributions in money, clothing (children's especially), boots, books, toys, &c., will be gratefully received and acknowledged."

London: George's Row Mission.—The Rev. F. Summers writes: "Will you please allow me to make an appeal to those kind friends who are willing to help the poor at this season of the year? Money is very specially needed for the 'Poor's Purse,' and for Christmas cheer, parties, &c. Seldom has distress been more acute than at this time. I shall be glad also to receive gifts of new or cast-off clothing, boots, books, toys, &c. They should be sent to the Domestic Mission, George's Row, St. Luke's, London, E.C., or to 4, Durley-road, Stamford-hill, N."

London: Rhyl-street Mission.—Dr. Read makes the following appeal:—"My Poor's Purse is now nearly exhausted, and, as there is a good deal of distress in the immediate neighbourhood of the Mission, especially in the case of those families where the breadwinner is unemployed through no fault of his own, I shall be much obliged if the friends who kindly send their donations for the Poor's Purse and the various beneficent activities of the Mission will do so as soon as possible. I shall also be glad to receive any gifts of new or cast-off clothing, or any kind of warm bed covering that friends may have to bestow, as these are often of more value to the poor than actual monetary help. Parcels should be sent to the Mission, 4, Rhyl-street, Kentish Town, N.W., and letters to my private address: 22, Willoughby-road, Hampstead, N.W.

London: Stamford-street.—The Rev. W. L. Tucker writes from the Blackfriars Mission, Stamford-street, S.E.:—"Allow me to make the usual Christmas appeal for donations to our Poor's Purse. This fund is quite distinct from the other accounts of the mission, and depends entirely on the results of the annual Christmas appeal. In a large and overcrowded district like ours there is always a lot of distress which is accentuated by winter and lack of employment. Any gifts of money or clothing will be gratefully acknowledged and carefully administered."

Manchester Domestic Mission.—The Rev. J. W. Bishop, of the Willert-street Mission, Collyhurst, writes:—"Although there is not such dire poverty as at this time last year, yet we are being made conscious that the poor are ever with us, and I appeal again to our friends to help to give cheer to the struggling widows and the poor children. We are in need of cast-off clothing for disposal, as very little has been sent to the mission during the past year. And to enable us to give our large school a good time this Christmas we require books, dolls, and toys, and a considerable sum of money. Donations would be thankfully received."

Accrington.—On Wednesday, November 29, the last of a course of lectures on "Modern Astronomy" was delivered in the Unitarian schoolroom by the Rev. H. V. Mills, of Kendal. The average attendance was about 200.

Bristol.—On Friday, November 24, at the conference of teachers and friends of the Lewin's Mead and Mission Sunday-schools, a paper was read by Miss Curnock on the Geneva Congress. Limelight illustrations added to the interest of the address. Mr. J. Kenrick Champion presided.

Bury District Sunday school Union.—The first meeting of the winter season was held last Saturday at Bank-street Schools, Bury. After tea, the president, Mr. Wm. Yates, took the chair, and the Rev. S. Thompson, of Rivington, gave a most excellent paper on "The Function of the Sunday-school." There was a sparse attendance, but the proceedings throughout were of a most hearty character.

Clifton.—The Rev. E. I. Fripp entered last Sunday on his ministry at Oakfield-road, and in the morning service spoke of the mutual relations of minister and congregation and the true ideal of a free church.

Dewsbury.—On November 25 and 28 a very successful sale of work was held. The object of the sale being to raise funds for building a new kitchen, and turning the old kitchen and another smaller room into one good room suitable for various week-night meetings. With the amount realised by the sale, together with £50 promised by the Yorkshire Unitarian Union, the church is now in a position to proceed with this important project. On the first day the Rev. Andrew Chalmers, of Wakefield, opened the sale, supported by the District ministers; and the ceremony on the second day was performed by Mrs. Currer Briggs, ex-Lady Mayoress of Leeds, who was supported by the Mayor of Dewsbury—Major Chaley Fox. Hearty thanks are tended by the Dewsbury friends to all who assisted them.

Dukinfield (Farewell and Presentation).—On Sunday, November 26, as we reported last week, the Rev. Hugon S. Tayler, concluded his

* As a matter of fact, London and Manchester were first in the field.—ED.

twenty years' ministry at the Old Chapel. The only other ministry of similar length during the past century was that of Robert Brook Aspland. For his morning sermon Mr. Tayler chose the same text as on his first Sunday there, twenty years and nine months ago, Psalm lxi. 2: "Lead me to the rock that is higher than I"; and for the evening sermon, when the chapel was crowded with a congregation of some 600, 2 Cor. xiii. 13, "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." He was thankful to have been permitted to work among them for so long, and to have found hearts responsive to his message. He could never feel a stranger there. He appealed to them faithfully to carry on the work, and quoted Whittier's lines:—

"Others shall sing the song,
Others shall right the wrong;
Finish what I begin,
And all I fail to win.
What matter, I or they?
Mine or another's day,
So the right word be said,
And life the sweeter made."

At afternoon school a presentation was made to Mr. Tayler of a handsome silver rose bowl from the teachers, children of the Sunday-school, and other friends. Mr. Tom Brown, one of the directors, was in the chair, and spoke with much feeling of Mr. Tayler's long connection with the school. The presentation was made by Miss Harrop. Mr. Tayler gratefully acknowledged the gift. The Dukinfield Sick Nursing Association, which Mr. Tayler was largely instrumental in founding, has passed a resolution of regret at Mr. and Mrs. Tayler's departure, and appreciation of their work for that Association and their generous support of that and every other philanthropic and social movement in the town.

Horwich.—The proceeds of the Bazaar held on November 29, 30, and December 2, on behalf of the Independence and Guarantee Funds, including many kind contributions from friends far and near, amounted to £303 The following gentlemen opened on the respective days:—Mr. F. Monk, J.P., of Warrington (in place of Mr. C. Sydney Jones, of Liverpool, who was prevented by illness from fulfilling his engagement); Mr. J. Percy Taylor, J.P., of Bolton; and Mr. William Healey, J.P., of Heywood. The following gentlemen presided:—Mr. Oliver Winder, of Overdale, Horwich; Mr Andrews Crompton, of Rivington Hall; and Mr. J. J. Bradshaw, of Bolton (in place of Mr. Thomas Harwood, of Bolton, who was kept at home by sickness). Wretched weather prevailed on the second day, but from first to last everything passed off well, and the result is highly satisfactory and encouraging.

Kendal.—At the quarterly meeting of members of the Market-place Chapel, on December 3, the minister, on behalf of the committee and friends, made a presentation of a purse containing thirty guineas and an illuminated address to Mr. W. E. E. Robinson, who has acted as organist at Kendal for thirty years.

Leicester: Free Christian Church.—The annual sale of work was held on November 23, 24, and 25, when the sum of £87 net was realised. The sale was opened on the first and second days by Sir William Wedderburn, Bart., and Mrs. Bancroft Ellis respectively. The proceeds are being devoted to the current expenses of the church.

Liverpool Sunday-school Society—At a meeting held last Saturday, at the Mill-street Mission, Mrs H D. Roberts read a paper on "Attention." From the teacher's point of view, she said there were two aspects of attention, *voluntary* and *involuntary* attention. The latter is the first in order of time, and is that which is natural to a child. He gives a momentary attention to anything which happens to strike his fancy, and one impression quickly effaces another. This is the first difficulty the teacher has to cope with, and to offer some impression which will compete in interest with other impressions, and so compel involuntary attention. But the teacher's chief aim must be to create a habit of *voluntary* attention by fixing the child's mind intentionally on some object; for if we do not gain attention, we can do very little good. A teacher must be quick to see and hear what is going on around him; if he is unobservant, he cannot expect concentrated attention on the part of the child. Good discipline is the art of securing attention, and every time we succeed in gaining sustained attention from our children, we are insensibly cultivating the habit. Above all things a teacher must have sympathy, there must be an affectionate working together of teacher and taught; a child who cannot be touched by anything else can be reached by sympathy and love. A cordial vote of thanks to Mrs. Roberts, moved by the Rev. J. Morley Mills, the president, and seconded by Rev. J. L. Haigh, brought the meeting to a close.

London: Bermondsey. — On Saturday evening, Dec. 2, a well-attended social meeting was held, at which, on behalf of the congregation, Mr. Geo. Callow gave a hearty welcome to Mr. J. Harrison and the Rev. T. E. M. Edwards. Mr. Harrison, in response, said it was a great pleasure to him to be able to be present and to testify to the interest of the London Provincial Assembly in the work at Bermondsey. He had great hope of its continuing increase under the fostering care of the Rev. Eustace Thompson. Mr. Edwards also responded. Mrs. Geo. Callow, Mrs. Garrett, and Mr. J. Harrison were thanked for their music, which added so much to the pleasure of the evening.

London: Kilburn (Welcome Meeting).—A meeting of the members and friends of the Unitarian Church was held at Quex-road on Monday evening to welcome the Rev. Charles Roper, B.A., and Mrs. Roper. On Sunday Mr. Roper entered on his ministry, and at both services appealed to the congregation for earnest co-operation in the work of the church. The welcome meeting was largely attended, and was a very pleasant and encouraging gathering. Hampstead and Kensington were both well represented by their ministers and members of the congregations, and among other London ministers present were the Revs. W. G. Tarrant, T. E. M. Edwards, F. Allen, E. Daplyn, and V. D. Davis. After a sociable hour and some music, the chair was taken soon after 9 o'clock (late for visitors who had more than an hour's journey to get home afterwards) by Mr. S. T. Johnson, treasurer of the church, who announced telegrams of congratulation and good wishes from the Moss Side congregation, from Mr. and Mrs. Hewitt, who had been members there during the whole of Mr. Roper's ministry, and (later in the evening) from Mr. B. C. Ghosh, who on recent Sundays had been lecturing at Quex-road on Indian Religious Thought. The chairman in his opening address spoke of that capital meeting as showing the warmth of the interest in Mr. Roper's settlement in London. As to the work of their church, Mr. Stronge had laid the foundations on which they were to build. They were still faced by serious difficulties, but difficulties were made to be overcome. He called upon three of their members, Messrs. E. H. L. Barnes, Fleetwood Pritchard, and Leslie Chatfeild Clarke, to offer the welcome of the congregation to Mr. and Mrs. Roper. Mr. Barnes spoke eloquently of the bewildering conditions of life in the great City, and of the place a church should hold in that life, as a centre of quietness for the nurture of the deeper things of the spirit. Mr. Pritchard referred with gratitude to what Mr. and Mrs. Stronge had done for their church. They had not only to welcome Mr. and Mrs. Roper, but to give them every support in carrying on the good work. Mr. Clarke said there were great possibilities in that church, and assured Mr. Roper that he would find there hearts as true even as in the north. The Rev. Henry Gow, in offering a welcome on behalf of London ministers, spoke of Dr. Brooke Herford, to whom that church owed so much. It would have rejoiced him to be there that night, to see what life and strength and promise there was in the church. Mr. Roper had done a fine piece of work at Moss Side, where there was a strong growing church, and they felt sure that he would do a like work in London. It was a great opportunity they had there, and as minister of a neighbouring congregation, which took the deepest interest in their welfare, he was delighted to join in that welcome, and to assure Mr. Roper of the strong sympathy and goodwill of his brother ministers. Dr. C. Herbert Smith spoke on behalf of the London District Unitarian Society, which was proud of Quex-road as a congregation that had so speedily attained to independence. He also got in a word for his Boston Conference scheme, and asked the congregation to form a committee to work for it, as had been done at Mill Hill, Leeds. The Rev. W. Copeland Bowie offered the welcome of the British and Foreign Unitarian Association, saying with how much hope they looked to Mr. Roper's coming, not only for the sake of that congregation, but for their whole work in London. He spoke of Dr. Herford's earnest interest in that church from its foundation, which was due to his zeal. The conditions he had laid down in consultation with the two Associations, in accepting financial responsibility, had been loyally met by the congregation, which was an example to all in that respect; and he was confident that, in spite of all obstacles, they would soon secure a church building. Mr. Wallace Bruce, as President of the Provincial Assembly, and Mr. Singleton, on behalf of the Unity Club, representing the congregation on its social side, also joined in the welcome, after which a member of the Plumstead congregation formerly at Moss Side offered a spontaneous word of congratulation and tribute to Mr. and Mrs. Roper. In responding to the welcome, the Rev. Charles Roper spoke of the reasons which had led him to come to London. He had always had a deep admiration for Dr. Brooke Herford, and had been inspired by his work. By him he had been confirmed in the belief that a man might stay too long with one church. When, therefore, after seventeen years' work at Moss Side, and the accomplishment of his purpose in the building of church and school, he thought a change might be good he felt that Quex-road, which owed so much to Dr. Herford's influence, was the place to come to. Another reason was that it was a young church untrammelled by a long past. He and Mr. Stronge had been at college together, and he knew what good work Mr. Stronge had done there; but each man must work on his own lines, and he was glad that they had no stereotyped traditions. Their aim must be to erect a church and fill it with devout and earnest worshippers. They must go deep down for their foundations, and build not for their own day only, but for generations to come. Another attraction for him was that they had in that congregation men devoted to public work. He himself must be devoted to church work. His duty was to advocate sound principles, and to lead men to go out from the church to work with zeal for the public good. He had been invited to that Unitarian Church as a Unitarian by Unitarians. He had built up a church in the north on Unitarian lines, and he knew of no instance of anyone being deterred by that fact from joining them. They had 250 enrolled subscribing members, and 60 per cent. of the heads of families were converts. With the controversy as to the Unitarian name he wished to have nothing to do. Their work must appeal mainly to the unattached, and especially to young men, who were often more thoughtful than their elders, and to whom they could be specially helpful. Their protest would be against all kinds of intolerance of thought and action. Theology was essential, and yet his main emphasis would be on the ethical side of religion. He pleaded for regular and punctual attendance at the services, and for the true spirit of brotherhood in the church, in which there was no distinction of class, or of rich and poor. A vote of thanks to the chairman, moved by Dr. Hall and seconded by Mr. Roper, brought the proceedings to a close.

London: Stepney.—At the conference last Sunday Mr. C. E. Maurice introduced the subject of conscription, and an animated discussion followed. In the evening Mr. Maurice, who is the son of the late Rev. F. Denison Maurice, preached upon "Peace." Both meetings were well attended. On Monday evening, through the kindness of Mr. and Mrs. E. H. Morton, the parents and elder scholars were invited to tea, after which a conjuring and ventriloquial entertainment was very much enjoyed. At the close Mr. and Mrs. Morton, who were present, were heartily thanked for the pleasure they had given.

Mottram.—The anniversary party and services were held at the close of November. At the party a large number partook of tea, and at the meeting afterwards the chapel was full, and a very good programme was gone through, including addresses from Mr. Wm. Noble, of Bolton (chairman), Rev. H. Bodell Smith, and Mr. Daniel Gee. The anniversary services were conducted by the Rev. H. J. Rossington, who preached excellent sermons, but owing to very wet weather attendances and collections were less than usual for the occasion.

Newport, Mon.—The Rev. George Critchley concluded an eight days' visit to Newport last Sunday. On November 26 he preached to a

good congregation, and after lecturing at neighbouring towns on Tuesday and Wednesday, he returned to Newport on Thursday to lecture on "The Miracles of the New Testament." An audience of over 270 persons gathered in the Town Hall Assembly Room under the presidency of Mr. G. H. Llewellyn. In the course of an eloquent and scholarly address Mr. Critchley traced the belief in miracles back to the mythologies of pagan peoples, among whom Christianity gained a foothold in the early centuries. Another contributing cause was the desire of some evangelists to work into the life of Jesus a fulfilment of Hebrew prophecies, and so secure his acceptance by the Jews. Belief in the miraculous was not of the essence of Christianity as taught by its founder; on the contrary, such belief tended to obscure the transcendant beauty of the life and teaching of Jesus. The lecture was followed throughout with the closest attention, and at its conclusion Mr. Critchley was accorded a very hearty vote of thanks. The crowded attendance to hear Mr. Critchley preach last Sunday evening was a striking testimony to the impression made by his visit.

Scarborough.—Mr. G. M. Smith, until recently treasurer of the church, having had to remove from Scarborough in pursuance of his Government duties, has been succeeded in the office of treasurer by Mr. W. Whiteley, 50, Ashville-avenue. The departure of Mr. and Mrs. Smith and family has been greatly regretted by all to whom they were known, and is a great loss to the church and kindred institutions.

Rotherham.—On Thursday evening, Nov. 23, the Rev. J. E. Manning lectured on Shakespeare's "Midsummer Night's Dream" to the Church of our Father literary and social union. There was a good attendance, and the lecture was much appreciated.

York (Welcome Meeting).—The Rev. R. H. Greaves, formerly of Highgate, has been welcomed as minister of the St. Saviourgate Chapel. The meeting was held in the Kenrick Rooms, adjoining the chapel. There was an excellent attendance of members and friends, and after tea the chairman (Mr. E. F. Lewin) welcomed the Rev. R. H. Greaves on behalf of the congregation. The Rev. Charles Hargrove extended a hearty welcome on behalf of the Yorkshire churches, and, in an interesting address, alluded to the close relationship that had existed between Mill Hill Chapel at Leeds and St. Saviourgate for the last 200 years. The Rev. R. H. Greaves briefly responded, and hoped that the congregation would assist him in the work he had undertaken. Letters of regret for absence were received from the Revs. C. J. Street, Ottwell Binns, W. Reynolds, and John Ellis. A musical programme followed, and after the usual votes of thanks the evening concluded with a dance.

OF nothing may we be more sure than this: that if we cannot sanctify our present lot, we could sanctify no other.—*James Martineau.*

THE gracious and tender beauty, the exalted holiness of Christ's character touched the hearts that were prepared for its influence, and told them of a love which was its source and its animating centre, and awoke within them the consciousness of a Divine spirit cleansing their earthly and selfish life, and drawing them into a blessed fellowship with all who were like-minded. This experience created new spiritual perceptions, and called for a new interpretation of man and of his relation to God. Thus the grace of Christ which had moved visibly upon the earth, and come into vital contact with human souls, and been wrought by the power of a devoted life and death into human history, was the motive power which carried the mind beyond the confines of the world, and set it amid the eternal scene, where it searched out the deep things of God, and read his purposes of love, embracing all times and lands within his vast redeeming plan.—*James Drummond.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 10.

Acton, Central Auction Room, Market-place, High-street, 11 15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. JAMES BURTON.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON: Evening, "Garrison and His Work: A Centenary Tribute." Half-yearly Collections.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. Gow, B.A., and 6.30, Rev. STOPFORD BROOKE, M.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. A. F. G. FLETCHER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. W. H. SCOFFHAM, and 6.30, Mr. ARMYTAGE BAKEWELL.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

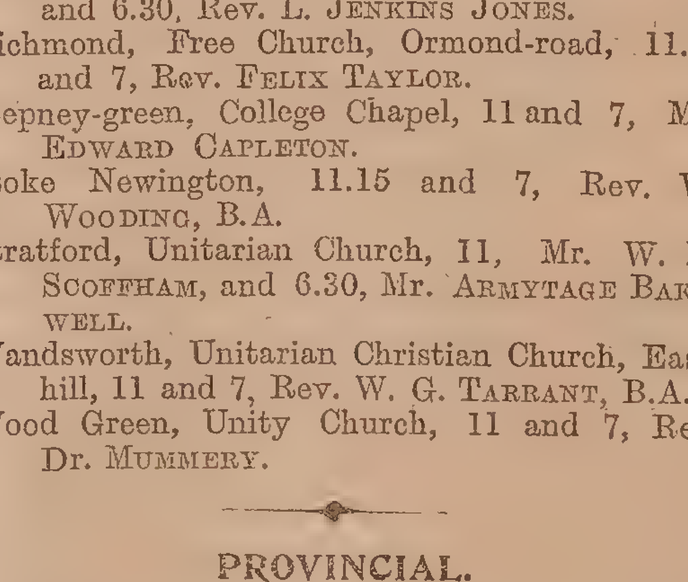
IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



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The MEMORIAL TABLET will be unveiled by Rev. J. ESTLIN CARPENTER, M.A., at a Dedicatory Service in the above church on Thursday, December 14th, at 7.30 P.M.

MARRIAGE.

WALKER—VERITY.—On December 6th, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., Herbert Almond Hinchliffe Walker, youngest son of Alderman Matthew Walker, J.P., of Swinnow House, Pudsey, to Emily (Emmie), only daughter of George Edward Verity, of High Bank, Roundhay, Leeds.

DEATH.

MCLAREN.—On November 30th, Alexander McLaren, of 38, Midlothian Drive, Shawlands, Glasgow, aged 59 years, for nearly 30 years established as printer, stationer, and bookseller, at 360-362, Argyle-street, Glasgow.

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Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to Mr. Worthington before 1st January, 1906.

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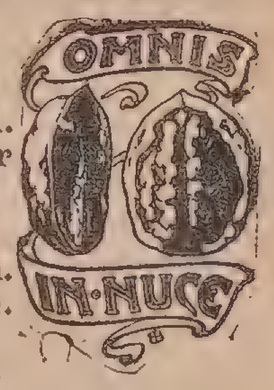
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Adelaide	£6	0	0	Deal	£0	4	8	Manchester : Upper Brook-street	£1	7	4
Allt-y-placa	1	9	0	Dean Row	2	11	0	Mansfield	2	14	0
Ashton-under-Lyne	2	10	0	Diss	0	10	6	Melbourne	6	3	9
Astley	0	9	0	Dowlais	0	13	0	Merthyr Tydfil	1	15	3
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Barnard Castle	0	8	0	Dudley	2	6	3	Middleton	1	6	9
Belfast : Mountpottinger	1	15	0	Elland	2	3	0	Moretonhampstead	0	12	6
Billingshurst	0	16	6	Evesham	2	9	6	Newbury	1	2	3
Birkenhead	5	12	11	Gateshead	1	9	6	Newcastle-on-Tyne	3	8	3
Birmingham : Church of Messiah	8	15	0	Glossop	3	9	5	Newport, I.W.	1	14	6
Birmingham : Balsall Heath	0	10	6	Gloucester	2	8	1	Newton Abbot	1	5	0
Blackpool : Banks Street	1	6	1	Heywood	2	10	0	Norwich	2	6	6
Bolton : Bank Street	12	12	1	Huddersfield	1	3	5	Nottage	0	11	0
„ Halliwell-road	1	0	0	Ipswich	1	10	6	Padiham	2	2	0
Bournemouth	4	5	7	Kendal	1	10	0	Pantdefaid	1	5	0
Bradford	8	17	6	Kidderminster	2	6	6	Park Lane	2	0	5
Bridgend	0	10	0	Kilmarnock	0	7	6	Penrhiw	0	5	0
Bridgwater	1	7	8	Knutsford	1	5	0	Pentre	1	1	0
Bridport	2	11	5	Lancaster	1	13	6	Poole	1	8	3
Brighton	2	0	0	Leicester : Great Meeting	17	15	10	Rademon	0	14	6
Bristol : Lewin's Mead	4	8	10	„ Narborough-road	2	7	4	Reading	1	10	6
Buxton	0	5	6	„ Narborough-road S.-S.	0	10	0	Rhydygwin	1	0	0
Capel-y-bryn	1	12	0	Leigh	2	0	0	Rivington	2	5	0
Capel-y-fadfa	1	14	0	Lewes	1	0	5	Rochdale	2	6	3
Capel-y-groes	1	2	0	Liscard	1	0	0	Rotherham	2	2	0
Cardiff	2	13	1	Liverpool : Ullet-road	35	7	2	Scarborough	3	5	3
Cefn-coed	2	0	0	„ Hope-street	27	2	2	Sheffield : Upper Chapel	7	9	0
Chatham	2	5	0	„ Toxteth	2	10	8	„ Upperthorpe	2	1	0
Cheltenham	0	17	0	Llandyssul	1	5	0	Shrewsbury	3	2	9
Chichester	0	11	6	Llwynrhydowen	1	7	7	Sidmouth	2	0	0
Choppington	0	10	6	London : Acton	0	18	10	Southport	6	11	5
Chowbent	8	11	6	„ Brixton	14	12	9	South Shields	0	6	9
Ciliau Aeron	1	13	0	„ Croydon	2	3	7	Stannington	1	3	3
Cirencester	0	12	0	„ Hackney	1	6	0	Stockton	1	2	7
Clifton	4	13	9	„ Highgate	4	0	9	Swinton	1	0	0
Clydach Vale	0	15	0	„ Limehouse	0	10	0	Sychbant	0	10	6
Colyton	0	6	0	„ Mansford-street	0	10	6	Taunton	1	14	0
Comber	3	0	0	„ Peckham	1	0	0	Todmorton	6	9	0
Congleton	2	2	0	„ Plumstead	1	0	0	Trowbridge	1	8	0
Coventry	1	0	0	„ Stepney	0	14	0	Warwick	3	3	1
Crediton	0	10	3	„ Stoke Newington	4	9	4	Whitchurch	0	9	6
Crewe	0	11	7	„ Walthamstow	0	10	0	Yarmouth	1	2	0
Crewkerne	2	0	5	Loughborough	0	14	7				
Croft	1	2	0	Lydgate	0	13	0				
Callompton	0	11	0	Lye	0	14	0				
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Darlington	1	1	0	„ Sale	3	14	10				

NOTE.—The Treasurer will be glad if all collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1905.

The Sunday School Association.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE appeals from our Ministers to the Poor, which have appeared in the last two numbers of THE INQUIRER, have not passed unheeded, but we would beg those of our readers who have not yet sent some contribution to look again at the appeals, and to consider the conditions under which these men are giving their lives to that service, and whether at this season it will not be well to cheer their hearts and the hearts of their people by some such token of goodwill.

PROFESSOR BENOYENDRA NATH SEN, of the Presidency College, Calcutta, who, as we announced last week, has returned to this country after his visit to America, is to preach at Highgate to-morrow (Sunday), and on Monday evening the President and Committee of the British and Foreign Unitarian Association are giving a reception to him at Essex Hall. Tea and coffee at 8. Address by Professor Sen at 8.45.

THE announcement of the formation of Sir Henry Campbell-Bannerman's Cabinet has been received with the utmost satisfaction, and the comments of political opponents have been, for the most part, very favourable. The presence of Mr. John Morley at the India Office, with Mr. J. E. Ellis as Under-Secretary, is full of promise of what is best for our great dependency, and we shall look with the keenest interest for what Mr. John Burns is able to accomplish as President of the Local Government Board.

LIVERPOOL and Sir Edward Russell are to be congratulated on the issue of the trial, in which he as Editor of the *Liverpool Daily Post* was charged with criminal libel for the comment of his paper on certain acts of the Licensing Committee. Leading citizens of both political parties bore their tribute to the services rendered by Sir Edward Russell to the cause of social reform, and his acquittal was the signal for a demonstration of great enthusiasm.

A SECOND and third article of Dr. John Watson's confessions of "What Might Have Been," appeared in the *British Weekly* of November 16 and 23, on Pastoral Work and Preaching respectively. The chief end of preaching, Dr. Watson says, ought to be comfort, and he gratefully records the judgment of a distinguished scholar on his own ministry. "Your best work in the pulpit has been to put heart into men for the coming week." The following passage as to style, we venture to reproduce :—

"Had I another thirty years, I should give more earnest heed to style, and especially I would enrich my mind by daily study of its great masters, so that as a farmer quickens his soil by nitrates, one might enrich his mind by the assimilation of noble language. Our hearers are only puzzled and enraged by unintelligible technical terms and fastidious preciosity, but they are most grateful both for felicity in expression and for grandeur in the note. Their ears may be tickled by smartness but their judgment condemns it in the preaching of the Gospel. Their pulses are stirred by a royal word such as Milton loved to use. It may not be the dress for their own thoughts; they feel, although they may not say it, that this is the becoming dress for the message of God. They are themselves ennobled by hearing such language, and they respect the preacher because he has honoured the Gospel. Splendid words occurring from time to time in our discourses are like embroidery of gold upon the hodden grey. They fill the people's imagination, and cling to their memory; in their golden pomp they are the fitting heralds of Christ. Nothing has degraded preaching more than tawdry appeals, in which the pathos has no passion, and the argument no force. Evangelistic preaching has seemed to me to be, as a rule, careless to a scandal and almost squalid in style, with vain repetitions of hackneyed words by way of exhortation and with incredible anecdotes by way of illustration. But I am moved at present to judge this difficult and delicate form of preaching with the utmost charity, when I review the glaring deficiency of my own style and the repeated evidence of unfinished work. Let me record my solemn conviction that in the day when he gives in his account the preacher of the Evangel will be held responsible, not only for the truth which he declares, but for the dress with which he clothed it."

A MEMORIAL to George Frederic Watts, which has been erected in St. Botolph's Churchyard, Aldersgate, was unveiled by Sir William Richmond on Wednesday. The tablet, which has a full-length figure of the artist, is in terra-cotta, the work of the Compton Arts and Crafts Guild. Over the figure is the artist's motto: "The utmost for the highest." Following his name, below, it is recorded that it was he who placed the other memorials of heroic self-sacrifice in that place. A service was first held in the church, when the Bishop of London spoke of Watts as one of the greatest preachers who ever lived, with the humility of the truly great. At the unveiling, Sir W. Richmond said that his work was deathless, because "every line expressed the beating of a great human heart, speaking in form and colour. It was no idolatry on their part to look upon such a man as a God-given instrument, and as an exponent of all that was of the noblest and best.

THE dramatic performance at St. George's Hall on Wednesday evening, in aid of the funds of the Blackfriars Mission, was a great success. In spite of the fog there was a capital audience, and Mr. Herbert Lawford and his friends are to be congratulated on their performance of "A Snug Little Kingdom," which was greatly enjoyed.

THIS week's *Christian World* has an illnstrated supplement on the Social Work of the Salvation Army.

CHRISTMAS purchasers of books for young people should by all means send for the classified list published by the Sunday School Association, at Essex Hall, and residents in and about London are strongly urged to pay a visit to the Association's Book-Room, where a number of new books by various publishers are on view.

SOCIAL QUESTIONS IN MANCHESTER.

THE problem of Social Questions and our Churches was taken up at a service and conference held in the Moss Side Unitarian Free Church on Saturday last. The service was conducted by the Rev. S. A. Steinthal, and the Rev. P. H. Wicksteed delivered the sermon. Taking his text from Matt. xxv. 25 and following verses, he inquired into the reasons for the close relations between social work and the primary cause of the cohesion and work of our churches, viz., love of God. These he found in the fact that love of man is inseparable from the love of God; it is part of the glory of life. But beyond that there was a love which is not a fulfilment but a sacrifice; a sense of the need of doing something; a redeeming love which seeks to save. Love of God is the finding of our own direct personal life. Apart from love of God we can have pity and compassion, but hardly hope, a gospel, glad tidings of great joy for man. But if we have found life in our love of God then we have more than pity, we have the desire to open the gates of life; to evoke capacity and to create power. The two commandments, love of God and love of man, stand together. The second loses its inspiration without the first and without the second the first is baulked of its essential utterance. No man can love God without loving his neighbour. Turning more directly to present-day problems, Mr. Wicksteed asked what is needed and who can help? Life is needed. This was his first answer; and it led to the inquiry, "Who can show us any good?"—who can show us, in life or labour, things which have social significance? If the churches were helping to life in its true sense, if they were showing to any soul any real good in life, then they were complying with the fundamental desire of all social workers—revealing a life worth living—proclaiming a Gospel, and they were socially significant. Then love is needed; the desire that whatever good there is shall be open to all because it is good for all. And knowledge is needed, deeper, wider than many of us can hope to attain. How are we to relieve the pressure of misery—how are we to open the gates of life—the gates of holy desire and lead the way to the social millennium? We need life, love, light. Here there was room for the most varied forms of service. Rich men, having that which most desire, can make their lives socially significant, if, having the means to choose, they chose the life which would appeal to all rational men. Such men proclaim, as Wordsworth by his choice did, that the world in the average desire of man is under a delusion as to what is really good and desirable. There was need for the purification of personal and social ideals, which would be found in practice to mean the socialising of our ideals, and also there was need of the purification of business relations. The question of our business responsibility was not an easy one, but when we find that the desires of others which we promote as a means to promoting our own desire (that is, the gain of money), are base, then there is between our business life and our aspiration and prayer not only a chasm but opposition. If we love God we cannot build our affairs on the evil lusts of men. There was room for men who tried to purify business life, and there was room for men who could do little but who honestly strove to think about these problems. But thinking has its besetting danger, the danger of intellectual fascination which does not issue in action, and there is room for the men who insist on something being done, who in sheer passion may do many foolish things but who force Society to act. Also, there was room for the men of prepared heart and mind—the men who would welcome changes which might rob them of things they loved provided they made them more accessible to those in deeper need. In these problems the churches might help. They could not exclude this consideration. They could only determine whether they themselves would count or not in the great movements of our time.

At the close of the service tea was served in the school-room, and this was followed by a conference, over which the Rev. Dendy Agate presided. The subject for consideration was brought forward in a paper read by Mr. RICHARD ROBINSON. The object before them was, he said, to permeate the life of the churches with the desire of social reform, and the movement of social reform with the spirit of the churches—to make Christians better social reformers and social reformers better Christians. He described a scheme for transplanting from every one of our large cities into selected areas owned by the community those who were at present unemployed, but who seemed likely after some practice to become serviceable in the cultivation of the land. But if public opinion could not be roused sufficiently to undertake a national scheme, a local one was within their grasp. Recent defective legislation had provided a skeleton Distress Committee, and the Christian Churches could hardly find a more inspiring task for their energies than to furnish the Manchester and Salford Distress Committees not only with funds to carry out some part of their work, but also with ideas as to how to set about it. He suggested that the churches connected with the Association should hold simultaneous collections, and should then appoint a committee with power to call in expert agricultural advice, and draw up and present a plan of operation to the local Distress Committee. The churches might also encourage the proper planning out of the areas on the borders of our great cities, so as to ensure more attention to air space and light around the dwellings of the future, and might advocate the provision of suitable houses for the poorer classes at rents within their reach. There was very little hope of the solution of social difficulties unless public opinion was roused sufficiently to insist upon it. Such an opinion could not only be roused but guided on the safest lines by the spirit which sh uld animate the churches—the spirit of sympathy and care for all creatures that needed help and assistance.

The Rev. CHARLES PEACH, who was asked to open the discussion from the point of view of the churches, showed that in various ways they were all working such ameliorative agencies as were available while at the same time opening their pulpits to the discussion of underlying principles. Miss GITTINS, of Leicester, who attended by special request, called attention to various expressions of opinion which had reached her in connection with the manifesto recently published in THE INQUIRER. She maintained that it was the business of the churches to take up social questions and questions of international goodwill, in all of which the Society of Friends were nobly leading the way and finding as a consequence new and deeper life when some had feared the advent of death. In the narrow interpretation of the truth that churches were worshipping societies she found the explanation of the alienation of men from them. Politics for men, religion for women, was the bad rule of the day, involving the equally bad antithesis of faith and works, emotion and reason. The true Church covered the whole of life, embraced all its interests and enfolded all its children. The discussion was continued by Miss P. Black, A. Dugdale, W. Simpson, H. V. Herford, and others, and a resolution in favour of the establishment of farm colonies for the unemployed was passed and ordered to be sent to the authorities. Votes of thanks were passed, and an excellent and well-attended meeting was brought to a close by hymn and prayer.

THE CITY BOY.*

WHILST most of us are solving social problems in our heads, the wiser few are solving them here and there with their hands. Society is full of accidental knots, which need nothing more than a little patient unravelling to set them free. Boy-life in large towns is one of these. The boy in the street has come to be, of late, too much a boy apart. School and Sunday-school know him no more. He is not often at home—if indeed he has a home—and does not find his habitation in a common lodging-house. He is hard to catch, for he has but lately escaped from control, and is as shy as a young colt. He is in no humour to be tamed. He has no friends out of his own set, and seeks none. If he is to be handled at all, you must take him as he is, and neither be shocked nor bored by him, and at once get rid of the notion that you have a mission to him. Mr. Russell knows boys, because, by a happily arrested development, he is himself a "juvenile-adult." He sees things from their points of view, and feels things as they feel them. He can do, what not one man in a thousand can do, make companions of them. He has boys on his brain, and in his heart, hanging on his arms in the street, sharing his holidays at the sea-side and his table at home. It is this *camaraderie* that gives his book particular value. It is not the fanciful invention of the novelist, nor the dreamy speculation of the theorist, but a study at very close quarters of the actual boy—"nipper," or "loafer," or "ike," or whatever he may be—and here set down is

*"Manchester Boys. Sketches of Manchester Lads at Work and Play." By Charles E. B. Russell, Hon. Sec. of the Heyrod Street Lads' Club, Manchester. With Introductory Note by E. T. Campagnac. (Manchester: Sherratt and Hughes. 1905. Price 2s. 6d. net.)

the plain unvarnished story of his friendships, his quarrels, his occupations, his amusements, his earning and spending, his food, his dress, his reading, his hardships, his temptations, his rudimentary virtues, and his less rudimentary vices. In short, here is that first-hand experience, which is never more useful than when it makes the benevolent feel how little they really know of those to whom they would give a helping hand.

Mr. Russell is a shrewd observer, and can express himself shrewdly, as the following passages will show :—

"The working-class boy rejoices at signs of incapacity in teacher or foreman, and never pities."

"Educationists, who decry corporal punishment, should remember that it has the strong moral approbation of the boys, who in such a case may be held to be entitled to an opinion."

"We must admit there is an excuse for the employer who forgets that his young servant has brains, for the schools have done much to deaden them."

"There is no public cure for public ills."

"Your average boy is not very much concerned about being considered 'good,' and probably to tell a young boy that smoking is 'wicked,' is one of the greatest incentives to him to acquire the habit."

"He is an honest creature who cannot pretend not to be bored when he is bored, and declines to use words which have no sense for him, whatever significance they may have for other people."

This last remark is made in connection with the religion of boys. A boy's religion is described as mainly a reverence for goodness, whenever and wherever it happens to reveal itself to him, and especially that goodness dimly connected in his mind with the figure of one who "went about doing good." This may not mean very much to those who ask for religious "experiences," but we may take it that a boy, if he is allowed to be a boy, will always feel more and believe more than he will ever care to confess to his elders.

The writer does not spare what he believes to be defective in those methods by which our working boys are taught when they are young, housed when they are homeless, and punished when they offend. He has much to say in praise of Training Ships and Industrial Homes, of Lads' Clubs and Holiday Camps, and, in the way of further improvement, he proposes schemes for the establishment of Lodging Houses and Labour Bureaus. Enough has been said to send the reader to the book itself, which, we may add, is an expansion of articles contributed to the *Manchester Guardian*, and is made more complete by a thoughtful introduction from the pen of a late warden of the Ancoats University Settlement, now one of H.M. Inspectors of Schools. If anything needs correction it is perhaps the author's modesty, for it is doubtful whether the "friend," whose good deeds he often reports, has any existence outside his own pages. This is a point on which his boys might throw some light.

E. P. B.

VERILY these your deeds will be brought back to you, as if you yourself were the creator of your own punishment.—*Sayings of Muhammad.*

CARE OF THE FEEBLE-MINDED.

THE INCORPORATED LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

SIR,—May I once more appeal through your columns for help for our defective children? We have now 62 children under our care, five of whom are big lads living and working at the farm. These boys still come back to the house for their meals and for their baths, and also for their Sunday-school and manual instruction. The farm is only a few minutes' walk from the day-school. We have rented it from the kind donor of our land, and it is a source of great pleasure to all the children. The report of the Government Inspector is most satisfactory. Writing to me lately he said that he wished that Sandlebridge could be multiplied twenty times; he is quite at a loss to know what to recommend to the various authorities whose children are leaving the special day-schools. Over fifty Education Committees and Boards of Guardians have now applied to us. Of course, it is impossible for us to deal with more than a very few of their children, Our experiment is, so far, succeeding beyond expectation. That is, everything is turning out as we planned, and none of the difficulties which we foresaw, and which were predicted for us, have proved insuperable. Our boys, many of whom have been with us now over four years, are as good and happy as when they came to us; in fact, much more so and very much more manageable. Our girls are quite as satisfactory and, in some respects, show more improvement. With two exceptions they are not so old as the boys, but, so far, we see no reason to suppose that we shall have any more trouble with them than with our young men. Of course, we are always anticipating troubles; perhaps that is why we are able to steer clear of them. Meanwhile, it is a great satisfaction to know that these boys and girls, many of whom would certainly have come to grief before now had they been at large, are living a happy, contented, sheltered life. They are not only no danger to other people, but they are able to have a life really worth living themselves. They can never really become self-supporting—they are feeble in body as well as in mind; all of them are undersized and delicate; but they are not unemployed, nor paupers, nor criminals; nor, which would be worst of all, are they fathers and mothers of families. But, after the age of sixteen, we cannot draw grants for these boys and girls from any source. It is true that our farm pays its way now, but we cannot make enough money out of 20 acres of land to keep our farm boys.

By-the-bye, I hope no one will be misled by our statement of accounts. It is true that, on the day of our annual meeting, we had a balance in hand, a balance of £10. And it is true that our affairs are in a healthy condition. But the balance of £400 which is shown by the accountants consists of stock in hand; and our cows and pigs and so forth are not available for cash. As a matter of fact, we have an adverse balance at the bank to-day of about £100. This will be wiped out at the end of the quarter. But every year, as we have more boys and girls over school age, we shall be more and more dependent on the subscriptions of our friends. Still, our subscription list does increase, though slowly, and I am not so anxious about current expenses as about the money for the completion of our new school buildings. Before they are finished we have to find, somehow or another, £2,000 more than we have. They are pretty and suitable buildings, but we are observing the strictest economy in their erection. We were obliged to have them; the demands on our space are unending; we could fill ten such schools as ours.

It is one of the saddest parts of my work that I have so constantly to tell people that there is no room. And then there is another part of our scheme which must be constantly borne in mind. Our farm provides for our growing-up boys; but we have as yet no separate home for our big girls. We shall need this, by-and-by. A little while ago a young lady wrote to me, and said that she would like to help us by endowing one bed in our girls' house. So she sent us £500 and a pretty brass plate; the latter, to the great delight of the child selected, has been affixed over her bed. It would be delightful if someone reading this would do the same for a boy, or for another girl. A great many people who could not give us a large sum of money could give us small sums, either for the new buildings or as an annual subscription towards the maintenance of our scholars who are beyond the school age. I am sure they would give if they could see our children, and could realise the misery from which we are saving them.

Thousands of pounds are spent every year in trying to remedy the evils we are trying to prevent. One good woman who sent me money, wrote: "I send you this because if your work is done, mine will cease." She is a rescue worker. She had seen for herself how many of the girls who come to grief are weak of intellect.

At present, as everyone knows, the law gives us no help for the feeble-minded after the age of sixteen. It is a very foolish sort of a law which assumes that a boy who is feeble-minded at sixteen, will be sane at seventeen. We are trying hard to get it altered. Meanwhile we cannot wait for legislation. Some, at any rate, of the helpless children must be saved, not only for their own sakes, but because, for every one saved now, there will be at least three fewer to save in the next generation.

Please help us. May I appeal specially to those who have signed the declaration and appeal in THE INQUIRER of Nov. 25? There is no description of social work which more needs doing than this. Weakness of intellect is at the root of most of our social evils, and until it is properly dealt with our social reformers will waste a great deal of their time and money and effort. I know our work is not such as looms large in the imagination of the people. Preventive work will never appeal to the world at large until we have a proper sense of our responsibility to the future; and we are a very long way from that yet. To the thoughtful, however, we

make our appeal, in the confidence that they will respond if they have it in their power, and thus relieve us of one of the many anxieties which are inseparable from our undertaking.

I think, also, that we have a claim upon everybody on the ground that we have never had a bazaar or sale of work, and that we waste no money at all. Anyone examining our report will see that we get a great deal done for nothing. I shall be very glad to send our papers to anyone, and to answer any questions.

MARY DENDY,
Hon. Sec.

13, *Clarence-road, Withington, Manchester.*

BOOKS OF DAILY STRENGTH.*

WHILE habits of Bible reading and family prayer are not maintained in these days as they were even a generation ago, the wide acceptance of such books as those mentioned together here is a welcome sign of the effort by different means to keep daily life in touch with the sources of devotion and inspiration. If the Bible is being less read as the accepted and habitual companion of daily life, it is in wide circles more seriously studied, and is in process of being given back to the people as a living source of power; and at the same time the larger thought of the Divine Wisdom and inspiration in all noble literature leads to an earnest search in these wider fields for the same sustenance of the deeper life, which our fathers sought more exclusively in the Bible. And while, for various reasons, there is less family prayer than of old, many manuals for daily reading, such as the best of the books mentioned here, afford ample opportunity for a few moments' quiet meditation and private prayer, either at the beginning or the end of the day.

Of the books in our list, the first and the last stand somewhat apart from the rest, the last as the most meagre, the first as wider in its scope, and also as the most beautiful in the form of it production. It will make a charming gift book for the present season.

Miss Theodora Thompson is known to many of our Liverpool readers. Her book, "Under the Bough," has a decorated cover and title-page by Mr. Anning Bell, and a frontispiece, with a symbolic figure of a girl tying up the "Posie." The selected passages are not arranged on the plan of a page for each day of the year, but, grouped in eight sections, fill altogether 444 pages. The aim is "to bring refreshment, encouragement, inspiration, and hope to those who are toiling up the steep path of life," and the character of the book is indicated by the title of the sections: "This Worldly Way," "The Law of Life" (Progress), "The Salt of Life" (Work), "A Great Love and Much Serving," "The Price of Life," "The Face of God," "Shadows Hiding Light," and "Our Great Progression." The selections are made from nearly 400 authors: Browning, Emerson, Lowell, Stevenson, and Whittier, Channing, and Stopford Brooke, Dresser, Henry Drummond, George MacDonald and Walt Whitman being among those most largely drawn upon, together with Hugh Black, James Brierley, Gannett, J. Ll. Jones, and M. J. Savage, Elizabeth Gibson, E. H. Griggs, G. S. Merriam, and Charles Wagner. That is sufficient to show the freshness and variety of this selection which we welcome as a delightful addition to our store of such books.

"Character and Conduct" may be also classed as a Liverpool book; for, although the preface is dated from Arnside, Miss Whishaw is the daughter of a former chaplain of the Church of the Blind in Liverpool, and she was for many years resident at New Brighton. Her former book of the kind, "Being and Doing," has had a very wide circulation, and the quality of this later work may be judged from the fact that, first published in November, 1904, a third edition was issued within two months, making 6,000 copies in all. Here again, Emerson figures largely, and Henry Drummond, while among other of the writers chiefly drawn upon are Amiel, Phillips Brooks, John Watson, and Bishop Westcott. In the index we note "Martineau" and "J. Martineau" separately entered, but the passages are all three his. The daily selections here are of very unequal length. One page is crowded with a long passage from Herbert Spencer's "Education," others have only a few lines. The last day gives Tennyson's "Ring out, wild bells"; Nov. 3, the great passage from Browning's "Abt Vogler," "Therefore, to whom turn I but to Thee, the ineffable Name?" There is plenty of less familiar matter, including a good many quotations from the Rev. Henry Latham's "Pastor Pastorum."

"The Pilot" is a charming little book of great excellence. In limp leather binding, and printed on India paper, which brings it into wonderfully small compass, it slips easily into the pocket, and may well become a treasured companion. The selections are from 292 authors, where names are given, but there are a number of anonymous passages from a "Note Book," a good many of them of rather poor quality. On the other hand, the prayers, of which 41 are scattered among the selections for daily reading, and of which nothing is said in the preface, have the tone of a deep and true devotion, and, even among those whose theology is less involved than that of the writer, will meet with an earnest response. The book is anonymous, but we take it to be the work of a refined and well-read Congregational minister. Here also Browning, Stevenson, and Whittier hold high rank; but for Emerson we have Erskine, and for John Watson, Dr. Mackennal, among the writers most largely drawn upon With these, Tennyson, Ruskin, and Walter C. Smith also rank.

Another anonymous book is the "Daily Message," published by Mr. Allenson. It is interesting and helpful, but in quality not quite up to those already mentioned.

Miss Soulsby's "Wings and Spurs" ("Joys are our wings; sorrows are our spurs"), printed originally in 1901 as a private Christmas card, is now published because of the warm response with which it met. There is only a short quotation for each day, the shortest on January 3, "His will is our peace." A week's quotations go on to a single page, and the alternate pages are blank, so that anyone could add further matter of his own choice. Sometimes a page is all from one writer, such as Dante, Emerson, MacDonald, Stevenson, George Eliot, Marcus Aurelius, Jeremy Taylor, Tennyson, Wordsworth; there are 33 such pages; on the others various writers appear. The book is in large octavo size, with paper covers.

"An Ethical Calendar" also has quotations for seven days on a page; none are more than six lines in length, and one is only three words, "Thoughts are things." Among other of the shortest, from which the quality of the book may be judged, are these: "The universe is a thought of God," "Do justly, love mercy, and walk humbly with thy God," "Children, obey your parents," "Be ye kind one to another," "Every cloud has a silver lining," "A loud laugh bespeaks a vacant mind," "They always talk who never think," "Thinking is a divine service," "There is endless hope in work."

* "Underneath the Bough. A Posie of Other Men's Flowers," Gathered by Theodora Thompson. (John Lane. 5s. net.)

"Character and Conduct. A Book of Helpful Thoughts by Great Writers of Past and Present Ages." Selected and arranged for daily reading by the Author of "Being and Doing." (Liverpool: Henry Young & Sons; London: Simpkin, Marshall & Co. 3s. 6d. net.)

"The Pilot: A Book of Daily Guidance from Master Minds." (James Clark & Co. 2s. 6d. net.)

"Wings and Spurs. A Collection of Quotations for Every Day in the Year." Arranged by L. H. M. Soulsby. (Longmans. 1s. net.)

"A Daily Message from Many Minds." Allenson. 2s. 6d. net.)

"An Ethical Calendar, with a Practical Thought for Every Day in the Year." (Watts. 1s. 6d. net.)

ENGLISH PHILANTHROPY.*

MR. KIRKMAN GRAY'S "History of English Philanthropy," is full of human interest, and will be of permanent value, for it is compact of information as to the period which it covers, well arranged, with abundant references, so as to invite further study. It raises on the cover, indeed, an expectation which is not fulfilled, but the title-page at once explains that it is only a period of the history that is here dealt with, from the dissolution of the monasteries to the close of the eighteenth century. "The time for writing the history of the nineteenth century philanthropy," Mr. Gray says in his concluding chapter, "is not yet. Its problems are too far from being solved, or even from being understood." And we do not gather that he expects the time to come in his day, so that any further studies from his pen will be on different lines.

"Charity and the Elizabethan Poor Law" is the title of Mr. Gray's first chapter. The dissolution of the monasteries by Henry VIII. brought a radical change in the condition of the poor, who had depended so greatly on the religious houses, and at the same time threw upon the world and their own resources large numbers of poor and ignorant monks and nuns. Mr. Gray gives a most interesting account of what was done to

* "A History of English Philanthropy, from the Dissolution of the Monasteries to the Taking of the First Census." By B. Kirkman Gray. (P. S. King & Son. 7s. 6d. net.)

meet the need, in the foundation of hospitals and charity schools, the provision of doles and other forms of help. He notes in particular one characteristic of this first division of his period, down to the time of the Civil War, that a distinct effort was made to face the serious problem of unemployment by providing work for the destitute—an effort and aim afterwards lost sight of until much more recent times. One remark he makes in passing on the general character of philanthropic endeavour. The maintenance of roads had been largely in the hands of the monasteries; it had been to their interest to keep the roads in proper repair, and this was an object of frequent pious bequest from early times. But such a method was clearly not adequate; the work could only be effectually done as a public charge. "It was not, in fact, until the roads did come in reality under the activity of local government that they became other than a disgrace. The defect to which we draw attention in the psychology of charity is that philanthropists, while often quick to discover evils that need a remedy, are constantly under the illusion that a mere casual act of goodwill is sufficient to supply the need. If the records of philanthropy are strewn with monuments of failure, it is because the charitably minded characteristically lack a due sense of proportion, and while they are able to see the end that is to be attained, yet cannot command the means to achieve it." Admirable examples of the vivid touches of human interest in Mr. Gray's narrative will be found in the account of what James Bamford did in the time of plague, and of the work of the Rev. Abraham Colfe, of Lewisham, and of the community of Little Gidding, with which readers of *John Inglesant* have been made familiar.

The confusions of the Civil War and the Commonwealth time brought a check to the development of philanthropic enterprise, and particularly in the matter of providing work for the unemployed. After the Restoration new forces came into play, and it is with the eighteenth century that the greater part of Mr. Gray's history is concerned. "This period," he says, "is signalised by the discovery of a new philanthropic instrument of first-class importance. The eighteenth century is the century above all of the voluntary subscriber and the private philanthropic institution. This new method led to great and very various extensions of philanthropic enterprise, and the stream of charity which had formerly flowed in a few channels was then diffused in very many." We have here an account of the origin and development of the great religious societies, such as that for the Promotion of Christian Knowledge and of the great hospitals. Full justice is done to the philanthropic efforts of Thomas Firmin. One of the most interesting chapters is on "The Philanthropist as Agitator," telling first of the efforts for prison reform from the time of Firmin and Oglethorpe to John Howard, and then of the fight against the slave trade. It is difficult for us to realise that in the time of Granville Sharp there was in London a negro population estimated at from 14,000 to 15,000. The agitation cast a light not only upon the iniquities of slavery but incidentally upon the condition of the poor in this country. It was argued on the slaveholders' side that the condition of the slaves was often as good if not better than that of the free labourer in England; then people were compelled to consider what that condition really was, and it was shown to be intolerable.

In studying the various efforts of the eighteenth century, Mr. Gray is led to a conclusion differing from that of Mr. Lecky, who divides the century into three periods, of which the middle period was marked, in his view, by a lack of that enthusiasm for philanthropy which produced the "Clerical reaction" of Anne's reign, and was untouched as yet by the reforming spirit of the later time. Mr. Gray's judgment is different: "It is hardly possible to regard these years—1714-1760—as barren, when it is remembered that they can claim all the London general hospitals of the century, the only Foundling Hospital, the first dispensaries, the early penitentiaries for girls and reformatories for boys, besides orphanages for children, hospitals for special diseases, and numerous charities founded by the foreign residents in London, not without aid from British subscribers. These same years also witnessed the earlier provincial hospitals, and although these became more numerous during the reign of George III., this is no more than might be expected in a movement that naturally gathers momentum as it proceeds."

On Dec. 31, 1800, Royal assent was given to the Act for holding the first census, and this Mr. Gray takes as marking the conclusion of his period. He notes it as "the first official recognition of the duty of the State to know in detail the vital, cultural, and economic condition of the whole nation : : . And social knowledge, which is itself a kind of social action, impels of necessity to much doing of many sorts." Thus, in conclusion, he casts a glance into the nineteenth century, in which the principle of *State intervention* was brought into prominence, as, in the eighteenth, that of voluntary association. By that distinction he indicates his conviction of the way in which a permanent bettering of the condition of the people must be sought.

This notice does but scanty justice to the thoroughness and great value of Mr. Gray's work. We trust, however, that it may be sufficient to send many interested readers to his book.

WALT WHITMAN.*

TWENTY-TWO years ago we wrote in these columns a review of Walt Whitman's "Specimen Days and Collect," the volume of prose published in 1882 by Rees Welsh, of Philadelphia. There was a wonderful vividness in Whitman's narrative of what he had done in the hospitals in war time, and an impression of personal power and deep human sympathy, which were very attractive; and while in his poetry their was much that was strange and wearisome, and some things utterly distasteful, yet one had the feeling always that this was a man not to be neglected. Enthusiasts might make exaggerated claims, but on the other side ridicule was as little justified. There were deep notes of undoubted beauty in this singer, and the strong impulse of new life in the man. We have always desired to enter more fully into the secret of his power and the knowledge of his mind, and therefore have turned with the keenest interest to Mr. Binns's "Life."

It is altogether the most thorough and the best informed book on the subject that has been offered to English readers. Mr. Binns is an enthusiastic believer in Whitman, whom he recognises not only as an original poet, but as a mystic and prophet of the new life. With the greatest diligence he has searched the records, and, though he never saw Whitman himself, he has had personal intercourse with the poet's most intimate friends, and has visited the scenes of his boyhood and later life.

Thus we have first-hand pictures of these drawn with a loving hand and a poet's insight, and at the same time a very capable study of the whole historical setting of Whitman's life. Indeed, a captious critic might be inclined to say that there was more digression in the provision of historical setting, as regards American politics and the fortunes of the war, than the due proportions of a simple biography required. But Mr. Binns is so much in earnest, and so anxious that every possible light shall be thrown upon the character of his subject, that no one who is really interested and attracted will grudge the fulness of this apparatus. Mr. Binns speaks modestly of his work, as making no attempt to fill the place either of a critical study or a definitive biography of Whitman, and says that the time has not yet come for the final and complete life to be written. But really we cannot see that there is more to be said. What is now required is that with the help Mr. Binns has furnished Whitman himself should be read.

We had hoped to publish this week a full review of the book, but limits of space and time both forbid. We must be content now simply to call attention to its great interest and to congratulate Mr. Binns upon his achievement. In the New Year we must return to a further study of its subject. One *erratum* we may note here, in the first line of p. 19, for *ever* read *never*. Mr. Binns's enthusiasm is marked also by the number of illustrations he has added to his book. We confess we could have spared the portraits of Doyle and Ingersoll and one or two others, but the series of Whitman portraits is admirable, though we cannot believe that the picture of his mother does her justice. There are nine portraits of Whitman himself.

* "A Life of Walt Whitman." By Henry Bryan Binns. With thirty-three Illustrations. (Methuen & Co. 10s. 6d. net.)

IF you want to produce good work, do not think too much of what the world will say to-morrow. Do and speak as if you felt that God was revealing something through you, and your mind will be healthy and cheerful; and, being so, you will have power to do your best.—*Stopford A. Brooke.*

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* is a strong number. It opens with an account by Mr. W. T. Stead, who was on the spot, of the "Resurrection of Finland"; but much the most striking Russian article is the account by Mr. B. Pares of "A Peasants' Meeting in Russia." If such characteristics as were displayed in that meeting could dominate the popular movement in the country, there would be great hope for the issue out of the dreadful confusions of the present time. Dr. Dillon also writes on "Russia in Revolution," and in the *Nineteenth Century* Prince Kropotkin on "The Revolution in Russia." That the present movement will be victorious, he is confident—or at any rate was so on Nov. 21. "The years of disturbance will pass, and Russia will come out of them a new nation; a nation owning an unfathomed wealth of natural resources, and capable of utilising them; ready to seek the ways for utilising them in the best interest of all; a nation averse to bloodshed, averse to war, and ready to march towards the higher goals of progress. One of her worst inheritances from a dark past, autocracy, lies already mortally wounded, and will not revive; and other victories will follow."

Sir John Macdonell writes in the *Contemporary* on "The Future Hague Conference," urging that the next achievement must be to secure immunity of private property at sea from capture, and incidentally remarks that it may be "there is an end of the Christian hegemony of the world, not incompatible with an improvement in the Christian practices of nations." Mr. Herbert Samuel's article on "The Congo State" should be noted, and also Mr. W. Maitland's plea for the Chinaman, based on experience in California, and protesting against the iniquitous treatment he receives in the Transvaal. "Poor-Relief in Berlin," by Miss Edith Sellers, is also valuable, and Miss Caillard, in an article on "The Relation of Theology and Religion," continues her thoughtful consideration of the deepest questions.

Other articles of special interest in the *Nineteenth Century and After* are the Rev. W. Carlile's on "Continental Light on the 'Unemployed' Problem" (suggesting more discrimination and the employment of paupers in remunerative work, together with strict enforcement of the laws against vagrancy and begging), Miss Octavia Hill's on "Natural Beauty as a National Asset," and the Countess of Jersey's on "Children's Happy Evenings."

In the *Independent Review*, Mr. H. G. Wells, writing a parable on "The Misery of Boots," looks to Socialism as the only way out of present troubles, and declares that it must be faced. "Cling to the simple essential idea of Socialism," he pleads, "which is the abolition of private property in anything but what a man has earned or made." There is an article by Mr. H. B. Marriott Watson on "The Unknown God," a subject on which he certainly does not say the last word. We may be very dull, but we cannot see anything in the clever vulgarity of "Sly's Awakening," by H. W. Nevinson, which justifies its inclusion in such a review as the *Independent*.

The World's Work and Play, which is now three years old, opens with an interesting article on the magazine itself, "How it is Produced," fully illustrated, and with portrait of the editor, Mr. Henry Norman, M.P., as frontispiece. In the same number we may read how to keep "Christmas without Flesh-Eating."

THE NEW HYMNAL.*

FURTHER NOTICE.

THE special claim of the New Hymnal upon our gratitude is that there is a musical edition. This will be of great service where the book is adopted for congregational use (as it is already, we understand, in seven of our churches), and it will secure for the hymnal a warm welcome in many of our homes. The book, naturally, is far from perfect, but great pains have been spent upon the musical edition, and it contains a large number of thoroughly good tunes put to the right hymns. That every one will find exceptions is, of course, inevitable, and there are among the tunes, as well as in the hymns themselves, some astonishing things. To a certain extent the Editors disarm criticism by acknowledging that the difficulty of copyright has in some cases prevented the best tune from being used. Is this, we wonder, the reason why *Havergal* (Bristol 741) is not put to "O Thou, not made with hands"? Any other tune seems to us intolerable, and there are two offered in this book. The same we should say of *Silverstone* (Bristol), for "O holy Father, Friend unseen," and *St. Vincent* (A. and M.), for "O blessed life! the heart at rest." In other instances the situation is saved by the right tune appearing elsewhere in the book, *e.g.*, Dykes's *St. Cuthbert* (159), for "The God of love my Shepherd is," and *Moscow* (594), for "Come, Holy One, in love." So also with "Angels holy," where the anonymous tune offered in the book rouses hot indignation, but Farmer's well-known tune is given as an alternative in the appendix. But surely this appendix of seven tunes ought to be enlarged, to include at least the Ogden tunes to "When Spring unlocks the flowers" (how can one sing that hymn to anything else!), and "O my soul, with all thy powers." Dykes's *St. Agnes* is already put down for seven hymns, but we should use it also for Whittier's "All as God wills! Who wisely heeds," and there are a good many other cases where the presence of the right tune elsewhere in the book enables one to escape without much trouble from the Editors' tyranny. It is perhaps an irregularity, but we rejoice to be able to do this with the Whitsuntide hymn, "Mighty Spirit, gracious Guide," by using Monk's *Vigilate* (247). The only piece of thoroughly bad taste which we have discovered in the book (beyond the innocent differences of opinion above indicated) is in tune 585, which presses a very popular German Volkslied, "Ach, wie ist's möglich dann," into the service. We doubt, also, whether the facile prettiness of the tune provided is worthy of Tennyson's "Ring out, wild bells."

At the same time, when all deductions have been made, we repeat that this is a most excellent book. It contains 468 tunes for the 658 hymns, and only uses the very best tunes more than once or twice. About 220 composers of tunes are represented, Barnby, Dykes, and Sullivan being by far the largest contributors. Forty-four of the tunes have been specially written for this book, and ten of them by Mr. Granville Bantock (Principal of the Birmingham School of Music), to whom the Editors are also indebted for the revision of other tunes. His tune to Kipling's Recessional appears to us his most notable contribution to the book, but there is an even finer tune in Mr. Garrett Horder's "Worship Song." Among the special contributors is also "S. K." who has seven tunes. He is al o a writer of hymns, but we prefer his tunes. Note especially 31 and 98. Mr. John Harrison and the Rev. F. A. Horner are also in this list, each contributing two tunes.

But we must not linger longer over this book. We are confident that its merits will meet with growing appreciation both in our homes and churches.

On August 12 we gave a list of corrections for the Index of Authors. Here are a few more:—

Omit "A. Burnett" and add hymn 239 to A. Bennett.

Under *Milton*, for 6 read 65.

Under *Sadler*, omit 514, and add (as in the text) Ann Taylor's name, with this hymn (or is it by her sister Jane?).

Hymn 241 is not by S. J. Williams, but another Sarah Williams.

Add "Catherine Winkworth" (1827–78), translator of 32 and 218.

In the next edition of the Hymnal, either 400 or 436 should be omitted, and Martineau's "Thy way is in the deep, O Lord," should surely have a different place.

* "The New Hymnal with Music." Novello & Co. 3s. 6d. net. "The New Hymnal. Words only." Novello & Co., 1905. 1s. 6d. net. (For previous notices of this book, cf. INQUIRER of Aug. 12 and Oct. 14.)

MUSINGS.

BY A MINISTER.

XXXI.

THAT is a curious passage in the Preface to Watts's "Psalms of David imitated in the language of the New Testament," in which the writer says that his design has been *to teach his author to speak like a Christian.* In another place he says, "I have expressed myself, as I may suppose David would have done, had he lived in the days of Christianity," and again, "I have done no more in this paraphrase than what I'm persuaded the Psalmist himself would have done in the time of Christianity." This may be very well for Christianity, but is it quite fair to Hebrew poetry? David is not "imitated," not in the sense in which Horace and Juvenal have been "imitated" by English poets. The original poems are taken, root and stock, as they stand, and are lopped off here and there for the insertion of Christian doctrine and Christian sentiment. Starting as paraphrase, each version is made to receive in the end an evangelical turn. Thus the first two psalms grow into hymns on the death, resurrection, and exaltation of Christ. Another is not released until it has told u how

The frowning scribes and angry priests
In vain their impious cavils bring.

An ode to the glory of Jehovah, first in Creation, and afterwards in the Law, becomes a triumphant song on "the glory and success of the Gospel." Worst of all, the great Miserere, with its passionate seeking after spiritual sacrifice, is diverted into an expression of that very conception of sacrifice from which it had tried to set itself free:

Jesus, my God, thy blood alone
Hath pow'r sufficient to atone;
Thy blood can make me white as snow;
No Jewish type could cleanse me so.

If the religious application rises, what shall we say of the literary bathos of a verse like this:

The sparrow chooses where to rest,
And for her young provides her nest;
But will my God to sparrows grant
That pleasure which his children want?

Or of lines such as these:

Sing to the Lord with joyful voice;
Let every land his name adore;
The British isles shall send the noise
Across the ocean to the shore.

Thus does David learn to speak like a Christian, with the further advantage of feeling like an Englishman. Even Marot, who in Calvin's time had turned some of the Psalms of David into songs for the ladies of the French Court, was careful to respect the nationality of the psalmist, and to assure the fair singers that he had not departed from the sense of the original Hebrew.

Watts's audacious violence is the more surprising when we think of the tender delicacy with which those same poems had hitherto been handled by compilers of Christian psalmody. They too might well have stumbled over the new moons and the ritual of the temple, the bulls of Bashan and bows of steel, the harps and timbrels, cymbals and psalteries, at which Watts in his day took offence. They also must have felt like him the inappropriateness of reference to David's enemies, and the strain of all attempt to repeat in any personal way his confessions, imprecations, and complaints. Yet would they leave everything untouched, even in the selection of special psalms for the great Festivals of the Christian year. The "Proper Psalms" were taken from the Psalter without omission or alteration, though some of their expressions were little in keeping with the particular subject of the day. There can be little doubt that this delicacy arose, partly from right regard for the integrity of literary composition, and partly from belief in the power of every Christian worshipper to spiritualise things natural for himself. It was thought that he could share David's exultation, without taking too literally the new moons and the musical instruments, and think of spiritual adversaries, when he recited the names of Gebal and Ammon and Amalek.

Watts has found many followers, and they too have taught their authors to speak as they think they would better have spoken. The knack of tampering is now one of the religious arts. To all who have the skill, it is open to take an unprotected hymn, and forthwith to mend its structure, change its meaning, and pervert its use. Yet, in dealing with profane literature, tampering is the unpardonable sin. Every jot and tittle of an ancient text must be preserved, and the very thought of emendation is sacrilege. I have often wondered why an old hymn should be less respected than an old ballad. Surely the writer has an equal right to say the thing he has to say in his own way, instead of being deliberately made to say that which he deliberately chose not to say, and presented as silent on the very points he most endeavoured to express. Every hymn has its main intention, and, if this be deflected or suppressed, it suffers that outrage which every work of art suffers when it is no longer allowed to be a memorial of its own time, but is chipped or patched or polished into an example of something else. It has been argued that "every adaptation of Jewish psalm to Christian worship affords an instance of theological accommodation." But where are these adaptations and accommodations to be found? Certainly not in the Prayer-book Psalter, nor in the metrical versions of Sternhold and Hopkins, and afterwards of Brady and Tate, nor in the paraphrases of the Scottish Church. In all these cases the Psalms of David have been adopted, not adapted, and adopted together with those inconvenient blemishes and imperfections which accommodation would have removed. To honest borrowing there is no bar, and there is perhaps no existing form of worship which has not been enriched thereby, but to confuse the history, and indoctrinate the doctrine, of religious poems is to refuse to sacred song that sacredness which is allowed to every other product of human thought. I am tempted to add that a faith which cannot make its own independent psalmody is not a living faith.

THE ADAPTATION OF HYMNS.

A VIEW of the ethics of adaptation in the use of hymns for public worship, diametrically opposed to that of the above "Musing," Dr. Martineau expressed in his preface to "Hymns of Praise and Prayer." To set the two views side by side we quote the passage here:—

"The religious conditions under which this book is produced have determined the literary principles followed in its compilation. It is offered to a Nonconformist Broad Church by an editor whose prevailing feeling carries him less to Broad Church sources than to other springs—Catholic, Mystical, Semipuritan, Lutheran, Wesleyan—and gives him, therefore, what he most loves, and what speaks most truly for him, mingled with much which neither he nor his readers can believe. May he drop this impossible element and save the rest? Or is he bound to forego the whole and accept his silent exile from a chorus in which he longs to join, and which gives him a voice infinitely better than his own? The common-sense of Christendom has rightly recognised a rule between these two extremes. Of ancient Latin hymns, successive versions exist, and those of the eighth century were re-written for the sixteenth. Many a sacred poem (like 'Jerusalem, my happy home') has a long literary history of change. In common with earlier Christians, who turned the psalter to their use, Watts altered David, and Wesley altered Watts. Jeremy Taylor, as well as Tate and Brady, was corrected by Bishop Heber; George Herbert by Bishop Horne; and the Moravian hymns appear in their successive editions with various transformations. In the absence of this liberty there could be no literature of devotion common to Christendom. If the original texts were all stereotyped, while new impulses awoke and new thoughts were born, and worship began to speak in tones unheard before, the whole continuity and Catholicity of religious life would be broken; the old inheritance of sacred influence would be struck with paralysis; a fresh library of piety, a separate school of spiritual culture, would be set up for every little community; and for the grave and lofty speech of a universal devotion we should have a grotesque assemblage of provincial eccentricities. The whole hope of any gathering together of Christians in a comprehensive 'City of God' depends on a gradual falling away of transitory from permanent elements in the *sacra* transmitted from the past, and they can never be sifted out, and lay bare the imperishable residuum unless each communion is free to take what it can from the life of the rest, and so test the real range of possible sympathy.

"With a generous abnegation of literary rights, the late Dr. John Mason Neale did not hesitate to say that a hymn, whether original or translated, ought, from the moment it is published, to be the common property of Christendom; and, in preparing a last volume on his death-bed, he was moved by the desire to contribute 'such hymns as might perhaps, *with more or less alteration*, be not unsuitable for the worship of the Church.'* Without insisting on a rule of such unselfish latitude, limits must be assigned to an author's posthumous control over the form of his productions, and the liberty be given to harmonise them with the wants of growing Churches."

Yet in that book, Dr. Martineau added, the liberty had been used under rigorous restraint, and with careful acknowledgment in every instance, of the changes made:

"Deviations from the original texts have been kept down to the lowest possible amount, and, unless occasionally imposed by metrical necessity, admitted only for grave reasons of religious veracity. Of mere arbitrary tampering with the materials which it is my duty and delight to touch with only a reverent hand, I trust no trace will be found."

A similar avowal on this subject will be found in the Preface to the new edition of "Hymns Ancient and Modern" (1904), where the Editors, after speaking of the great care which has been taken to secure the most authentic text available, add:—

"But the Revisers have felt that they were preparing a hymn-book for use in public worship, and not an anthology of sacred verse for purposes of study. Wherever, therefore, an alteration of the original, which had been long in current use, seemed to them a real improvement upon the original, they have not hesitated to perpetuate it. In some hymns they have deliberately made changes with this practical end in view."

*Preface to "Sequences, Hymns, and other Ecclesiastical Verses," 1866.

OBITUARY.

MRS GROSVENOR TALBOT.

IT was a happy day for Mill Hill Chapel when, some sixty years ago, Mr. Joseph Cliff came under the spell of the preaching of the Rev. Charles Wicksteed, and after much thought and questioning, finally recognised that he had reached the Unitarian position, and took sittings for himself and his family, under the minister to whom he owed his new faith. He himself grew old in faithful attendance at the chapel, his large white head and full voice, distinguishing him among many venerable men there. Of the boys and girls he brought with him, some grew up in Leeds to be an honour and support to the chapel of their father's choice. But two of the daughters were specially distinguished in the congregation by their ability and zeal. They were Sunday School teachers, and married the two youthful superintendents of the boys' school. One of them, the wife of the present Sir James Kitson, died many years ago, but there are not wanting those who knew her, and those who only know her by report who still lament the loss to us all by her death. The other, well known to all Yorkshire Unitarians and respected, both for her husband's sake and her own, was Mrs. Grosvenor Talbot, who has just been taken from us in her sixty-sixth year. She came to Mill Hill as a little girl, and she there learnt from Mr. Wicksteed and Mr. Hincks the faith which was her stay and comfort to the end of her life. She was never absent from public worship without good and sufficient reason, and to the very last she maintained her interest in the place which was hallowed to her as the House of Prayer. "I see Mill Hill quite clearly," she said a few days before she died, "and all the people there." She was interested in everybody and everything connected with the congregation, and always ready to help even beyond her power. She had something of a statesman's grip of facts and talent of organisation and capacity of judgment, and with these high and worthy qualities she had all of a good woman's sympathy and sweetness and tact. This combination of strength and gentleness made her invaluable when help and advice was wanted in exceptional undertakings, and it is no reflection on the many who worked so well with her to say that the great success of our Union Bazaar of 1903 was due to her energy. We were divided in council, some advising to aim low and insure against failure, others fearful of responsibility, till she took hold and straightway all doubts and disunion vanished, and every difficulty was overcome and we succeeded beyond our hopes. She was a convinced Unitarian and willing to help in every way to make known to others the faith which satisfied her own soul, but she united in a degree more than common even among us the broadest charity with the most determined faith. Difference of opinion made no difference to her friendship, and among the crowd of rich and poor who attended her funeral were clergy of the Established Church, present probably for the first time of their lives at a Unitarian service. It would be long to enumerate all the good causes she worked for as occasion demanded, for her interests were wide and her help was never wanting when sought for, it was never half hearted.

Her life closed with eighteen months of sore sickness and compulsory inaction, but to the last she was true to her character and her faith, and her unfailing sweetness and patience were the admiration of those whose privilege it was to wait on her.

C. H.

SHORT NOTICES.

THE Moral Instruction League is doing admirable service by its issue of books to help parents and teachers in the giving of useful ethical lessons. The last of these books that has come into our hands is *The Garden of Childhood, Stories for Little Folk at School and at Home*, by Alice M. Chesterton. The stories are intended to illustrate the lessons outlined for infants in the "Graduated Syllabus for Moral Instruction for Elementary Schools," which is printed at the end of the book, and which we published some time ago in these columns Miss Chesterton is a good story-teller, and the book is well illustrated by Miss G. M. Bradley. (Sonnenschein & Co., 2s. 6d. net.)

Another book that has been highly commended is *A Teacher's Handbook of Moral Lessons*, arranged by A. J. Waldegrave, and it is already in a second edition. It also prints the "Syllabus" as an appendix, and illustrates the lessons outlined for Standard V. The lessons are sketched in outline—on Habits, Manners, Patriotism Justice, Truthfulness, &c., and there are notes for illustrative stories (Sonnenschein & Co., 1s. 6d. net.). Three volumes of Mr. F. J. Gould's *Children's Book of Moral Lessons* have now been issued, and the first series is to be had also in a cheap sixpenny edition in paper covers. (Watts & Co., 2s. each.)

Kings of the Forest, by A. E. Bonser, pictured by Stanley Berkeley, contains ten large coloured plates of wild animals from the lion and tiger to the polar bear, the reindeer, the kangaroo, and the giraffe, and two others of the ostrich and the pelican. There is a page of interesting letter-press about each, with further sketches of the animals and birds; a book that will give pleasure, and quicken the eager wonder of the young children for whom it is intended (Dean & Son, 5s.)

The Rosebud Annual is amusing as ever, and is sure to be popular (James Clarke & Co., in boards 3s., in cloth 4s.). So will *Louis Wain's Animal Show with Stories*. (James Clarke & Co., 1s.)

Two welcome reprints are of the *Life of Madame Guyon*, by T. C. Upham, with a brief introduction by the Rev. W. R. Inge, and the *History of Dr. John Tauler, with Twenty-five of His Sermons*, translated by Susanna Winkworth, with a preface by Charles Kingsley. To this latter Whittier's poem on Tauler is now added. (H. R. Allenson, 6s. each.)

In his series of "Heart and Life Booklets," Mr. Allenson has issued John Caird's famous sermon *Religion in Common Life*, with a brief introduction by Jonathan Nield, Browning's *Christmas Eve*, and also *Easter Day*, a sermon by Phillips Brooks on *The Purpose and Use of Comfort*, and also *An Easter Sermon*, F. W. Robertson's *The Loneliness of Christ*, and a *Selection from Faber's Hymns*. (H. R. Allenson, 6d. net each.) We have also received a first English edition of C. F. Dole's *Religion of a Gentleman*. (H. R. Allenson, 3s. 6d.)

In the "Freedom of Faith Series," very attractive little books, bound in limp leather, we have received *The Crucible of Experience*, by F. A. Russell, *The Value of the Apocrypha* by Bernard J. Snell, *The Passion for Souls* by J. H. Jowett, *The Economics of Jesus* by E. Griffith-Jones, and *Christ's Pathway to the Cross* by J. D. Jones. If the world had not been so full of books, and a great many of them really good books, we should have been glad to notice every one of these more fully. (James Clarke & Co., 1s. 6d. net each.)

Issued in connection with the Centenary is a *Short Biography of William Lloyd Garrison*, by V. Tchertkoff and F. Holah, with an introductory appreciation of his life and work by Leo Tolstoy. The authors naturally lay special emphasis on Garrison's adhesion to the principle of non-resistance. (Free Age Press, 2s. 6d. net.)

The Eternal Religion, by J. Brierley, B.A., is another welcome volume of J. B.'s striking articles reprinted from the *Christian World*. "The Eternal Revelation," "A Layman's Religion," "Conscience," "Idle Piety," are a few of the subjects here treated. "J. B." is always worth reading. (James Clarke & Co., 6s.)

A charming little edition of William Penn's Reflections and Maxims, *Some Fruits of Solitude*, is issued with an introduction by Dr. Clifford. (Headley Bros., 2s. 6d. net.) From the same publishers we have an essay on *Quakerism and the Simple Life*, by Dr. Rufus M. Jones (6d net.).

Prayers written at Vailima, by Robert Louis Stevenson, with an introduction by Mrs. Stevenson, is a booklet slight in form but with the interest of reality. Mrs. Stevenson tells how the prayers were used in the household. They are very simple and direct. "Let peace abound in our small company. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. . . Give us courage and gaiety and the quiet mind." "Deliver us from fear and favour; from mean hopes and cheap pleasures. Have mercy on each in his deficiency." (Chatto & Windus, 1s. net.)

A miniature edition of Carlyle's *Heroes and Hero Worship*, printed on India paper in beautifully clear type and bound in limp leather, is very pleasant to use. (H. R. Allenson, 2s. 6d. net.)

Edmund Burke: Apostle of Justice and Liberty, by T. Dundas Pillans, is a volume of selections (with slight accompanying editorial essays) from the writings and speeches of the great statesman. The selections are made from Burke's utterances or written words concerning the revolt of the American colonies, Indian affairs, the French Revolution, and the constitutional principles of government at home. The editor, in his "concluding remarks," commends his anthology to all adherents to the principle "of individual initiative and energy," who will

find in Burke's pages "a never-failing source of inspiration and encouragement in resisting the socialistic tendencies of the age—the deadliest and most insidious danger that has ever threatened the liberty and progress of mankind." The selections have been made with judgment and taste. Mr. Pillans can recognise both literary force and eloquence. It would not have been difficult, however, to present Burke's fundamental ideas in a more burning focus. (Watts & Co.)

The Rev. G. A. Payne's *Mrs. Gaskell and Knutsford*, with a brief introduction by "Edna Lyall," published five years ago, was very favourably received, and we are glad to see that a second edition is now issued. The book is well illustrated, and has a reproduction of the beautiful Richmond portrait as frontispiece. Mr. Payne has added some "Cranford Notes" to this edition. (Manchester: Clarkson and Griffiths, 65, Bridge-street. London: Mackie and Co., 57, Fleet-street. 2s. 6d. By post 2s. 8d.)

Among recent publications of the British and Foreign Unitarian Association, the most substantial is a new edition of Professor Albert Réville's *History of the Dogma of the Deity of Jesus Christ*, a revised translation of the third French edition of 1904. The book has long been well known and valued for its lucid sketch of the development of doctrine in the Church, and in substance it remains what it was in the previous edition. (2s. 6d. net.)

The Sunday-school Association have issued the annual volume of *Young Days*, which is full of good things for the children (1s. 6d. net), and a new and cheaper edition of Dr. Brooke Herford's *Bible Stories Retold*, with nine line drawings by Miss Alice M. Odgers, and the well-known picture of Moses in the bulrushes as frontispiece. The drawings will doubtless serve to quicken the children's interest in the old stories (1s. net, postage 3d.).

An envelope containing twelve *Hymn Cards for Infant Classes* is also very welcome. Such well-known hymns as "Courage, Brother," "Love at Home," "Father, lead me day by day," are printed in clear, bold type on strong cards. (S.S.A. 3d. net, postage 1d.)

THE WINTER SUN.

As some dismantled bark turns home,
And closely hugs the welcome shore;
Fearful too far to roam,
Tempting the main no more—

The shorn red sun strays dubious out
What course, these wintry days, to urge,
Coasting, all day, about
The close horizon's verge.

Or like, amidst grey ashes cold,
A cheerless, slowly smouldering fire;
Too dull to fuse his gold,
Too heavy to rise higher.

And as beneath the embers' weight
A sinking fire sheds ruddier blaze,
The sinking sun grows great,
And crimsons all the haze.

E. L. H. THOMAS.

THE CHILDREN'S COLUMN.

TO-MORROW week will be Christmas Eve, and how glad all the children will be! I expect a great many are busy now getting ready surprises for the others, and planning ways of making it a very happy time, both for all the home people, and for others as well. Children can do so much, and the elders can do a great deal more, in quiet ways, to send messages of loving-kindness to the sorrowful and poor and lonely, to those who have dull and uninteresting lives and are able to get for themselves very few beautiful things. To them the surprise even of the simplest gift, or a little act of unselfish kindness, means a great deal, and certainly those who are busy preparing such things, and thinking most of all how to make other people happy, are themselves the happiest at Christmas time.

But I am not going to say any more about that to-day. I want to ask you now to look at a hymn which is very good to think about at this time. It puts, in a few words easy to remember, the great truth of our life—that duty must always come first, and be made perfect in love. That is what Jesus taught, and when we understand it we know best of all how much reason we have to be glad and to give thanks, as we do especially at Christmas time, for his coming into the world.

One November afternoon, twenty-five years ago, when I was a very young minister at Nottingham, I went into a house, which was like a beautiful haven of peace, because of the lady who lived there. No one could go and see her without learning some new lesson of wisdom and gentleness and loving-kindness. She was very old, more than eighty then, and she lived to be ninety-seven. She was eight years older than Dr. Martineau, who was her cousin. And that afternoon she talked to me about Dr. Martineau's hymn-book, which was very precious to her, and she read this one hymn to me in such a way that I have never forgotten it. She said it would make a very good sermon for Christmas, picturing the two great teachers—John the Baptist, with his stern call to the people to be righteous, and Jesus, who cared just as much about righteousness and duty as John, but showed in a deeper and more beautiful way how duty must be done with love.

This is the hymn, which was written by Samuel Longfellow, the poet's younger brother:—

A voice by Jordan's shore!
A summons stern and clear—
Reform! be just! and sin no more!
God's judgment draweth near!

A voice by Galilee,
A holier voice I hear—
Love God! thy neighbour love! for see,
God's mercy draweth near!

O voice of Duty! still
Speak forth; I hear with awe;
In thee I own the sovereign will,
Obey thy sovereign law.

Thou higher voice of Love!
Yet speak thy word in me;
Through Duty, let me upward move
To thy pure liberty!

It is quite true that the law of duty is stern, and, if we disobey, we feel God's judgment in the misery and shame of our wrong-doing, and the penalties we have to bear. But if we learn to love things that are beautiful and good, and especially to love those whom we have to live with and help to live a good life, then it is a great happiness always to do right; we no longer feel the sternness of it, but only the joy of living in that true way. And we should never think of God only as a stern judge. We know—and we are, really, at the bottom of our hearts, glad to know—that our Father is stern when we do wrong; but He is our Father still, with a great and very tender love for His children, and that helps us most of all to be brave and patient to do the right. So our Father's law of Love lifts us into its "pure liberty" and makes it easy for us to do right, and, through duty, gives us the great joy of life. Love always is our duty and makes the true way clear to us. It was the secret of the life of Jesus, who is our best teacher. It is the secret of the truest happiness, which we may all share in the rejoicing of this Christmas time.

A NEW STORY-BOOK.*

I WANT to tell the children about this new story-book, which I am sure many of them would like to have. They are not new stories, but were written long ago by Miss Anna Bright, of Liverpool, who was afterwards Mrs. Weir. Most of them were published in the old "Sunday School Magazine," and one, the story of St. Christopher, was published twenty-four years ago as one of Dr. Brooke Herford's "Home Pages." Mrs. Weir died at Malvern last year, and many friends will be glad that these stories, which they enjoyed in the old days, are now collected in a volume, which they can read to their children. They will remember her other beautiful little book, "Echoes of Holy Thoughts," which had in it some recollections of the wonderful communion addresses of the Rev. John Hamilton Thom; for she grew up as a member of the Renshaw-street congregation in Liverpool, and had a great reverence and love for Mr. Thom. In one of these stories there is a description of a minister coming to christen a little baby, and what he said. That, too, is a recollection of Mr. Thom.

These stories are not so much for the very little ones as for the elder children, and among them there are some beautiful parables from nature. If you read the first story, "Willie Wee's Armchair," about the delicate little lad and his big brother, I am sure you will want to read some more. Then read the story of "Jimmy Gordon," and the next one about "The Great Wax Doll; or 'Love your Enemies.'" The one on "The Thrush's Nest" has some very good lessons about birds and kindness to dumb creatures. The longest of all is "The Nurse's Story," in chapters, each of which illustrates one of the sentences of the Lord's Prayer. That is interesting too, and has some beautiful things in it. It is a book worth getting.

* "Willie Wee's Armchair, and Other Stories." (Liverpool: Henry Young & Sons. London: Simpkin, Marshall & Co. 2s. 6d. net.)

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LONDON, DECEMBER 16, 1905.

ARMSTRONG MEMORIALS.

"In grateful remembrance of JAMES MARTINEAU, D.D., D.C.L., born April 21, 1805. Died January 11, 1900. Minister of this church from its erection in 1849 until his removal to London in 1857, and previously minister of the same congregation in Paradise-street Chapel, from 1832 to 1848."

Such is the inscription on the centenary memorial to Dr. MARTINEAU, placed by the congregation in Hope-street Church, Liverpool, the unveiling of which on Thursday evening we must record next week.

At the same time another memorial has been placed in the church, the dedication of which last Sunday was, by general desire, silent, in the hearts of minister and congregation, without ceremony of unveiling or direct allusion to the fact. Both memorials contain medallion portraits in white marble, and the second, in which there are symbolic figures of "Praise," and "Prayer," is inscribed: "RICHARD ACLAND ARMSTRONG, minister of this congregation 1884 to 1905. Born February 5, 1843. Died January 4, 1905."

In the year in which he was born, the first volume of MARTINEAU'S "Endeavours after the Christian Life" was published. Three years after MARTINEAU had removed to London, ARMSTRONG was entered at University Hall, as an undergraduate student of Manchester New College. When he became minister of Hope-street Church, it was the year before MARTINEAU'S resignation, at the age of eighty, of his office as Principal of the College. When in 1887 MARTINEAU published his "Study of Religion," ARMSTRONG wrote an "Appreciation and Analysis" of that great work, which appeared first as a series of articles in these columns early in the following year, and in 1900, the year of MARTINEAU'S death, as one of CLARKE'S "Small Books on Great Subjects." In 1896 ARMSTRONG published his own essay toward fundamental religion, "GOD and the Soul," and in the preface acknowledged that to MARTINEAU he owed "more, in the realm of thought, than to any other thinker," while the veteran teacher most cordially welcomed his old pupil's work: "It is long since I have met with anything on the great topic of which it treats, so true in itself, so well-secured in its presentation of the truth."

Thus were the lives of these two linked together, in common work for the highest ends, and in close sympathy of spirit. It is a great possession, which Hope-street Church must reverently cherish, the memory of two such ministers, and it is fitly marked by the erection of these memorial tablets.

Of Mr. ARMSTRONG, the sorrow for whose loss is still so fresh, we are thankful to know that another memorial will very soon be in the hands of his friends. His eldest son, as we announced last week, has written a memoir, which, with sixteen sermons, and a beautiful photogravure portrait, will form a volume of the deepest interest, and to all who have felt the power of his life, and the beautiful influence of his more intimate ministry, will be a very precious possession. The book is to be ready immediately.

Here we simply record the fact, and in conclusion, recall some words spoken by MR. ARMSTRONG last year, on Sunday, March 13, at the unveiling of the memorial to JOHN HAMILTON THOM, in the chapel of the Liverpool Domestic Mission:—

"If you call up before you the grave, beautiful face of him whose memorial we consecrate to-night, if you listen in the chamber of memory for the exquisite intonation of his voice—what do eyes and accents seem to ask you now? What does the spirit which was behind them, if he is with us here, in spirit presence, disrobed of all that was mortal, ask you now? Are your lives devoted to that purpose of CHRIST which is for ever urgent? Are you mindful of the call which never ceases, or are you content to take to yourselves the decencies and comforts of religion in your homes, hearing no importunate call to the common service?

"Pray God for the spirit of him whom we commemorate this night, that man of mystic insight into the truths of the spirit, that steadfast teacher and practiser of the Gospel of JESUS. Pray GOD that we too, may be true to the 'Laws of Life after the Mind of CHRIST,' and faithfully bear the burden handed down alike to preachers and to people by the holy dead."

"O Thou without whom all our works are vain, Everlasting FATHER, GOD of all holiness and truth, consecrate in our hearts that gracious memory to which this night we have turned our minds and hearts. As the record of his name and life and spirit is enshrined in letters of man's device upon these walls, so may the example which he set, the purposes which he loved, be graven deep upon our souls. We consecrate to Thee, O GOD, this memorial which the eye can see: may the memorial which endures in lives made purer, in service made more devout, be consecrated within us, wrought to effective power of the spirit for the coming of Thy kingdom."

DEVELOPMENTS OF PAULINE TEACHING.

III.

CREATION AND REDEMPTION.

(Concluded.)

(iii.) THE unity of creation in the Son is not, after all, however, the important thing for the believer, save as it reacts on present faith and future hope: and the exalted language of Colossians leaps forward at once to the great restoration, i. 18–20,—

"And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For the whole Fulness was pleased to dwell in him, and through him to reconcile all things unto himself."

What is the Fulness? It is introduced as a well-known term, needing no explanation. It was afterwards employed in the Gnostic schools to denote the entire group of æons or powers or emanations which issued from the ultimate essence of Deity as it slowly, by their aid, revealed itself to the world. But this was the technical meaning of a later day, and cannot be applied to the exalted life of Christ as head of the Church. Yet the word is probably used in relation to some wrong opinion. It is called elsewhere "the fulness of the Godhead," ii. 9, or the "fulness of God," Eph. iii. 19; and it is said to dwell in Christ "bodily." Does this word mean the physical frame of the historic Jesus? Did the Fulness pass with him from baptism to the cross? It does not appear so; it is the risen Christ who is its abode. But does not the term "bodily" point to the earthly form? Not, certainly, of necessity. It may denote nothing more than reality, contrasted with unsubstantial semblance or shadow, Col. ii. 17. Or it may signify that glorious body, Phil. iii. 21, in which the exalted Lord would subdue all things unto himself. Or yet, again, it may point to that mystic body through which all the believers had fellowship with Christ, died with him, were raised with him, lived with him a life hidden in God, or, in short, were "made full in him," Col. ii. 10, as the head of all principality and power. This high authority is still represented as something conferred on Christ, or wrought in him by his God, the Father of glory, Eph. i. 17, 20–23,—

"When he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule [principality], and authority, and power, and dominion [lordship], and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

This divine fulness fills the believer who has once realised "the love of Christ that passeth knowledge," Eph. iii. 19. It is with a strange sense of incongruity that we find shortly afterwards the supremacy of Christ over the church made the basis of a corresponding authority of the husband over the wife, v. 22, 23,—

"Wives, *be in subjection* unto your own husbands, as unto the Lord. For

the husband is the head of the wife, as Christ also is the head of the Church.''

But these analogies warn us against overstraining the high imaginative language of the writer. Each relationship suggests, and in a sense completes, the other; the believer receives from Christ, as Christ receives from his God. The Fulness abides in him that it may be distributed through him to those who share his life, and are destined to attain, iv. 13,—

'' Unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ '' :

or, as it is expressed in a different figure, ii. 22,—

'' In whom ye also are builded together for a dwelling-place of God in the spirit.''

The Fulness, then, is the sum of all the spiritual gifts and powers and energies which make up the divine life of God himself. They are the ultimate medium of human salvation. For this end they are conferred on Christ as the head of the Church, not in his earthly but his heavenly state, and from him they pass to the disciple. Yet even that Fulness is still incomplete, it lacks something which the saints can themselves supply. The afflictions of Christ, at any rate, are insufficient, and the disciple must fill up in his own flesh what is lacking in the sufferings of the Lord for the Church, Col. i. 24, a conception which it is difficult to harmonise with the Pauline view of the finality of the death of Christ.

(iv.) The Christology of Colossians and Ephesians thus enlarges the scope of the activity of the '' man of heaven '' as portrayed by Paul in the great epistles. Yet the final emphasis falls, as in the apostolic thought, on God. Apart from the remarkable expression found in no other letter bearing Paul's name, '' the God of our Lord Jesus Christ,'' Eph. i. 17, the Father is throughout the source of all. It is he who frames the eternal purpose; his is the everlasting choice; from him comes every spiritual blessing; he is the giver of grace; he makes known the mystery of his will. He calls the souls whom he foreordains, loves them and quickens them, creates them as his workmanship in Christ Jesus, for good works which he has himself prepared, Eph. ii. 10. The plan of the new temple is his; he laid Christ as its corner-stone; he dwells himself in the spiritual sanctuary; to him, then, '' be glory in the church and in Christ Jesus unto all generations for ever and ever,'' Eph. iii. 21. It is in accordance with this point of view that the designation '' the God and Father of our Lord Jesus Christ,'' employed in Rom. xv. 6, 2 Cor. i. 3, xi. 31, reappears in Eph. i. 3, and with a slightly different form in Col. i. 3, '' God, the Father of our Lord Jesus Christ.'' Beside these should be set another Pauline phrase, '' our God and Father,'' Gal. i. 4, 1 Thess. i. 3, iii. 11, 13, with its variant, '' God our Father,'' Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, Col. i. 2, Eph. i. 2. And, as if to re-affirm the essential identities of thought, the distinction between God and Lord asserted in 1 Cor. viii. 6, is repeated in Eph. iv. 4–6,—

'' There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.''

In whatever sense, then, the Son may have combined the functions of maker as well as of Redeemer of the world, it did not impair the central truths that '' God created all things,'' Eph. iii. 9, and that his fulness is the source of all salvation.

(v.) The reader who passes from the great epistles to the Colossians and Ephesians, finds himself perplexed with new problems; the spaces and times are stretched; the spheres above seem more fully peopled; fresh glimpses are opened into the purposes and processes of God. But he is confronted with essentially the same order of thought so far as concerns the relations of God and Christ. In 1 Timothy, however, the emphasis seems changed. The writer is not concerned so much with the exaltation of the Son as with the affirmation of the Deity of the Father, his living energy, his pervading might. Observe, for instance, the significance of such phrases as these,—

'' The King eternal, incorruptible, invisible, the only God,'' 1 Tim. i. 17.

'' The living God, who is the Saviour of all men,'' 1 Tim. iv. 10.

'' God, who quickeneth all things,'' 1 Tim. vi. 13.

'' The blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see,'' 1 Tim. vi. 15–16.

The peculiar stress upon the unity, the sovereignty, the spirituality, the life-giving power of God, seems best interpreted in contrast with the Gnostic speculations to which attention has been already called. These tended to remove God from all contact with the world into the remote and inaccessible solitude of what modern philosophers sometimes call Pure Being and the Absolute. The reiteration of his faithfulness, the assertion that '' he willeth that all men should be saved, and come to the knowledge of the truth,'' his gifts of grace and peace and inspiration, his love toward man, his watchful goodness to give opponents of the Gospel repentance unto the knowledge of the truth that they may recover themselves out of the snare of the devil, finally, the constant application of the title '' Saviour '' to God (unknown in the other Pauline letters), 1 Tim. i. 1, ii. 3, iv. 10, Tit. i. 3, ii. 10, iii. 4,—all these aspects of the Divine Fatherhood have special import by way of protest against a movement to sever it in thought from the functions of creating, maintaining, and redeeming the world. But it results from this effort that the significance of Christ is relatively depressed. True, he is still the medium of a purpose and grace bestowed in him before times eternal, 2 Tim. i. 9. Though it is God '' who saved us, and called us with a holy calling,'' Christ is saviour, too, *ib.* i. 10, Tit. i. 4, ii. 13, iii. 6, as the actual bearer of life and incorruption through the Gospel. But he did not himself possess the deathlessness which he revealed. Only the King of kings had immortality, and between him Jesus lay the difference between deity and humanity, 1 Tim. ii. 5,—

'' For there is one God, one mediator also between God and men, himself man, Christ Jesus.''

'' Of the seed of David,'' 2 Tim. ii. 8, '' risen from the dead,'' he becomes the great object of faith, and the stages of transition from the earthly to the heavenly life are rapidly summarised thus, 1 Tim. iii. 16,—

'' And without controversy great is the mystery of godliness, He who was manifested in the flesh, justified in spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.''

The '' mystery of godliness,'' like the mystery of faith, is the sum of facts through which the believer realises the life of piety or the peace of trust. It is set forth in phrases which have a sort of rude rhythm, as though they formed part of an early confession or hymn. But its significance after all is somewhat vague. '' He who was manifested in flesh ''—had he existed elsewhere before he appeared in mortal form? It may be suggested, but it is not affirmed. The resurrection, doubtless, justified him as the Messiah, no more in flesh but in spirit. So he passed on to his exalted state, enthroned at God's right hand for the homage of angels; thence went forth his name among the nations below, and there he was encompassed by the glory which was bestowed on him above.

(vi.) Beyond this heavenly glory what could faith discern? The story of redemption was not ended with a risen life hidden with Christ in God. There is yet another *Pleroma* to set beside the Fulness of God and Christ. There is a '' Fulness of the Times,'' Eph. i. 10, when the hour arrives to sum up all things in heaven and earth, in Christ. This is the good pleasure of his God and Father, but so intimately is the sovereignty of the Father associated with the Messiah's triumph, that the kingdom belongs now to both, Eph v.. 5, and the great surrender when the Son relinquishes his power that God may be all in all, is no more in view. This is the great hope of the future, when Christ, once manifested already, shall appear again with a glory which none can gainsay or ignore. In that glory the disciple will have his part, Col. iii. 4, and then will Christ Jesus judge the quick and the dead, 2 Tim. iv. 1, 8. But this expectation is no longer so vivid as in the days of Paul. It has ceased to heighten every exhortation, and give an intenser note to the Gospel appeal. It is no longer confidently affirmed that '' the Lord is at hand.'' '' That day '' has receded from its foremost place in the expectation of the church (compare 2 Tim. i. 12, 18; iv. 8). It is reserved at the will of the '' blessed and only Potentate,'' 1 Tim. vi. 15, who will impart of the immortality which is his alone, so that the heavenly life alike of men and the one Mediator between God and man, will be his gift. For eternal being is no created prerogative; though the faithful may rely upon it, for it has been promised even before times eternal by God who cannot lie, Tit. i. 2. And so, as we have seen, salvation is still the work of God. Do we not, however, read of the '' appearing of the glory of our great God and Saviour Jesus Christ? '' So runs the revised version of Tit. ii. 13. But the margin warns that another transla-

tion is possible, in which the epithets here assigned to one person are distributed between two, viz., "the great God and our Saviour Jesus Christ." Where the Greek grammar allows either rendering, the choice must be made (as in the case of Rom. ix. 5), on general grounds. Opinion, therefore, is not unnaturally divided. The learned and orthodox Meyer argues that the term God is nowhere else used in these letters as a designation of Jesus, and he therefore chooses the second translation. That choice, it is true, is exposed to difficulty inasmuch as the term "appearing" seems more appropriate to the display of the Messiah's glory. But the exalted epithet "great God," not infrequent in the Greek translation of the Old Testament, belongs more naturally to God the Father, from whom, in Tit. i. 4, Jesus Christ is carefully discriminated as Saviour. So in iii. 4–6 "Jesus Christ our Saviour" is distinguished from "God our Saviour." Nevertheless, even if the title God be not assigned him, he receives the homage of the pure-hearted, 2 Tim. ii. 22, compare 19; his glory will endure for ever and ever, 2 Tim. iv. 18; and while it cannot interfere with a similar ascription of everlasting honour to "the king eternal, incorruptible, invisible," it must at least be admitted that the humanity of "the Man Christ Jesus" is capable of an elevation which brings it in the universe next to "the only God."

J. ESTLIN CARPENTER.

RELIGION AND MIND-ENERGY.

THE power of religion is a recognised fact. The attempt to ignore this power has proved as much a failure in this last generation as in any previous age.

What then is this power? What is there in a man's thought of God that it should give him the force to overcome temptation, to postulate a higher standard of social life, and to view the world from a changed aspect?

When speaking of religion in these terms, we recall the problem facing the scientists of to-day.

What is the power which is acting upon all material forms? What is the power which gives vital energy to every organism?

The result of scientific research has been to leave us with the conclusion that there is a vital force within each organism, and that this force has an unceasing influence, be it selective or creative, on the outward form, and is itself influenced by its environment. A conclusion which points to this inference: viz., that the only other vital energy known to us which represents any kinship to this kind of activity is what is understood by us as mind-force or mind-energy.

In a similar way, the power which works in the religious man is a mind-force, an energy within, which influences the outward action, selecting, creating, compelling, transforming. And this force, also, is influenced by its surroundings.

An analogy, then, may be traced between the vital force at work in the world and that force, which it is possible to cause to enter into the mind of man, through conscious aspiration after the Divine.

Nature is not a stranger to resemblances of this kind. The evolutionary changes throughout nature's history are repeated in the embryo man. As Haeckel expresses it, in terms which will be recognised by scientists, "Ontology is a brief and rapid recapitulation of phylogeny. . . . The individual organism reproduces in the rapid and short course of its own evolution the most important changes in form . . . through which its ancestors have passed, in the slow and long course of their paleontological evolution." Man, therefore, is not only the result of this evolution, but each individual man has passed through the change in himself.

If, therefore, in man's thought of God, there is apparently a reflection or repetition of the vital force at work in the world, we are tempted to ask whether, in the aspiration of man after the Creator, he may not be veritably bringing into action within himself the Force of the world?

In theology we find this idea always assumed. The grace of God signified a sweet and strengthening force which was to be possessed by the soul, and was one which had distinct results on the body and its actions, as has been shown by Professor James. The indwelling Spirit promised by Christ was to strengthen men for future action. In Christ (as has been represented) dwelt the fulness of God; a power through which he professed to work his miracles, and which power, he expressly intimated, could be transmitted to his disciples, if only they had strength to believe. The method of speech of "having Christ," of "possessing a new strength," points to the idea that religion has been regarded as a possession, the possession of some force added to our own, enabling us to do that which we could not do alone. The supplication for strength is indicative of this same attitude, viz., the expectation of some added force to be ours, if the gift should be granted.

There is nothing new, then, in a suggestion that associates the power of religion with the energy which animates the world. It is what the theologians have always claimed. We have, then, now to consider how the idea bears the light of modern thought.

Science is teaching that the Energy of the world operates unceasingly, that the work of creation is proceeding to-day, and that the agents in this creation are the manifold works of nature themselves. A Force akin to mind-energy is shaping and transforming the physical world.

Creation, then, is being carried on by nature at all times and in each separate part. (In the shape of generation of its own kind, it has undeniably been an instinct inherent in every organism from the origin of things.) That this instinct should take a more highly organised form in the conscious thought of man is what we may expect. To-day, men of science, in their endeavour to create life, are using all their faculties of mind for investigation and combination. Granted that they do, by combination of atoms, or gas, or fluid, produce what they term spontaneous generation. Is not the new factor at work, the mind of man? Man producing, consciously, that which has been produced by unconscious agents, all through the history of nature.

Man's mind-force has developed the faculty of Imagination. Does this increased power enable man to consciously call into action, by means of a correct knowledge of nature's laws, the vital energy of the world?

We see to-day instances of such a power. The gardener and the chemist, acting as far as they know in harmony with nature's laws, bring into action the vital forces of the natural world. The athlete, by means of systematic exercise of his muscles, excites and regulates a healthy flow of the vital forces at work in his body. The artist also, in as far as he understands the laws of beauty and harmony, arouses in man's nature the latent forces of love and devotion, heroism and passion.

We have grounds, then, for assuming that Thought, as a result of developed mind-force, is capable (when acting in harmony with nature's laws) of consciously bringing into action the energy of the universe.

If this be so. Is religion the science which has all along treated of this power?

We must remember that throughout history religion has taught and demonstrated that matter is dependent upon mind for its existence; and has proved the reality of outward appearance to be the result of mind-force within. In the religious instincts of the savage, we find, created by his imagination, personalities behind the elements—which creations had definite results upon his actions. Again we see the powers attributed to the idols by the thoughts of their worshippers exercising definite results upon the affairs of nations. The development continues, until we find the Prophet's thought stimulating the mind of man to recognise a Spiritual Presence communicating with his own spirit—a communication which is to affect, not only his conduct and attitude in daily life, but also his material welfare.

Such a view of religion causes us to understand the modern assertion, that Divinity resides in the inherent force lying at the back of man's thought; for in all these cases Man's Thought of God has evidently been the moving force.

But because we have eliminated from our conception of the Divine all that brings it into relation with the outward sense of man, we have not eliminated the Divine force itself; we have but made the mind of man an organ by means of which he consciously calls into action the Force of the Universe.

In either case, the idea of the theologian is confirmed. The Power of religion is associated with the Force that animates the world.

Furthermore we see that religious instruction was always based on this idea. By means of a certain line of thought, man was encouraged to call into action a fresh energy, and thus secure to himself a power by which he could influence the world, in its physical, as well as in its mental and moral aspects.

But we saw, in an earlier part of this paper, that when man brings into action vital force, he is acting with correct knowledge, and in harmony with nature's laws.

If then the religious man calls into action the force of the world, he must be working in accordance with natural law.

Is the thought of God a conception in harmony with the laws of nature?

Religion (viz., the attitude of man in the presence of an almighty power), like

all other sciences, is the result of the deduction of man's reason from the objects presented to his senses in the world around; and the realisation by man's intellect of the laws by which these objects are governed.

The daily course of the sun, with regular recurring changes of light and darkness, cold and heat, causes in the mind of man a sense of expectation, and certainty of the return of the phenomena. And thus is aroused in him the feeling of trust. When man works in accordance with nature's laws he succeeds; but any attempt to ignore these laws entails suffering. He therefore concludes that the only reasonable attitude is that of submission to the ruling law. The "indestructibility of matter" suggests to the mind of man the thought of an undying world. Man is surrounded by signs of evolution and development—the old giving place to the new, the blossom dropping to make way for the fruit; and the idea of self-sacrifice for the general good is engendered in him. Man knows of the cleansing and recreative properties of earth, air, fire, and water. And he realises that wholeness and purity is a state of being insisted upon by nature.

Thus, by objective representation, man's mind is roused to an attitude of trust and submission; and the ideas of immortality, of self-sacrifice, and of purity are suggested to him.

Furthermore, the outlook on the world shows to man that the source of life is One. Infinitude is demonstrated to him by mathematics. He discovers a law of attraction pervading the universe. He traces progress through a long series of renewed manifestations, culminating in the personality of man.

Thus stimulated, the mind of man formulates a Thought, the Thought of God.

It follows, then, that religion must be in harmony with nature's laws, for it is the natural world and man's own being, that have roused in man the Thought of God. A conclusion which corresponds with what science is teaching as to the natural development of the brain cells affected by outward stimuli. And at the same time the language of the theologian is confirmed; the outer world and man's being are full of evidences of the presence of God.

We find, then, that it is the Attitude of Mind that realises the signs in nature of an Almighty Power (and consciously adapts itself to them) which is possessed of a power to work definite results. By it temptation is overcome; the burden of life is rolled away; death loses its sting; and all life is transformed.

We have within us, a power that works unceasingly upon our physical organs, and by means of them influences our actions. It is at the same time possible for us consciously to reinforce this power and to direct its working.

The power of religion, then, lies in the capacity it gives to man of consciously calling into action the vital forces of the world. The Thought of God is a thought so complete that it far transcends the ordinary knowledge of nature's laws. So that by means of religion, man is able to bring into action the vital forces of the world, even before his reason has intelligently grasped these laws.

How, then, does this idea (that we can reinforce the power within us and direct its working), affect the aspect of problems which have faced us since the end of last century?

The idea that heredity presents a stumbling-block to individual morality is replaced by the thought that inherited tendencies to sin being the result of mind-force in previous generations, can be equally affected by mind-force in the individual of to-day.

Again, the production of microbes in the physical organism, being, in that case again, the result of mind-energy in one direction, these same microbes may become extinct species by the counter-direction of this same mind-energy.

The knowledge that each different attitude of mind produces a corresponding change in the bodily secretions confirms the theologian's exhortation for purity of thought in order to produce purity of life.

If the concentration of the mind on any special object leads to definite results in that direction, then the answer to prayer is produced, not by the contravention of nature's law, but by its fulfilment.

A Thought, then, becomes again with us a living force. And, as of old the God-fearing man performed heroic acts and achieved mighty purposes, because of the strength he believed to have been given him from his God, so our convictions of truth again have definite results, for we realise with our later prophet that,

"All we have willed, or hoped, or dreamed of good shall exist."

We do not even need to alter our attitude from the one adopted by the religious teachers of all ages. Suffering taken as a dispensation or discipline from the Divine Hand lost its dread power. And so with us

"The Thought of Thee is mightier far
Than pain and sin and sorrow are."

But man must become conscious of infinite perfection. His mind must be stimulated by beautiful, holy, and true surroundings, so that he may employ some of his leisure in reasoning from these on to Infinite Beauty and Holiness.

To turn Thought in a certain direction is, we maintain, to create actual results. To know is to have the power to use knowledge. An idea once conceived is at the disposal of the thinker, and can fill the world with results. The vision enables the artist to paint the picture; the mind-harmonies of the master are the source of the musical symphony.

To concentrate our minds on fulness of knowledge, perfect beauty, and absolute truth is the way to realise them in life.

So, to meditate on the Infinite Thought at the back of all creation is to become partakers in that Thought. To grasp little by little the purpose of the world is to enable us to accomplish it.

And thus: Because we ask, we receive. Because we seek, we find. And in the knowledge of God we have everlasting life.

A. J. LAWRENCE.

TO CORRESPONDENTS. — Letters, &c. received from C. J. A., A. B., H. B. B., R. D. D., E. W. H., T. C. H., R. J. J., A. M., D. M., M. T. M., S. H. M., E. N., J. N., J. M. Ll. T., J. H. W.

"THE MISSION OF THE QUAKERS."*

BY EDWARD GRUBB, M.A.

THE great saying of Mazzini, that "Life is a mission," is true of societies as well as of individuals. A religious society only lives if it has some definite and special work to do; if, on the other hand, it inspires an antiquarian interest merely, it is fit for a museum but for little else.

My purpose this evening is to try to answer the question, What was the special work of the early Quakers, and is the work finished? Most people know of the Quakers as a quiet, harmless and somewhat peculiar people; but what the inner reason or meaning of their peculiarities may be, few have thought or cared to inquire. It will be found that the attempt to find an answer goes very deep, behind all peculiarities of belief or practice, down to the very foundations of religion itself.

A glance at the place of the Quakers in religious history will help us. They were, as we all know, a product—in some ways an extreme product—of the Reformation. From one point of view, the Reformation may be not inaptly described as the rediscovery of the worth of the individual. In the Christianity of the Middle Ages the glory of the Church is everywhere, the glory of humanity nowhere. The mediæval Church crushed the individual; Luther restored him to his native dignity. Faith was changed from a force that made man grovel before the Church into one that set him erect in a conscious and personal relation to God, giving him a new manliness, a new moral energy. The late Mr. Lecky said, in words that might well have described the Quaker faith:—

"A religion which recognises no authority between man and his Creator, which asserts at once the duty and the dignity of private judgment, and which, while deepening immeasurably the sense of individual responsibility, denudes religion of meretricious ornaments, and of most æsthetic aids, is pre-eminently a religion of *men*. Puritanism is the most masculine form that Christianity has yet assumed."

But much of the Puritanism of the seventeenth century was not at this level. The middle of the century was, as is well known, a time of intense interest in religion. Its controversies were in all minds, its phrases on all lips. We catch the speech of the time in the "Pilgrim's Progress"—especially, perhaps, in the character of Talkative. And this character may serve to indicate that much of the religious talking of the day lacked reality, that piety was too often hollow.

For this unreality there were several causes. The doctrine of an infallible Bible had replaced that of an infallible Church, and had driven God to a distance from men. The "Calvinistic" dogma of election and reprobation had made God inhuman, and undermined the very foundations of morality. And the ancient idea of salvation by creed rather than by life still persisted.

There is abundant evidence that much of the Puritan preaching of that age was like "sounding brass and a clanging

* The substance of an Address delivered at the Free Christian Church, Croydon, on Sunday evening, Nov. 12, 1905.

cymbal"; that creed counted for more than character and doctrine than life; that, as Milton said, "the hungry sheep looked up and were not fed."

In 1647 George Fox, a half-educated shepherd lad, of what we should call the lower-middle class, came forth with a threefold message that went straight to the heart of these falsities. (1) He declared, to use the words of J. R. Lowell, that "God is not dumb that He should speak no more"; that He speaks as clearly now, and as directly to the individual as ever He did in prophetic days; that He makes Himself known to every obedient heart. His "Word" is not the Scriptures, but the Spirit that inspired them, which has ever been present with men. (2) Further, he asserted that God has no favourites. His "Word" is with *all* men; He is "no respecter of persons"; He has sent into the world a "Light that lighteth every man." (3) And the only condition of receiving this light is obedience—openness of heart, sincerity of soul, and a resolute will to follow. Hence a deep and penetrating reality underlay his thought of religion. "Religion, he saw, must go to the roots of being or it is no religion at all."*

How did Fox come to this? The answer must be sought in his own experience, which he has left us in the opening pages of his journal. It is deeply instructive to compare this record with that which his contemporary, Bunyan, wrote of himself in "Grace Abounding." In Fox's case there is no lamenting his past sins, no panic-stricken longing for escape from wrath. What troubles him is the sense that God is far off, that he cannot hear His voice, that he can find no one to "speak to his condition." He describes how he wandered in misery from place to place, how one religious teacher after another tried to help him, but in vain; until at last "I heard a voice which said, 'There is one, even Jesus Christ, which can speak to thy condition'; and when I heard it, my heart did leap for joy." He describes how "openings" followed—thoughts and convictions that seized his mind and held it with strange force, and moulded all his subsequent life. And he went forth now to gather men to hear his characteristic message, "That Christ is come to teach His people Himself"; that there is no need of priest or temple or ritual to bring him near.

It will be observed that Fox's faith is, like that of the first Christian disciples, of a simple and childlike character, and that theological subtleties are wholly absent from it. He identifies the mystical "Christ" of whom he speaks with the Spirit of God; the doctrine of the Trinity, in its developed form, is outside his field of thought.

Under his preaching, many came where he was; not merely into new and higher ideas of truth, but as a pre-condition to this, into a new and deeper experience of the presence and power of God in their own lives. And these were by no means all, or mainly, persons of little education. William Penn, son of an admiral, abandoned his career to become a Quaker. Isaac Pennington, oppressed with long doubts and questionings, met with some Quakers, whom, as he says, his understanding conquered, and day by day he despised them more in his heart; yet in 1658, at Bedford, he came under the power of Fox's preaching, and his life was changed. "You ask me what I have now met with. I answer, I have met with *the Seed* . . . . I have met with my God, I have met with my Saviour, and *I have felt the healing drop from under His wings upon my spirit.*"

There, in those words, is the inner heart of the Quaker message. The band of young preachers, whom Fox collected chiefly from among the fells of Westmoreland, went everywhere proclaiming it; not a philosophy, not a theory, but a direct and living experience, which all might share, which each one might receive direct from God Himself. "Mystical," it may well be called, but for them it was absolute reality.

Whatever differences there might be among these Quaker evangelists, on one point they were absolutely agreed; that this light, this possibility of direct experience of God, is open to every child of man. The only theologian among them was Robert Barclay, the author of the "Apology," who called it "Universal and Saving Light." They found it in the Bible, notably in the fourth Gospel, but they did not believe it because they found it there. They believed in the light because they had entered into it and it shone upon them. They called upon men to find within themselves that which lay beneath all doctrines, and which, if obeyed, would lead them into the truth.

Observe, now, how this root experience changed their thoughts (1) of Christian life and doctrine; (2) of Church organisation; and (3) of the duty of man to man.

(1) *Christian life and doctrine* were never separated one from the other. Direct access to God was conditional on *obedience*, on self-surrender, and an opening of the soul to the light. Hence a deep sincerity and reality was essential to true religion. Worship must be "in spirit and in truth." All shams were abhorrent, all fictions impossible, all mere formalities detestable. It was because of their sense of truthfulness that they objected to judicial oaths. The nearness to God in which they lived led them to look for personal guidance in all the affairs of life, that each might be ever "in his right place." And they set no limits to the requirements of the Spirit, or the power to fulfil them, short of the command to "be perfect, even as the Father which is in heaven is perfect." It is strange to us that the very doctrine of "entire holiness," which is now preached to thousands every year at Keswick, should have been to the theologians of the day one of the most "damnable heresies" of the Quakers, and brought down on them terrible persecutions.

As regards theology, very few either of early or later Quakers have been systematic thinkers. But their root experience led them to assail many doctrines of the Church—not so much on speculative grounds as because they interfered with full realisation of the immediate presence of God, or made for unreality of life. "Imputed righteousness" was replaced by imparted righteousness; there could be no "justification" that was not at the same time sanctification. The Quakers never doubted the historical work of Christ, and, if challenged, acknowledged his death as an atonement for sin, much in the orthodox way; but they did not, in the early days at least, make this prominent in their preaching. Salvation with them was never made to depend on acceptance of this or any other doctrine, but on yielding to the present rule of Christ in the heart.

If we are compelled to classify them, I should say that the paramount place they gave to *experience* of Christ in the heart as the Saviour from sin makes their position fundamentally evangelical rather than Unitarian. It was certainly mystical, and perhaps the phrase "evangelical mysticism," used by Dr. Alexander Maclaren, best describes it. But many of them lived in a spiritual region where these labels have little meaning.

As regards the Bible, they insisted that inspiration was not of the past alone. It was only as we shared it that the Scriptures could have real meaning to us. But the Bible was not undervalued, as the record of man's experience of God, and of His dealing with men. They studied it deeply, and often used it to the consternation of the Bible worshippers of their day. Penn says of Fox:—

"He had an extraordinary gift of opening the Scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them with much plainness, and to great comfort and edification."

I need hardly press the importance of this view of the Bible, in the presence of modern Biblical criticism. For the true Quaker criticism has no terrors, as it has for the Protestant who makes the Bible his final test of truth.

But what was the "final test of truth" for the Quakers? Did they, as thoughtful critics have all along objected, try to find it in the insight of the individual? And if so, did they make the individual infallible? This difficulty they never, so far as I can discover, adequately cleared up. I must not stay to discuss it, except to say that their ground of authority was, in effect, the testimony of the Spirit all down the ages, or, in other words, the unity of the Christian consciousness.

(2) *Church Organisation.*—As the direct and living influence of the Spirit was trusted for everything in the early Church, so Fox was prepared to trust it in his day. On it he rested his whole church polity. A mediating priesthood, of course, he absolutely rejected; but he threw overboard also a professional ministry. This revolutionised public worship; but he claimed that it was but a reversion to the practice of the early Church at Corinth. The "Children of the Light" whom he gathered began their meetings with silent waiting on God, as giving freedom for an "anointed" (or inspired) ministry, in which women might have a part equally with men.

This practice has continued for 250 years, and is perhaps the most distinctive feature of Quaker life. The ideal is a lofty one, and I do not wish to hide the difficulty of living up to it. Many of those who have tried it will agree that it is the highest form of worship they have known, so long as the consciousness of the Spirit is vividly felt by the worshippers; but if this dies

* T. E. Harvey, "Rise of the Quakers," p. 15.

down and becomes enfeebled, blankness or futility is likely to be the issue.

All forms and ceremonies being needless, the so-called Sacraments were rejected with the rest. The Quakers felt that with Jesus, even more than with prophets and apostles, the inner or spiritual significance was everything, and that he could not really have intended to establish binding ceremonies. The passages in the Gospels where he seems to do so, they explained away; and, curiously, these are among the first passages whose genuineness modern textual criticism has called in question. It would be a mistake to suppose that the protest against sacraments was a mere negation. It was because the Quakers knew the reality without the symbol that they called to men to drop the latter as a needless encumbrance. Their experience illustrates this broad fact of religious history—that elaborate ecclesiastical arrangements grow up just as consciousness of the Spirit dies away, and that, when this is recovered, organisation can be reduced to a minimum.

(3) *The Duty of Man to Man.*—The fundamental thought of the dignity of man, in virtue of the light (or "seed") of God within him, carried with it, of necessity, the thought of the ideal worth of all men. Hence the re-discovery of individualism meant also the discovery of what is truest in socialism. The Quakers were in no sense communists; but they were steady believers in the worth of man as man, and in the equality of all men in the sight of God. Oppression and injustice they learned to loathe. It was no accident that associated philanthropy with their creed.

Very soon after the beginning of his ministry, George Fox records how he went to the justices at Mansfield, who (in accordance with Elizabeth's "Statute of Apprentices") were in session to fix the rate of wages in their district, to plead with them "not to oppress the servants in their wages, but to do that which was right and just to them." He also "exhorted the servants to do their duty and to serve honestly." In Cornwall he describes the measures he took to check the inhuman practice of wrecking; and tells how, in the West Indies, he pleaded with the slave-owners to use their blacks with tenderness, and even, after some years of servitude, to set them free. He does not seem to have perceived that slavery was necessarily wrong in itself; but his companion in the island of Barbadoes, William Edmundson, in 1675 did take this position, and was promptly arrested by the Governor on a charge of inciting the negroes to rebel. And the Society of Friends has the honour of having been the first religious body in America to take the ground that slaveholding was inconsistent with membership.

The sufferings of the early Quakers in the loathsome prisons of the seventeenth century awoke them to the need of prison reform. Fox writes:—"I laid before the judges what a hurtful thing it was that prisoners should lie so long in jail; showing how they learned wickedness of one another, in talking of their bad deeds." But it was not till Elizabeth Fry stirred the conscience of the public, early in the last century, that any lasting reforms were effected.

It was the same sense of the worth of manhood, the same fervent belief in the inclusiveness of the law of love, that led to the protest against war which the Friends have always maintained. Fox records how, in 1651, just before the battle of Worcester, some people offered to make him a captain in the Parliamentary army. "But," he says, "I told them that I lived in the virtue of that life and power which took away the occasion of all wars." It will be observed that his foundation is a very deep one. It is the spirit that leads men into war that he is free from, and out of which he calls others. He saw, as his followers have with more or less consistency maintained, that the true defences of a nation are not material but moral—are to be found in justice and love, in freedom and contentment, in right dealing between man and man.

Now, in conclusion, is the mission of the Quakers ended? Has the world fully learned the lesson they were commissioned to teach? In point of numbers his followers have long been but a feeble folk; but it is striking to observe that the doctrines proclaimed by nearly every religious body now are indefinitely nearer to those of George Fox than to those of his Puritan persecutors.

And yet there are surely tendencies of the days in which we live that demand his message of reality as much as ever.

On the one hand we see a growing disbelief in religion. New discoveries have upset ancient systems, and the idea prevails in many minds that Christianity is played out. There is room for those, whether they call themselves or not by the name of Quakers, who can *live* Christianity rather than talk about it; who can show in their own lives that it is a real experience, able to transform character, to inspire with worthy ideals, to supply the moral dynamic that is needed to live them out; transfiguring suffering into discipline and drudgery into blessedness, and "changing," as has been finely said, "the *thou shalt* of the tables of stone into the *I will* of a new nature."

On another hand we see a growing ecclesiasticism; we see an infallible church hailed by many as a refuge from the anguish of doubt—but threatening to destroy our religious liberty and fetter us to a priesthood. There is room for those who can prove that the Spirit is free from human organisation, and works *in all alike*, layman as well as priest, woman as well as man, if only they will obey; that the Christian life may be an intense reality without any priesthood or any sacraments, or any machinery whatever. There is room for those who can trust the Spirit to direct and control their corporate life.

Lastly, there is a growing materialism of life—the decay of political ideals—the tendency to worship force and wealth and prosperity, to bow down to all that is big and strong and impressive to the outward eyes. There is room for those who stand for the reality of the Unseen, who dare to act on the conviction that it is not material but moral forces that really mould the destinies of men, who are willing to trust the hidden and silent influences of justice and of love. There is room for those who can be patient, because they "have faith in God." As William Watson sings:—

"The sovereign forces that conspire to bring
Light out of darkness, out of winter spring,
Perform, unseen, their tasks benign and fair.
The sower soweth seed o'er vale and hill,
And long the folded life waits to be born;
Yet hath it never slept, nor once been still,
But clouds and suns have served it night and morn;
The winds are of its secret counsels sworn,
And time and nurturing silence work its will."

MR. C. E. MAURICE ON CONSCRIPTION.

AT the afternoon conference at College Chapel, Stepney Green, on Sunday, Dec. 3, the subject of Conscription was introduced by Mr. Maurice. Conscription, he said, was an evil because it infringed the liberty of the subject, preventing a man from moving freely from place to place and hampering him in choice of occupation; it also infringed liberty of conscience, and placed in a most awkward and perplexing position those who have scruples about transgressing the simple command not to kill. Barrack life was not only injurious to morality, but to industry and commerce, it was a hindrance to the pursuit of skilled labour and to the attainment of excellence in the ordinary trades and professions. He also pointed out that Germany, to whose thought and genius we owe so much in the past, has deteriorated by Conscription crushing out internal liberty, and that, owing to this, the great ideal of German unity advocated by Stein and Arndt in 1813, and again in 1848 under the influence of Blum and Hecker, is now repelling those who would most have welcomed it. Though Conscription has never been tried in England in the army, the use of forced service in the navy by means of the press gang in the last century met with great opposition and resistance, in spite of the war against Napoleon, which was most popular. Finally, Mr. Maurice said that the fact of forcing military instruction on the nation would tend to create the war spirit, and would be provocative of increasing offensive and defensive warfare. "Therefore," he concluded, "I should earnestly appeal to my hearers to resist the introduction of a law so dangerous to liberty and morality, so contrary to all the best English traditions, so likely to lead to disaster and failure."

In the evening Mr. Maurice occupied the pulpit, and gave an address on Peace. In impressive and earnest words he set forth the moral and religious principles which underlie it. He first showed that war and aggression of every kind are largely due to lack of imagination and lack of sympathy, which hinder us from understanding the ideals, the aspirations, and the needs of others, and also on account of still greater moral defects—*greed* and *love of pleasure*. He pointed out that the very qualities which we admire in the soldier—courage, self-sacrifice, &c.—are virtues which are really better developed in times of peace. He instanced the endurance and heroism of the Russian Doukhobors, in Canada, who

had sacrificed so much in order to keep true to their conscience, not to enter into military service, and not to trangress the law "Thou shalt not kill."

Mr. Maurice concluded by saying, "As peace is secured, the chances of noble and interesting life become more and more possible; not merely the openings for better expenditure of money, when armaments no longer need support—but the opening for every kind of thought and industry, which is checked and thrown into the background by war. There is hardly any question of the day which is not touched by the proposal to cultivate peace for war. As our relations with the foreigner are made more reasonable and friendly, new exchanges of thought and hopes and information become possible to us. For, after all, *peace* is not the mere removal of *war*. It is the state in which men and women understand each other best, work together most heartily, find most subjects of sympathy with each other, and, by restraining the baser part, gain greater opportunity of growing to higher life—'to the measure of the fulness of the stature of Christ.'"

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the senders.*

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—My letter criticising the doings and policy of the S.U.A. has brought to light, by your courtesy, the report which otherwise would not have been published. My criticism was from memory of it as read at the annual meeting; now that I have carefully studied it I cannot otherwise describe it than as an indictment against the McQuaker trustees. The adjectives I used to qualify the "indictment" are justified by the report itself. That it is other than "deliberate" the secretary would be the first to deny; that it is "elaborate" is shown by the fact that the criticism of the trustees occupies sixteen out of its nineteen paragraphs; and that it is "severe" is proved by such phrases as "your representatives were grievously astonished and disturbed" by the "ill-devised London proposal"; "mere trifling with a serious matter by a body who claimed to be discharging a sacred trust in Scotland." The whole tone of the report, in spite of a show of respect, is depreciatory and even contemptuous of the purpose and procedure of the trustees. An unfavourable comparison of the designs and deeds of the trustees with those of the Association runs th ough the report. Credit is taken to the Association for arousing and converting the trustees to the adoption "for the first time of other methods denoting either a new aspect or a new policy." The bravado is ridiculous in presence of the substantial work accomplished by the trustees.

Mr. Davidson accuses me of "misrepresentation of facts": what fact have I misrepresented? He has not dealt with any of the facts which I stated. By implication he would have it believed that my representation of the report as an "indictment" is false, but I maintain its veracity.

The report makes manifest the neglect of which, in the interest of our churches as a whole, I complained. It contains no reference to our congregations in Edinburgh, Dundee, Glasgow, and Aberdeen. The secretary does not offer any apology for the neglect. If, as he avers, churches are still recognised in the Constitution, they are but scantily acknowledged in the report. His silence regarding the introduction of unusual church reports and the exclusion of usual ministerial reports substantiates my idea that the Association has left the old lines.

He makes no attempt to defend the deliberate scorn of the efforts of the Aberdeen congregation to house and advance itself properly. His silence here is an admission that the story of it is too shameful to be faced; and I do not seek to humiliate those concerned by compelling them to face it publicly.

Mr. Davidson endeavours to refute my suggestion of the illegality of the new Constitution, but he fails utterly. My contention is that, from its inception in 1808 (why does Mr. Davidson begin at 1861?) the Scottish Unitarian Fund or Association represented a federation of churches. This is expressly set forth in the statement of "the fundamental principles":—(1) "To support the public worship of God by giving assistance, as far as possible, to such societies of Unitarian Christians as may require it." The rules, as extended in 1813 (2) show "That the subjects are (1) 'To promote and keep up an intercourse and correspondence betwen the different societies in Scotland united upon the common principles of the strict unity of God and of his universal love to his creatures; (2) To support public worship, &c.'"

From that date till 1905, with some breaks, the Association continued to give assistance to churches as its main object. Mr. Davidson misrepresents the objects of the Association when he says "the main object was not to strengthen the Unitarian societies, &c." Under the heading "Objects of the Associations," in the document to which he refers, it is expressly declared that the first object is "To preserve and strengthen the Unitarian societies already existing in Scotland." Mr. Davidson asserts that "the whole sense and essence of the actually stated purpose of the Constitution of 1861 has been altogether transferred to that of 1905." I deny it. The main purpose of the Association in 1861 was not to "seek out those who hold Unitarian principles without having enjoyed the opportunity of joining a Unitarian congregation." That was subordinate, and implied the existence of Unitarian congregations, preserved and strengthened. The new Constitution puts uppermost what has all along been undermost. "Grants to churches" are crossed out from it: they now form no part of the duty or policy of the Association. It no longer exists avowedly to "preserve and strengthen" churches. I venture to think the change is illegal. The money now possessed by the Association is the remains o the sum got by the sale of the Kilbarchan Church. I hold that money so procured is earmarked for church purposes. I am aware that churches have "the right of representation on the committee of the Association" under the new Constitution; but what avails such representation if the Association makes no endeavour to preserve and strengthen churches, as has been the experience of the Aberdeen Church in its recent procedure?

Further, the Association still seeks to work in connection with the McQuaker trustees, who are bound to assist churches: how can it now act in line with it?

An example of the policy of the Association in this regard is given in its action over Kirkcaldy. I understand that the McQuaker trustees have promised a grant of £150 to the Kirkcaldy congregation for three years, and I gathered from the fervid talk of the representatives of the Association at the Conference here that the Association would also give something toward the salary of an efficient minister; but I am informed that the Association has done nothing, and the salary offered as an inducement is £150. I regard that as shameful.

My reference to an "unwarranted decision" of the Committee of the Association to sell the Kilmarnock Church was justified by the fact that no such warrant had been given by the members of the Association. I was not present when the vote was taken on the Kilmarnock Church, but I have reason to believe that the members as a whole do not approve of the proposal to sell the church. It ought not to be done till all other means are exhausted. Further, I hold the decision to sell was "unwarranted" because the Association made no special appeal to its members for a Kilmarnock fund. If they had, they surely would have got a guarantee of £50 for three years. That would save the situation.

Those who know of my thirty-five years' connection with the Association will acquit me of a desire to cast "unwarranted aspersions" upon it, and even Mr. Davidson might credit me with the wish to see the Association keep fidelity and work efficiently for the Unitarian cause.

ALEXANDER WEBSTER.

Aberdeen, December 11, 1905.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEAL.

London: Bell-street Mission.—The Rev. Sydney H. Street writes from 4, Avenue-villas, Cricklewood-lane, N.W.:—"The time has once again come round when I must ask you to be good enough to insert an appeal on our behalf. Christmas time is one of the few bright spots in the dull round of life for many of our neighbours, and we want to make it as bright as we can for as many as we can. In this effort we have always to depend upon the help that comes to us from generous friends. Our Poor's Purse, too, has practically to rely upon the donations which come at Christmas time for its year's income, and unhappily the demands upon it are always greater than its capacity."

Bedfield.—The Rev. Wm. Birks, of Diss, lectured to the Men's Club and Institute on Monday evening the 11th inst., on "The Worlds Around Us," illustrated with lantern pictures. There was a very large and appreciative

audience,' consisting chiefly of young men from four villages. Mr. Newell has been giving lantern lectures on various topics in Bedfield and the adjoining villages, this by Mr. Birks making the seventh since the dark evenings commenced.

Blackpool: North Shore.—A sale of work was held on Dec. 6, opened by Mrs. J. R. G. Grundy, of South Shore, in the presence of a large number of persons, representing different denominations. The net proceeds amounted to £45.

Coventry.—A successful sale of work in connection with the Great Meeting was held on Saturday, Dec. 9. It was opened by Miss Plant, Mr. F. E. Armstrong being in the chair.

Derby.—On Sunday, Nov. 26, the Rev. Gertrud von Petzold preached at Friar-gate Chapel.

Dukinfield (Farewell Presentation).—We reported last week the farewell presentation to the Rev. H. S. Tayler, at the Old Chapel School. On Tuesday evening, December 5, the annual Congregational tea-party was held, when presentations were made on behalf of the congregation. There was a very large gathering, over which Alderman J. Kerfoot, J.P., presided, a number of neighbouring ministers being among those present. The Rev. A. R. Andreæ read a letter from the Rev. H. Enfield Dowson, in which he spoke very warmly of Mr. Tayler's long ministry at the Old Chapel, and also of his wife, who had been there all her life, and the great regret they all felt at losing them. The chairman also expressed the gratitude of the congregation to Mr. Tayler, and Miss Armitage, on their behalf, presented to Mr. Tayler a gold lever watch, suitably inscribed. Mrs. Buckley followed with the presentation of a gold chain, to Mrs. Tayler and the two children also received gifts from the congregation. In acknowledging the gifts, Mr. Tayler spoke very gratefully of the sympathy and affection with which the congregation had always sustained him in his work, and of the close ties which would always bind him and Mrs. Tayler to the Old Chapel. He rejoiced in the way in which the young people were coming forward to take their part in the life of the congregation, and prophesied for it a prosperous future.

Gloucester.—A very successful sale of work was held in the schoolroom of Barton-street Chapel on the 7th inst. The sale was opened by Mrs. Price, of Pen Moel, who made a very telling and encouraging speech. Mr. C. Washbourne presided, and was supported by Rev. J. McDowell, president of the Western Union, the Rev. Walter Lloyd, and other friends. An excellent concert was given during the evening, and notwithstanding several other sales or bazaars in progress at the same time, the attendance was most encouraging. The object was to clear off a balance of £30 on repairs and improvements recently carried out at a cost of nearly £150. The sum required was practically obtained.

Hull.—A Social Service Committee has been formed in connection with the Park-street Church, with the Rev. F. H. Vaughan as chairman, and Mr. T. Holmes as secretary. The first piece of work initiated has been a "Pleasant Monday Evening for Women," which, after a thorough visitation of the neighbourhood for the giving of invitations, was inaugurated by a most successful meeting. The church was packed with women, and the service was on P.S.A. lines, simple and direct. Mrs. Vaughan presided, and Mrs. Lummis, late president of a similar society at Leicester, also gave an address. There was plenty of music, and the evening was evidently greatly enjoyed.

Leigh.—On Tuesday evening, Dec. 5, Mr. John Harwood, of Manchester, gave one of his popular recitals to the members and friends of the Unitarian Guild. The evening, needless to say, was greatly enjoyed.

London: Essex Church.—On Tuesday next, at 8.30, in continuation of the course on "Cities of Italy," Mr. H. B. Lawford will deliver a lantern lecture on "Venice and Verona." On Sunday evening next, at 6.30, selections from "The Messiah" will be rendered by an augmented choir.

London: Forest Gate.—A successful sale of work was held at Upton-lane last week, opened by Mr. John Harrison. The Rev. T. E. M. Edwards also spoke a few kind words. About £70 will be available to liquidate the current deficiency, leaving a small balance on the right side.

London: Hampstead.—The Rev. Stopford A. Brooke preached at Rosslyn-hill Chapel last Sunday evening, and there was a very large congregation. The Rev. Henry Gow conducted the service. At morning service the "New Hymnal," which has been adopted by the congregation, was used for the first time. To-morrow (Sunday) evening Mr. Brooke is to preach on "War," and on the 24th on "Peace."

Lye.—The congregation are preparing to celebrate their centenary on January 5, and have a scheme for alterations and repairs of the present chapel (built in 1861), schools, and parsonage at a cost of £200. Of this, over £100 is already promised. The original chapel was opened January 5, 1806, by the Rev. James Scott, of Cradley. On the centenary day, which is a Friday, the Rev. Joseph Wood is to preach, and on the following Sunday also there will be special services.

London: Mansford-street.—The meeting in celebration of the opening of the new club rooms, held on Thursday, December 7, was unique in character. About 150 men from the neighbourhood assembled in the large hall. There were evident signs that many of them had come in direct from their daily toil. There was no restriction against burning "the fragrant weed," and consequently they felt at home from the outset. They listened with close attention to the various speeches, and were quick to appreciate the points. Mr. E. H. Pickersgill, Parliamentary candidate for S.W. Bethnal Green, was in the chair, and made an effective speech on the value of association. Rev. John Ellis followed and emphasised the note of brotherhood which should find expression in real fellowship and social service. Mr. James Branch, L.C.C., Parliamentary candidate for Enfield, pleaded with the younger men to acknowledge the importance of intellectual pursuits, and commended the idea of P.S.A. or Fellowship meetings on Sunday. The Rev. Gordon Cooper took advantage of the occasion to announce the various agencies, religious, social, and philanthropic, connected with the Mission, the advantages of which were open to members of the club. And Mr. J. Classon Drummond made a genial and forcible speech on the motives which led to the inauguration of the Mansford-street Working Men's Club and the broad basis of its membership. After the speech-making the men adjourned to the new club rooms for friendly chat and to watch games of billiards. The names of 20 additional members were enrolled.

London Sunday School Society.—A very successful social meeting of the teachers and elder scholars was held on Saturday evening, Dec. 9, at Essex Hall. There must have been about 300 present, and a capital programme of music, song and recitation was given. The president, Mr. Alec Barnes, was in the chair, and gave a brief address.

Pentre.—On Saturday, Dec. 2, the Rev. G. Critchley gave a lecture on Lowell, which was greatly appreciated.

Pepperhill.—A successful sale of work and concert was held at Pepperhill on Saturday last. Rev. John Ellis was in the chair, and Mrs. Empsall, of Bradford, formally opened the proceedings. Numerous friends from Bradford attended. A vote of thanks to Mrs. Empsall was moved by Mrs. Ellis, and seconded by Mr. G. E. Verity. About £20 was added to the Renovation Fund as a result of the effort.

Preston.—On Saturday, Sunday, and Monday last a series of meetings was held in connection with the opening of the new Sunday-school buildings and vestry. As a result of efforts during the last fifteen months, a new block of buildings has been erected over part of the old graveyard, comprising a large vestry, classroom, lavatories, cloak room, and church parlour on the ground floor, and a hall capable of seating about 350 people on the first floor. The total cost will be about £1,000, towards which £469 is in hand. The buildings were declared open on Saturday afternoon by Mr. Alderman Bowring, of Liverpool. The Rev. Charles Travers took the chair, and was supported by the Rev. Jas. Harwood, representing the British and Foreign Unitarian Association, and a number of prominent laymen of the district. A cordial vote of thanks was passed to Mr. Bowring, and further speeches were made by Mr. John Healey, J.P., Mr. A. Winstanley, Mr. A. Crompton, Mr. W. Haslam, and the Revs. J. Harwood and T. P. Spedding. Tea was afterwards served to the audience, which nearly filled the school. On Sunday the Rev. Jas. Harwood preached to congregations that filled the chapel on each occasion, and the Rev. Charles Travers addressed a large gathering in the schoolroom in the afternoon. On Monday evening a most successful reunion of old and present members was held. About 200 sat down to tea, The Rev. Charles Travers took the chair, and ventured to express the belief that they were starting upon a new era in the cause of Unitarianism in Preston. A resolution of warmest thanks was passed to the Rev. J. Harwood for his services, and to the British and Foreign Unitarian Association for its encouragement and help. A concert and dance followed. During the whole of the meetings a sum of nearly £50 was received.

Ringwood (Appointment).—Mr. Chas. E. Reed, of Horwich, has accepted a unanimous invitation to become minister of St. Thomas' Chapel for a year and will enter on his ministry on the first Sunday of the New Year.

Saffron Walden.—On Sunday, Dec 3, a special afternoon service was held in the General Baptist Chapel, when Mr. Frederick Low, K.C., great grandson of the Rev. Stephen Philpot, minister of the Chapel, 1791—1821, attended and unveiled a new tomb-stone in the burial ground to the memory of the Philpot-Low family. The opportunity was also taken to unveil a memorial brass to a son of the Rev. J. A. Brinkworth, who died in 1883, aged seventeen. The brass had been sent as a gift from America to Mr. Brinkworth. An interesting historical address on the origin of the congregation and the connection of the Philpot-Low families with it, was given by Mr Brinkworth.

Stannington (Appointment).—The Rev. James Ruddle, of Chorlton-cum-Hardy, Manchester, has accepted the unanimous invitation of the trustees and congregation to become minister of the Underbank Chapel, and will enter upon his duties at the beginning of March.

THE sainted dead shall finish for us the blessed work which they began. They tarried with us and nurtured a human love; they depart from us and kindle a divine.—*James Martineau.*

OUR CALENDAR.

It is requested that notice of any alteration the Calendar be sent to the Publisher no later than Thursday Afternoon.

SUNDAY, December 17.

Acton, Central Auction Room, Market-place, High-street, 11 15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, "The Messiah."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A., and 6.30, Rev. STOPFORD BROOKE, M.A., "War."

Highgate Hill, Unitarian Christian Church, 11 and 7, Prof. SEN, of Calcutta.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. J. C. ODGERS, B.A., and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. H. D. ROBERTS, and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11, Rev. H. DAWTREY, B.A., and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

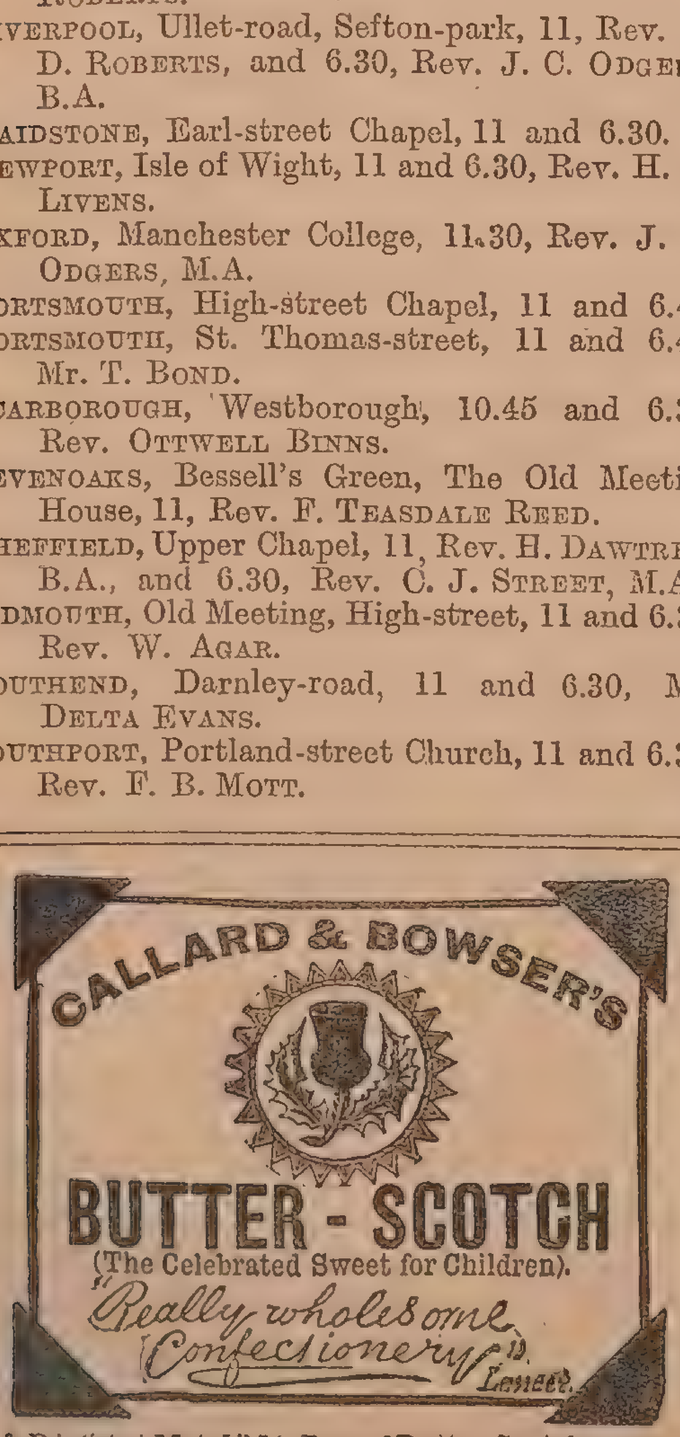
IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



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"A Friend" (per Mr. Hankinson)	1	0	0
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Miss A. H. Nicholson	0	10	0
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Further contributions are earnestly solicited, and will be gratefully received by the Treasurer, Mr. WILLIAM J. HADFIELD, Strathnairn, Ollerbarrow-road, Hale, Altrincham; or the Secretary, Rev. W. E. GEORGE, Worsley-road, Swinton, Manchester.

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BIRTH.

WINDER.—On December 4th, at Beech Mount, Marple, to Mr. and Mrs. Mark Winder, a son.

DEATHS.

HARBEN.—On December 9th, at 17, Avenue-road, Southend, very suddenly, in his 34th year, Charles Henry Harben, of Cranhurst-road, Willesden Green, eldest son of the late Charles Henry Harben, of Hampstead, and Mrs. Charles Harben, Fir Tree Cottage, Horsham.

REEVE.—On the 12th inst., at Westgate-on-Sea, Jessie, wife of R. Dalby Reeve and youngest daughter of Stanton William Preston, of 7, Eldon-road, Hampstead.

TALBOT.—At Grange-over-Sands, on the 8th inst., aged 66, Clara, the beloved wife of Grosvenor Talbot, Burley, Leeds, and daughter of the late Joseph Cliff, Wortley.

WHITELEGGE.—On the 8th inst., at 152, Cecil-street, Manchester, Rebecca, daughter of the late Rev. William Whitelegge, of Platt, aged 91.

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RE-ENGAGEMENT.—Lady (42), as HOUSEKEEPER in small family, or NURSE-COMPANION to elderly or invalid lady. Experienced in nursing. Good needlewoman.—Address, Miss F. L. HOWELL, c/o Mrs. Armstrong, 26, Lancaster-avenue, Liverpool.

A LADY wishes for an engagement as LADY-HOUSEKEEPER or COMPANION.—References kindly permitted to Charles W. Jones, Esq., Allerton Beeches, Allerton, Liverpool; and to Mrs. Godfrey Worthington, Parkside, Altrincham.—Address, Miss H. DOBSON, 6, May-street, C.-on-M., Manchester.

WANTED, in an Architect's Office, assistance in SECRETARIAL WORK. Good education, shorthand, typewriting, and book-keeping.—Apply, B., INQUIRER Office, 3, Essex-street, Strand, W.C.

A LADY wishes to recommend a young person as SEWING-MAID, SCHOOLROOM MAID, or HOUSEMAID in a small family.—Address, Miss MARTINEAU, 1, Clifton-place, Sussex-square, W.

LADY desires to personally recommend her husband's late NURSE-COMPANION for permanent post. Capable, reliable, cheerful, active gentlewoman. Middle-aged. Good salary.—D. MANNING, 225, Vauxhall Bridge-road, London, S.W.

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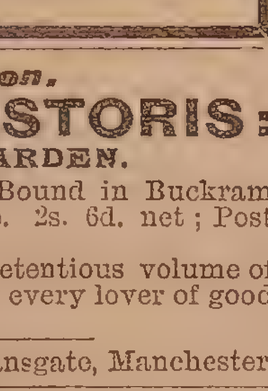
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NOTES OF THE WEEK.

HEARTIEST good wishes for this Christmas season to all friends near and distant!

THE volume of the Memoir and Sermons of the late Rev. R. A. Armstrong, is at the binders, but only a few copies, if any, are likely to be ready this week.

THE Annual Letter of the Committee of the Sunday-school Association has been issued by Mr. Ion Pritchard, the hon. secretary, to all the schools in the Essex Hall Year-book. Among its announcements is one that the Rev. Charles Roper has undertaken to edit next year's *Monthly Notes* for Teachers. The admirable address given by Miss Punnett at the last annual meeting on "How to make our Lessons interesting," has been issued in a condensed form. A new edition of the *Code Book* is to be issued early in the New Year, and also the Rev. Alfred Hall's biography of Dr. Martineau for young people.

THE Sunday-school Association (Essex Hall) make a special offer for a limited period of the volumes of "The Helper" for 1898, 1899, 1900, and 1902, which were published at 2s. 6d. net, at 1s. per volume, postage 4d. The volumes are of permanent value to teachers and parents. The four volumes of the "Sunday-school Helper" for 1888-91 are also offered for 6d. each, and 4d. for postage.

THE Essex Hall Pocket Almanack (1s. 3d. net), containing the "Directory of Ministers and Congregations" for 1906, is now issued. Its value is well known to our readers. The Year-book will not be out quite as early as usual in the New Year, as considerable additions are being made to the information it contains. The "Directory" is separately issued as a 3d. pamphlet.

MR. GEORGE HERRING'S gift of £100,000 affords a splendid opportunity for an effectual demonstration of what may be done towards the relief of the problem of Unemployment by home colonisation. The money is entrusted to General Booth, to be administered by the Salvation Army, and the proposal is that those who are settled on the land shall make regular repayments over a term of years, until an independent peasant proprietorship is established. Mr. Herring's gift is to go eventually, in annual instalments of £4,000 to the King's Hospital Fund.

THE beautiful group of "Jesus and the Children," which stands in the Whitworth Park in Manchester, a work in terra cotta, executed by Mr. George Tinworth from the design of Mr. R. D. Darbishire, is reproduced as the large central picture in the sheet almanack of the Sunday School Union for 1906, and in the similar almanack of the Christian Endeavour Union, which is given with the double Christmas Number (2d.) of the *Christian Endeavour Times*. It is a fine reproduction of the statue group, and one must rejoice that such a work should have the wide publication thus secured for it. The Sunday School Almanack can be had for 1d. from the Sunday School Union, 57, Ludgate-hill, E.C., and might well find a place on the walls of our schools and homes. Its motto is, "Do justly, love mercy, walk humbly with thy God," on either side of which is a hymn, "The wise may bring their learning," and

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift."

DR. EDWARD EVERETT HALE and the other Unitarian delegates who were excluded from the Inter-Church Conference on Federation at New York have issued a letter of protest, which was read from the pulpits of all the Unitarian churches in Boston. The writers declare that, while they do not wish to rouse controversy over this action, it seems timely for them "to affirm anew the simple truth, proclaimed of old by Christ himself, that righteousness of life and spiritual efficiency rather than orthodoxy of belief is the test of Christian discipleship. We affirm that the doing of the will of the Master is the vital thing, and that beliefs about the nature of Christ are unimportant in comparison with practical obedience to his precepts."

MRS. HUMPHRY WARD'S new story "Fenwick's Career" which began in the November number of the *Century Magazine*, opened in the Lake District, but in the December number the young artist, whose career is to be followed, has come up to London, and is entering upon the experiences of the great world. His wife and little girl are left in Langdale, until he has made his way, and can send for them to follow him.

THE December *Century* also contains these lines, "The Answer," by Grace Ellery Channing :—

"'Proof,' asks the Soul, that that which is, shall be?
That which was not, persist eternally?
Faith fails before the mortal mystery.'

Yet more miraculous miracle were this:
The mortal, dreaming Immortality;
The finite, framing forth Infinity;
The shallow, lightly plumbing the abyss;
Ephemeral lips, creating with a kiss;
The transient eye, fixed on Eternity!"

"WE may strive to understand better the gifts, the duties, and the difficulties of other nations; and we may, if we are called to judge in our own case, learn to exercise the most severe impartiality. I often wish we could introduce into our treaties a clause which I believe William Penn introduced into his treaty with the Indians, in which the contracting parties bound themselves solemnly not to believe evil reports which were circulated about either side. We can also refrain from exercising any judgment adverse to another nation without full investigation. We must not use language which is not perfectly reconcilable with the respect due to their national dignity. And, if we are forced to become judges in our own cause, surely, then, we shall feel that the obligation is laid upon us to act in the spirit of judges to weigh the ends, the means, the rights, the principles which are involved; and, above all things, to discountenance what is so common—a vague appeal to national honour. The honour of a nation, like the strength of a nation, in the long run, is a nation's righteousness."—*Bishop Westcott.*

RECEPTION TO PROFESSOR SEN.

THE President and Committee of the British and Foreign Unitarian Association gave a reception at Essex Hall on Monday evening to Professor Benoyendra Nath Sen, of the Presidency College, Calcutta.

Tea and coffee were served at eight o'clock, and there was a good and representative attendance. Later in the evening the President, Mr. C. F. Pearson, took the chair, supported by Professor Sen, the Rev. James Harwood, Dr. W. Blake Odgers, and the Rev. W. Copeland Bowie.

The PRESIDENT offered a very cordial welcome to Professor Sen, and referred to the visit of his famous relative, Keshub Chunder Sen, a generation ago.

The Rev. JAMES HARWOOD followed, and recalled the fact that when he himself went to India, nine years ago, Professor Sen was one of those, who on his arrival very early in the morning at Calcutta, welcomed him at the station. Now they welcomed Professor Sen, for the sake of the country from which he came, for the sake of the religion he represented, which in India demanded sacrifices from its adherents such as it was difficult for them to realise; and for his own sake, honouring the name he bore, and because of his own distinguished position in Calcutta. He was professor in the leading college of Bengal, and secretary of the Brahmo Samaj Committee, which represented and sought to unite all the sections of that body.

PROFESSOR SEN'S ADDRESS.

Professor SEN acknowledged the honour done to him, to the Brahmo Samaj, and to his beloved country, by that reception, and spoke of the closeness of the ties which unite the Brahmo Samaj and the Unitarian body. Mr. Sunderland's visit, which led to the formation of their joint Brahmo Samaj Committee, marked a new era in their relations, which had been confirmed by the visit of Mr. Harwood and the work of Mr. Fletcher Williams. Their work in India, he said, might be divided into two main parts, the first theological and religious, the second social and educational. Of these, Professor Sen spoke as follows:—

Religious Work.

The great religious problem that we have before us is the same all the world over; it is to bring the thought of the Eternal Father directly to the heart and soul of every individual man instead of to any particular class. In other words, the problem is how to realise the infinite freedom of the human soul. The watchword of the present day is: Trust the human heart.

The whole history of the development of the Brahmo Samaj during these seventy-five years has been just the working out of this problem. Raja Rammohun Roy, who founded the Brahmo Samaj in 1830, in bringing about the great revival, had to depend almost necessarily to a very large extent upon the ancient Scriptures of the country. He did not dispute the revelation or perhaps the infallibility of the Upanishads and the Vedanta philosophy, and in setting forth his great idea of monotheism he wanted to present it on the basis of the Upanishads.

The next great leader in the Brahmo Samaj, Maharshi Devendra Nath Tagore, also went back to the Upanishads to begin with. In his Autobiography he describes how he had grown up to his eighteenth year without any knowledge of God, without any ideas of religion, and how at that age, when he was taking a walk on the riverside, he listened to a certain hymn tune that came into his ears, and felt as he had never felt before. Then he describes how for months together his heart was desolate and there was no peace in his soul, though he was living in the midst of princely luxuries. Then a certain stray leaf from one of the Upanishads fell into his hands, and the passage upon it was: "The whole Universe is clothed with the Spirit of God." He says that when he came across that passage he found at once a response therein to all that his heart had been hankering after. And that brought him to the Brahmo Samaj. But, curiously enough, though it was the Upanishads which brought him into the Brahmo Samaj, the great question before him was, Could he accept the Upanishads exactly in the light in which they were accepted by the orthodox Hindus, and in order to satisfy himself upon that he sent four scholars to Benares in order to study the Vedas and the Vedanta philosophy. When they came back it was found that there were things even in the Upanishads which it was impossible to accept as verbally infallible, so the verbal infallibility of the Scriptures was boldly given up, and the basis of the religion of the Brahmo Samaj became the direct, immediate consciousness of God within every individual human soul, not dependent upon Scriptures, but upon the native, pure instincts of the human heart.

If man by nature is the child of God, why should we be so afraid? Where canst thou wander away from the house of thy Father? The human heart bears upon it the stamp of that one Universal Father, and at the close of all your wanderings and errors you will at last come before His Throne. That was the position of the Brahmo Samaj.

When Keshub Chunder Sen came, the main idea that he brought into the Brahmo Samaj was the idea of a divine dispensation. He recognised that in all these workings of the Spirit in the history of our country, there were indications of the finger of an over-ruling Providence, and that Providence is working everywhere in the world. In all this great social and spiritual upheaval we recognise that it is the Spirit of God that is leading forth man to a higher form of life, to a higher and deeper union with His own Spirit.

Then combined with that idea there was another. In India we have all the great world religions side by side. To us Buddhism is not merely a name, though there are no Buddhist sects at present in India. When we see the great temples we feel as if the breath from the past comes to us and speaks of that great sage and teacher.

We have Mahommedanism there. Hinduism is the religion of more than two hundred millions of people. And we have Christianity also, in a living form. Consequently the question naturally occurs to the Indian Theist, What is the relation between these great world religions? The answer that Keshub Chunder Sen gave out of the instincts of his heart was that these great religions, and the great prophets from whom they came, must be all ways of God to the same Father, and in their history there must be the evolution of the same Spirit working in different ways under different conditions and circumstances. The problem in India is, how to recognise that harmony, not only by means of intellectual speculation, but by means of spiritual culture in character, in life, in church organisation. To us, Jesus should not only be some name that has come down from the Past, but a living spirit. To us, Buddha must be someone whose spirit we can recognise and assimilate into our own character and life in the present. The spirit of Mahomet, the spirit of all the great prophets and saints of the world, must be to us a living fact. And by means of spiritual assimilation we have to make them all our own. And when we bring together into focus the spirit which Raja Rammohun Roy, the spirit which Maharshi Devendra Nath Tagore, and the spirit which Keshub Chunder Sen brought into the Brahmo Samaj, then we shall have the theology we want. We have not yet got it. How properly to enter into the spirit of all the great prophets and saints of the world—that is the problem before us. We must first realise what Jesus is to us, what Buddha is to us, and then it will be time to form a definite constructive theology which will set forth in scientific terms and in logical order the ideas, thoughts, and sentiments that we have in our minds. So the theology of the Brahmo Samaj is still to come.

Social and Educational Work.

Coming now to our social and educational work, there is a great deal in this department that is done simply by English education, breaking down the barriers that the caste system set up between one section and another of the Hindu people, and giving education and greater freedom to women. These are questions that are to a large extent spontaneously solved by the introduction of the spirit of Western education.

The Brahmo Samaj has a very heavy responsibility with regard to these questions, and that responsibility lies in transfiguring, as it were, the work that is being spontaneously done by the spirit of Western education, and imparting to it that sanctity, that consecration which comes alone from the spirit of religion. It is the responsibility of the Brahmo Samaj to see that the high ideal of womanhood as it existed in India, and as it has come to us from the West, should be strictly maintained. Another question which we have to take up is the temperance movement, and how to place before our people refined forms of enjoyment and entertainment, so that the evil of drink may have no temptation for them.

Then there is the great question of religious education. There is English education in the country, but from the lowest schools to the highest Universities this education means simply fitting the people for some employment in Government service, or for becoming doctors and lawyers and clerks in mercantile offices. There was a time when we had our indigenous

institutions in Hinduism as well as in Mahommedanism for putting religious ideas into the minds of the people, but those have been almost imperceptibly dying out, and there is nothing to take their place. We have this purely secular education, and that not of a very high order—not a secular education that really wants to train up citizens.

Now, who is to undertake the great work of making education a reality, of putting a new spirit into education so that it may mean the real training of the soul, and put higher ideas into the mind? The Brahmo Samaj has to do that. The Brahmo Samaj has to think of giving this instruction to the little children, and then going higher up. It must establish institutions for developing theology and inculcating religious ideas as well as religious enthusiasm.

There is another thing. We believe that it is necessary that we should realise fully the significance of the lessons of Christianity and the high spirit of Christendom. We believe that it is not for nothing that the East and the West were brought together. Whatever we may think of the conquests, the bloodsheds, the oppressions in many cases that may have accompanied this process, we believe that through all these things it is the spirit of Providence that has been working.

What is the best thing that we can learn from the West? The true spirit of Christendom! Speak of Jesus. Speak of the spirit of Jesus. He is not a distant personality. He is not one who has gone out of this world, but we believe that he lives in the heart and lives of Christian men and women.

It has been a blessed experience to feel how you have foregone your position, your rank, and have placed yourselves almost at the service of one coming from the East. What claims I had I do not know, but everywhere I have been amongst those who have been almost more than brothers and sisters to me. I feel that the spirit of Jesus has not gone out of the world, and I ask myself, Why should India feel this? Why should Christianity to the people of India and the people of the East mean only the spirit of conquest, only the spirit of foreign domination?

And the spirit of Jesus means not only the spirit of loving, brotherly service, but also the sense of individual responsibility, the sense of manhood, the sense of active work, the spirit of organisation, the spirit of social and political development. And our people, who have been for centuries under the influence of the idea of fatalism, want that very badly. There have been softnesses enough in Indian society; what we require is the spirit of manhood, of individual responsibility, and where, if not from the West, is this spirit to come to us?

The Brahmo Samaj must do that work, and shall we not here especially claim the sympathy and co-operation of those in the West who feel that the Brahmo Samaj is not really a different fold from theirs. We believe that in the future this co-operation will become still more a reality, and that if we require institutions, methods and organisations in the future, help will not be wanting.

And may I not tell you that help in this case will bring its reward. It is never possible for a human soul, a human organisation, to stretch out the hand of fellowship and co-operation to another soul or another society without reaping a reward a hundredfold. The more you love, the more you give, the richer are the spiritual experiences that you have, the deeper does your own spirit become, the closer does your own spirit approach to the Spirit of God Himself! If we all work in the spirit of one liberal religion all the world over, we shall feel how blessed our lives become.

I am quite sure that the whole theistic movement in the West will become indescribably richer in spiritual experiences if only this connection between India and the West grows deeper and closer. And do I not get an assurance from an assembly like this that it is not as the result of any human appeal, but as the result of the working of the Spirit of God Himself that the spirits in the West will be drawn to us, the kindred spirits in the East, and out of that union we shall have that glorious future in which the ideal of our religion will be the ideal religion of the whole world.

May I, in conclusion, again convey to you my most grateful thanks in the name of the Brahmo Samaj and in the name of India.

At the conclusion of Professor Sen's address, a vote of thanks, moved by Dr. Blake Odgers and seconded by the Rev. J. Page Hopps, was very cordially passed, and a vote of thanks to the President brought the meeting to a close.

"MEN test Christianity by its capacity for grappling with the great social questions of the age. It claims to be a force with spiritual power to renovate the world, and it can only justify the claim by confronting and overthrowing the great evils which from time to time seem to dominate the earth. The church exists to promote the Kingdom of God, and we have, therefore, every right to claim its help. If we can make the cause of peace triumph in the church, the church can make it triumph in the world. An aroused Christian conscience means an enlightened foreign policy. The church of Christ, which in the early centuries openly denounced war, and in the middle ages acted often as a peace-maker, has for over three centuries spoken with an uncertain and hesitating voice. The hope expressed by John Bright, forty-five years ago, is, however, now in gradual process of fulfilment, the hope that the churches of England, awaking from their slumbers, would gird up their loins to the work of peace. To stimulate this awakening and quicken this activity are tasks that need our vigilant effort."—*W. C. Braithwaite in "Present Day Papers," June*, 1899.

MAY God give us all to enter into the beautiful communion of the Holy Spirit. Then will our own lives become more gracious and pure and strong, filled with his spirit of love and peace. And sorrow will lose its bitterness, and the unkindness of men will lose its sting; and none shall any more have power to disturb us greatly, because we shall be in touch with God.—*R. A. Armstrong.*

LOVE'S PRAYER.

Now for our lov'd ones
  Lover of all,
Seeking Thy blessing,
  Lowly we call;
Dear is the duty,
  Sweet is the care,
Hallow'd the burden
  God stoops to share.

Friend of the children
  Father divine,
Guard well our treasures—
  Are they not Thine?
Look on the wand'rers
  Far, far away;
Home again lead them,
  Father, we pray.

God of the aged,
  Weary, and worn,
Grant them a sunset
  Brighter than morn;
In the night shadows
  Whisper Thy peace,
Till the great Morning
  Brings them release

Parents and kindred,
  Stranger and friend,
All to Thy keeping,
  Lord, we commend;
Thy love is boundless,
  Our love is small—
Thy love help our love,
  Lover of all!

W. G. TARRANT

THE CHRISTMAS FEELING.

BY DR. S. M. CROTHERS.

THIS is part of an article which appeared originally in the *Reader Magazine*, and which we found in the Chicago *Unity* last Christmas, and have been saving up ever since.

Dr. Crothers began by speaking of two other festivals for which it was not easy to keep up the original feeling, and then went on:—

Christmas is more fortunate. It comes at just the time when people naturally feel Christmasy. A sentiment of goodwill pervades the community. About this time the natural man goes around looking for an excuse for committing some overt act of benevolence. Even when the struggle for existence has been most intense he feels that he cannot be selfish all the time. He demands a few days off from the drudgery of self-seeking. He must go out and give a little something to somebody. The most widely-separated peoples have from remote antiquity celebrated winter festivals which have had the same characteristics of cheery altruism.

Erudite persons have given erudite reasons—which are the only kind that occur to them—for this phenomenon. They have explained that these festivals were all originally intended to celebrate the winter solstice. The winter solstice they suppose to have had a particularly cheering effect upon the mind of primitive man, and to have given rise to many pleasant customs which have endured to this day.

Having read this explanation a good many times, I accepted it without question, till I read the work of another philosopher, who stoutly declares that the theory is all

moonshine. He insists that a really primitive man, especially if he lived in a wooded country, instead of rejoicing over an astronomical fact, wouldn't know a solstice when he saw it.

This sounds reasonable and agrees with my own limited experience. Left to my own devices, I am sure that I should not give the solstice a single thought, especially when it occurs in winter, when one's time is occupied in getting in the wood. Even as it is, with the aid of a dictionary and an almanac, my ideas on the subject are more vague than I like to admit. I feel not the slightest emotion when I read that "about the twenty-second of December the sun enters Capricorn and its diurnal motion in declination ceases." I take the fact for what it is worth, and, leaving the sun to get out of Capricorn as best it can, I go about my own business. I should not be surprised if it turns out that the primitive man did very much the same thing.

But there is one thing about mid-winter which the most unobservant person must have noticed. About this time, at least in the northern world, it becomes very uncomfortable out of doors. Mother Nature turns the cold shoulder to us, and we are compelled to take refuge with our kind. When we feel the "churlish chiding of the winter wind" we begin to appreciate a snug house, and a roaring fire, and a group of friends, and a bit of something to eat and drink. When

"Announced by all the trumpets of the sky,
Arrives the snow,"

"the housemates sit
Around the radiant fireplace, enclosed
In the tumultuous privacy of storm."

And if then one catches sight of a shivering figure outside, the first instinct is to bring him in. Independence does well enough for the summer days and nights when the sky is a sufficient roof, and the sun a sufficient fire. But the doctrine of *laissez-faire* breaks down at the freezing point. About the twenty-fifth of December you have a feeling that you have not done your full duty by your fellow-creature out of doors when you leave him alone. We humans need one another. If we are to survive the attacks of the frost king we must stand together.

That Christmas falls upon the time of year when people are brought to a realising sense of brotherhood is owing to a happy accident. The accident was this: At the time when it first occurred to the "Bishops and other clergy" that it would be a good thing to celebrate the birth of Christ, the exact birthday had been forgotten. It was a case in which nobody could furnish any proofs, so that the Church was left with all the three hundred and sixty-five days to choose from. Under these circumstances it followed the line of the least resistance and fixed upon the time already dedicated to good cheer.

In the mid-winter holidays the Romans had for centuries been accustomed to throw aside the stiffness of ordinary life. The distinctions of rank were disregarded, there was the singing of carols, the lighting of candles, the giving of dolls to the children, the decking of the houses with evergreens, and the inviting of friends to feasts. What more natural than to add to this festival a deeper spiritual meaning by connecting it with Christ's nativity? Afterward there was a mingling of Christmas with the pagan Yule-tide. It seems a far cry from the shepherds on the plains of Bethlehem to the warriors in the little hamlets of Scandinavia; but the human need for good-will was the same. The glowing Yule-log has its cheery associations. Around it there was great feasting and loud laughter. The children shouted over the gift of the good gods, and laughed as they heard the stories of the discomfiture of the powers of darkness. For at Yule-tide, when the hungry wolves howled loudest in the wood, it was well that the fire should burn brightest and that young and old should draw together. And it was well to make wreaths of holly and mistletoe, for on these the little sprites who love green things might alight and dwell well content in the land till the springtime. And then, too, the missionaries of the new faith told of the way the trees would blossom miraculously on the night when Christ was born. That was doubtless true also, for such wonderful things were just the things which it was pleasant and right to believe.

Milton, in his poem on the Nativity, makes all the heathen divinities troop off into the dark on the night when the Christ-child was born in Bethlehem. That was a touch of the Puritan temper which was never friendly to the wide catholicity of Christmas. The missionaries of the earlier time had a more genial tolerance. They did not insist on making such a clean sweep of what some one has called "the gentlehood of heathendom."

On Christmas day they would say: "Now good friends, for this once, let the old faith and the new meet in courtesy. Let us not ask churlish questions. Let the Yule-log burn, and the mistletoe hang on the bough and the old gifts be given. Let the half-frozen little gods of the woods come in and warm themselves. If they will take christening they may stay as long as they wish. There is room for all; the more of them the merrier. As for the fairies and elves and all 'the good people' let them come in together; they will find much in common with the saints who love little children. Whoever has good cheer in his heart, be he man or elf, Christian or Pagan, is heartily welcome. When the revels have begun the chances are that one cannot tell the difference."

And no one *has* been able to tell the difference. And to this day learned men debate over the origin of our Christmas customs, and cannot agree as to which is Christian and which is Pagan. And the best part of it is nobody cares. It is all so irresistibly human.

Wonderful are the transforming powers of Christmas. Even the most sour-visaged saints have yielded to its influence. There was St. Nicholas of Myra! Of all the saints of the calendar he began life most unpromisingly. He was by nature an ascetic, if there ever was one. We read that on his first day he refused the bath which the nurse had prepared for him until he should have decorously finished his devotions. After that he refused all nourishment on Wednesdays and Fridays, and rebuked the maternal attempts to induce him to break his fasts. One would have expected Nicholas to grow up to be a prig and a dyspeptic, the very last person to be the patron saint of children.

And yet, unless the historical experts are all wrong and it is a case of mistaken identity, this ascetic St. Nicholas has become none other than our round, good-natured friend, Santa Claus. After all, when we come to think about it, it is not so strange. One can't be the patron saint of children without being made over. Little by little the wrinkles are smoothed out, the tense nerves relax, and disused faculties come into play again. The eyes begin to have a frosty twinkle, and there is a quisical smile around the mouth. You may see how inevitable the process is by watching the change which takes place in some keen business man of your acquaintance who, only for a few days, plays at being Santa Claus. The improvement is so marked that you cannot help wishing that he had more time for that sort of thing.

JÖRN UHL.*

GUSTAV FRENSSEN, author of the novel "Jörn Uhl," which on its publication, three years ago, "took Germany by storm," is a native of Holstein, the son of a village carpenter, and it is of the people of that North country that he writes with so much power. Born October 19, 1863, at Barlt, a village not far from the West coast, north of the Eider, and some seventy miles north-west of Hamburg, the lad was sent to school at the neighbouring town of Husum, and afterwards secured a University training, and qualified as a clergyman of the Lutheran Church. After years of waiting he was appointed to the pastorate of Hemme, another little Holstein village, within sound of the North Sea, and there Germany discovered him. Two earlier novels of his had passed unnoticed, but when "Jörn Uhl" appeared in 1902, Frenssen "awoke one morning to find himself famous." The book was very soon translated into Dutch, and now we have a thoroughly good English version, from the Preface to which, these particulars are taken.

Frenssen did not long remain a clergyman. "These Protestant churches," he says in this book, "three hundred and fifty years after Luther's death, are still unable to tolerate a pastor who pretends to being nothing more than a simple, honest man. In these country parishes there is many a sorrowful and heavy heart, whose sorrow and heaviness, moreover, is all in vain." He himself was met by the vehement hostility of the dominant orthodox party, and he left the church, retiring to his native village, where he has since devoted himself to literature. This autumn he has published another novel, "Hilligenlei" (Holy Land), which promises to make an even greater impression than "Jörn Uhl," and certainly to waken no less vehement controversy, for into this story of the fisher folk of the Holstein coast is woven a narrative of the Life of Jesus, from the author's liberal standpoint, offered as the basis for a regeneration of the German people.

In "Jörn Uhl" we have a story of peasant life told from intimate knowledge, and with great poetic power. There is

* "Jörn Uhl." By Gustav Frenssen. Translated by F. S. Delmer. (Constable & Co., 6s.)

abundant tragedy in it, yet in spite of the sad and dreary things the story pictures, the author's hope is realised, and we see how "all the labour and trouble the people in it go through are not gone through in vain." The elements of a true manhood emerge, clear and strong, and the closing scenes are of strenuous, happy and peaceful life. The hero of the story, in a last word to an old friend, offers this judgment of his own experience: "Although his path led through gloom and tribulation, he was still a happy man. Because he was humble and had faith." But the faith he had was only won after long striving, and through contact with the real things of life.

Jörn Uhl was the son of a peasant farmer, with a great position in that country. His great-grandfather had entertained the King of Prussia, and lent him a large sum of money, very little of which he ever got back again; but the father, though a man of proud and overbearing nature, was dissolute and involved his estate in ruin. The elder brothers also were drunken wastrels, and the mother, who was of a very different nature, dies at the opening of the story, from neglect, in giving birth to a little girl. The boy, Jörn, was then only three years old, and he and his sister grew up, neglected and despised by the others, but under the faithful care of an old servant, who promised the mother on her death bed not to desert them. She is one of the finest characters in the book, and at more than one crisis in the young man's life, is there as a good providence to keep him from despair.

Jörn grew up a quiet, brooding youth, with a natural repulsion from the dissolute habits of his father and brothers. He had ambition as a student, but gave this up, as he saw the ruin impending over his home, and devoted himself to the work of the farm. It was the gospel of hard work which first took hold of him. Then came his years of military service, and a terrible experience, most vividly described, in the Franco-Prussian war. He was with the artillery at Gravelotte. After that, ruin broke over his father's house, the brothers were driven out and the old man struck with paralysis, but the creditors left the estate in the hands of Jörn Uhl, to work out its redemption. All this time he had been growing in strength of character, and a passion for astronomy had become a great resource in his solitary hours. But hitherto, he had not had anything to reverence. Early religious teaching had made no impression, the orthodox Christ had seemed to him quite unreal, and though he began to go to church, because all the better people did, and he wished to separate himself from the careless and dissolute, the preaching of the orthodox parson, whose life was by no means in keeping with his profession, remained simply an offence.

At this point, however, when he became master of the farm, a step of progress is also marked in his inward life. This is how Frenssen describes it, as the young man sits watching through the night, by his wretched father's unconscious form:—

"Then for the first time there came into Jörn Uhl's soul the feeling of the insufficiency of mortals' strength, the feeling of man's need, the feeling, 'Whither canst thou flee, O my soul, in thy great distress and loneliness?' And now it was a good thing for him, after all, that he had once heard of the 'Father, which is in heaven,' when he was a lad at school, else he might in that hour have been filled with fear of the dark towering forms which stood scowling round him in the night, and might perchance have worshipped them. But now, in his hour of fear and faith, he turned to those unseen, strong and blessed powers which are in the gospel. And that was a mighty step for this Jörn Uhl, who had hitherto been so self-confident, to take. For, as a wise man has rightly said, it is to the humble alone that God's grace is given. Only to those who seek earnestly and ask questions, many and serious—only to those who admire and wonder and humbly worship, do the gates open that lead to a fair, wide humanity. To the heights and depths of human life, in all their wonder and beauty, only the simple and ignorant attain" (p. 247). "Zu den Weiten und Tiefen des Menschendaseins, den wunderbaren, schönen, gelangen nur die Nichtwissenden." (Only the humble-minded, who acknowledge their own ignorance.)

One episode of youthful passion Jörn Uhl had passed through before this time and had come out unscathed. Now follows his first marriage, and we confess that we have found it difficult to harmonise the manner in which he took to himself the woman whom he made his wife, with the unfolding of his character at that point. Certainly it was very different from his later wooing towards the end of the story. For the young wife died after the first year, and left him with one child. Frenssen suggests no thought of shame or compunction for his first act of high-handed passion, and simply records that it was a happy year that followed.

From the deeper solitude into which Jörn Uhl is plunged by his young wife's death, he emerges partly through the influence of his little lad, and partly through a new parson, who came to the village church, "a simple, honest man," unconventional and with genuine human sympathies. Through his lips Frenssen clearly speaks his own mind. They had put a memorial in the church to those who fell in the war, and this led him to speak of self-sacrifice, in a quiet talk he had with Jörn Uhl.

"Serving and self-sacrifice, or helping others, or loyalty to one's fellow-men, call it what you like, that is the real, human kingship. That is true Christianity."

"I can well understand that," said Jörn Uhl. "That's a thing that looks one squarely and honestly in the face." He nodded and looked at the minister, as though he expected him to say something more about the matter.

"The Saviour," the minister went on, "has by his pure and lovely life, and by his most pathetic death, as well as by his gracious, strong, proud words, cast into humanity a great stream of thoughts and new life, words like a living flame, as he said. And now one man takes this, and the other that, one church this and another that, and each squats in a corner with the little rushlight that each of them has taken, and looks at it and lets it flare or smoke, according as they prefer smoke or flame, and says, 'That's the truth of our blessed Lord! Many add their own bit of truth or even untruth, many indeed even their own wickedness and malice to it. And in this way the real image of the Saviour becomes so petrified, so disguised, so distorted, that the real nobility of his face is no longer seen. And yet all the time it is not such a difficult thing, even for an unlearned man, to form, with the sole aid of the first gospels, a picture of Christ, wherein the great, leading features of his life and will and character stand clearly forth. As far as I can see, what he has to tell us is this: We shall have faith that God in Heaven is always ready, even in our darkest hour of need, to help us with His strong, guardian arm; with this joyous trust in our hearts we shall manfully fight against all evil, both in ourselves and around us. With this faith in God, like a strong wall behind our backs, we shall fight for what's right and good, and never doubt of the victory, first here, then hereafter. That, according to my idea, is what Christianity means. But if a man cannot come to have this trust in God—for it is not everyone that can—and yet, nevertheless can live a life of goodness and love, then let us accept him for what he is, and be content and rejoice over him" (p. 287).

The further development of the story shows Jörn Uhl liberated at last, by the destruction of his hopes for the farm, and going out to make a new career for himself. The close is delightful, and we see the man, in possession of his own soul, crowned with a new happiness. His thought on the ultimate questions of life he had expressed in an earlier talk with Wieten, the faithful old servant and friend.

"Maybe, maybe," she said sadly and thoughtfully; "but we must just go on working away till evening falls and always be as kind and loving as we can."

"Right, Wieten. That's in the New Testament."

She raised her head a little as she walked on beside him.

"What! That's in the New Testament? What does it say, then about—you know, Jörn—the secret?"

"Well, as far as I can make out, Wieten, it says we won't get behind it here. But we're to have faith that everything has an aim and an inner meaning. And afterwards, after death, we'll get on a bit further, and come behind the secret, and see things, not as they appear, but as they are."

"It's no use searching, Wieten. I think Christ Himself said that even He didn't know everything. He said it wasn't necessary for us to know it. Only we should always have faith, and keep pure and loving hearts. He was against all brooding and bitterness, and against all haughtiness and the wish to know everything, and against all hating and hardness of heart. 'Have faith,' he said, 'and be pure and merciful.'"

"Jörn Uhl" is said to be ill put together. If so, this review is like it. But enough has been said, we trust, to show that it is full of the deepest human interest. It contains much more than is here even hinted at, and it certainly is a great book

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ERRATUM. In last week's notice of the New Hymnal, (p. 794), third col., line 26, for the Rev. F. A. Horner read HOMER.

SHORT NOTICES.

Christian Belief Interpreted by Christian Experience. This volume contains the "Barrows Lectures" for 1902–03 (founded in honour of Dr. J. H. Barrows after the Chicago Parliament of Religions, which he so ably served), previous courses of which have been delivered in India by Dr. Barrows and Principal Fairbairn. The lecturer in this case is President C. Cuthbert Hall, of the Union Theological Seminary, U.S.A. The Vice-Chancellor of Bombay University gives a preliminary note. There are six lectures, dealing respectively with (1) The Nature of Religion; (2) The Christian Idea of God and its Relation to Experience; (3) The Lord Jesus Christ the Supreme Manifestation of God; (4) The Sin of Man and the Sacrifice of Christ; (5) The Ideas of Holiness and Immortality interpreted by Christian Experience; and (6) Reasons for Regarding Christianity as the Absolute Religion. The book is profoundly interesting as a comparative study of Christian theology and Hindu doctrine; but it loses by the diffuseness of style, which was, no doubt, agreeable to the leisurely Orient, but is certainly wearisome to the Western reader. Not the least noticeable point about the book is the remarkable difference in tone it shows when compared with the missionary efforts of a generation or two ago. The American lecturer evidently endeavoured to bring himself sympathetically into the mood of the speculative Hindu; and throughout he introduces comparisons and contrasts in philosophy which are fully as valuable to the home student as they are likely to be to the audiences of Calcutta and elsewhere. It is mostly a Johannine type, not a Synoptic, that is presented in this picture of Christian thought and experience; and when we come down to matters of practical life, a mournful and very significant fact is that the lecturer has to plead that Christianity is not to be judged, in the East, by the type of so-called "Christian" people who are to be met there. One feels (and probably Dr. Hall felt) that a few genuinely Christlike men and women would "convert" more than all such lectures can. (T. Fisher Unwin, 6s. 6d. net.)

Essays in Revolt is the title of a small but noticeable book, by Mr. Herbert M. Thompson. It discusses "what should be taught at school," and, as may be expected, the author rebels against conventional methods alike in regard to religious instruction and the study of Latin and Greek. He is not quite just, in our opinion, to the possible value of the Bible as a basis of moral instruction; but he is not a whit too severe on the ordinary methods of using the Scriptures. He gives an interesting and suggestive sketch of a course of moral instruction actually given by himself to lads of a defective type. The value of history as part of the school curriculum is emphasised, but the author is keen against the wooden system that leaves all that is most vital out of view, and especially shuns dealing with the generations closest to our own. The battle of the classics is raging fiercely just now, and Mr. Thompson strikes in vigorously on the modern side. All we can say here is that, as often taught, Latin and Greek are a little worse than useless; as they may be and sometimes are taught, they seem to us to rank very high, indeed, in educational value. Mr. Thompson, who is nothing if not practical, submits a detailed time-table at the end of his book, which will, at any rate, repay studying by teachers, if, as is likely, it bewilders the parents. (Dent, 2s. 6d. net.)

OBITUARY.

MR. JOHN AITKEN.

By the death of Mr. John Aitken, the very last link in the original trusteeship of Clerk's-lane Church, Kilmarnock has been broken. He passed away peacefully on December 16, at the age of 86. He was one of a few devoted men who, when the more ambitious members of the historic church built a new place of worship, arranged to retain the old building as a living testimony against Calvinistic dogmatism. He was an open-minded, earnest, devout man, and had in his thoughts advanced beyond the Morissonianism for which the church stood, and sought to have the church as a place for progressive theology. This action of his saved the church for freedom and gave opportunity for development. When the congregation left the E. U. Connection, he and his family were ready for the change, and he and they remained in active connection with it till regular services ceased, and his health became feeble. He was a man of the noblest type, showing in business a rare integrity, and in his religious life a sweet reasonableness. The burial service was conducted at his residence on Monday, December 19, by the Rev. Alexander Webster, of Aberdeen. A. W.

OPEN THE DOOR OF YOUR HEART.

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

EDWARD EVERETT HALE.

PUNISHMENT cannot instil that reverence for truth that makes it impossible for a man to be a liar; indeed, injudicious punishment rather breaks the generous courage which carries truth upon its open brow, and begets the servile spirit which seeks a temporary refuge in trickery and falsehood.—*James Drummond.*

THE CHILDREN'S COLUMN.

CHRISTMAS is the children's festival of gladness, a time of rejoicing, of peace and goodwill, for young and old alike. It is the great time for home gatherings and for all the gladness that unselfish love can bring into the world.

It is good to have such a time, which reminds us, once a year at any rate, of what is best in our life, and reminds *everybody*, for there is no one who ought to be shut out from the Christmas gladness.

Christmas is kept as a birthday, the birthday of Jesus, though we do not really know the day on which he was born. But all Christendom has agreed that December 25 shall be kept as the day, when we rejoice together over the coming of Jesus into the world. And just as in many homes, when there is a birthday, the house is decorated and beautiful flowers are put on the birthday table, and sometimes a wreath of flowers is made and put on the head of the birthday child, because of the gladness and love which gather about the young life, so at Christmas we decorate our homes and churches as a sign of gladness and thankfulness for the new life that was given so, full of love and tenderness, of courage and hope and a strong helpfulness, when Jesus came into the world.

And those wreaths and flowers are not all the Christmas decorations. The story of the birth of Jesus *is decorated too.* We read it in the Gospels, and sing of it in our beautiful Christmas hymns, how when Jesus was born in Bethlehem the wise men from the East saw a wonderful star which showed them the way, that they might go and do honour to the child, and on the same night an angel came to some simple shepherds, out in the fields, and told them of the birth of Jesus—"Good tidings of great joy," and then suddenly there was with the angel a multitude of the heavenly host, singing, "Glory to God in the highest, and on earth peace."

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
'Peace to the earth, goodwill to men
From heaven's all-gracious King!'
The world in solemn stillness lay
To hear the angels sing."

It is a lovely story, but just a story, woven out of the tender imagination, the love and wonder of the people of the olden time. Really we are almost certain that Jesus was born, not at Bethlehem, but in his own home at Nazareth, and at the time the world heard nothing about it; only his father and mother had that great gladness of his coming, and their friends rejoiced with them. But afterwards, when he had lived his wonderful life, and the people had heard his teaching and felt the power of his pure and beautiful influence, when he had suffered so bravely and patiently his cruel death and his followers had come to understand the victory of his spirit over death, and to think of the heavenly life into which he had entered, then when they went out to carry his message of the new and better life to the world questions were asked, not only about his teaching and his death, but about his birth; and as the people of those days expected marvellous things, those beautiful old stories came to be told. They

were repeated from mouth to mouth, and soon were believed as literally true. But we see now that they are just beautiful pictures of the imagination, and we take them as a sign of the love the people had for Jesus.

They contain lessons of the great truths he taught, and so we still delight in them at Christmas time. For it was indeed to bring peace that he came, and goodwill among men, and the glory of a new and purer life.

And if we would have the true happiness of this time we must attend to the deep truths he taught, and see that they rule in our lives. We must build on the foundation of righteousness, and remember that it is the pure in heart who have the vision of God. We must learn, with him, to trust in the perfect love of our heavenly Father, and live always in the spirit of unselfishness and loving-kindness. Then there comes to us the happiest quietness of heart even in times of trouble and sorrow, and we have visions of beauty and joy in this world, which is now our home; and in the thought of the heavenly life, which is to come, such as the selfish never have.

We think of that story of the angels thronging about the shepherds in the quiet night and singing of glory to God and Peace on earth as very beautiful, but if we have the heart of love and trust as Jesus had, we shall feel the glory of God all about us in the quiet evening, when in the light of a wonderful sunset, we seem to see straight into a new heaven, and can picture to ourselves the thronging angels there, or in the silent night under the star-lit heavens; and when we really know the secret of unselfish love, and what is done and suffered in this world of ours, then we shall know that angels of God are always with us—in mother's love, often in the face of a little child, and in many an act of simple kindness. It is in our common life that we must find the most wonderful and beautiful things. Christmas makes us understand that.

HOW A DOLL BECAME A MINISTERING ANGEL.

I AM only a dolly, and the first thing I remember is being taken out of a close, dark place, which I afterwards found was a drawer in the upper room of a large shop. Then I was laid with some other dolls on the counter, and we were taken up and examined one after the other by a well-dressed, bright-eyed girl, who presently said, "I will take this one." And *I* was the one.

So I was wrapped up and taken away, and when I next saw daylight I was in a pretty room. Presently my new mistress began dressing me. Such pretty things she put on me, and then, holding me up in her hands, she said softly, "There, dolly, you look very sweet; your pretty dark hair and eyes and rosy cheeks make you quite a beauty, and I am sure somebody will love you." That made me feel very glad.

In a few minutes I was packed up and put away, and when I was next brought out it was to be laid on a table, where there were several other dolls, and quite a number of toys of different kinds. Presently some little girls came into the room with a tall lady, who was their teacher. The little girls were called up one by one to receive a toy or a doll. There was a lady standing by the table to give away the things, and she had a kind word for each of the children. Presently I was given to a little fair girl with cheeks as rosy as my own. She clasped me to her breast, and looked very lovingly down at me, her face covered with smiles. All at once she recollected that she had not thanked the lady for her treasure; so, holding me still tightly clasped in her arms, she turned and said, "Thank you, ma'am," and then hurried back to her place.

My new mistress took me home and showed me to her mother. I saw this was quite a different home from my last. There was no carpet on the floor, and no pretty curtains at the window, but the mother spoke very kindly to her little girl, and I noticed she had a very nice face; and everything in the house was clean.

Several other children soon came in, and Katie, for that was my mistress's name, showed me to them, and she allowed a little girl named Rosie to hold me, and kiss me, but she soon wanted me again to nurse and pet.

When bed-time came I was laid in my box with a good-night kiss, and I felt so happy, for I knew Katie loved me. But a few days after, when Katie took me out, I saw that she was crying. I was very much surprised. Katie was so rosy and bright whenever I saw her that I could not understand why she should be so sad. Soon she told me. "You darling, I love you very much," she said, "but I must give you up. There is a little sick girl in the hospital, and she is in great pain. I am so sorry for her, and mother says we must do something to show when we are sorry for people. And oh, dollie dear, I must give *you* up. I have nothing else to give. If I could not run about and play, but had to lie in bed all day, I should like somebody to give me a dolly. So I will send you to comfort the little girl. But don't think I shall ever forget you, my sweet Dolly." She kissed me a great many times, and hastily wrapping me up, carried me downstairs.

Here there was a lady in a plain, blue dress and bonnet, who was talking to Katie's mother. "Nurse," said Katie softly, "I send my dolly to the little sick girl in your ward." "Oh! thank you, dear," said the nurse, "that *is* kind of you. I am sure it will please her very much."

So then she took me to the hospital, into a large room, where there were several nurses, all dressed alike, in white aprons and caps. They were talking about Christmas and what they could do to make the sick children happy. I could tell from what they said that none of these children could run about and play. They were all ill, and must spend their Christmas Day in bed.

"We will write each one a Santa Claus letter," a nurses said, "and give each of them a little present." "In the night when they are all asleep we will go round and put them on their beds, where they will be seen directly the children wake up."

"Yes," said the nurse who had brought me, "that will be lovely, and we will give the little black girl this dark-haired doll. I'm sure she will like that." "Poor little thing" said another, "she will not want it long, but we will give her as much happiness as we can." So, on Christmas Eve I was laid upon a bed in which was a sleeping child. Not a pretty child like Katie, but a dark-skinned, black-haired child. As she moved in her sleep, a low moan of pain came from her lips. She must be ill, I thought, though I had never seen anybody ill before. The nurse came up to the bed and gave her something to drink, speaking kindly to her, and arranging the bed-clothes. Then the moans ceased, and the child slept again. How beautifully clean everything was. The nurse moved from bed to bed so quietly, smoothing the bed-clothes and attending to the sick children.

Soon the daylight began to appear, and one of the children awoke. She saw her Christmas present, and began at once to unpack it. Her exclamations of joy awoke my little girl. She looked round and saw me. Oh, the look of delight that came into her large dark eyes! She did not attempt to take me up until the nurse said, "Beatrice, that dolly is for you." She was too happy to speak. She took me up with her little hot hands—not pretty pink ones like Katie's, but brown, thin hands, and holding me close to her breast, rocked me to and fro. Then she began to speak in a hoarse tone. "Did Santa Claus come last night? and is this my dollie? and this letter—is it for me?" "Yes, all for you," said the nurse.

"Oh, you darling," said Beatrice, "what a pretty dollie! Look at her beautiful rosy cheeks, nurse!" Then I felt very happy again, and wished Katie could have seen this poor little girl's delight.

For two days and nights little Beatrice poured a stream of love upon me. She called me by loving names, she examined and admired my clothing, stopping every few minutes to kiss my lips and cheeks. Soon, however, she ceased to sit up, but lay with her arms around me, and with my rosy cheek close to her dark, hot one. All the time the nurse came and went, ever watching, ever caring for her. Presently the arms relaxed, and her breathing became very quiet; and then the watchful nurse lifted Beatrice in her arms. After a few minutes she gently laid her down, and I noticed how still she was, for little Beatrice was dead.

Once again I was being packed up by the same nurse who brought me to the hospital. "Yes," I heard her say to somebody, "this doll was a ministering angel to that poor child. She loved it, and it made her perfectly happy for the last two days of her life. I shall take it back to Katie now."

Oh, the thrill of joy I felt to go back to bright-eyed, rosy Katie. It seemed too good to be true. Then I thought of poor little Beatrice, and that made me sad. Yet, somehow I felt that Beatrice no longer wanted me, while I knew that Katie did.

When the nurse told Katie and her mother of the comfort I had been to the little sick child, they both shed tears. Katie clasped me in her arms and said, "You dear darling, I'm so glad you're come back to me. But I am not sorry I let you go, because you made that little child happy; and teacher said last Sunday, 'whoever makes a little child happy, if only for one hour, is a fellow-worker with God.'"

A. C.

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LONDON, DECEMBER 23, 1905.

ON EARTH PEACE.

"PEACE SUNDAY" and Christmas Eve fall together this year, and all the music of the Christmas gladness may be poured into that enduring human aspiration after peace and a true brotherhood among men.

There are reasons for special thankfulness this year. Even amid the confusion and horrors of the revolution now convulsing the Russian Empire, one cannot forget the immense relief brought in the summer by the conclusion of the war in the Far East, and, undoubtedly, we may rejoice over the growing improvement in the relations between the great Western nations of Europe. The cordial interchange of acts of friendship between this country and France is becoming an accepted tradition, with happiest promise for the future. What is so admirable is that it is not only diplomatists, but representative bodies of the people who are asserting themselves, and giving free scope to their natural sympathies. The thought of any difference or collision, which could issue in war between us and our nearest neighbours, is growingly felt to be impossible, as it is between us and our kindred across the Atlantic.

And now we notice with great thankfulness the beginning of a similar movement of approach between our people and the German nation. A section of the Press in both countries has been too long following the disastrous and criminal course of fomenting mutual jealousies and misunderstanding, but here again the more serious and enlightened elements of the people begin to assert themselves, as in all the nations the solidarity of labour has long been making in the same direction. The meeting last Sunday in Berlin of over two thousand members of the Senior Merchants' Guild, in the great hall of the Stock Exchange, was a most significant and hopeful sign of the approach of a happier understanding. A resolution was unanimously passed, expressing pleasure in "all efforts tending to promote friendly relations between the English and the German peoples," and the conviction that "friendly relations between Germany and England will be not only to the spiritual and material benefit of the two nations, but also to that of the whole world."

The speaking was very cordial, the memory of old acts of friendship being recalled, from early days to the time of the war of 1870, and the beneficent influence of the Emperor FREDERICK, as making strongly in that direction. Herr SCHRADER, who is a member of the Reichstag and President of the Protestantenverein, was one of the speakers who pleaded warmly for Anglo-German friendship, as the best guarantee for the maintenance of Liberalism. He welcomed our new Liberal Government as a thorough friend of peace, and said that Germany ought heartily to grasp the hand stretched out by Lord AVEBURY. Sir HENRY CAMPBELL-BANNERMAN has expressed his warm sympathy with the object of the meeting, and is said to have been cordially congratulated by Prince VON BÜLOW on his accession to office.

To these thoughts in our striving after peace must be added an earnest consideration of the condition of our people at home, for better understanding and truer sympathies in our common life. This is the great office of Christmas, and we must pray that it may work mightily towards that happy end.

THE SHEPHERD'S SONG.

"ENGLAND'S Helicon, or the Muses' Harmony," was one of those poetical miscellanies, with cumbrous, far-fetched titles, which marked the late Elizabethan and early Jacobean periods of English literature. It was published in 1600, and amongst its names of authors were those of Sidney, Spenser, and Raleigh, with others less known to fame. Least known, perhaps, of the living contributors was Edmund Bolton, then but twenty-five; and, of the five pieces contributed by him, the most conspicuous was simply "The Shepheard's Song: a Caroll or Himne for Christmas."

Even in later years Bolton was better known as a critic, historian, and antiquarian than as a poet. He was a member of Trinity Hall, Cambridge, and afterwards of the Inner Temple, but the Catholic faith, to which he remained constant, was a sore hindrance to his advancement, both in public esteem and amongst men of letters, and he died, it is believed, in great poverty. In his "*Hypercritica*"—Four Addresses on the Cultivation of Style—he names those prose writers who, in his opinion, deserved to be studied for literary expression, and he speaks of their works as "garden-plots, out of which to gather English language." Of poetry he professes himself to be no great judge, though the judgment of critics to-day would probably be that, whilst his own prose style is generally turgid and pedantic, his poetry is singularly free from affectation, and full of delicate and easy movement. "The Shepheard's Song" may be read again and again with increasing delight in the pastoral grace, at once simple and stately, which flows through it. It is itself a little anthology, out of which the careful reader may cull more than one choice flower of English speech.

THE SHEPHEARD'S SONG.

Sweet music, sweeter far
Than any song is sweet;
Sweet music, heavenly rare,
Mine eyes, O peers, doth greet.
Yon gentle flocks, whose fleeces, pearled
with dew,
Resemble heaven, whom golden drops
make bright,
Listen, O listen now, O not to you
Our pipes make sport to shorten weary
night.
But voices most divine
Make blissful harmony,
Voices that seem to shine,
For what else clears the sky?
Tunes can we hear, but not the singers
see,
The tunes divine, and so the singers be.

Lo, how the firmament
Within an azure fold
The flock of stars hath pent,
That we might them behold.
Yet from their beams proceeded not this
light,
Nor can their crystals such reflection give.
What then doth make the element so
bright?
The heavens are come down on earth to
live.
But hearken to the song,
Glory to glory's King
And peace all men among,
These quiristers do sing.
Angels they are, as also shepherds be,
Whom in our fear we do admire to see.

Let not amazement blind
Your souls, said he, annoy;
To you and all mankind
My message bringeth joy;
For lo, the world's great Shepherd now is
born,
A blessed babe, an infant full of power:
After long night uprisen is the morn,
Renowning Bethl'em in the Saviour.
Sprung is the perfect day,
By prophets seen afar;
Sprung is the mirthful May,
Which winter cannot mar.
In David's city doth his sun appear
Clouded in flesh, yet, shepherds, sit we
here.

E. P. B.

THE memorial pamphlet containing a biographical sketch and portrait of the late Rev. Richard Lyttle is now in its second edition. It contains also a number of newspaper tributes and a fuller account than we were able to publish at the time of the remarkable demonstration of public regard at the funeral. The pamphlet has been sent out with an appeal for the fund which is being raised to erect Memorial Schools at Moneyrea. Donations may be be sent to the Rev. Charles Peach, 68, Richmond-grove, Manchester.

THE MARTINEAU CENTENARY.

LIVERPOOL MEMORIAL IN HOPE STREET CHURCH.

THE service for the dedication of the memorial tablet to Dr. Martineau, placed in Hope-street Church to commemorate the centenary of his birth last April, was held on Thursday evening, December 14. There was a large congregation, many members of Ullet-road and the Ancient Chapel joining in the service, as they had done also in the subscription for the erection of the memorial. Among those present were Dr. Martineau's three surviving children. The service was conducted by the Revs. H. D. Roberts and J. Collins Odgers, the address being given by the Rev. J. Estlin Carpenter, of Manchester College, Oxford.

The tablet, which was unveiled before the service began, is placed on the wall by the pulpit, to the preacher's right hand. In the centre is a medallion portrait of Dr. Martineau in white marble, life-size, and in high relief. The oval in which it is set is surrounded by a broad band of Irish marble of a soft green colour. Three sides of this are square, the top only being curved, and surmounted by an enriched cornice. In an oblong panel below the portrait is the inscription :—

"In grateful remembrance of James Martineau, D.D., D.C.L. Born April 21, 1805, died January 11, 1900. Minister of this church from its erection in 1849 until his removal to London in 1857 and previously minister to the same congregation, in Paradise-street Chapel, from 1832 to 1848. April, 1905."

On either side of the portrait, in foliated niches, are symbolic figures of "Knowledge" and "Truth," the laurel and oak of the foliage climbing up and intertwining in the centre of the cornice, over the portrait. The whole of this surrounding part of the tablet is in alabaster of a beautiful rose colour.

The service opened with Watts' hymn : "O God, our help in ages past," and after prayer came two of Dr. Martineau's canticles, "I was glad" and "Sing no more the song of Moses," with the lessons in between. These were Matt. xxv. 1—13 (the lesson from which at the first Sunday morning service in the church, Dr. Martineau took the text of his sermon on "The Watch-Night Lamps"), 1 Cor. iii. 1—11, and Ecclesiasticus xliv. 1—8, 15, "Let us now praise famous men." Prayer followed the second canticle, and then Samuel Longfellow's hymn, "God of Ages and of Nations," and after the address another hymn of Longfellow's : "One holy church of God appears."

THE ADDRESS.

For a quarter of a century James Martineau was pastor of the congregation which, in 1849, entered this house of prayer. He came to Liverpool in 1832, as colleague to the Rev. John Grundy in the Paradise-street Chapel. Ere his thirtieth birthday he assumed sole charge, which he vacated only in 1857 when he removed to London, to fill the chair of moral and religious philosophy in Manchester New College. In commemoration of this ministry of two decades and a half, you dedicate this tablet in connection with the centenary of his birth ; and you ask me to gather up in a few minutes the characteristics of those fruitful years.

Their outward incidents were few. In the work of the teacher, the crises of interest are for the most part hidden in the solitary chamber, where study begets thought, and memory breeds reflection, and the rush of new ideas fills the mind with silent wonder, or awe melts into trust as the conscience yields up its secrets in speechless reverence for the All-Holy. The pastor's finest work was doubtless wrought out in solitude, but its materials were found in the midst of his fellow-men. He was a student and a thinker, living laborious days, but he was no recluse. The home was joyous with the happy laughter of the young. He loved to gather friends beside his hearth. John Hamilton Thom was as the brother of his soul. He caught the enthusiasm of Dr. Tuckerman. He rested under the serenity of John James Tayler. He learned of Blanco White, and Francis Newman. He was the correspondent of men as far apart as John Stuart Mill and Dr. Channing. Moreover, he witnessed the expansion of your city. He loved its river and its ships. He studied the growth of its trade ; he analysed the processes of commerce ; he understood the merchant's enterprise, and fathomed his risk. An eager advocate of political reform, he observed the making and the undoing of ministries ; he weighed the character of the statesman, and followed the aims of the philanthropist. He shared in the activities of education ; he noted the progress of literature, and was at home in the discoveries of science. He touched life in these eager years at many points, and lived with an intensity that was possible only to the rarest ardour and the most simple-minded self-control. He knew the trials and joys of the common lot. He brought up a large family upon small means. He watched beside the death bed of a boy of richest promise ; he saw the sons and daughters whom he had trained himself enter into the engagements of life ; and all the while he was laying broad and deep the foundations of Knowledge, and disciplining his soul in homage to Truth.* The actual literary product of these years was, indeed, relatively small ; three or four slender volumes of lectures and sermons, a few groups of brilliant essays, would exhaust the tale. Had he done nothing more, they would have sufficed to show how potent a spirit had dwelt in your midst, but they would not have won for him the crown of later fame. Yet these years were the seed-plot of all that was afterwards ripest in his genius, and here he made firm the beginings of subsequent achievement and renown. An extraordinary industry, an astonishing concentration of purpose, knit his days together. He practised the strictest economy of time. Shy he might seem to those who approached him with any kind of timidity or constraint ; but those who knew the secrets of the home, were well aware how tender was his sympathy. They needed but to ask and they would receive ; and the rich bounty of his nature learned thereby more confidence in its own power to help and cheer.

When James Martineau came to the pastorate of this congregation, he had already given distinguished proof of his moral courage by declining at Dublin to share in the annual distribution of the Regium Donum. It was the first protest which circumstances demanded of him against the received tradition of his household of faith. In other respects, he was a Unitarian of the straitest type. He had early yielded his allegiance to Priestley, to whom he owed his first intellectual apprehension of the unity and omnipresence of the divine energy in the world ; and he had willingly surrendered himself to the sovereignty of a pantheistic necessity, unconscious of any contradiction in his own experience, and lost in the majesty of one controlling Cause, which, working everywhere, did everything well. Not for some years did he enter into full possession of himself. But the searching questions of the young opened within him deeps which the analysis of philosophy had not revealed, and when once the conscience awoke to the meaning of its divine authority, he parted from Belsham to listen to the voices of insight speaking through Coleridge and Carlyle, Wordsworth and Channing. New conceptions of the solemnity of life and the grandeur of human destiny now dawned upon him ; and he passed into an august fellowship with the Infinite Perfection who deigned to utter the law of right within his soul, and make him a conscious partner in the great purpose of eternal good. It was the hour of a new spiritual birth, not reached, indeed, by any sudden spasms of self-conviction, but slowly wrought out from the contents of his experience, and destined to serve as the ground of faith, and supply the rule of judgment, for the great ethical and religious structures of the future. To a spirit which thus saw in man the present reality of revelation, which heard in the commanding voice "Thou oughtest" the very speech of heaven, and found in the pure heart a temple of divine life, the rigid Evangelicalism which prevailed around him seemed like defamation of the Maker's work. The doctrine of total depravity struck at the very root of his fundamental conviction, "the living union of God with our humanity." The scheme of vicarious atonement cut athwart the first principles of justice ; and the doctrine of eternal torment, following on arbitrary election, was a mockery of God's righteousness and love. The brilliant lectures which he contributed to the famous Liverpool controversy, revealed the full extent of his revolt against the philosophical necessarianism of his youth, and the theological necessarianism of his environment. Never before had the Evangelical doctrine been subjected to such searching criticism. It was the more poignant and penetrating because the critic took no easy-going view of God's demands. He, no less than his clerical antagonists, laid the utmost emphasis on human sin. He tracked it through every maze of man's nature. He tore off its disguises ; he insisted on its recognition ; he dwelt on the stern realities of its moral retribution ; he gave it a new place in Unitarian devotion, and added a hitherto unheard note of confession and humility to our hymnody. So constant was his attitude that he could even describe the whole language of Christian piety as a "wail of penitence," and the sigh of failure was heard as the undertone

* Symbolic figures of Knowledge and Truth stand on each side of the tablet.

of his loftiest teaching. In this respect he was in marked accord with both the great types of historic Christianity, the Catholic as well as the Evangelical. The year after his settlement here the great Anglican revival began. He poured scorn on its attempted justification of non-natural interpretation of the Articles, but he sympathised profoundly with the theological movement which shifted the centre of Christian truth from the Atonement to the Incarnation. As he studied the fusion of Hebrew and Hellenic ideas in the early centuries of church history, he saw a manifest witness of Providence in the interpretation of Christ's person in terms of the Godhead as well as the humanity. There was the supreme exemplification of his favourite doctrine of the perennial indwelling of the living God in man as well as in the universe. But for the ecclesiastical forms of this idea, and the sacerdotal pretensions raised upon it, he had small patience. Not till it was taken out of the keeping of a priestly corporation, could he expand it to the full scope of human nature. In Christ he saw the realised type of a personal revelation implicit in all. In that Son of God he learned to behold the manifestation of the Father; and there was in every man, by the very constitution of his being, provision for the maintenance and development of a supernatural life, a life above the pledged order of God's laws in outward nature, a life in which the soul could aspire towards the divine affection, and the infinite Spirit could respond with free bounties of grace. But these depended on no external rites; they were not connected with prescribed words, or entrusted to the keeping of a hierarchy and a creed. In this respect James Martineau, like his friend, Francis Newman, stood side by side with the Evangelical in common protest against priestly claims. Life in the spirit was in the guardianship of no sacred order; it depended on no water, word, or sacramental bread; it was God's gift to the soul of endeavour and of trust; and the testimony to it lay within. Listen to the solemn call of duty in which already God manifests his righteousness in our own souls, and you will know that he teaches us by the law of service that he may train us for the liberty of his children. Through the religion of obedience he prepares us for the religion of communion. This was, in brief, the new interpretation of Christianity which guided the worship of this place. It was based on two great orders of experience, the historic realisation of religion in the records of the primitive church, and the testimony of life in the believer to-day. A devoted student of the New Testament, James Martineau brought to the investigation of its writings a fearless criticism which broke down the traditional Unitarian view of Scriptural authority. Year after year he pursued his way, communicating his results with slow and cautious steps to his classes, while, on the field of philosophy, he was working out the intellectual and moral justification of the truth which he found in Jesus, and verified in the sanctities of man's own being. Looking back at four-score and ten over his long and difficult way, he saw that this had been in reality the directing aim of all his course—to replace a religion at second-hand copied from an ancient book by a religion at first hand, known in the immediate interaction of the soul and God. This was the purpose which history and philosophy in his hands combined to fulfil, and here was a foundation which criticism could not undermine nor science shake.

Many were the results that followed from this central principle. However securely religion might be lodged in the temple of the soul, it was after all no purely individual possession. The very fact that provision for it was involved in the structure of man's nature, begot common needs and produced common aspirations. To mature these was the function of the Church which was the organ of united witness to the truth, the mother of corporate endeavour, the scene of a Christian brotherhood of worship and service. As each successive group of believers gathered beneath the eye of God, and reared their homes of faith and prayer, what principle knit them together, rising out of their retrospect of the past and shaping their hope for the future? Not the maintenance of a common doctrine, for in the ordering of God the truth of one generation might be expanded or corrected by the next. When the foundation stone of this church was laid, he repudiated all attempts to "fix the type of belief from age to age." Here, for the first time he gave effect to the lesson which he had learned through the slow pleadings that wound their tortuous way from court to court up to the House of Lords, and finally produced the Dissenters' Chapels Act of 1844. Here he proclaimed that the providential law of change, the openness to new truth, the conception of a progressive revelation of God's ways to man, should be frankly recognised as fact, and allowed for in our provisions for posterity. "I am a Unitarian," he declared, "you who will meet here from week to week are doubtless Unitarian too; but the society of worshippers of which we are only the living members, and the Church erected here of which we shall be but the transient tenants, these are not to be defined as Unitarian. To stamp them with such doctrinal name would be to perform an act of posthumous expulsion against many noble dead whom it is an honour to revere, and perhaps to provoke against ourselves from a future age the retribution of a like excommunication." To this principle he was again and again to give firm and decisive utterance, till it became the recognised basis of our church-life, the distinctive note of our religious worship. For its sake he bore much misunderstanding, and faced many difficulties. With infinite patience he sought again and again to give it fresh illustration, and guard it from the charge of involving indifference to truth. The experiment of a Free Christian Union might fail. Proposals for the organisation of our congregations, or the federation of the various religious bodies of this country with the Anglican church, might be rejected. But to his ideal of a Catholic communion of spirit transcending divergences of doctrine, James Martineau remained true to his last hour.

Was not this already realised, moreover, in the high utterances of praise and prayer? From the stress of theological debate he turned to the lyrics of devotion, and by his "Hymns for the Christian Church and Home" gave a new impulse to worship in sacred song. What fresh notes of piety were heard when the chorus of trust and aspiration was enriched by the voices of Catholic and Puritan, Anglican and Wesleyan; and who that has read the great sermon on "The Communion of Saints" with which the book was introduced, can forget that searching appeal to realise the deep and widespread union of hearts lying beneath the discords of the sects! The plea has become so familiar to us now, however imperfect our opportunity to give it practical effect, that we hardly comprehend how novel it first sounded more than two generations ago. It brought this congregation, with a hundred others in its train, and many a trustful spirit beyond the reach of our corporate life, into truer sympathy with the historic faiths of Christendom, and made us feel that no ecclesiastical barriers could really shut us out as strangers or exiles, or deprive us of a place in the household of God.

Worship, then, was the primary means by which the Church ought to make itself the home of those Angels of Endeavour, Humiliation, Trust, Service, and Communion, which he saw presiding over the Christian life.* But to worship the Pastor with unfailing diligence added instruction. Year after year he made the young his special care. He gathered them into Sunday classes. He led them through the Gospel narratives; he unfolded to them the secrets of Paul; he showed them the development of doctrine and ritual in the Church; he expounded the principles of religious philosophy in simple form; he made them feel the mysteries and look into the deeps of their own hearts. From time to time the treatment of the great themes might vary. He was even exposed to charges of love of change for its own sake. The fact was that his intellectual conscientiousness was so sensitive, his susceptibility to new aspects of truth so swift, that more sluggish minds could not always follow him, and recoiled from the difficulties or resented the efforts which his teaching involved. But on the more active spirits he produced an ineffaceable impression. Wide as was his learning, penetrating as was his insight, he did not seem to them to impose his results upon them by authority, so much as to guide them to the heights whence they could see the realities he saw.

But worship and instruction were both regarded as the preparation for life; and to the interpretation of life the Preacher devoted his highest powers. It was in this church that he said, six years after he had left it, "The place where I stand is perhaps the spot of all the world where I have most lived, most hoped, most loved, most suffered." More even than in his own home among his nearest and dearest, did the burden of prophecy in the sanctuary bring him close to the world's pain, and open to him the secret of weakness merged in a diviner strength. Lofty was his conception of the preacher's work, for it was nothing less than the soliloquy of the soul to God. And this could not be punctually produced from week to week, the fire of the spirit could not be self-kindled, and there were times when the heavenly flame

* See his first sermon in Hope street Church, "The Watch-Night Lamps."

burned low. But two great ideas informed the whole, the idea of duty, and the idea of communion. They were, indeed, but different aspects of one ultimate reality, that presence of God in the soul of man which was the central fact of all religion. To replenish the springs of that life, to clear away the veils of selfishness or untrustful care, to undo the meshes of custom, and turn a cold obedience to law into a glowing harmony of affection, was the aim of those sermons which became among us household words. In the "Endeavours" he preached not only to one congregation, but to all with fit ears in the Church Universal. They spoke with a new language; in them we learned to breathe the airs of heaven. Through all the elaboration of their expression there shone a high austere simplicity of faith. The elements of life in all souls, courage and trust, humility and aspiration, were robed with that vesture of imagination which makes poetry the handmaid of religion, and reveals to us the unseen through the beauty of the seen. But his touch was always close upon the common needs, and a rich store of observation and experience, of mingled irony and sympathy, makes these pages as fresh to-day as they were sixty years ago.

Nor was the preacher concerned only with individual needs, or the incidents of personal history. The principles of duty are of general application. They belong to all forms of organised effort for the welfare of others; to the church, with its provision for social service, and its fraternity of benevolent effort; to the city with its manifold forms of municipal enterprise, and its perils of municipal corruption; to commerce, where the integrity of trade and manufacture can only be secured by the joint faithfulness of employers and employed; to the nation, charged with the welfare of its citizens, and bound to make justice the fundamental basis of the state, alike in the control of wealth at home, and in the promotion of righteousness and peace abroad. Deeply was he distressed by the ignorance, the squalor, the poverty, of large masses of the people in our great cities. To the cause of education in the Day and Sunday schools maintained by this congregation, with all their associated labours of helpfulness, he was untiringly devoted. He aided the teachers; he gave religious instruction every week to the boys and girls; he guided the efforts of the visitors who sought out the sick and the needy. He took part in founding the Domestic Mission, and was its ever-active friend. When the temperance movement was started, he saw at once its immense possibilities and far reaching effects, and, by personal example and public advocacy, he commended it to all. True, he might disparage "disciplinarian methods for the administration of churches, for the propagation of personal influence, and the voluntary management of Christian men." He lived in a world of ideal aims, and he had confidence that all might do the same.

But great as he was as a teacher, his own attitude was always that of a disciple. In the realm of the intellect we looked upon him as one of the great masters of his age; but in the field of religion he counted himself among dependent minds. He trusted another rather than himself. He loved a higher spirit than his own; he could not live without someone to revere, and he found the object of his reverence in Christ. Some of his contemporaries thought that he weakened the grounds of historic faith by a destructive criticism. He could not understand the preference for an official Messiah in place of a spiritual Revealer. It was not because Jesus knew more, but because he was nobler, that he became a mediator, an uplifter, an inspirer for other men. And this function is passed on from age to age, and realised afresh whenever we see another conquer where we have been overcome, or are caught up into new strength by his faithfulness. Such living testimony to divine things you have discerned in James Martineau, whose marble image you place upon your walls between the symbols of Knowledge and of Truth. Not without significance is it that an adjoining tablet commemorates a fresher grief. Your late Pastor, Richard Acland Armstrong, was pre-eminent among his pupils alike for his comprehension and his exposition of the philosophy of our common teacher. But he was more; he was also in our midst an unexampled moral force; we hardly knew till he had gone from us how we had found in him our stay and help. They were the witnesses among us in succeeding generations that "it is ever the greater spirits that morally sustain the less." Such rare souls are, indeed, unconscious of their elevation. They see only the heights they have not reached; they mourn the endeavours that have failed. But to us who know that we rise by their might, the sigh of defeat is lost in the hymn of thanksgiving. Even here they were the agents of the continuous revealing of the sons of God. They enter the higher fellowship of the wise and holy. It is for us to share their trust, and follow their example; may it be also to pass into their peace.

A CIVIC MARTYR.

By Mrs. Bayle-Bernard.

"What is holy ground?" asks the Zendavesta, and then answers itself:—"The spot where a good man treads, that is holy ground." Surely the spot where a good man lies interred must share the consecration, and truly hallowed is that defaced and fractured stone in Dantsic Cathedral which marks where lie the remains of the noble Coural Letzkau, one who lived the champion of the oppressed and died a martyr in the cause of Freedom. A cousin of the Grand Master of the Order of Teutonic knights, and brought up from childhood in their service, he was, towards the end of the fourteenth century, by their influence chosen Burgomaster, in the belief that having secured this important position for a creature of their own, they would met with no efficient opposition to their tyranny. But though brought up among them he was not of them, and the only rule he owned was that of right. No sooner was he elected than he declared that henceforth his duty to the citizens whom he represented was paramount to any obligations he might owe to the Order, and regardless of the powerful enmity he thus provoked he invariably upheld the privileges of the City against their constant encroachments. The struggle began when, having already claimed two-thirds of all the amber wrought in Dantsic as its special article of commerce, they now sought to deprive the burghers of their hitherto unquestioned right to the remaining third. Baffled in this by the bold resistance of the townspeople under the leadership of their chief magistrate, they then sought to ruin them by diverting their business into another channel. The newer portion of the City had been entirely settled by them as a stronghold for their adherents when they first took possession of the original old town, but the commercial spirit had prevailed over the military, and the two towns now formed but one mercantile community, with identical interests and equally disposed to resist the exactions of their martial rulers. The knights therefore now began to build another addition, intending to make it so formidable a rival as to force the older City into complete submission. They accordingly offered special privileges to all who would remove to this new district, even presenting a house in it to the English to induce them to carry on exclusively there the trade they had established in varnish, the chief ingredient in which was dissolved amber. In every way the young community was favoured, and as this was a violation of the solemn covenant they had made with the burghers, Letzkau at last told the Knights to their face that if they broke the promises they had given under hand and seal they were less worthy of honour than the common people they so despised, since the meanest of these would hold it a disgrace to break his word; and he warned them that if the citizens' burdens were made yet heavier, and their freedom interfered with, it could not be expected they would keep to their allegiance, while if driven to rebellion the consequences would be serious to the Order. This steady resistance and plain speaking quite alienated all the patriotic Burgomaster's former friends, while to the ill-will of the Order was added the violent personal animosity of the Commander, whom he had thwarted in an attempt to get all the mills and cranes of the City farmed to himself. At length the Grand Master, fearing grave damage to their cause from this strife, came himself to Dantzic to mediate between the opposing parties, and effected at least an apparent reconciliation, the Commander and the Council agreeing to compose their differences and taking a solemn oath "with mouth and hand" in the Church, to forget the past and henceforth live in amity. After the Grand Master left, the Commander kept up the show of friendship for some time, and to confirm the recently pledged alliance, on Palm Sunday sent an invitation to Letzkau and three of his colleagues to come and sup with him at the Castle. They were then guests at the house of another Counsellor, but, unwilling to show mistrust or give fresh cause of offence, excused themselves to their host and at once set off. On the road they met the Commander's Fool, who either lacking discretion, or humanely desirous to give a warning, said with a laugh—"If you knew what is intended you would not join the meal to-day." They took no notice and passed on, but soon after one

of them, suddenly stopping, said he had left the key in his money-chest and must hasten back to secure it. Perhaps he had taken alarm at the Fool's speech, or felt some presentiment of evil, for on reaching home he stayed there making no effort to rejoin his companions, who went on until another's heart began to fail, and saying he did not like the Fool's speech, suggested that they should all turn back. But Letzkau's bolder spirit felt no fear, and he represented that to show any discourtesy might destroy the new friendship, while if even any wrong were intended it would not cost them their heads. They therefore entered the Castle without further hesitation, and were politely received on the drawbridge by some of the knights. But the moment they had crossed, the gates were shut and the bridge drawn up, while the ill-omened laugh of the Fool, who had followed them, rang out again as he cried mockingly, "Ha! ha! so the birds are caught." His gibe was soon made clear when, on reaching the Hall, the Commander and a number of the Brethren greeted them as "Villains," and abusively reproached them for always opposing the Order. They at first remonstrated that they had only done what was right. "Right! right!" interrrupted the Commander, "your only right was to be obedient." Letzkau finding that here indeed might alone was right, would not stoop to further disputation, but calmly turning to his son-in-law Hecht exclaimed "You see how it is with us;" then as the sense of powerlessness shot a pang to his heart, added with momentary emotion: "Oh! I would give 1,000 florins to have a good sword in my hand this day."

The Commander now called for the executioner, and peremptorily ordered him to behead these men. To his astonishment the man absolutely refused, saying that it was not his office to execute any but such as had been tried by a proper tribunal and condemned. As, though seized and beaten, the worthy fellow persisted in his refusal, the captives were ordered to be thrust into a dungeon, while the Commander and his co-conspirators sat down to supper making merry over the success of their plot. This unhallowed Sabbath festival being protracted till midnight, the wine at last drowned any remaining scruple or sense of decency, and they determined, since the professional headsman proved so uncomplying, themselves to fulfil this office. Though their defenceless prisoners had no other weapons than words the cowards shrank from encountering even these, so ordered the hapless victims to be brought before them, not only bound but gagged. Rushing with their swords first upon Letzkau, after piercing him with many wounds they finally cut his throat and then dispatched the other two in like savage manner. But though the holy Brethren were thus not ashamed to do the work the hired headsman had scorned to stain his hands with, they were not equally ready to avow their vile deed, which was accordingly kept so secret that the Council and the other citizens knew nothing of what had occurred beyond the fact that their representatives had not returned. Concluding that the knights were keeping them prisoners, they immediately sent off a deputation to the headquarters at Marienburgh to lay their complaint before the Grand Master. Meanwhile Frau Anna, Letzkau's daughter and wife to Hecht, anxious to afford some comfort to the supposed captives, took meat and wine of the best to the Castle gate, begging that it might be given to them, whereupon the Commander's men not only undertook to deliver the supply, but even brought back a pretended message of what the gentlemen would like best for their next meal; and thus the poor wife and daughter day by day prepared some fresh delicacy for her dear ones, sadly rejoicing that she could at least afford them this solace, while all the time her dainties were being devoured by the rude soldiers, with a laugh at what they deemed a good jest. This went on for six days until, on Easter Sunday, the deputation returned with a peremptory order from the Grand Master that the prisoners should be forthwith released. On this announcement a crowd of citizens gathered round the Castle gate to greet the patriots as they should come forth, their kindred pressing foremost to be ready to embrace them. But the hours went past and there were no signs of their appearance, till at last, as evening drew on, there was a stir within the Castle yard and then while every heart was throbbing with gladsome expectation, the portal opened and suddenly a mangled corpse was thrown out, and another, and another, and then the crashing gate was scornfully flung to, and all again was still within that murderous hold. But without, among the excited throng rose the wail of bitter grief, mingled with the deep murmur of manly indignation, the bereaved families mourning their husbands and fathers and the citizens lamenting their lost leader, with curses on the tyrants who had slain him. The poor disfigured bodies were respectfully taken up and soon after interred by the burghers with much ceremony and every possible mark of honour, Letzkau and his son-in-law being deposited beside the high altar in the Cathedral. The massive stone which marks the spot is riven across with a huge crack, as though the appeal of the martyrs beneath had burst the very tomb, as the cry of their blood went up to Heaven for justice on their murderers. Doubtless a day of reckoning came at last, but there seems to have been no striking or speedy retribution. The citizens were probably unable to effect anything without a chief, and the remaining counsellors intimidated by the fate of their colleagues from assuming active leadership: The Grand Master, though he had shown himself desirous to prevent mischief, did not apparently care to interfere when it had once been accomplished, for the only other fact related by the chronicler concerning the mournful history is not the infliction of any punishment on the evil-doers, but the addition to their crime of another, viz., that fourteen days after the treacherous massacre they caused the widows and orphans of the murdered counsellors to be driven forth from house and home and took possession of all their victims' property. Verily those were woful times for the weak! Happier days are ours, but never should we forget the dauntless few who "When 'twas treason to be free," dared to resist tyranny and lay down their lives in the cause of the oppressed.

FREE RELIGION IN DENMARK.*

STANDS Denmark where it did? No, the Danish people are spirited, vigorous, and enterprising in business matters, as all Western Europe now knows; and an increasing section of the Danish people would seem determined to show enterprise, to make progress, and to help their neighbours to advance in the realms of theology and religion. The leaven of religious liberalism works irresistibly, manifesting itself partly in the spread of modern rational views and a practical religion, and partly in a Free Church movement, which offers a devotional and worshipful home for free spirits. Certainly it is a necessary and noble work to show and prove that, apart from outgrown dogmas, man's religious and devotional needs can still be satisfied; there can still be the Divine communion, the united worship, which are the necessary consecration and strength of the highest, truest life and effort.

This is the kind of religious work which our friends in Denmark are faithfully doing. Pastor Uffe Birkedal and his co-workers in Copenhagen, and other steadfast witness-bearers up and down the land, are assuredly not toiling in vain. They evidently win appreciation and gain recruits, and this largely because, in the midst of all heresy and the candid expression of sincere modern thought, their emphasis is all the time placed upon the real religion which abides in presence of all change of thought or opinion, a benediction to all who sincerely embrace it and enter into its spirit and its life.

A fresh indication of the activity of our friends we welcome in the little publication referred to at the beginning of this article. The weekly paper, *Lys over Landet*, edited by Mr. Theo. Berg, continues its useful activity, but since the beginning of July Miss Westenholz, the secretary of the Free Church, has been editing a little sixteen page fortnightly magazine, entitled, "Protestant News," of which the aim is somewhat different.

The best indication of its spirit and purpose will be a translation, as follows, of the opening article:—

"The reason why the Free Church congregation resolved to issue this little magazine is because we felt that, in the present day, when our future ecclesiastical constitution in Denmark is being considered, there is need for a literary organ for all those who desire the maintenance of our State Church, but who perceive that its maintenance is beneficial to the people, and therefore justified only when it is so reformed that those who are no longer in harmony with out-grown dogmas and forms can still, with personal truthfulness, remain within its pale. In entitling our magazine 'Protestant News,' and in adopting as our motto Luther's great phrase, 'It is unsafe and dangerous to act against one's own conscience,' we desire to intimate that without any narrow limitation, its columns will be open to any writers whose ultimate appeal is to conscience rather than to external authorities. We do not aim to provide a new arena for theological and scientific debate, which, we think, is rather in order in the special

* "Protestantisk Tidende." Published by the Free Church Congregation, Copenhagen, on the 1st and 15th of each month.

technical journals devoted to theology or science. We do not aim to raise, far less to answer, the great question, 'What is truth?' What we do desire is that, to the best of our power, we may help any to worship God in spirit and in truth in accordance with their own personal faith. We cannot and will not for a moment conceal the fact that our religious standpoint removes us far from the church's official theology and creed and its present constitution, and that the contents of our magazine will be in harmony with the Sermon on the Mount and the Paternoster rather than with conventional creeds. But just as firmly as we hold to that which to us is true, and maintain our right to hear it proclaimed, and to openly bear witness for it in our State Church, just so zealously do we aim to defend the right of all our Protestant fellow-countrymen to the same privileges and benefits from their own point of view. All of any section or type of thought who, in brotherhood and mental liberty desire to speak forth the truth which is in them in relation to our national ecclesiastical affairs, are hereby invited to contribute to our pages."

Pastor Birkedal follows with an article headed, "Back to Worms," showing that the principle which Luther advanced, but which he did not carry into logical realisation, becoming himself intolerant instead of comprehensive, is yet in itself sound and true, and justifies further modern advance in the same Protestant spirit of fidelity to conscience.

"M. B. W." considers the question: "What is conscience? what is its problem? what its goal?" It is a thoughtful survey from the historical point of view, and also in reference to the experience of the inward personal life. It allows for the development of a power in presence of the varying conditions of a progressive moral and spiritual life. The supreme hour for any man who has been reared in belief in God, whose trust in the witness of prophets and martyrs is unmovable, but who has never come face to face with God, and who at times sadly sighs, "Lord, I believe, help Thou my unbelief," is when he reaches the conviction that conscience is the voice of the living God, a revelation or an inflowing of Divine life.

As to the desire—natural enough, and really beautiful, in those who, in spite of their heresy, love the Church of the Danish people—that there shall be in the national Church, by the side of the ritual, sermons and special ministrations of orthodox clergy, an equal and openly acknowledged place for those of the modern Free Church movement in the metropolis and elsewhere, our friends have entered upon a long and arduous crusade, needing much courage and patience, and we must all honour their chivalrous intent, and know that it will at least bring the reward of inward consecration and increase of spiritual life. Meantime, although practically—if not inevitably—outside the technical organisation and communion of the State Church, they are doing good work for religion, for freedom in religion, for the extension of the invisible spiritual unity of the larger church of the future, which, under whatever name or form, shall make a home for the evolution of a spiritual humanity in the kingdom of God on earth as in heaven.

PROVINCIAL LETTER.

WALES.

THE one topic of prime importance in Wales still is the Revival, not but that the termination of the coal crisis and the fall of the Government are felt to touch us very nearly.

A little more than a twelvemonth ago the young man Evan Roberts, at that time only twenty-six, unknown, comparatively illiterate, came upon the scene like a bolt from the blue, and his fame soon spread over the world almost with lightning rapidity. It is said his portrait is as well known in the chief cities of Europe and America as it is in our own towns in Wales. It is estimated that nearly 100,000 members were added to the Welsh churches during 1904–5, and mainly through his instrumentality. The question is frequently asked, and sometimes with no little misgiving, How many of these have stood-faithful? And the answer that will prove satisfactory to the doubter cannot, perhaps, be got. I have made some inquiries locally. The Rev. J. Grawys Jones (C), a near neighbour, says that nearly two hundred were added to his church during the period mentioned, and that twenty-five of these have more or less lapsed. None, however, have fallen back into their old ways; some have left the district, others have cooled down and don't take the same interest in all the services of the church as they did at first. The report of the other churches would probably be much the same.

It can never be repeated too often that the Welsh Revival is not to be placed in the same category as that of Torrey and Alexander. The contrast is very marked. There is no large financial outlay, no publication by large posters, no beat of drum or blare of trumpet; all is natural and spontaneous. Evan Roberts' first public appearance was on Sunday, November 6, 1904, at Brynseion, within five minutes' walk of the place where these lines are written, and he appeared then simply as a lay supply, taking the place of the regular minister, who failed to keep his appointment. But the "thing" caught on at once, so that on the three or four ensuing nights the largest place of worship in the district could not contain the crowds that thronged together, and overflow meetings had to be held elsewhere—this notwithstanding the fact that Evan Roberts himself only remained over Tuesday night. It was on that Sunday night the torch was applied, and the result is known. I did not see Evan Roberts on his first visit, but I attended several of the meetings that followed, and, like most others, I was simply "amazed, and marvelled." I don't pretend to explain.

On November 27 of this year he paid his second visit to this district, and the news soon spread far and near. Once more he stood in the Brynseion pulpit where he opened his mission a twelvemonth ago. The place was packed, and hundreds failed to gain admittance. I was not present at this meeting, but I hear that for some time prior to his leaving his host's house for the meeting Roberts appeared to be in great mental distress and almost afraid to attend. But they had prayers, and he became calm and bright. During the meeting he gave an address which three intelligent Unitarians described to me as excellent.

I was present on Tuesday, and on Wednesday for nearly five hours consecutively I watched the developments with much interest. They did not differ materially from those of last year. There were short speeches, recitations of passages of scripture, hymns, prayers, not according to any prescribed order, but as the Spirit moved. The prayers went on, sometimes several together, and simultaneously with the singing of hymns. Some of the prayers seemed to be given from memory, but they had the ring of conviction in them and were very beautiful and touching; others were the agonising cries of the moment, prayers for the rescue of some prodigal—a brother, a sister, a dear friend—from the error of his ways. Once or twice the whole body of the congregation seemed to have been swept off its feet. Some were laughing, some crying, some praying at the top of their voice; some seemed to be swayed by contortions of great agony; others fainted away and had to be carried out; and all was in a kind of ecstatic confusion.

Evan Roberts is undoubtedly a mystery to everybody. Those who know him best and love him most don't profess to understand him. While admitting that some of his methods may be crude and open to criticism, they have unbounded confidence in his sincerity. He is as simple as a child, yet withal as brave as a hero when the case demands. He is a strange compound of deep seriousness and winsome cheerfulness. With him storm and sunshine, tears and smiles are in close proximity, and follow each other in rapid succession. His power over the congregation is wonderful, whether to rouse or quiet it. As a rule, he does not approve of excitement, as he is himself then in a state of great agitation. He likes best the meeting that is quiet, serious, solemn, as contributing to best results. He is not responsible for the excitement, but accepts it as part of the means to the end in view. It was during an interval of quiet a middle-aged lady, in an excellent speech, said if religion was to be real it must go with us always and everywhere, weekdays as well as Sundays, at home with our daily duties as well as in church or chapel. Another lady, pressing the same lesson home, said she began a twelvemonth ago by trying as far as she could to be like Mary, but as a result she found disorder and discord at home. This year she had made up her mind that she must be a Martha as well as a Mary if she wished to find peace.

It is not an uncommon remark during times of revival that efforts are made to pray, but that the voices are not heard owing to the noise—as if the prayers were intended for the human and not the Divine ear. But what is Prayer? What is its real inner meaning? Is it mere meditation, or has it an objective end and aim? Is it something intended for the congregation solely, or is it directed to a Supreme Being? In public worship the minister does not pray to the congregation, but tries to lead the congregation in its worship of Almighty God. It is often mentioned as a fault in Evan Roberts that he allows a meeting to pass without ever saying a word. Others may be taking part and he

may be praying all the time. "More things are wrought by prayer than this world dreams of." It is reported that on the 5th inst., at a meeting of 3,000 people at Pwllheli, which was kept going till nearly eleven o'clock, he never uttered a word. One of the things that he is constantly troubled about is that people should look to him as if he were somebody, instead of looking to Jesus and to God. He himself disclaims all credit personally.

His religion is life to Evan Roberts. He is devotional to an extreme, spending most of his waking hours reading his Bible, with which he is as familiar as with the multiplication table; or he is engaged in prayer, or perhaps jotting down notes for future use. There is no doubt much of the mystic in him, which would argue a near relationship in some respects to the Quaker. He sees visions, dreams dreams, hears voices. On one occasion, after reading that passage in the Ephesians (vi. 12) which relates to the conflict of the saints with the powers of darkness, he said, excitedly, "This conflict is going on here to-night. The evil spirits are here in this meeting now. I see them, feel them." On another occasion he narrated a recent experience of his at his home chapel at Loughor. He and a few friends were engaged in worship there, when suddenly they heard the sweet strains of a celestial choir wafted on the air. The singing was in Welsh, and the words were "Jesus is coming." He took this as a hint to start on his second mission. To some all this will sound as mere superstition, and I should hesitate to say No; but I would suggest that Scripture seems saturated with much of the same sort, and before joining in the condemnation I should like to know what such men as Crookes, Wallace, and Sir Oliver Lodge would say to it.

I have nearly exhausted my space, and must hurry to a conclusion, leaving particulars to be dealt with on a future occasion. The Revival has not left a great impression on any of our churches. Gellyonen and Llandyssil have, perhaps, benefited most. In some districts the opposition on the part of the orthodox has been persistently bitter. On the whole, however, we have been plodding along, holding our own more or less successfully.

The "housing question," which has demanded much attention of late, is now practically settled, but it has entailed a legacy of debt which it will take some time to liquidate. The two societies—the Welsh and English—are helping bravely. The Musical Societies maintain their interest. Much is expected from the Temperance Society founded last summer. Our quarterly meetings continue popular, as is manifest from the large attendances. *Yr Ymofynydd*—the Welsh INQUIRER—is increasing its circulation, and forging its way into quarters where no Unitarian minister would be allowed to put his foot. The *Hibbert Journal*, also, though telling its story in a foreign tongue, finds its way into many an unexpected quarter.

The saddest feature in our present outlook is contained in the fact that so many of our ministers are being lured away by the richer pastures found elsewhere.

R. J. JONES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Boston.—On Sunday evening last the Rev. W. Stoddart, preached a sermon in Spain Lane Chapel, on "Religion and Politics," in which he pleaded for the application of the principles of religious justice and righteousness to the policy of the nation. At the conclusion of the discourse, Mr. Stoddart invited Ald. Wm. Bedford, J.P., to express his views on the subject which he did, and mentioned that the gentleman whom he had brought with him was Mr. Hurst Holliwell. On hearing this Mr. Stoddart invited the well-known opponent of clerical intolerance in the schools to give them a few words. Mr. Hurst Holliwell, expressed his full concurrence with the discourse, especially with the distinction, so strongly drawn between religion, which is righteousness, and ecclesiastical systems. The priests had ever been the opponents of spiritual religion, and the bishops and archbishops of the State Church in Christ's day had conspired together and put to death the Prophet of Nazareth.

Brighton.—A Reading Circle and a Glee Society have just been formed in connection with the church, and the Ladies' Working Party, which lapsed for awhile, has been successfully re-established, and now meets regularly on Tuesday afternoons. The boys of the elder classes in the Sunday school have formed a Football Club. Among the week-night events of the past autumn have been two very sociable "socials," and a lecture by the Rev. Priestley Prime, on "Garden City," which attracted a full audience, including many strangers, to the newly decorated Lecture Hall. There has been an increase in the attendances at Sunday evening services.

Hinckley.—The Young Women's Bible Class in connection with the Great Meeting (conducted by Mrs. Jenkins, wife of the minister, the Rev. T. J. Jenkins) held a very successful tea and social gathering on Saturday, Dec. 16. Prizes for regular attendance were distributed by Mr. Hugh Atkins, and a pleasant incident of the evening was a presentation, by Mr. Atkins on behalf of the members of the class, of a very pretty tea service to Mrs. Jenkins.—A generous Christmas benefaction, to be distributed in perpetuity to the deserving poor and aged women of Hinckley, has been arranged for by a gift from Mr. Thomas Atkins, of the well-known hosiery firm, Atkins Brothers, long established in the town. Mr. Atkins is calling his fund the "Elizabeth Atkins Fund" in memory of his mother, who lived to an advanced age, and who was, like himself, one of the most loyal and active of the congregation of the Great Meeting. The fund is to be administered by three trustees, at the head of whom is to be the minister of the Great Meeting for the time being. Sixty women are to receive half a sovereign each at Christmas, attendants at the chapel to have the prior claim.

London: Laymen's Club.—A very successful smoking concert was held at the Inns of Court Hotel on Friday, December 15. The President, Mr. H. B. Lawford, occupied the chair, and there was a large attendance of members and friends. An excellent programme (arranged by Mr. A. Savage Cooper, W. H. Coltart and F. Dimmock) was contributed to by Messrs. F. L. Sargent, A. S. Cooper, Frank Iorsen, G. W. Howard, Charles Mooney, S. T. Lock, and Madame Hastings Warren. During the evening, the President performed a novel conjuring trick in the unavoidable absence of the conjuror on the programme, by taking the hat round and drawing silver from the members' pockets for a Christmas Box for the Missions. By this means £6 was collected, and divided equally among the missions at Bell-street, Rhyl-street, and George's-row.

Manchester: Moss Side (Appointment).—The Rev. A. Cunliffe Fox, B.A., of Glossop, has accepted the invitation of the members of the Moss Side Unitarian Church, Shrewsbury-street, to become their minister, and will begin his duties on April 8, 1906.

Manchester: Upper Brook-street.—The Rev. C. Peach has just concluded a course of six Sunday evening lectures on "The Moral System of Shakespeare." The lectures, which were well attended, treated of "The Supernatural Element in Shakespeare"; "The Inner and Outer Worlds," "Innocence and Pathos"; "Momentum of Character," "Realm of Tragedy," "Wrong and Restoration."

Middlesbrough.—A sale of work, organised by the Church Guild, to help to pay for the new system of ventilation and the electric light recently installed in the church, was held in the schoolroom on Wednesday, Dec. 13, and opened by Lady Bell, who was accompanied by Sir Hugh Bell. The sale was very successful, as was also the "At Home" of the Guild, held on the following evening.

Norwich.—The Rev. Alfred Hall concluded a series of sermons on "Unitarianism" at the Octagon Chapel, on Sunday last. The attendance was larger than it has been at the services for several years, the average being 300 persons. The strangers, who formed a great part of the congregations, were chiefly men, and the interest aroused has been considerable.

Scarborough.—A social gathering was held in the schoolroom on Friday evening, December 15, when there was a good attendance to meet the Revs. John Ellis and A. H. Dolphin, District minister and secretary respectively of the Yorkshire Unitarian Union. Both these gentlemen gave addresses on the work of the Union, urging its claims on the churches in the county, and laying stress on the necessity of realising their responsibilities and privileges as members of one corporate body.

South Cheshire and District Association of Sunday-schools and Congregations.—The winter meeting was held at Nantwich, on Wednesday, December 13. The President, the Rev. C. D. Badland, took the chair, and a paper read by Mr. Stanley J. Davis, on "Counter Attractions to Public-houses" provoked a well-sustained discussion. After tea, in the schoolroom, cordial votes of thanks were passed to Mr. Davis for his paper, and to the Rev. H. E. Haycock (who is leaving the district) for his past services as secretary. A religious service was afterwards held in the chapel, conducted by Mr. Haycock. The collection for the funds of the Association realised 13s. 5d. Mr. A. Orrett is acting as secretary *pro tem.* as well as treasurer.

THE new volume of the Welsh series, *Cyfres y Fil*, edited by Mr. Owen M. Edwards, M.A., of Lincoln College, Oxford, is a selection in prose and verse from the writings of the late Rev. W. Thomas, M.A. (Gwilym Marles), of Llandyssul, who, with his congregation, was evicted from the old Llwynrhydowen chapel on political grounds in 1876. The selection, which is non-political and uncontroversial in character, is made with great taste, and is a welcome tribute to the memory of a man who did fine work in his day. *Cyfres y Fil* means, we understand, "The Thousand Series," with reference to the circulation of the publication. The new volume is the fourteenth of the series, which began with selections from Dafydd ab Gwilym, a contemporary of Chaucer's. The price of the little volumes, which circulate largely among young people, is 1s. 6d. The publishers are Jones Bros., Conway, N. Wales.



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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 24.

Acton, Central Auction Room, Market-place, High-street, 11 15 and 7, Rev. ARTHUR HURN,
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Carol Service.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A., and 6.30, Rev. STOPFORD BROOKE, M.A., "Peace."
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. SINCLAIRE.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. G. SKELT, and 6.30, Mr. W. R. MARSHALL.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

CHRISTMAS DAY.

ESSEX CHURCH, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON.
HACKNEY, New Gravel Pit Church, Chatham-place, 11, Rev. H. RAWLINGS, M.A.
LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS.
LIVERPOOL, Ullett-road, Sefton-park, 11, Rev. CHARLES CRADDOCK and Rev. J. C. ODGERS. B.A.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
SCARBOROUGH, Westborough, 11, Rev. OTTWELL BINNS.
SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN and Rev. C. J. STREET, M.A.

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DEATHS.

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POTTER.—On Thursday, the 21st December, at 64, Queen's-gate, London, Clara Potter, aged 74, the eldest daughter of the late Edmund Potter, Esq., M.P., F.R.S., formerly of Camfield Place, Herts. No flowers.

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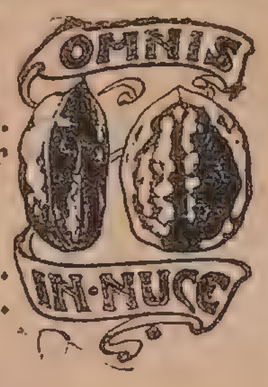
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NOTES OF THE WEEK.

ONCE more, on the eve of a New Year, to all friends who will accept it, a word of affectionate greeting and earnest wishes for the coming time, for strength and the quietness and confidence of faith, a happiness independent of the vicissitudes of time, and the truest satisfaction of faithful work!

IN our present issue will be found a translation of the sermon preached by the Rev. Charles Wagner in the Cathedral Church of Geneva, on the Sunday morning following the meetings of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, in which he had taken so cordial a part.

THE Rev. Stopford A. Brooke will preach at Rosslyn-Hill chapel, Hampstead, both morning and evening to-morrow (Sunday), and again in the evening of January 7, but not on the following Sunday, as had been at first expected. Service is at 11.15 and 6.30.

OUR programme for the New Year is not greatly elaborated, and we announce simply some series of special articles, confident that the general features and aims of THE INQUIRER are well known. But we would say here a special word about church news to the members of our own community. We are anxious that the columns of "News from the Churches" should be better filled with matter really of general interest, and we would appeal especially to members of active churches and societies, where any new departure is made or new method of helpful work tried, to let us hear of it, that good example may kindle emulation, and really admirable work that is going on may be known to all. Too often little things of little consequence are reported (*e.g.* the names of those who preside over urns at tea-parties or provide flowers for decorations), while active workers in really valuable enterprise are perhaps too busy, perhaps too modest, to send any report of their doings. But in every congregation that is alive there ought to be some sympathetic reporter who will take care that "the light shall shine" for our common instruction and encouragement.

ONE thing more. We shall be grateful to reporters of church news, if they will remember that they are reporting impersonally to the public, and will write the news notes as far as possible in a form in which they can be published. And if a Saturday's paper, with news perhaps nearly a week old, is sent up, let it arrive on Monday, not on Thursday. If six such papers arrive on Thursday, it is impossible for the editor to do justice to the news. Far more helpful is the note written by those on the spot, who have the fullest knowledge.

MR. JOHN BURNS, President of the Local Government Board, "the standard-bearer of the rude mechanicals," had a splendid reception at Battersea on Wednesday, in opening his election campaign. *Punch* had a fine cartoon the other day of the Cabinet Minister who is still a genuine working man. There is no doubt that he will work, and work, as we believe, in the best interests of the people whom he knows so well. Not the loafer who shirked, but the genuine labourer who worked, he said, would have his sympathy. The poor and oppressed would have his ear, but the plausible cadger never. His idea was fewer workhouses, and more homes, smaller charities and larger wages, more pleasure and less drink, smaller cities and larger villages. That would be his ideal. "Slow and solid administrative work" at the "permanent organic changes in society" would be his method, careful, while helping the poor, not to endow poverty. "They must sympathise with the weak, but they must not stereotype the causes which made them weak."

WAS the Editor of the *Sunday Magazine* very hard put to it to find some exciting fiction for his pages, or is it sheer perversity, which has led him to republish that silly, sensational story "When it was Dark" in "carefully abridged" monthly parts? The Bishop of London astonished people who had looked into this worthless book by his public commendation of it, and now the *Sunday Magazine* advertises it as "the greatest serial we have published." It furnishes in the new number a portrait of the author—not a very intelligent face—and informs us that he lives "in an ancient granite manor in the wild hinterland of the grey Duchy of Cornwall." He is described as "an old Oxford man who has had a varied journalistic experience." Thus it appears (though still, judging from the portrait, a young man) that he is not a rabid curate, as has been supposed.

THE Christmas number of the *Sunday Magazine* has an illustrated article on Mr. George Tinworth, as an "Evangelist in Clay," and gives among the illustrations one of the group in Whitworth Park, Manchester, of "Christ Blessing the Children," to which we referred last week as pictured in the Christian Endeavour and S.S.U. calendars. The editor who republishes "When it was Dark" will, perhaps, be astonished to hear that this beautiful work was produced by Mr. Tinworth from the design and under the direction of a well-known Unitarian layman. Let him read of this in the *Christian Endeavour Times* of Nov. 30.

THE photographs of the Martineau and Armstrong memorials in Hope-street Church, Liverpool, advertised in last week's INQUIRER, will be welcome to many friends. That of the Martineau memorial is beautiful. The medallion portrait of Mr. Armstrong in the other will, we fear, be a grievous disappointment to those who knew him. Happily, in the new volume of his Memoir and sermons, there is a really beautiful portrait. The tablet, in which the white marble of the medallion is set in a dark background, has above the cornice the two kneeling figures symbolising "Praise" and "Prayer," also in white marble.

BEDFORD COLLEGE UNIVERSITY OF LONDON.—Her Majesty the Queen has graciously promised £100 towards the building fund now being raised on behalf of the above College. Mrs. Ludwig Mond has promised £1,000 and the Clothworkers' Company will contribute £250 when £25,000 has been collected and a second £250 when the fund reaches £50,000. These promises have been received since the publication of the preliminary list. Her Majesty allows her name to head a special list of £100 donations, to which the Right Honourable Arthur and Mrs. Acland, Sir George Gibb, and the Right Honourable R. B. Haldane have already each promised £100.

AMERICAN UNITARIAN ASSOCIATION.

CONCERNING THE FEDERATION.

THE following is the document to which we referred in a brief note last week.

To the Ministers and Laity of the Unitarian Churches :—

It is known to all that a great meeting of delegates from various Christian bodies has just been held in New York City under the name of the Inter-church Conference on Federation. As all Christian bodies were invited to take part in this movement, we, the undersigned, were, in natural response and in fraternal good will, appointed as representatives of the free Christian churches called Unitarian. We were, however, refused admission to the meeting on the ground that Unitarians are not Christians. Our characters were not impeached, but our beliefs were condemned as heretical. In spite of the protest of a number of the most distinguished Christian scholars and leaders of other denominations than our own, this exclusion has now been confirmed by the action of the conference itself. The Unitarian churches are definitely omitted from the list of the Christian bodies entitled to representation in the "Federal Council of the Churches of Christ in America."

We make no controversy over this action which puts, not us, but its promoters, at the bar of an enlightened public opinion. In view of it, however, it seems timely for us to affirm anew the simple truth, proclaimed of old by Christ himself, that righteousness of life and spiritual efficiency, rather than orthodoxy of belief, is the test of Christian discipleship. We affirm that the doing of the will of the Master is the vital thing, and that beliefs about the nature of Christ are unimportant in comparison with practical obedience to his precepts.

The Unitarian churches of America, and all who desire to promote pure Christianity in our land, should be glad to be confronted by a stimulating challenge. Whatsoever good things these other denominations propose to accomplish—and we deeply appreciate the good they do—it is manifest that, as represented by this action, they are both unwilling and unable to commit themselves to the great Christian principles of freedom and brotherhood. It is for us, therefore, to urge, with new insistency and in the spirit of universal fellowship, the ideals of faith and conduct that lie back of all the different theologies, and that breathe in the true worship of all the churches, and to teach that under the inspiration of the life of Christ men may here and now enter into his high discipleship in honest and unselfish service of the present age.

We therefore appeal to all liberal Christians to put fresh courage and patient devotion into their own significant work. Let us each and all believe more stoutly than ever in our mission to mankind and go to work for it with heart and head and hand. We certainly shall not try to build higher the barriers which seem to stand between us and our brethren of other Christian communions. God forbid that any among us should make that sad mistake. We are called upon to recognise that our distinctive message, which we believe to be and strive to make the truth of the gospel of Jesus Christ, is still needed in all parts of the world. By fearlessly proclaiming the ideals of a simple and rational Christian faith and of spiritual high-mindedness, by living lives of public-spirited service and wide-spread charity, by increasing the power and usefulness of our liberal churches and upbuilding our institutions, we shall help to keep in Christian discipleship those who have been alienated from all religious connections, and best promote the cause of truth, freedom, and righteousness.

When the good time comes that our brethren in other Christian denominations know us better, they will find us ready most cordially to co-operate with them and with all other religious bodies in establishing the kingdom of God on the earth.

EDWARD EVERETT HALE.
JOHN D. LONG.
Dec. 4. SAMUEL A. ELIOT.

A LAND OF CHRISTMAS TREES.

THE forest ways are miry with alternate frost and thaw, the birds are flown, the hum of insect life is hushed. The fir trees are here, and amidst their slender, dark, unending rows of stems, run the same paths which in summer time past, so many holiday feet have pressed. How we have sighed with sheer delight as we passed from out the fierce glow of a mid-day sun, into the cathedral stillness of the pine woods, bathed ourselves in the strong fragrant incense that ever thence arises. How often, it must be remembered, have we moved along these shadowy ways until the monotony has begun to oppress the mind, and we have questioned the need of this innumerous repetition of one of nature's simplest patterns. But the summer is long ended, and, as we are very conscious, the ways are soft and miry. Without, the light of a December sun is pale, and within the gloom is deep. This is the land of fairy story, and to-day it seems given up to fairy folk, for of human presence there is little sign, and so we surrender ourselves to the fascination of fondly-fancied, half-believed superstitions. One really might in yonder hollow of the hills meet with the "little people." For the path runs now down hill, and across the tree-tops are glimpses of yet other hills and other woods beyond. And then in a moment we step out into a clearing. There lie the young fir trees, which the woodman has felled. It is the first preparation for the festival of the children, and gives answer to our wonder why the pine woods are so broad and long.

We leave the woods and enter the town. Along the country road we pass long, creaking wains of primitive shape and construction, piled high with the load of what by this time we must call its Christmas trees. And so the annual invasion of the little towns and the great cities of Germany begins. Here is Leipzig for example, a place of wide streets, of splendid, even though also of somewhat monotonous buildings, above all, of broad open spaces. Everywhere are the Christmas trees. The great squares are improvised forests where you walk through avenues of trees, the while you breathe deep breaths of the freshened fragrant air. Here are trees no taller than a five-year maiden; there others which will find their place in the coloured dimness of lofty church chancels, and there, adorned with candle lights and shining tinsel, will overtop the high altar itself. So intimately does the Christmas tree touch every range of life. We find them thus in the churches; in the theatre the dancers bear little Christmas trees as they dance. The man in the newspaper office must write thereof; the preacher's word must be of these plants of paradise in German homes. Let us for a while wander yet through the city. At all hours in all directions, people are carrying away their tree. In this, all sorts and conditions of men are one. The very tram platforms are green bosky places. And here two little children, boy and girl, march importantly along, bearing a tree far longer than their joint stature (true, an elder supports part of the weight, but it is the children who feel the pride of possession most). Come back into the great square. For all the trees that are taken hence, ever, as if by magic, new forests rise. And in the forest midst, we pause where the men of the woodlands get their hot coffee in canvas tents, all open to the air. So the days pass by. So the trees pass one by one to every home and institute, so still the unthinned pine wood rises in the city, and flings its rich scent all round.

Of these many Christmas trees we can follow the history of but few. For the rest imagination must serve us. Here are eight trees. The scene is the city orphan-house. In an upper room, quite charming in its wall decoration we find five of the trees full of lights and ornaments, but without any presents thereon. At the foot of the trees are figured representations of the Adoration of the Kings, of the Birth in the shed, and the worship of the simple country folk. Enter the children, all preternaturally good, as is the way of children on these occasions; here also grave members of the City Council. For is not the city itself a father! And right magnificently to-day it plays the part of the good-hearted parent at the festal season. Now rises the Christmas song, which is ringing through the land just now,

"O du fröhliche, o du selige gnadenbringende Weihnachtzeit!
Welt ging verloren, Christ ist geboren
Freue, freue dich, O Christenheit!"

Then with recitation, song and speech the ceremony comes to a close. And now the children's very own hour is come. Into separate rooms they troop, and in each room a Christmas tree. But still on them no presents. These are spread upon long tables, all the things in which children take delight are here, and here in no stinted measure rises now the sound of young voices, for, as is also the way with children the preternatural gravity falls gracefully away, as the child steps into undying fairyland of kindly given gifts. Right well to-day the City plays its part of Christmas-man. And, still, when the evening wears to it close, the Christmas trees remain untouched; with light and ornament they stand unspoilt to the last. Truly in the land of Christmas trees they understand how the symbolic Tree ought to be treated. From ancient times, whereunto the memory of man runneth not, right into the midst of the modern prose world, it abides as the tutelary deity of high romance.

B. K. G

SHOW US THE FATHER.*

BY THE REV. CHARLES WAGNER, OF PARIS.

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father."—ST. JOHN xiv. 8.

O THOU Eternal Source of mysteries and of truth, sanctify us by Thy word; Thy word is truth. Amen.

Dearly beloved brethren in Jesus.

"*Show us the Father.*" It is a disciple who is speaking, but the question is a question of a novice, nay, almost of a child. And it is the Master who is answering. Let us examine, in succession, the question and the answer.

"*Show us the Father.*" In uttering these words Philip was giving expression, unconsciously, to all the religious aspirations of mankind.

That great writer, Peter Rosegger, calls one of his books, "Der Gottsucher"—the "Seeker after God." When he wrote this title he graved the very name by which man might be denoted; man, that is, in his entirety, and shorn of none of the higher and characteristic faculties of his being. Man is a seeker after God.

In the very beginning, appealing to Nature, we exclaim, *Show us the Father!* And say what our thinkers and philosophers may against the error of seeking after God in material Nature, it remains none the less true that we cannot help beginning in that way. It is the very leading of wisdom; it is the path divinely marked out for us by which to proceed from the transient to the eternal.

If Christ said, "*Consider the lilies of the field,*" and "*behold the birds of the heaven,*" was he not persuaded that a gracious message was inscribed on the corolla of the lily of the field? Did he not feel that every sparrow that spreads its wings is as a dove from the ark sent to mankind, bearing its message, fragmentary, no doubt, but a message from Him who is hidden behind the veil of the material world.

We must estimate at its true value, therefore, this seeking after God in Nature. We must "*drink of the tenderness and taste of the terror*" of this creation that encompasses us, one while smiling upon us like a mother, one while overawing us like a monster. But however sweet it is for us to find some trace of the Eternal Father on the sands of our life's shore; however fascinating the experience may be of fleeing from the tumultuous haunts and feverish society of men, to seek on the mountain side, in solitude and calm retreat, the presence of God; none the less is it true that there has ever been an ancient and gigantic struggle between the living soul of man and eternal Nature. If Nature at times is so transparent as hardly to veil the face of the Father, at other times she assumes the guise of a dark and deadly wall, against which we bruise our mind and heart. How can mankind ever grow reconciled to the offence of Nature's cruelties, or to her frightful unconcern, when, dumb, blind and deaf, she crushes under her heavy wheels myriads of lives, and becomes again a tomb in which man is buried with all his love, his reason, and his hope. Nature sums up her message for us after all in these words: "Dust thou art, and unto dust shalt thou return." Nature concludes in nothingness; but man has no right to subscribe to her nothingness, nor practise the resignation of withered leaves.

When I ponder over this Nature-God, over this God that day unto day uttereth speech and night unto night showeth knowledge; when I consider His majesty and His powerlessness to satisfy our souls, I call to remembrance a painful occurrence.

One night, away down in the neighbourhood of Brittany, a vessel foundered; with her went down almost the entire family of the poet Le Braz and of Léon Marillier, whom you here in Geneva knew so well. Of those who were in that vessel one only survived, but only to die slowly, long after the others—my friend Léon Marillier. I saw him on his dying bed, three days after the wreck, with that vision of horror still fresh in his memory. He told me how he painfully clung to an oar, hour after hour, floating between a calm and silent sea and the starry heavens. He described what he felt as he beheld the serenity of the stars, the smile of that night, that, like some fair creature adorned with a necklet of starry gems, moved over the billows, sublime, yet unconcerned for the helpless mortals struggling in the darkness. That day I realised once again that if the poet could sing:

"Étoiles, vos regards font tomber à genoux,
L'appel de l'infini sous vos longs cils palpite"
("O stars, your eyes constrain our knees to bend,
Beneath your rays deep throbs the voice of God"),

it is none the less true that between man and Nature in her most marvellous forms there is a gulf that nothing can ever span. At the best, even when she displays her beauty and her sweetness in all their fulness, Nature is only the fringe of God's mantle. We must needs penetrate deeper, even to His heart.

II.

To furnish a way of escape from the cruel uncertainty attaching to our destiny, and to the purposes of the supreme Will that moves the world, as those purposes affect us, other messengers were required than trees and mountains, other lights than those shed on us from the stars. To render, in short, even remotely the features of the Father, far other colours were needed than those that sufficed for portraying the visible world.

Confronting the impenetrable firmament of the crystalline heavens, the ancient Prophet cried: "*Oh that thou wouldest rend the heavens, that thou wouldest come down.*" That cry marks a new stage in the search for God. Let not the anthropomorphism of a prayer that urges the Deity to dwell with us be a stumbling-block to you. That prayer, in a form most appropriate to our weakness, expresses none the less the fundamental law of all human contact with reality. Surely nothing belongs to us but what is adaptable to our nature. All things take on something human as they pass through the soul of man. The rocks you see on the horizon, the light you contemplate, acquire human characteristics as you gaze upon them. God, too, must needs become man to be comprehended by men. Everything is comprised in this truth: *The spot where God is nearest to us is a human soul animated by His spirit.* As human beings we are caged, though free, in the confines of our destiny, restricted within the limits of our knowledge, and the Deity can only become accessible to us and assimilable by us as He interprets Himself in terms familiar to us. It is no abasement in God to come down to us. It is an added grandeur. He alone can both dwell in light inaccessible and draw nigh to a contrite heart.

The truth, then, that Christ proclaimed in his great reply to the disciple who desired to see the Father, was a truth not of an age or of a single race, but for all time: "What else have I been doing, since I sojourned amongst you, but showing you the Father? Behold me, Philip! By reason of the mysterious grace given unto me, *I am become the legible transcription for mankind of the impenetrable hieroglyphics of the invisible reality.* Behold me! Through my eyes the Father smiles upon thee, judges thee, and forgives thy sins! Through my heart the Father sends thee His message of love; by my words He calls thee, and by my hand He holds thee."

Think not, my brethren, that there is in this declaration of Jesus any outrageous or blasphemous exaggeration of an "*ego*" limited, after all, to his own personality. No, there are two ways of expressing the "*ego.*" In one we include all that is impure, selfish, and, at the same time, exclusive and strictly individual in our nature, the epitome of a soul contentious and desirous of lonely isolation. It is the lower self. But there is a higher self expressing that which brings us near to our brethren, that which the Father has given us, that which in us is divine. It is of this *self* that Jesus spoke when he said, "He that hath seen me hath seen the Father." Never did he aspire to an exclusive and jealous royalty, by right of which he would dominate his brethren, and let their abasement be the measure of his exaltation. He has ever joined himself to others, identifying himself with a higher humanity in the close solidarity of a body of which all are members one of another and Christ the head. In his impersonal self are gathered the influences from above and the aspirations of men, as in the vigorous vine-stock are concentrated all the roots that come from the earth and all the branches which stretch upwards to the heavens. The mysterious line of the horizon, where sky and ocean join in such a way as to leave us uncertain at times whether what we see is the blue of the seas or the blue of the sky, symbolises admirably His nature. God and man have met in him: God hath visited His people. We have beheld a human God, a divine humanity.

Before this revelation of a new kind have vanished the former and lower images under which mankind feared and worshipped God. The jealous and cruel Powers have sunk into the shade. The stars have paled of those Olympian deities

* A Sermon preached in the Church of St. Peter, Geneva, on Sunday, Sept. 3, 1905, being the Sunday after the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. Translated by the Rev. E. L. H. Thomas, B.A.

who joyfully quaffed their ambrosia, sitting in eternal light, whilst mankind in their twilight wept and toiled. A suffering and militant God, a God toiling in our mortal frame, weeping with our tears, mingling in our struggles, pitying our sins and miseries, a God who is close to us when we make our bed in the grave, that it may be less dark—this is the Father who has appeared to us reflected in the soul of Jesus, as the azure dome is reflected in a limpid stream.

III.

Yet, my brethren, whatever be the scope and depth of this truth, we will not let it detain us longer now. Let us rather hasten to practical conclusions, after the example given to us by the Master. Christ always advanced to action. We must not loiter to unfold mystic wings under the infinite vault of heaven, nor to speak of the loftiest and holiest and most life-giving realities. We must drink of the water of life and partake of the bread of life and do the will of the Father.

In the revelation of God to men a third stage remains to be completed—and the most important, for it affects the question of our personal responsibility. When Christ made his declaration to Philip, he added, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." What else does that mean than that we, too, are called "to show the Father"?

Alas! before describing in what a luminous fashion even the weakest and the least among us could show the Father, we needs must depict a dark background to so luminous a picture.

Man is capable of collaborating in two series of revelations—the *light series and the dark series*. We can all be heralds of the night or heralds of the day.

Men, by their evil actions, have filled the earth with gloom. Every morning, when we begin anew our work, we can be workers of iniquity, makers of darkness, sowers of gloom.

If you dispute with one another, even about the highest things—about things that concern religion, for example—you veil the face of the Father. If you exclude each other and excommunicate one another, sinning against brotherhood, you veil the face of the Father. If, rejoicing selfishly in your wealth and in your health, or in your very virtues, you imagine that the earth and all that therein is, has been granted in homage to you, as to kings, and you have no thought for your brethren who hunger and weep, go astray and are defiled, you veil the face of the Father.

"Quand les petits enfants, les mains de froid rougies
Ramassent sous vos pieds les miettes des orgies,
Les regards du Seigneur se détournent de vous."
("When little children's hands, all red with cold,
Snatch at the crumbs that from your feasts have rolled,
The eyes of Christ are turned away from you.")

Whenever you lie, whenever you act hypocritically, profanely, impurely, cowardly, whenever your heart is not with your lips, nor your hands in accord with your secret thought, you veil the Father.

Let us not, when we hear these things, apply them to others; let us apply them to ourselves, religious people or professedly such. If there is in the world such darkness of soul, such experiences of emptiness and despair, such a profound ignorance of God, where does the blame lie more than with the accredited champions of religion? For, if there are, as you often repeat—and rightly—if there are those exceptional atheists who, by their goodness, their simplicity, their uprightness, constrain us to believe in God, are there not, on the other hand, too many professed religious people who, by their perverse minds, their avaricious spirits, their mean trickeries, their sanctimonious prayers, their lying chants, make men doubt God? Nay, as the Apostle, in those terrible words, says, make men hate Him, "For the name of God is blasphemed among the Gentiles through you."

Sometimes, when I am more particularly struck by this dark side of things, by all that man has done to cast a shade over the Father's face, by all those traces of impurity that our lips have left on the name hallowed by all, it seems to me that the Eternal cries: "*Call me no more by my name; my name is too polluted. Under cover of my name, what iniquities are done in the earth!* Sit in silence, in sackcloth and ashes, and be ye kind, simple, true. Be men, be brothers. In poverty and misfortune, be helpers one of another; whatever gift or wealth you may have, employ it for the service of others. Ye honour me too much with your lips; be still, and manifest your love in silence. Then will I appear in the silence where I love to dwell; I will appear in your poverty, for it is mine to be rich in poverty. Even in the dark cross-roads of doubt, when ye no longer know how to seek me and find me, if ye will join hands in brotherly helpfulness I shall be in the midst of you, more surely than when ye multiply the vain ceremonies of a worship which your actions belie."

That we may be, by our acts, messengers of the Father is a truth that is from time to time brought home to us in a most striking way.

The week that has just closed had opened once again on the vast scandal of bloodshed, which for so long was desolating the East, and, bit by bit, had been spreading its sinister gleams over the whole horizon of the civilised world. To-day is the first Sunday we meet for worship after the war was brought to an end by the courage of one man, of a man who is better than President of a great Republic—a child of God in simplicity and in truth. When the step he was taking was known, it struck us all by its boldness. Such was the magnitude of the obstacles, that they appeared insurmountable. For many a day the superhuman struggle fluctuated, leaving us in suspense between hope and fear. But at length the smiling light of peace shone on us. The impossible had been realised.

Did it not seem to you, that day, that the Sublime Unknown, the Father, whom no man can express nor comprehend, had moved amongst us and acted through the instrumentality of a man of good will? When the bells of Portsmouth clanged out, and, across the continent of America and throughout the civilised world, the Hosannah of Peace vibrated, did you not feel as if the realisation of a fairer future was being heralded through the air? At such times we grasp the significance of the prophecy of Jesus: "The works that I do shall ye do also; and greater works than these shall ye do." "If ye believe in God, believe also in me." To believe in Christ is to believe in God-in-man, and consequently to believe also in ourselves and in what God is able to do through us. For we are pledged for the honour of God. A high and holy humanity will one day be the justification of the Creator of the world.

Let us believe, then, in our work, in our future, in the lowliest efforts of our hands, though no stronger than a child's; so shall we prove to the Eternal, who hath made us, that we believe in Him. Whoever sees not God in man will see Him nowhere. He who believes not in humanity, in the dark furrow in which we sow our life, and from which we shall gather fruits of immortality, destroys by this fundamental unbelief the basis on which the moral universe and faith itself in God is reared. The religious pessimist who admits a distant future, when all evil shall be redressed, but who believes not in man, nor believes that God will end by purifying this world and fulfilling His Will, such a pessimist, be he never so religious, disturbs the pillars on which securely rests faith in the living God. A positive check to human effort would be tantamount to a divine defeat.

Let us listen once again to Christ—"If ye believe in God, believe also in me"—and by our faith in him let us establish our faith in ourselves. Let no man tax with pride what is the true doctrine of salvation and of every action of redemption.

Did not Jesus say, "I am the vine, ye are the branches . . . . for without me ye can do nothing"? And all of us who strive to live in his spirit know to what degree the comparison is true. But then, why not apply it to ourselves in its fullest extent? Have you ever wondered what would become of the vine if it had no branches? The branches can do nothing without the vine; the vine can do nothing without the branches. To every child of man God himself says, "I have need of thee to manifest me amongst thy fellow-creatures; unto that end have I called thee by thy name. Be eyes for me to look on pain; be hands for me to touch the wanderers and bring them back; and, in proportion as thou revealest my holy will through thy deeds, thou, too, shalt see me."

This, then, dear brethren, comrades in trial and hope, is what I, like one of yourselves, have desired to set forth this morning, in the midst of your sympathetic silence, happy to be privileged once again to raise my voice in this good old town of Geneva, where I have ever met with so much fraternal sympathy. What gladder tidings could I have proclaimed to a band of poor fellow-sinners, but sinners each of whom represents a hope of God, and whom Christ found worthy to die for? May the most stricken amongst us, the most tried by suffering; may he who often believes himself to be forgotten, and for whom the Father's face seems veiled; may such an one once again lift up his head and deepen his trust in the presence of such realities. May he leave this house of prayer with his heart warmed by closer touch with the

Father's heart. I could wish that, penetrated and strengthened by the mighty virtue contained in the words "He that hath seen me hath seen the Father," we should never again lose courage in any circumstance of life, even the most desperate, and that the promise of Jesus should be fulfilled in us: "*He who believeth on me, from within him shall flow rivers of living water.*" Amen.

LITERATURE.

THE RECONSTRUCTION OF BELIEF.*

MR. MALLOCK'S present work is less entertaining, but more solid and permanently valuable, than the brilliant "New Republic," which made him a literary celebrity. Its purpose is to re-establish on a substantial basis the religious faith which recent science has so largely undermined. This reconstruction of belief will, in Mr. Mallock's view, not come about by the usual modes of attacking that scientific monism, which the writings of Spencer, and more recently of Haeckel, have made so extensively popular. Mr. Mallock's fundamental difference from the current modes of defending religion is thus expounded:—"Stated briefly, what happens is this. The scientific explanation of existence conflicts with the religious explanation, because it exhibits existence as a single necessary process, man being a momentary product of it, God being the process as a whole, and no personal relation between these two being possible. Such being the explanation which our apologists are pledged to invalidate, they seek to invalidate it in one or other of two ways which we may call respectively the clerical way and the philosophic. The clerical way is to scrutinise science in detail, with a view to showing that the process which science represents as automatic would break down at this point or that, if it were not for the help and interference of a living power external to it. The philosophic way, which is now growing in popularity, is to accept the scientific explanation as complete within its own limits, but to reduce it to insignificance by reason of a system of idealism, according to which, the entire subject-matter of science—namely, the physical universe, our own brains included—is a dream which owes its existence to our own immortal minds."

The way in which this idealism professes to get rid of the apparent antagonism between science and religion is thus graphically depicted:—"Does science detect in the universe unbroken determinism? What matter? This is not a determinism which the universe is imposing on us, but a determinism which we who are determined by ourselves only, have imposed on it. Do the various phenomena of the universe—our own bodies especially—seem to dissolve and fade and pass away irrevocably? What matter? Our bodies are created by our minds. The created appearance disappears; the creator still persists. Thus, says, Professor Ward, by the aid of a true philosophy, man learns to recognise himself as a spirit in a world of spirits; and from a world of free spirits with the universe as their humble pensioner, the passage, he proceeds, to the 'Supreme Spirit' is easy." We believe Mr. Mallock was a Balliol student; if so, it is strange that he shows himself so wholly inappreciative of idealism, whether of the Berkeleian or the Hegelian stamp. Instead of critically examining these theories, he simply tries to show that the theory of the cosmos enunciated by the evolutionists, absorbs into itself all that is true in these idealisms; and that what it cannot absorb is thereby shown to be erroneous. We are told by Mr. Mallock that the idealist's doctrine of the inseparability of the thinker and the objective world is now superseded by the scientific doctrine that the same universe is the extended body of each man and of all men; that "when science has been rationalised by philosophy, the external universe is for each separate mind more truly a part of it than it is said to be by the boldest idealist, and is also as completely independent of all individual minds as it is said to be by the most commonsense realist." Again, our author maintains that the human soul cannot be an entity which is the source of its own activity, because science has shown it to be "a highly composite product having in itself the workmanship of a hundred million years, rooted in the universe it confronts, and drawing from this its daily nutriment." And when personal idealists such as Professor Ward declare that the self exerts conation, the reply of science is that every element in nature, including the ultimate constituents of the brain, which is the physical side of the mind, is in a state of constant conation and movement.

The human self, according to the evolutionary theory which Mr. Mallock espouses, is not a single spiritual monad or entity which may be conceived as acting separately, but is simply the sentient and conscious side of a complex organism of which the physical side is formed by the countless atoms of the cerebral structure. Having thus expounded the theory of the cosmos, which he thinks recent science has established, our author, at the close of the first of the four books which constitute the volume, admits that when recent science has said its say, "the universe remains rigid and unresponsive to man—the process of a Something which, when seen to be of the nature of mind, is no less *mechanical* in its behaviour than it appears to be under the guise of matter. Man remains, in spite of his derived activity, nothing more than a passing and passive mode of it, and the Whole, or God, if we like to use that name, becomes more remote and more hopelessly inaccessible than ever."

So far, then, as science is concerned, the cause of religion appears to be desperate; and Mr. Mallock thinks that he has shown that neither the clerical nor the philosophic method avails to rescue it from this grievous strait. He has, however, a method of his own, which he proceeds to expound in this second book, and to confirm and complete in the last two books. The second book is by far the most interesting and valuable feature in the work; but the reasons given there in support of religious belief may be, and, indeed, sometimes are, urged also by the clerics and the philosophers in confirmation of their theistic conclusions.

The ground taken by Mr. Mallock is that the scientific account of the universe is evidently defective, for though it may satisfy man considered as a mere student of science, it does not satisfy man as a whole, seeing that it fails to recognise and to explain the motive powers which have been most effective in raising the human race to its present civilised condition. It becomes evident, accordingly, that the scientific verdict must be greatly qualified and supplemented from other sources. Mr. Mallock points out with great lucidity and force that religious belief has been an essential and most potent causal factor in elevating the social life of humanity. The progress of the human race, he maintains, could not possibly have taken place had not men assumed and believed in three great realities, viz.: the Freedom of the Will, the Goodness of God, and the prospect of Personal Immortality. He first takes the case of Moral Freedom, and shows that all reverence for heroism, all the confidence and delight of true love, all the divine significance of forgiveness, turn upon the belief in conduct, "which originates in the man's conscious self, and which he has deliberately chosen when he might just as well have chosen its opposite."

This belief in Free-will can hardly fail to start a question to which this volume gives, we think, a most unsatisfactory answer. Mr. Mallock admits that this belief shows that the self of man is to some extent separated from, and can act independently of, its cosmical surroundings. Why, then, the reader naturally asks, if your moral consciousness asserts the existence of a freedom which the cosmology of Haeckel declares to be non-existent and impossible, do you not recognise that there is something fundamentally wrong in Haeckel's account of the matter, and adopt instead, a cosmology such as Lotze's or Martineau's, which represents all monads as having a certain individuality or self-hood which, in the case of the human soul, rises to the possession of a measure of free-choice? Instead of taking this course, Mr. Mallock prefers to say in effect, Haeckel's account of the matter is scientifically correct, and the moral consciousness is also correct in asserting freedom. No doubt, he says, we here encounter a contradiction, but, according to Herbert Spencer and Mansel, all our fundamental ideas, such as those of space, matter, motion, causation, &c., involve self-contradictory ideas. To many philosophers, however, this alleged fundamental self-contradiction has no existence. They hold that there is much in our thoughts and beliefs that transcends the comprehension of our understanding; but in this they see nothing which involves sheer self-contradiction or paralyses faith in the ultimate rationality of the universe. It is unfortunate that Mr. Mallock seems to recognise the influence of no philosophy save the idealistic, and since this philosophy appears to him quite untenable, as being entirely inconsistent with our present scientific knowledge, he prematurely concludes that all existing philosophic defences of moral freedom and religious faith lack validity.

There is much in this very suggestive volume which all theists will find strongly

* "The Reconstruction of Belief." By W. H. Mallock. (Chapman & Hall, 1905, pp. xii, 313. 12s. net.)

confirmative of their ethical and religious ideas. Most of them, however, will, we believe, leave Mr. Mallock to harmonise to his own satisfaction the discord between his firm faith in Haeckel's cosmology and his equally firm faith that the beliefs in Freedom, God, and Immortality are well founded; but they will welcome as most valuable his able contention that a belief in genuine moral freedom has been, and is, a condition of all permanent social welfare and progress.

Equally interesting are the many pages in the second book, in which the author maintains with great acuteness and power, that mental civilisation has always been essentially associated with a belief in a *conscious* principle as the ground and cause of the universe. "The God of modern religion," says Mr. Mallock, "whatever He may be else, is a synonym for that in which all aspirations are realised; in which intellect answers to intellect, in which heart answers to heart; in which every vague desire for a something we know not what—for something which, as Plato says, 'we augur but cannot see'—finds its proper object and is at rest." He then proceeds to argue that this religion is more or less implicitly involved in the writings of the chief agnostics. The savant who is regarded by many as the arch-materialist of the day, viz., Professor Haeckel, asserts as clearly as the most mystical Christian, that the chief elevating influences in the mind of man resolve themselves into an appreciation of three things—the true, the good, and the beautiful. Believing himself in no God, he calls these "the three goddesses"; and declares that the life of civilised and cultured men would cease to be civilised, would cease to have any value if it were not constantly lifting itself towards these three ideal ends. Beginning with the first of these goddesses, Mr. Mallock carefully analyses the passion for scientific truth, and reaches the conclusion that this passion would not be sustained did not the great scientists sub-consciously attribute to the universe in its totality the precise quality which their conscious logic denies to it. "Without," he says, "a belief that the universe is identified with a Power who is consciously responsive to our own personal consciousness, science, with truth for truth's sake as its object, would cease to exist, having lost all possible meaning, though it would remain the employee of medicine, commerce, and manufacture. And what holds good of truth as valued and pursued by science, holds good of truth for its own sake, let us look for it where we will."

And when, from the idea of truth we pass to the ideas of goodness and beauty, we shall find, he contends, that they, too, lose their essential character if disassociated from the idea of a conscious spirit of the universe. Though the conception of the *summum bonum* differs greatly with different men and with different stages of civilisation, it is, nevertheless, the fact that with all these varying conceptions there always goes the belief that there is an element in them which is not only valuable relatively to individual men, but is also good in some absolute and objective way. "But, if such a thing as absolute Goodness exists, it must resemble Goodness of the relative and contingent kind thus far, that it can only be Goodness at all by being Goodness for a conscious mind of some sort, and if it is to be absolute in any intelligible sense, and not contingent on the tastes of individual men it must be absolute because it is Good for some conscious Mind that is absolute, all-comprehending, self-existent, eternal—a Mind whose character transcends the character of man's, but with which by willing the Good man can put himself in connection."

The limits of our space do not allow us to follow Mr. Mallock in the defence of belief in personal immortality, which concludes the second book. We hope that we have said enough to show that the thoughtful theist will find this portion of Mr. Mallock's work very stimulating and helpful.

The most noteworthy features of the remaining books are first, a subtle argument to prove that even on scientific grounds there is reason to believe in a definite purpose dominating the whole course of cosmical evolution; second, an appeal to Haeckel's doctrine that all the elements of matter have a subjective or sub-conscious side in support of the belief that the basal principle of the cosmos is an eternal self-consciousness.

C. B. UPTON.

HARPER'S AMOS AND HOSEA.

THIS is a bewildering book. Amos and Hosea occupy some ten pages in an ordinary copy of our English Bible. Professor Harper's commentary extends over about six hundred pages, a large part of them in small print and crowded with references. The introduction has little direct connection with Amos or Hosea; it traces the whole history of religion in the Northern Kingdom, and indeed has something to say of Mosaic revelation from its very beginning. The endless subdivisions marked by numbers in brackets embarass instead of helping the reader, and sometimes ill-chosen phraseology increases the confusion. Surely for example "Pre-prophetism" is an unfortunate and clumsy title for religion as represented chiefly by the great prophet Elijah. Again, it is misleading to speak, as Professor Harper habitually does, of prophecies as "sermons." A sermon is due to natural, though this of course should include prayerful, preparation. It is delivered at a fixed hour, and, generally speaking, the arrangements made for the place and time of its delivery are by no means solely due to the preacher himself. There is a wide gulf between a discourse of this kind and "the word of the Lord" as it came to Amos or Hosea. The former was a shepherd in Southern Judah; he heard the voice of the Lord, and at its bidding he travelled northwards, not only to preach righteousness, but to announce the nation's impending doom. He had to speak the message directly communicated to him from above. "The Lord hath spoken: who will not prophesy?" No doubt, evil was done in a time not yet far distant, when prediction was regarded as the essential element of prophecy. It is, we think, an error no less fatal to forget that inspiration and reflection enter in very different proportions into Hebrew prophecy and the best of modern sermons, and that a modern preacher cannot, without unreality, lay claim to the prophetic office. Rather a good preacher is like a scribe instructed unto the kingdom of heaven, who brings forth from his treasure things new and old. We must add that Professor Harper often accumulates references with small profit on matters which are quite clear and mentions opinions now quite antiquated *e.g.*, that Hebrew monotheism may have been drawn from Egyptian sources. The Pantheism of Egyptian priests presents no more than the most superficial resemblance to Mosaic monolatry, and it is on the face of it incredible that Moses adopted religious ideas from the Egyptian gods which Jehovah overcame. Apparently, Professor Harper's work was at first bulkier still, and was reduced to its present size by the publishers, who felt themselves unable to grant the space which would have been required. It is really hard to see what might not have been included in a commentary built on this plan. We may compare it to such a work as Professor Mayor's "Juvenal," which is also on a very large scale. But Professor Mayor's commentary is much more closely connected with the text, is far more distinguished in style, as well as much more interesting, and justifies itself by the fact that it is a work of original learning which contains a mass of illustration not to be found elsewhere.

At the same time, no fair-minded person will refuse to acknowledge gratefully that Professor Harper's commentary is by far the best which has appeared in English, though the English is disfigured by such an American vulgarism as "back of" this or that. Our whole attitude to the prophetic literature has changed within the last two decades. Twenty years ago the main questions on the origin of the Mosaic books had been practically settled, and it was supposed that in the prophetic literature we were at once on firm ground with little call for criticism. It was, of course, admitted that large parts of Isaiah and Zechariah were not the work of the prophets with whose authentic productions they have been united, and the early date once assigned to Joel was subjected to grave doubts. Questions had also arisen on the composition of Obadiah, and the origin of such a passage as Jeremiah li. Since then, doubts on the authenticity of the prophetic texts have become far more penetrating, and we can no longer accept even the words of Amos and Hosea as they stand without serious scrutiny. We shall take a few examples and consider them in the light of Professor Harper's book.

The later Scribes could not help being puzzled at the way in which Amos and Hosea ignore Judah. To the Scribes, Israel was a schismatic kingdom and Judah was the centre of true religion. Hence they interpolated passages to supply the deficiency. We find one of these at the very beginning of Amos, viz., in chapter ii. 4, 5. Professor Harper seems inclined to mark those verses as spurious, though he does not discuss the subject at length or give the real reason for rejecting them, viz., the vague and general charges made

* "A Critical and Exegetical Commentary on Amos and Hosea." By W. R. Harper, in the International Commenta (T. & T. Clark. 12s.)

against Judah compared with the concrete and vivid character of the accusations made against Israel. The only other prophetic references to Judah in Amos are in i. 2, vi. 1, ix. 11; and of these the only important one is certainly spurious. It is disappointing to find that Professor Harper, who has much to say on irrelevant matters, does such scanty justice to those interesting verses. He does, however, in the introduction give a decided verdict against them, and admits that the references to Judah in Hosea are mostly from the hand of a later editor.

Next we have theological insertions in the style of second Isaiah, *i.e.*, the implicit monotheism of the earlier prophets is made explicit and dogmatic by express assertions that Jehovah is the Creator and the only God. We have a good specimen of this in Amos v. 8, 9, a passage which severs the excellent connection between verses 7 and 10, and is quite commonplace in character. The last verse of Amos iv., also theological, has far higher literary merit.

We have another class of interpolations which may be classed as consolatory. Amos had a message of woe, and looked forward to the complete destruction of Israel as a nation. A scribe to whom this was inconceivable added ix. 8—15. The words imply that the Davidic dynasty had already fallen, and that Jerusalem was dismantled. There is more doubt about the last section of Hosea, which Professor Harper also dismisses as spurious. It can hardly be defended precisely in its present form. But Hosea's enduring love for his faithless wife does surely imply some purpose of divine mercy to faithless Israel; nor are we inclined to the heroic remedies which would reduce so highly an emotional writer to perfect consistency with himself.

Lastly, the metrical system of Hebrew poetry is now better understood than it was, and has become a powerful instrument for the emendation of the text. An account of the Hebrew metres, fair so far as it goes, is given in the introduction to the commentary before us. One or two points seem to be certain. The metre depends on accent, not on quantity. The lines are connected into periods consisting of two or more lines, while the periods are formed into strophes which treat of the same theme. Occasionally each strophe closes with the same refrain. But it is often very difficult to say where the one strophe begins and the other ends. Certainly the supposed laws of metre must be applied with great caution. Sometimes an emendation made on metrical grounds may be certain, but only, we think, when it is confirmed by other reasons. Such cases occur when the metre can be restored by omitting words which are evidently a prosaic gloss, or again by adding or omitting words in accordance with the text of the LXX. But the knowledge of Hebrew metre is still immature, and many years may pass before the strophic system can be taken as a secure basis for textual emendation.

WM. ADDIS.

ALL that we know, all that we revere, all that we adore—is the revelation of God through His incarnation in every human being.—*Stopford A. Brooke.*

THE CHRISTIAN MINISTRY.*

THIS book covers wide ground without adding anything that is new or striking on the many subjects that are referred to. But, for all that, it has its value, especially for ministers and for those who look forward to the ministry as their vocation, since it sets before them a high estimate of their calling, its responsibilities and privileges. The author starts with two very comprehensive definitions, by Henry Scougall (religion is "the life of God in the soul of man") and Max Müller ("religion consists in the perception of the Infinite under such manifestations as are able to influence the moral character of man"). Our readers will understand the writer's position when we say that from these large premises he evolves "what are commonly called the great cardinal doctrines of the evangelical faith, such as inspiration, incarnation, atonement, and regeneration."

As to the minister's peculiar work the following passage is interesting just now to many of our readers. "There are two things necessary to good government in a free commonwealth: the first is a diffused spirit of patriotism, justice, and goodwill; the second is the organisation of this spirit of patriotism, justice, and goodwill in laws and political institutions. It is the function of the lawyer, the statesman, the political reformer, to formulate the spirit of patriotism, justice, and goodwill in laws and institutions; it is the function of the minister to develop the spirit of patriotism, justice, and goodwill that it may be in the community to be formulated. . . . In the nature of the case, the statesman must be an opportunist, if he is to succeed; that is, he must consider the immediate effect of the present action. But we need other men in the community than opportunists. We need men with a long look ahead; men who are not considering what will be the immediate effect; men who consider what will be the ultimate effect of human action on the kingdom of God. Such is the minister. He is or should be an idealist. When an idealist goes into politics and undertakes to carry out his ideals in political action, he fails; when an opportunist goes into the pulpit and undertakes to measure human policies by immediate results, he fails."

The author makes a misrepresentation with regard to Dr. Martineau, which is inexcusable in one who quotes from the life by Dr. Drummond. He says, *sans phrase* that Martineau "always disavowed the name Unitarian." That, of course, is a gross blunder; for, while he repudiated the name (as well as every other doctrinal name) to designate his church, he freely accepted it to describe his belief on a question in theology. J. H.

WE hope to publish next week a New Year's sermon by the late Rev. R. A. Armstrong, and it will be our privilege in the course of the year to publish a number of his holiday sermons, which he preached in Hope-street Church on his return from those voyages which were to him so great a delight, and visits to America, Norway, or other countries.

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* "The Christian Ministry." By Lyman Abbott. (Constable & Co. 5s. net.)

THE CHILDREN'S COLUMN.

HAS this been a happy Christmas week for you? And what are the things you are most glad to remember? Are they not the acts of kindness you were able to do, the surprises of pleasure you brought to others, the light of happiness which you saw in other faces, when perhaps a parcel was opened with something in it you had made, or when you went into a lonely house to pay a surprise visit to one who has not many friends? If so, then I think you will understand what I said last week about angels.

An angel is a messenger of God, one who comes to us from Him, to tell us something about our lives and His will, which we must learn to do, because we are His children, and His will is always good. People in the old days imagined angels as beautiful winged creatures coming down out of the sky, to bring messages from God, and so they thought of the host of angels gathered round the simple shepherds, singing the song of joy when Jesus was born. But the real angels who sang for joy were the people whom Jesus afterwards helped, and who then went to tell others the good news. Then when their loving thoughts gathered about his cradle, they sang for joy of what he had brought to the world, and they imagined other angels in the sky, singing too.

Jesus brought new life to them, new gladness, liberty to the slave of selfishness, sight to the blind, who before had known of nothing but gross things in the world, and now saw the glory of God in the earth and the heavens, and in human faces about them. So they rejoiced and their joy became a song of thanksgiving, of glory to God and of peace and good will among men. And they became messengers of the good news to others, in very truth, angels of God.

But long before that, the baby Jesus had come as an angel, a messenger of God to his mother and father in their home at Nazareth; and they in turn to him, helping him to understand so perfectly what love means. There was no need to imagine other beings coming down to talk to him and tell him about God. He could learn it best in his own home. And that is what we have to learn now in exactly the same way. It is no use people telling us things about God, unless we feel it for ourselves. And we feel it best at home, not so much through words, as through the home feeling itself, where there is quietness and reverence and the gladness of trust, and father and mother and the children all together feel that they are with God, that He, the heavenly Father, is always there, and cares for them, and makes their life beautiful and strong in the knowledge of His love and of truth and right.

His angels are all about us, and they are the best and dearest angels who know and love us, and help us through their love to be good and to understand the perfect love of God. But I must tell you more about this another time.

This is the end of another year. Let us all take the Christmas happiness with us into the New Year. That, you know, we can do, through unselfishness, love, and trust.

The Inquirer.

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LONDON, DECEMBER 30, 1905.

FROM OLD TO NEW.

WE are glad when New Year's Eve falls, as this year, on a Sunday. The quiet evening service at the habitual time, and then the gathering at home, would seem to be more wholesome and a better way of passing from the old to the new, than the watch-night service, impressive as that may be, at the actual mid-night hour. And certainly we shall be thankful, if the Sunday evening may this year spare us the hideous noises which so commonly in large towns, if not in the country, mar the quiet of the first moments of the New Year.

With thankful hearts we may pass onward to the coming year, not because of what has been achieved, but because there comes to us the fresh call of duty, in every relation of our life to "ring out the false, ring in the true." This nation is to be called immediately to the great endeavour of a General Election, to make a new beginning in the ordering of our common life. To whatever party we belong, let it be with the earnest aspiration after good citizenship, to make the common good in all things our paramount aim. And how better can we express the true ideal than in Tennyson's immortal words, consecrated in the hearts of the English people, always to be recalled on New Year's Eve, for the cleansing and uplifting of our lives, to set them right once more in every relation of duty and affection—

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the CHRIST that is to be!

Would that those verses might be read to-morrow in every church, and, before the day is ended, in every home in the land!

With this last number of the year we are sending out a brief announcement of several series of special articles, which we have arranged to publish during the coming year. For the rest, THE INQUIRER will maintain its endeavour, as stated last year, to be a true Organ of the Churches represented in the National Conference of Unitarian, Free Christian, and other Non-Subscribing Congregations, and at the same time to serve a wider public, both at home and abroad, interested in the liberal aspects of religion, the progress of religious thought, the movements of church life, the culture of personal devotion, and all efforts for the advancement of the moral and social well-being of mankind. The main features of the paper will remain as before. What we hope for is the better wisdom, which growing experience ought to bring, and more concentrated energy, to come a little nearer to the ideal of service to which we are pledged. The constant, loyal help, and generous encouragement of many friends have never failed us, and we have no fear that we shall be left without these in the coming year.

What we should like especially to say at this moment is that we are always glad when fresh hands are stretched out to help. We have strong support, but cannot have too many friends, whose contribution of wisdom and sympathy and inspiration is poured into the common store. THE INQUIRER has no private or party end to serve. It wants simply to help on the cause of truth and living religion and brotherly love. Its great happiness would be to be found truly a source of help, of encouragement, in the common life of our people, to set forth the beauty of the true ideal of fellowship in that life, and the joy of the unselfish service of righteousness and compassion and loving kindness. Whoever has a word to say that will touch true human sympathies, or give fresh insight into the beauty that is all about us and can be wrought into the substance of our common daily life, that can deepen the sense of the Divine presence, and the victorious power of righteousness, if only people will have faith, let him see whether it cannot find utterance in these columns, and will not receive a warm and grateful welcome. Our service has chiefly to be done for love. But then, is not that worth while?

RETROSPECT OF THE YEAR 1905.

RETROSPECT of home affairs for this year may be pardoned if it turns with a sigh of relief from the Parliamentary record, and from Monday, December 4, when Mr. Balfour at last resigned, sets its face resolutely to the coming time. Next day Sir Henry Campbell-Bannerman accepted office as Prime Minister, and proceeded at once to form a Liberal Government of strong and capable men.

So ended ten years of Unionist administration, which included the whole miserable course of the South African War, before the close of which Queen Victoria died. Lord Salisbury was succeeded as Prime Minister by Mr. Balfour in 1902, and since then we have had the Education Act, with its accompaniment of popular protest marked by the Passive Resistance movement, and the Licensing Act, no less vehemently opposed. The fiscal controversy brought confusion into the ranks of the Unionists, and at last the end has come. There has been as yet no General Election since the accession of King Edward VII.

The announcement of the new Cabinet was received with very general satisfaction, and abroad is regarded as making for stability and international peace. Trusted men who served under Gladstone are joined by newcomers of marked ability, the democratic element being more decidedly represented than in any previous Government. On Thursday, December 21, the Prime Minister addressed a great and enthusiastic meeting of Londoners in the Albert Hall, and made a fine speech, without finesse, earnest and straightforward, declaring the principles and aims of the new administration.

The maintenance of Free Trade, the securing of popular control over education and the liquor traffic, readjustment of Poor Law administration and strenuous effort to deal with the problem of the unemployed, land and rating reform, with new power for municipalities, "the colonising of our own country," "to make the land less of a pleasure-ground for the rich, and more of a treasure-house for the nation," such were some of the indications which the speech contained of what the Government intends. Two statements were made on matters of Imperial administration: First, that in India the civil, and not the military, authority is to be supreme; and, second, that in South Africa the importation of Chinese coolies is at once to be stopped. The progress of the principle of arbitration was warmly welcomed, and a serious warning uttered as to the danger of the enormous growth of armaments to the peace of the world. During the past ten years the expenditure of this country on Army and Navy has been doubled. While the Prime Minister rejoiced that this country is on the best of terms with all other nations, and expressed his desire to operate with them in the common work of civilisation, he declared the intention, in the interest of home politics, to restore the authority of Parliament, and bring it into closer touch with the lives of the people. The principle and aims involved in this declaration, together with the record of the late Government, will be submitted im-

mediately to the verdict of the country at a General Election to be held as early as possible in the New Year. There seems very little doubt as to the result.

The year now ending opened with the news of the fall of Port Arthur, but this did not end the war between Russia and Japan. For months the terrible conflict on land continued, and the battle of Mukden was fought out from the end of February to March 12, when the Russians were driven back. The carnage was inconceivable, and close upon a million men were said to have been engaged in this "greatest battle of history." Meanwhile the Russian fleet from the Baltic was making its way to the East, but only to be destroyed, May 27, 28, in the Straits of Korea. A fortnight later, Russia and Japan had agreed to President Roosevelt's offer to bring them together to discuss terms of peace. After long negotiations, which seemed on the point of failure, it was announced on August 29 that peace was made, and on September 5 M. Witte and Baron Komura, for Russia and Japan respectively, signed the Treaty of Portsmouth. Japan reckoned the cost of the war at 180 millions, and had demanded an indemnity of 120 millions, but at the last moment gave up this and other claims. The news of peace came as an intense relief to the whole civilised world.

It did not, however, by any means bring internal peace to Russia. It has been a year of Nemesis for that unhappy country. The miseries which the war entailed for the masses of the people did but accentuate the seething discontent of revolutionary forces drawn from all classes of society, which had long been working against the oppressive government of a selfish bureaucracy, groping and striving after some better thing. It has been a year of confusion, more and more accentuated as revolution, lurid with massacre, touched with gleams of hope, as often disappointed, in the concessions of the Tsar towards a more democratic government, and what the issue will be it is impossible to forecast. Certainly, the power of the people, especially manifest in the well-organised forces of labour, has risen up as never before to make a return to the Autocracy for ever impossible. What the mind of the Tsar has been throughout this year we do not attempt to say. January 22 witnessed the cruel massacre of unarmed crowds of the people in St. Petersburg, followed on February 17 by the assassination of the Grand Duke Sergius. April 30 brought the edict of religious toleration followed by the resignation of M. Pobiedonostzeff, Procurator of the Holy Synod. On August 19 the Tsar issued a manifesto constituting a representative assembly to be elected from the whole country, with the exception of Finland, and to meet in January next, and on October 30 still more decidedly, the decree of a constitution, giving freedom of conscience, speech, assembly, and association, and Count Witte was appointed Prime Minister. But throughout these months every concession appears to have come too late, and there have been constantly recurring outbreaks of revolt or of outrage, such as the horrible massacres of the Jews, remorseless measures of repression, as in Poland, mutiny of troops and warships, widespread strikes such as that which secured once more a constitution for Finland, and those which seemed, for a time at least, to hold the chief cities of the Empire. It is indeed a hope long deferred, to be achieved through untold suffering, that the friends of Russia must cherish at this time.

In happy contrast to all this misery and confusion has been the peaceful issue of the revolution in Scandinavia, which has brought the separation of Norway from Sweden, and the election of Prince Charles of Denmark, son-in-law of our King, to the throne of Norway as Haakon VII.

As regards the relations of this country to Continental Powers, it has been a year of growing friendship, with prospect of better understanding and closer sympathies. Before peace was made between Russia and Japan, the new Anglo-Japanese Treaty for the next ten years was signed in London (August 12) by Lord Lansdowne and Viscount Hayashi, securing the independence and integrity of China, and making for general peace in the East.

Ecclesiastical Affairs.

The law for the separation of Church and State in France was passed by an overwhelming majority in the Chamber on February 10 and on December 6, without any amendment, by the Senate, so that it was at once promulgated, and comes into force on New Year's Day. It will bring a time of serious trial to the Protestant Churches of France, which have hitherto received subvention from the State, and for this they have been vigorously preparing. The great question is whether in the Reformed Church the various sections will be able to unite, to form one strong body, or whether the ultra-orthodox, who form the wealthier section, will refuse to tolerate the liberals within a single union.

In Germany the liberals are engaged in a serious conflict with the ruling powers of orthodoxy in the Church. The *Protestantenverein* has been specially active in maintaining the right of a due place within the fold, working for a stronger representation on the governing bodies of the Church, and maintaining the cause of the heretics who in various places have been subject to attack. The Union of the "Friends of the Christian World" is also fully aware of the need of strenuous exertion, and there has been a greatly increased activity in the publication of liberal religious literature.

In Great Britain the most notable feature of the year has been, perhaps, the continuance in full vigour of the remarkable revival in Wales. For the North, the Scottish Church Bill was passed, to settle differences between the sections of the United Free Church, and incidently a new liberty was secured to the Established Church, to modify its terms of subscription. In the Church of England, Dr. Talbot, formerly of Rochester, has become the first bishop of the new see of Southwark, with the historic church of St. Saviour's as his cathedral. It was there that Mr. Choate, the American Ambassador, before his return home, unveiled the Harvard memorial window. On the enthronement of Dr. Gore as the first Bishop of Birmingham, there was a pleasant interchange of cordial greeting at a subsequent Town Hall meeting between the Bishop and the Rev. J. H. Jowett as a representative Nonconformist.

On the retirement of the Rev. John Watson from the charge of the Sefton Park Presbyterian Church in Liverpool and from the active ministry, there was an even more remarkable manifestation of interdenominational cordiality and of public recognition, the Lord Mayor and the bishop and representatives of other churches uniting to bear testimony to the value of Dr. Watson's influence in the city.

In July a Baptist World's Convention was held in London, and later in the year General Booth received the freedom of the City. Another mark of the honour and confidence in which the Chief of the Salvation Army is held is the recent gift by Mr. George Herring of £100,000, to be used by the Army in the first instance for a great experiment in home colonisation, and to revert eventually to the King's Hospital Fund.

Among the most remarkable public utterances of the year on religious matters may be noted the two addresses given by Dr. P. T. Forsyth as Chairman of the Congregational Union of England and Wales, in the spring, on "A Holy Church the Moral Guide of Society," and in the autumn on "The Grace of the Gospel as the Moral Authority in the Church." Those who least agree with the dogmatic position of the speaker will yet find much that is suggestive and stimulating in his appeal.

Our Free Churches.

On January 4 there came to us the great loss and the sorrow of the death of the Rev. R. A. Armstrong, and in the same month the welcome meeting in London to the Rev. Charles Hargrove, on his return from the Mission to the Unitarians of Australasia, which he undertook as representative of the British and Foreign Unitarian Association.

It has been a year of notable centenaries, of the birth of F. W. Newman, F. Denison Maurice, Mazzini, and Lloyd Garrison, and of the death of Schiller; but for us the most significant was that of the birth of James Martineau.

The Martineau Centenary.

The first celebration was, naturally, at Norwich, his birthplace, on April 21, the actual day, which was Good Friday, and on Easter Sunday, in the Octagon Chapel. The memorial sermon, preached by Dr. Drummond, Principal of Manchester College, was on "The Unity of the Spirit," and was published in the Inquirer of April 29. The scheme for the erection of a Martineau Memorial Hall and schools in connection with the Octagon has received widespread support, but has not yet secured the whole of the necessary means. A further celebration took place at Manchester College, Oxford, on Monday and Tuesday, May 1 and 2, when Dr. Drummond was again the preacher. His sermon on "Living Communion with God" is in the Inquirer of May 6. On that occasion Professor Henry Jones, of Glasgow, gave the address, on "The Philosophy of Martineau in Relation to the Idealism of the Present Day," since separately published. Another celebration was at Rochdale on Easter Sunday, in the church which Martineau opened on June 11, 1857,

where a memorial was placed by Mr. Richard Heape, and the address (since published) was given by the Rev. Principal Gordon. The centenary was also celebrated in Hungary, both at Budapest and Koloszvar, and the occasion was taken to secure the fine Emslie portrait for Essex Hall. In Liverpool members of the three old congregations united to place a memorial in Hope-street Church, which was dedicated at a special service on Thursday evening, December 14. The address given on that occasion by the Rev. J. Estlin Carpenter is in the INQUIRER of December 23. The publication by the British and Foreign Unitarian Association of Mr. Carpenter's "James Martineau, Theologian and Teacher: A Study of his Life and Thought" was another contribution to the centenary celebration of abiding worth.

The International Council.

More than two hundred English members attended the third meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Geneva on the four last days of August. The meetings were eminently successful, and were a source of much encouragement and inspiration to workers in the cause of liberal religion gathered from many lands, and in many cases from lonely outposts of duty. The proceedings are to be published at Geneva in a volume to be ready early in the New Year. It was a notable circumstance that from Calvin's pulpit in the Cathedral, placed at the disposal of the Council by the courtesy of the church authorities (with a majority of orthodox members), three sermons were preached on successive days by distinguished heretics, in French, German, and English. The last of these, by Dr. M. J. Savage, of New York, one of the best-known Unitarian ministers in America, on "Religion: Its Changing Forms and its Eternal Essence," appeared in the INQUIRER of September 9, and has since been separately published as a number of Dr. Savage's *Messiah Pulpit*. It was also translated into Dutch, and appeared in the *Hervorming*. The French sermon, by the Rev. J. E. Roberty, of Paris, on "Anathema and Faith," appeared in an English translation in the INQUIRER of November 25. The German sermon, by Professor Furrer, of Zurich, from the text "Where the Spirit of the Lord is there is liberty," has, unfortunately, not been preserved. On the following Sunday the Rev. Charles Wagner preached, in the Cathedral, the sermon a translation of which appears in our present issue. Professor Chantre, of Geneva, was the honorary President, and Professor Montet, the working President, to whose assiduous labours warm tribute was paid. Among the most striking incidents of the week were the address of the venerable M. Hyacinthe Loyson on "Monotheism" and that on "The Fundamental Principles of Judaism" by the Rabbi Levy of Dijon. Tribute was paid to the memory of Servetus by the placing of a wreath, by the English and American contingent, on the "expiatory" monument at Champel. The news of Peace between Russia and Japan, received on the morning of the second day of the meetings, was celebrated with great enthusiasm. The next meeting of the International Council is to be held in America at Boston in September, 1907.

Home Missionary College.

At mid-summer the last session to be held in the Memorial Hall was brought to a close, and at the same time, a garden party was held with great éclat at Summerville, the new residence in Victoria Park, which has been acquired to commemorate the jubilee of the College. In October, the new session opened at Summerville, and on October 12 a public celebration took place, the new Hall of Residence being declared open by Sir Edwin Durning-Lawrence, Bart., M.P.; the Vice-Chancellor of the Victoria University of Manchester, Dr. Alfred Hopkinson, and Professor Peake, Dean of the Theological Faculty, taking cordial part in the proceedings. The President, the Rev. C. C. Coe, was in the chair, and the Rev. J. Estlin Carpenter of Manchester College, Oxford, was among the speakers. The old students of the College have thrown themselves with the utmost enthusiasm into the promotion of the jubilee scheme, which has resulted in securing this fine residence for the College, and more than three-quarters of the £20,000 asked for as the Jubilee Fund is now promised.

Other Buildings and Celebrations.

It has not been a great year for church building. The appeal of the London District Unitarian Society for £7,500 to secure much-needed churches for the congregations of Kilburn, Lewisham, and Plumstead, failed of an adequate response. The fund has now been closed, and the congregations have still to live in faith and hope. A beginning has, however, been made with the new church building in Aberdeen, and the foundation stone of a church-schoolroom has also been laid for the new congregation at Attercliffe, Sheffield. The Manford-street Church and Mission has been enriched by the building of some fine new club-rooms and an admirable front in Blythe-street.

Of other celebrations, we have recorded during the year the centenary of the Sunday schools, of Bank-street, Bury, and the High Pavement, Nottingham; the jubilee of the Rev. W. Napier in the ministry, and of the Free Christian Church, Kentish Town, London, and the Unitarian Church in Adelaide, S. Australia. The Rev. Joseph Wood's twenty-one years of ministry at the Old Meeting, Birmingham, was also celebrated. Early in the year a memorial to Dr. and Mrs. Brooke Herford was placed in the Rosslyn Hill Chapel, Hampstead. On the first Sunday in February, the Lord Mayor of Liverpool paid a visit in civic state to the Mill-street Domestic Mission. At the end of the year we have in our midst Professor Benoyendra Nath Sen, of the Presidency College, Calcutta, who attended the International meetings at Geneva, as representative of the Brahmo Samaj of India, and has since been in America. A reception was given to him at Essex Hall by the President and Committee of the British and Foreign Unitarian Association, on December 18.

Literature and Lectures.

One of the chief publications early in the year was of the late Rev. R. A. Armstrong's lectures on "Agnosticism and Theism in the Nineteenth Century," and at the close we have the volume of his sermons, with a memoir by his eldest son. Mr. Carpenter's "James Martineau" has been already mentioned in connection with the centenary. To the popular sixpenny editions have been added F. W. Newman's "Soul" and Dr. M. J. Savage's "Passing and Permanent in Religion" (a selection from the complete volume published by G. P. Putnam's Sons). A volume selected from the Hibbert Lectures of Dr. Charles Beard on "The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge" is also about to be issued. We have had also Professor Henry Jones's Essex Hall Lecture on "The Immortality of the Soul in the Poems of Tennyson and Browning," Dr. Brooke Herford's "Eutychus" papers, the Rev. Walter Lloyd's "Theist's Apology," the Rev. H. S. Solly's "Know Thyself," "An Attempt to Answer certain Questions Relating to Duty, to God, and to Immortality"—a new edition rewritten and much enlarged, of an earlier work—and the new edition of Professor Albert Réville's "History of the Dogma of the Deity of Jesus Christ." Of the new series of "Sermons by Unitarian Ministers" the first twelve have also been issued in a volume, and the publication continues. An essay by Mr. Maurice Adams on "Giordano Bruno" has also been published, and Dr. Mellone's centenary address on Martineau and Newman is to be similarly issued. Among recent tracts have been "Prayer," by Dr. C. G. Ames, "Incarnation," by W. C. Gannett, "The Immortal Hope," by J. W. Chadwick, and "Modern Biblical Criticism," by Dr. C. H. Toy.

Mr. Carpenter's course of lectures on "The Christ of the Creeds and of Experience" was given at Norwich and Hull early in the year, and at Birmingham in the autumn; while two lectures on "The Gospels and How to Read Them" were given at various places in the North during the first course and in the West in the autumn. It may be also noted here that Mr. Carpenter was this year the Jowett lecturer at the Passmore Edwards Settlement, Tavistock-place, where he gave ten lectures on "The Earliest Sources of the Life of Jesus."

Ministerial Changes.

Of the ministerial changes during the year, we may note first a number of retirements, most of which mean, as we hope, only temporary withdrawal from active service. Thus the Rev. E. W. Lummis was obliged to resign his charge of the Great Meeting, Leicester, and is spending the winter at Davos. There also is the Rev. Edgar Lockett, who had to give up his work at Pudsey. The Rev. H. S. Tayler has concluded his ministry of twenty years at Dukinfield. The Rev. S. Burrows resigned his charge at Dover, the Rev. C. E. Pike at Newport, the Rev. G. Critchley at Kentish Town. The Rev. C. D. Badland is giving up his work at Whitchurch and will reside at Kidderminster. Dr. Warschauer resigned Clifton, and has entered the Congregationalist ministry.

Of the students of Manchester College, Oxford, who concluded their course in June, the Rev. A. Thornhill has become minister at Carlisle, the Rev. A. Golland with the Rev. F. K. Freeston at Essex Church, Kensington, and the Rev. C. M. Wright, with the Rev. Joseph Wood, at the Old Meeting, Birmingham. Other new comers into our ministry are the Rev. Arthur Hurn, of Acton, and the Rev. A. F. G. Fletcher, of Peckham (whose health, unfortunately, has broken down), both of whom had studied for the Wesleyan ministry, and the Rev. R. H. Maister, who has gone to Stockton. Mr. W. T. Bushrod, who had served as a lay-preacher in the south, has become minister at Chorley, and Mr. Delta Evans, editor of the *Christian Life*, has taken charge of the congregation at Southend.

Among the year's settlements are the following:—The Rev. J. Page Hopps, at Little Portland-street, London; the Rev. H. D. Roberts, at Hope-street Church, Liverpool, in succession to the late Rev. R. A. Armstrong, with whom he was previously co-pastor; the Rev. Felix Taylor, at Richmond; the Rev. Priestley Prime at Brighton; the Rev. H. Rawlings at Hackney; the Rev. H. M. Livens at Newport, I.W.; the Rev. R. H. Greaves at York. The Rev. W. C. Hall has removed from Ashton to Small Heath, Birmingham; the Rev. W. H. Burgess from Accrington to Loughborough and Ilkeston, as N.M. District Minister; the Rev. J. E. Stead from Park-lane to Mossley; the Rev. H. Cross from Stockton to Dewsbury, as assistant to the district minister of the Yorkshire Union; the Rev. H. K. White from Urmston to Ashton; the Rev. John Evans from Halliwell-road, Bolton, to Colne; the Rev. D. J. Williams from Merthyr to Belper; the Rev. Charles Roper from Moss Side, Manchester, to Kilburn; the Rev. E. I. Fripp from Mansfield to Clifton. Other changes and settlements are about to be made.

During the autumn the movement to establish Unitarian services at Blackburn and at Newport, Mon., has been vigorously promoted. The services at Nelson have been held throughout the year.

Obituary.

The year's obituary includes the names of Mgr. Nugent, of Liverpool, Dr. Barnardo, Sir George Williams, founder of the Y.M.C.A., Bishop Ellicott, of Gloucester, the Rev. J. A. Mitchell, secretary of the Congregational Union, the Hon. John Hay, American Secretary of State, author of the saying that war is "the most futile and the most ferocious of human follies," George Macdonald, Sir Henry Irving, Sir Wemyss Reid, Sir J. S. Burdon-Sanderson, Sir Richard Jebb, Professor van Manen, of Leiden, Professor A. S. Wilkins, Dr. Orello Cone, the American New Testament scholar, the Rev. W. R. Alger, author of a "Critical History of the Doctrine of a Future Life," William Sharpe (also "Fiona Macleod"), Miss E. A. Manning, hon. secretary of the National Indian Association; the venerable Maharshi Devendra Nath Tagore, who followed the Raja Rammohun Roy, as the second founder of the Brahmo Samaj, and another distinguished Brahmo, Protab Chunder Mozoomdar. Our Hungarian brethren have lost Professor John Kovacs, and the Rev. Charles Derzsi.

From our roll of ministers we have lost the Revs. R. A. Armstrong, Peter Dean, H. W. Ellis, J. J. George, A. B. Hamilton, A. Harvie, Iden Payne, S. Jenkinson, R. Lyttle, and W. Whitelegge. Laymen, who rendered devoted ministerial service, were Messrs. J. Cogan Conway, of Ringwood, C. F. Dear of Portsmouth, formerly at Southend, and John Keates of Trowbridge. The Rev. John Williams, formerly of Christ Church, Nottingham, has also passed away.

The names of Mrs. James Worthington and Mr. Charles Harding were not recorded last year, as it was quite at the end of the year they passed away. Among those who have passed during the present year from the fellowship of our churches, we must record the names of Robert Hampson, F. N. Fordham, John W. Crompton, T. Smith Osler, Alfred Preston, John Warren (of London), John Warren (of Nottingham), Thomas Birchall, H. A. R. Joy, Walter Lewin, Robert Fielding, A. J. Hibbert, George Brothers, George Jevons, T. A. Wykes, C. D. Badland (father of the Rev. C. D. Badland), Donald Wilson, John Edward Taylor, H. J. Morton, and James Booth; Mrs. Orlando Oldham, Miss Fanny Malcolm, Mrs. Greenhow, Mrs. George Cooper, Miss J. C. Fallows, Mrs. Rebecca Moore, Mrs. Anthony, Mrs. Harland, Miss Slatter, Miss E. S. Busk, Mrs. Wells, Miss Alice Field, Mrs. Grosvenor Talbot, and Miss Clara Potter. These and many others have passed from the visible fellowship, but not from that deeper fellowship of the hidden life, in which, by the Grace Divine, it is given to love "to keep its own eternally."

AMAVIMUS—AMAMUS—AMABIMUS.

They have met—but not in a realm of shades;
'Tis we who are dreamers and grope in gloom,
Where a glimpse of truth into falsehood fades,
And we shudder at death as our doom.

They have met in a land of increasing light,
That waxes ever to perfect day;
Where wrong goes right, and the darkness bright,
As they mount on their upward way.

No trammels of self confine the soul
That merges its life in the Sea of Love;
We lose a part but to find the whole,
We sink but to soar above.

A Spirit divine is our vital breath,
Like the flute of Pan is the brain inspired;
From narrowing channels released by death,
We shall win what the soul desired.

New music, grander and sweeter far,
Shall sound when the shepherd's pipe is broken;
No mists shall mar Heaven's brightest star,
No word but Love shall be spoken.

Chingford. R. Bruce Boswell.

RELIGIOUS LITERATURE IN 1905.

The religious literature of the past year may be described as rather colourless. It has not failed in quantity or scholarship, but our impression is that it has been distinctly poor in books of real worth. It bears upon it the marks of an age of transition, when men are much occupied with finding plausible arguments for discredited positions. It is, of course, the Nemesis of real thinking when the mind abandons the search for truth in order to plead a case; but it is in this game of the law-courts, with the religious public for jury, that the theological advocate plays his part to-day. It is done in most cases quite sincerely, only it has this fatal weakness that it never convinces the other side; and men of fine abilities are inclined to regard all religious controversy as unreal, a warfare of words among bitter partisans.

That the cause of religion suffers seriously on this account at the present time there can be little doubt; and it is likely to continue to do so so long as its thinkers and advocates are content to live in an unreal world and to use unreal arguments. In the ordinary affairs of life a profound revolution has taken place in human thinking. Science and history have spoken their word, and we are beginning to adjust our thought with ease to the new conception of the universe, the vast extension of historic time, and the rigorous demands of evidence. Theology alone is left in an uncomfortable state of protest. If it stretches out the left hand timidly to touch the new truth, it still grasps the Ptolemaic astronomy and Archbishop Ussher's chronology with firm defiance in the right. Such a statement will be greeted with a chorus of dissent; but the atmosphere of a large number of theological books, their quiet assumption that it is only in a few minor details that religious truth needs re-statement, and their aloofness from the real difficulties of the modern mind, are stubborn facts on the other side. Mr. Mallock has reminded us lately in his incisive way that the traditional cosmogony of the churches has collapsed like a house of cards. Perhaps the collapse is not as complete as he imagines. It still drags out a precarious existence as a sufficient explanation of the universe, in popular preaching and in the refusal of theology fully and frankly to recognise its disappearance.

We have been struck lately by the revival in apologetic literature of interest in the credibility of the New Testament miracles, and by the unanimity with which it is conceded that they are to be accepted on the ground of faith and not of evidence. The evidence is not good enough to satisfy the impartial unbeliever, so the argument seems to me, but for Christian faith rooted in the doctrine of the Incarnation there are no difficulties. Moreover, the miracles are congruous with the character of Christ, and so are likely to have happened. Christ is the evidence for miracles, instead of miracles being the evidence for Christ. Of course no other historical events would be accepted for similar reasons, and the writers who are most earnest in pressing the argument home do not see how hazardous it is to make our belief in events, which are supposed to be of unique import-

ance for religion, depend upon our sense of their congruity with the divine activity and perfect character. Everything is reduced to the question whether we feel the congruity or not, and it would be hard to prove that a man is wanting in religious sensibility because he can see no connection between spiritual excellence and the power to turn water into wine. This whole mode of argument comes dangerously near to a plea for believing what we wish to believe in spite of the evidence. The question of real importance which emerges from it is this: If the evidence for miracles is so imperfect, can they be regarded as a permanent and essential element in Christianity? This is one of the questions which theological thought looks at rather askance. It does not wish tc be forced to answer it, and so it betakes itself to the pleasant game of inventing novel reasons for clinging to the old positions. But still the plain man will ask the uncomfortable question, How about the evidence?

As a counterpoise to this unwillingness to grapple with the real problems of theological reconstruction we may notice two signs of advance. The historical treatment of the Old Testament literature is no longer a question of much controversy. The books which appear occasionally with a divine mission to denounce the critics, are the swan-song, a little hoarse and angry, of a dying cause. But another danger is close upon us. There are far too many books dealing with the Old Testament. Most of them say the same thing in different words. The sacred text is in danger from the lavish industry of its admirers. A book like Dr. Harper's recent commentary on Amos and Hosea hides the glory of the literature it is meant to expound under the weight and volume of its learning. We recommend to Old Testament scholars a self-denying ordinance against publishing, lest they forge for us the chains of a new scholasticism, and our last state be worse than the first. The other sign of advance is to be seen in the rapid growth of the study of comparative religion in popular favour. The University of Manchester has given it recognition in its theological faculty; and every year adds to the number of books devoted to it. Naturally, during the past year attention has been drawn specially to the religion and ethics of Japan. It is of happy augury for the international sympathy which is the best safeguard of international peace.

But from vague impressions we must come to some details of books published during the past year. If the rest of this article reads like a catalogue we make no apologies. Is not the pleasure of reading the description of a book in a catalogue next door neighbour to that of possessing it oneself?

The issue of the second volume of Harnack's "Expansion of Christianity" in the Theological Translation Fund has placed a book of first-rate importance in the hands of English readers. Nowhere else is the story of the missionary activity of the Early Church told with such fulness of detail, and such a vivid sense of its historical importance. The work of translation has been done with great care and thoroughness by Dr. Moffatt, and he has consulted the convenience of readers who have little Latin and no Greek by giving an English version of the numerous illustrative passages quoted from original sources. Side by side with Harnack's book we may place Dr. Bigg's small volume of lectures on "The Church's Task under the Roman Empire." Within its limits it is an admirable piece of work, written not only with the resources of ample scholarship, but with fine historical sympathy with the human side of the struggle and a just appreciation of the best elements in the ancient culture and religion. Professor Bury's "St. Patrick," the most notable ecclesiastical biography of the year, carries forward the story of the imperial expansion of Christianity into Ireland.

Canon Sanday has published separately the article on Jesus Christ which he contributed to Hastings' Dictionary of the Bible with the title "Outlines of the Life of Christ." Some criticism of it has appeared already in these columns. It represents the Anglican *via media* at its best, and the unconscious influence of the Catholic creeds upon a scholar of finely balanced historical judgment. His volume of lectures on "The Criticism of the Fourth Gospel" is a much stronger and more satisfactory piece of work; and those who disagree with him most widely upon the crucial questions of the authorship and historical significance of the Gospel, will do well to give heed to many of his warnings. His reserve of judgment in cases where the evidence is weak or conflicting, and his insistent plea for the humanising of criticism cannot be urged upon us too strongly. "In looking back over a distant past it is always difficult to keep the true perspective," is a warning which can hardly be repeated too often in face of many overconfident judgments, and fanciful but really unimaginative pictures of the past.

The only book of the year which has claim to be regarded as the manifesto of a school of thought is the volume of Cambridge Essays issued recently under the editorship of Dr. Swete. It represents adequately the moderating tendencies of the Cambridge school. It is neither High nor Broad, and it hardly goes beyond the attempt to provide the Anglican position with a modest equipment of new weapons in place of those that have grown rusty. These men have neither seen the promised land, nor recovered some forgotten treasure of Catholic truth. They are not likely to start a heresy, or recall a church from the error of its ways. Their book is quiet, dignified, and unimpressive, without unity of idea or the glow of a common purpose. Canon Wilson appears among the other essayists in rather strange company. If his idea of revelation, as an experience within the soul, had been adopted as the keynote of the book, attention would have been aroused and a new principle introduced into the criticism of traditional theology. We are convinced that the central problem that Christianity has to face at the present time is the discovery of a position of stable equilibrium between experience and history. But in this direction the Cambridge essayists do not help us very much. For the most part, indeed, they do not seem to realise that it exists as a problem at all.

Two small books, both marked by freshness and vigour, should not be overlooked. "The Creed of Christ," by an anonymous writer, is a powerful study of the Gospel teaching, and it contains incidentally one of the most eloquent pleas that we have met with recently for the abandonment of the idea that revelation is the same as theological information imparted to the mind, that we can know about God as we know about material things, and "that, therefore, knowledge of God can be received in a series of propositions, instead of being secretly assimilated, as light and life, by the growing and expanding soul."

Mr. G. Lowes Dickinson, in "Religion, a Criticism and a Forecast," approaches the subject from the point of view of reverent agnosticism; but there is more to be learnt from him than from many teachers of a more perfect creed. Moreover, he is the most charming literary representative, among living writers, of an attitude of mind, sceptical and yet devout, which is far richer in Christian sympathies and affirmations than appears on the surface. The man who does not call himself a Christian, and is most deeply dissatisfied with the inherited creed of the Church, may be a friend in disguise. His disagreement with ecclesiastical standards is no measure of his distance from the mind of Christ.

Among the books which are likely to have special interest for the readers of THE INQUIRER, we may mention Mr. Carpenter's "Life of Dr. Martineau," the issue in separate volumes of Mr. Upton's "Study of Dr. Martineau's Philosophy," and Professor Henry Jones' Centenary Address on the same subject. We have also had R. A. Armstrong's lectures on "Agnosticism and Theism in the Nineteenth Century," which rekindles the sense of loss in the going from us of our most gifted popular expositor of these deep questions of religious life. In "The Coming Church," Dr. Hunter has painted a glowing ideal, not the less exhilarating because it belongs to a land that is ery far off, and some critics have assailed it because it is too Christian for this imperfect world. The "New Hymnal," with its fine musical edition, has enriched the possibilities of congregational worship. If other books may be read in borrowed copies, certainly this one should be bought in large quantities.

Finally let us send a word of cheer to the *Hibbert Journal* on completing another year of life. It still pursues its victorious way under its intrepid editor. It gathers of every kind into its net, and bewilders us all by its kaleidoscopic opinions. No publication of the day succeeds so well in bringing on to a common platform the varieties of religious attitude and experience; and it is all done with admirable temper and mutual respect. It is the organ of no party. It promulgates no programme. It exists to give every man a free field and no favour. It lives by discussion. But what is the end to be? Will it finally bring to a focus the scattered rays of light? Will it form a meeting ground for the liberal men in all churches as they press forward into the church that is to be? Or will it be content to go on discussing until the millennium dawns? These are questions which it is natural to ask. Meanwhile, we are all glad to congratulate it upon its well-thumbed copies in our public libraries, and its own position of happy irresponsibility.

W. H. D.

A PRAYER OF THE DYING YEAR.

BY THE LATE REV. R. A. ARMSTRONG.

HOLY God, thou Father dear,
Now on this declining day
Of the old and dying year,
Hear the prayer I pray:

Let me see my inner mind
As my mind is seen of Thee,
All its weakness, folly blind,
Show them, Lord, to me.

All the good I meant to do,
Good, alas! I have not done,
All my disobedience to
The spirit of Thy Son.

Let me see them as they are,
In the piercing light of heaven,
See how I have wandered far,
By my self-love driven.

Undeceive me, Lord of right,
Show to me each secret fault,
How I cowered from the light
In my sins' dark vault.

Visions I have had, dear God,
Of the clearer, purer day;
Yet in faithlessness have trod
By the lower way.

Resolutions I have made
Oft, to follow Thy sweet will:
Presently have been afraid,
Clung to darkness still.

Lord! infuse into my soul
Spirit new and strong and brave,
Strong, though seas of trial roll,
Still to "breast the wave."

Aid me, Father, in my need,
That at last I be made whole,
Vision ripen into deed,
Thy strength in my soul.

May the year be new indeed,
New the heaven and new the earth,
New the springing of the seed,
New my spirit's birth!

IT is good news, indeed, which Miss Octavia Hill was able to send to last week's *Spectator* in the following note:—"I am glad to be able to report that, including sums received and promised, the entire £12,000 required for the purchase of Gowbarrow Fell and Aira Force has been secured well within the appointed time, and that the National Trust is in a position to proceed with the purchase in the New Year. . . . We shall still be glad to receive contributions from any who desire to take part in the scheme. Twelve thousand pounds is the bare purchase price, and there are legal and other expenses to be met, which, unless specially subscribed, will tax seriously the general funds of he Trust. Besides this, as we stated in our appeal, there is land of special beauty which we greatly hope to obtain adjoining that now to be bought; for this land we have a five years' option of purchase, and to this we shall devote any additional funds which reach us."

THE only way to a knowledge of God lies through getting first into service and sympathy and communion with our fellow men.—*G. S. Merriam.*

SHORT NOTICES.

Who's Who, 1906, that invaluable book of reference for contemporary biography, continues to grow. The volume for the coming year has eighty pages more of biographies than the previous edition, and further particulars are added where required—*i.e.*, motor and telephone numbers and telegraphic addresses. In many cases, also, the number of a man's sons and daughters are given. (A. & C. Black, 7s. 6d. net.)

Who's Who Year Book, 1906, is, as before, the relief train. The increasing biographies have crowded almost everything else out of the original book. So here we have separately issued lists of various kinds—diplomatic, ecclesiastical, legal, House of Commons, Government, clubs, press, schools, &c. It is the fate of such books to be printed beforehand—and the world moves. Thus we have for 1906 the shades of the late Government! (A. & C. Black, 1s. net.)

The Duties of Women, a course of lectures by Frances Power Cobbe, given in 1881, is issued in a posthumous edition, under the care of Miss Blanche Atkinson. The preface written by the late Frances Willard for the eighth American edition is included, and also, as a last preface by Miss Cobbe herself, dated from Hengwrt, Feb., 1901, a reply to some strictures on her position by the Rev. Minot J. Savage, of New York (not "Meriot Savage," as here printed), which appeared in the *Christian Register*. Miss Cobbe's lectures are as good to read now as they were a generation ago, and by men as well as women. (Sonnenschein & Co., 2s. 6d.)

In the Name of the Bodleian, and other Essays, by Augustine Birrell, twenty-seven essays by the (now) Minister of Education and author of "Obiter Dicta." Some of these have already appeared in the *Speaker*, and the essay on Mr. Bradlaugh was in the *Nineteenth Century*. Mr. Birrell talks very pleasantly, especially about old books, and this new volume is sure of a warm welcome from many friends who do not tire of listening to him. (Elliot Stock, 5s. net.)

The True Story of George Eliot, in relation to "Adam Bede," giving the real life history of the more important characters, by William Mottram (grand-nephew of Adam and Seth Bede and cousin to the author); with eighty-six illustrations, mainly from photographs. A book of the greatest interest for all lovers of George Eliot. The chapter on her "marriage with George H. Lewes" is of special interest. (Fisher Unwin, 7s. 6d. net.)

From the De la More Press (32, George-street, Hanover-square, W.) is issued a beautiful new edition of Mrs. Barbauld's *Hymns in Prose* for children. There is a symbolic frontispiece, which appears also on the cover. The book is about the size of the bound volume of *Young Days*, and the hymns are printed in large, clear type. It is an admirable specimen of printing. (2s. 6d. net.) From the same publishers we have received three dainty booklets in a case; one containing the *Ancient Mariner*, the other two, Odes of *Shelley* and *Keats* respectively. (De la More Press. The three together, 1s. 6d. net.)

The Schoolboy Abroad, by Ascott R. Hope, author of "Ready-made Romance," &c., is a series of chapters, part of which have appeared in the *Journal of Education*, describing how boys fare at school in various countries. "German Schoolboys," "French Collegians," "Swiss Holidays," "A Danish Boyhood," are some of the chapters. This last is the story of Henry Steffens, who was born in 1773. (A. & C. Black, 5s.)

Life in Morocco and Glimpses Beyond, by Budgett Meakin, author of "The Moors," "Model Factories and Villages," &c., with twenty-four illustrations, gathers up a large amount of information, some of which the author has already published in magazines and reviews. The subject is picturesque and fascinating, and the many admirable illustrations add greatly to the value of the book. (Chatto & Windus, 12s. 6d. net.)

The Complete Works of Beaumont and Fletcher are to be issued in ten volumes in the Cambridge English Classics Series, edited by Mr. Arnold Glover, of Trinity College and the Inner Temple. It is a great undertaking, which will meet a want long felt by students of English literature. Vol. I., now published, contains "The Maid's Tragedy" and four other plays, and with other introductory matter, verses of commendation, &c., a reproduction of the title-page of the 1679 edition, "Fifty Comedies and Tragedies. All in one Volume." Vol. II. is announced for January. (Cambridge University Press. 4s. 6d. net per volume; subscription for complete work, £2 net.)

The Oxford Edition of the *Complete Poetical Works of William Cowper*, edited by H. S. Milford, M.A., contains some fresh poems not in Canon Benham's edition of 1870, but the editor admits that they do not add much to the poet's fame. There is an added interest in this edition from the reproduction of the old title-pages of the *Poems* of 1782 and *The Task*, 1785, taken from the Bodleian copies. There is no biography, but a chronological table and a number of notes. The reputed Romney, from the National Portrait Gallery, is given as frontispiece. The text of the poems is printed in good, clear type. (Henry Frowde: Oxford University Press, 2s.; on Oxford India paper, 5s.)

Among other books we have received are the following:—

Howard Letters and Memoirs, by William Tallack, formerly Secretary of the Howard Association. (Methuen, 10s. 6d. net.)

Jesus and the Prophets. An Historical, Exegetical, and Interpretative Discussion by Charles S. Macfarland, Ph.D. (Yale), with Introduction by Dr. F. K. Sanders, of Yale. (G. P. Putnam's Sons, 6s. net.)

The Evolution of Religion. An Anthropological Study by L. R. Farnell, M.A. D.Litt. "Crown Theological Library." (Williams & Norgate, 5s.)

The History of Early Christian Literature, by Baron Hermann von Soden, D.D., of Berlin. "Crown Theological Library." (Williams & Norgate, 5s.)

The Theology of Civilisation, by C. F. Dole. New edition. (H. R. Allenson, 3s. 6d.)

The Coming People, a Study of Life in its Religious and Social Aspects, by C. F. Dole. First English edition. (H. R. Allenson, 3s. 6d.)

Who Wrote the Bible? A Book for the People, by Washington Gladden, D.D. Cheap edition. (James Clarke & Co., 1s. 6d. net.)

Christianity and Progress, by J. W. Petavel, author of "A Coming Revolution," &c. (Sonnenschein & Co., 6d. net.)

The Christ of the Children, a Life of Jesus for Young People, by the Rev. J. G. Stevenson. Illustrated. (James Clarke & Co., 2s. 6d. net.)

Golden Truths for Young Folk, collected by J. Ellis, author of "The Tool Basket," &c. (James Clarke & Co.)

My Neighbour and God, a Criticism of "God and My Neighbour," by W. J. Lee, author of "The Two Gospels," "The Deity of Christ," &c. (James Clarke & Co., 2s. 6d. net.)

A Reasonable Faith, a Reply to Saladin the Agnostic, by the Rev. Angus Mackay, B.A., Rector of Holy Trinity Church, Edinburgh. (Hodder & Stoughton, 1s. net.)

The Rise of Philip Barrett, by David Lyall. (James Clarke & Co., 6s.)

Law's Serious Call. (H. R. Allenson, 6d.)

The Eternal Life, by Hugo Münsterberg, Professor of Psychology in Harvard University. (Constable, 2s. 6d.).

Thoughts after Business Hours, by a City Man. (Simpkin, Marshall & Co., 2s. 6d.)

Old Beliefs and New Knowledge, by the Rev. C. L. Drawbridge, M.A., author of "The Training of the Twig." (Longmans, 1s. 6d. net.)

Why We Believe. Essays on Religion and Brotherhood, by Philip Whitwell Wilson. (James Clarke & Co., 2s. 6d. net.)

I. N. R. I.: A Prisoner's Story of the Cross, by Peter Rosegger. Translated by Elizabeth Lee. (Hodder & Stoughton, 6s.)

World Organisation, by Raymond L. Bridgman. Published for the International Union. (Ginn & Co., Boston, 50 cents.)

The Outsiders: A Sketch of the Social Work of the Salvation Army, by Annie S. Swan, with an Introduction by General Booth. (101, Queen Victoria-street, E.C., 1s.)

The Sunday School Hymnary: A Twentieth Century Hymnal for Young People. Words and Music. Edited by Carey Bonner. An admirable collection, most admirably edited. (Sunday School Union, 57 and 59, Ludgate-hill, E.C. 4s., limp cloth, 3s.; paper, 2s. 6d.)

The Story of Magdalen Duckett, a narrative of Quaker Persecution, by Ernest E. Taylor. A story of the North Country, well told, with four charming illustrations. Booklet in paper cover. (Headley Bros., 6d. net.)

A Peculiar People: The Doukhobors, by Aylmer Maude, author of "Tolstoy and His Problems," with illustrations. (Constable & Co., 6s. net.)

The Inward Light, by Amary H. Bradford (of Montelau, New Jersey). (James Clarke & Co., 3s. 6d. net.)

Betting and Gambling, A National Evil, edited by B. Seebohm Rowntree, author of "Poverty." (Macmillan & Co., 5s. net.)

In Peril of Change. Essays written in Time of Tranquillity, by C. F. B. Masterman, M.A., Fellow of Christ's College, Cambridge. (T. Fisher Unwin, 6s.)

Social Law in the Spiritual World. Studies in Human and Divine Inter-Relationship, by Rufus M. Jones, A.M., Litt.D., Professor of Philosophy in Haverford College. (Headley Bros., 5s. net.)

Sacred Literature, by George L. Hurst. "The Temple Cyclopædic Primers." (Dent & Co., 1s. net.)

Herbert Fry's Royal Guide to the London Charities. (Chatto & Windus, 1s. 6d.)

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Atherton.—The Christmas Day morning service at Chowbent Chapel was largely attended by old and young, and the annual tea party in the evening was, as usual, a great success. The Rev. J. J. Wright has this season been giving a series of Sunday evening lectures on "The Novels of the Bible," followed by a series on "Christian Principles applied to the Drink Question," "Work," "Money," and "War," and these appear to have proved both attractive and helpful to many people. The subject of study by the Guild for this season is "Robert Elsmere," a book which lends itself remarkably well for the purposes of liberal theological and religious instruction in a most interesting fashion to young people. There are as many as sixty members at present reading the book, over forty of whom meet fortnightly for the discussion of it under Mr. Wright's guidance. The Leigh Guild is at work on the same book.

Bristol: Domestic Mission.—The annual Christmas tea of the attendants at the Lewin's Mead Domestic Mission was held at the mission in Montague-street on the evening of Dec. 19. There were between sixty and seventy present at the tea. Mrs. Broadrick, who is now entrusted with the temporary charge of the mission, received admirable support from several friends from the Oakfield-road congregation in carrying out the arrangements. A meeting was afterwards held in the new building, when Mr. P. J. Worsley presided over an excellent attendance, amongst those present being the High Sheriff and Miss Riseley, the Revs. A. N. Blatchford and E. I. Fripp, and Mr. and Mrs. J. Kenrick Champion, Miss Worsley, and Miss Wetherman. The Chairman said that many changes had taken place during the past year. One that was evidently needed was the improvement in the appearance of the room. Their missionary had left for another sphere, and temporarily they had secured the services of an exceedingly capable lady for the work in Mrs. Broadrick. He had known her for many years, and had seen and known how valuable her services were. Mr. Champion extended on behalf of the committee, subscribers, and attendants, a very hearty welcome to Mrs. Broadrick. He referred to the great help she had been to her husband in years gone by in the Western Union, when he was a minister at Bridgwater, and wished her God-speed in the work she was undertaking as their missionary. Mrs. Broadrick acknowledged the welcome in an impressive and hopeful speech. The High Sheriff said he had been connected with the parish for thirty years, and his sympathies went beyond the actual congregation at St. James's. They went through the whole parish. He realised that there were interests besides those of the Church of England, and appreciated the good work of other bodies. He thought that it was the duty of every young man to seek to do some good for the city, and to serve it when called upon. He referred to some of the old friends he had in the Lewin's Mead Mission, mentioning amongst them the Rev. A. N. Blatchford and Mr. Worsley. He could speak on behalf of the vicar and clergy of the parish in saying that the work of the Lewin's Mead Domestic Mission had their most hearty sympathies. In conclusion, he spoke words of encouragement to the scholars, and hoped that they would take as their motto "Trust and hope." Miss Riseley distributed the prizes to the elder children. By the kindness of the High Sheriff, each of the scholars received a box of chocolates. The Rev. A. N. Blatchford extended a cordial welcome to the Rev. E. I. Fripp, the newly elected minister of Oakfield-road congregation. He felt sure that the mission would have much cause for thankfulness through Mr. Fripp's association with its various agencies. The Rev. E. I. Fripp briefly responded. During the evening an excellent musical programme was provided. Votes of thanks to the High Sheriff, Miss Riseley, and the chairman concluded the meeting.

Chorlton-cum-Hardy.—The Wilbraham-road Church is about to sustain a heavy loss by the removal of two of its most active members, Mr. and Mrs. Henry Pilling, to Blackburn. The monthly "social" held on Saturday, December 9th, was made the occasion of a presentation to Mr. and Mrs. Pilling, consisting of an address, signed by the minister and officers of the church, and presents for themselves and their children. The address, which had "as a labour of love" been very tastefully executed and ornamented by a member of the Church, testified to the high honour and esteem in which Mr. and Mrs. Pilling are held by their fellow members of the Church. The presentation was made by Mr. E. G. Hiller, chairman of the committee, who was supported by the Rev. J. Ruddle, Mrs. Hiller, and Mr. Robert C. Law. These speakers referred in terms of warm praise to Mr. and Mrs. Pilling, and expressed the sincere regret of the members at parting with them and good wishes for their welfare in the future. Mr. Pilling, on behalf of Mrs. Pilling and himself, acknowledged with deep gratitude the good wishes and gifts. As already announced in these columns, the Rev. J. Ruddle will shortly leave this church, having accepted a unanimous invitation from the congregation of the Underbank Chapel, Stannington, near Sheffield. On receipt of his resignation the committee of the church unanimously passed the following resolution, which has been communicated to Mr. Ruddle:—"That in receiving and acknowledging Mr. Ruddle's resignation the committee desire to express their appreciation of the earnest sincerity of his ministry in this church. They feel assured that the influence of Mr. Ruddle's work has had a marked success in the maintenance of the highest ideals of life and duty which it will always be a pleasure to have in their memory. The committee desire to bear witness to the kindly feeling which has always existed between Mr. Ruddle and the members of the church, and to assure Mr. Ruddle that he carries the best wishes of the committee with him into his future work."

Clifton.—The induction of the Rev. E. I. Fripp, B.A., as minister of Oakfield-road Church, took place on Friday evening, Dec. 15. The Rev. A. N. Blatchford offered the prayer of dedication, and the lessons were read by the Revs. Joseph Wain and Rudolf Davis. Dr. John Hunter, of the Trinity Congregational Church, Glasgow, was the preacher, and took for his text Lev. vi. 13, "The fire shall be kept burning upon the altar; it shall never go out." The ideal of prayer, he said, they saw in the life of Jesus, and he pleaded for the quiet hour of worship, that devout aspiration in their lives might become devout character. At the beginning of a new ministry he exhorted them to give religion the first place in their affections and care.

Dukinfield (Appointment).—The Rev. E. Gwilym Evans, B.A., of Chesterfield, has accepted a unanimous invitation of the members of the Old Chapel to become their minister, and will enter upon his duties on March 4, 1906.

Kidderminster.—The Guild of the Good Shepherd in connection with the New Meeting House gave a "Robin" breakfast on Christmas morning to 1,100 poor children in the Town Hall and the adjoining Corn Exchange. The Warden (Rev. J. E. Stronge) presided, and was supported on the platform by the Mayor (Mr. M. Tomkinson, J.P., D.L.), Colonel and Mrs. W. H. Talbot, and other prominent citizens. A large number of friends nearly filled the gallery. The proceedings opened with the singing of a verse of "Hark! the Herald Angels Sing." Mr. Stronge then said a few words of welcome to the children, wishing them all a very Happy Christmas; and conveyed the thanks of all interested in the good work to the Mayor for granting the use of the Town Hall, and for his presence on that occasion. The Mayor expressed his good wishes to all concerned, and called for three cheers for the Warden and all the workers, which were given with hearty good will. After grace had been said, a generous repast was thoroughly enjoyed

by the large number of "Robins" present, and during the breakfast three hearty cheers were given for the Rev. E. D. Priestley Evans, who originated the "Robin" breakfast some years ago. About 100 workers engaged enthusiastically in carrying out the arrangements, and all passed off smoothly and successfully.

THE grace and love abide, though knowledge may pass away, and the forms of thought may change; and if, as many are now obliged to admit, the Teacher himself accepted on some points the opinions of the day which we can no longer accept, that does not effect the substance of the revelation, or diminish the strength of the appeal which the cross makes to our hearts.—*James Drummond.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 31.

Acton, Central Auction Room, Market-place, High-street, 11 15 and 7, Rev. ARTHUR HURN,
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11, Rev. GORDON COOPER, B.A.; 3, Children's Service; 7, Special Musical Service.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. STOPFORD BROOKE, M.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7. Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Mr. G. WARD.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. CLEMENT E. PIKE.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
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SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
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SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

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CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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DEATHS.

ELLIS.—On 27th inst., at Lincoln House, Guildford, the Rev. Henry Webb Ellis, aged 73.

GREEN.—On December 22nd, suddenly, at Arnold Lodge, Grovelands-road, Palmer's Green, Elizabeth Mary Green, wife of the late Charles E. Green, of Hackney, in her 67th year. Funeral at the New Gravel Pit Church, Chatham-place, Hackney, on Friday, December 29th, at 3 o'clock.

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